

given, thus neither **imputative** life thence to man . . . Therefore, to **impute** to one's self the merit of the Lord, and not to live according to His precepts . . . is blasphemy.

[E.] 805<sup>6</sup>. That **imputation** has no existence, and thus not any **imputation** of the Lord's merit. Ex.

— . What is **imputative** is contrary to the essence of the Divine love, which is towards all; whereas to **impute** is to love one and not the other . . .

810<sup>4</sup>. By the **imputation** of the Lord's merit is meant, by those who are in truths, merely imploration that the Lord will have compassion . . .

1138<sup>5</sup>. Then nothing would be **imputed** to man; neither good nor truth.

1148<sup>2</sup>. The reason evil is **imputed** to man, is . . .

Ath. 184. The purity of the **imputation** from the Lord's merit can be understood by no one, if the man has not been purified as to the life . . .

## In. In.

A. 1010. Not in him but with—*apud*—him.

3261. It is not said 'in Beerlahairoi,' but 'with—*cum*—Beerlahairoi.' Ex.

3637<sup>o</sup>. They who are in the Heavens are said to be **in** the Lord . . . 8192<sup>2</sup>.

3638<sup>o</sup>. All the Angels are not only with—*apud*—the Lord, but **in** the Lord; or, what is the same, the Lord is with—*apud*—them, and **in** them . . .

3938<sup>3</sup>. What proceeds from the Lord . . . is not **in** Him, but is from Him.

6948<sup>3</sup>. Heaven and Hell . . . are in man.

9378. They who love the Lord are conjoined with Him, insomuch that they are said to be **in** him, when they are in Heaven.

H. 422<sup>2</sup>. He then comes into Heaven, because . . . this conjunction is Heaven with—*apud*—him . . .

423<sup>o</sup>. That which is solely in the understanding is indeed with—*apud*—the man, but is not **in** him . . .

W. 44. Esse and Existere from itself involves a beginning . . . but Esse and Existere in itself is from eternity . . .

R. 574<sup>2</sup>. The sense of the letter . . . **in** *sum*.

T. 21. That the Divine Esse is Esse **in** itself; and, at the same time, Existere **in** itself.

— . It cannot be said that His Esse is from itself, because this . . . supposes what is prior . . . and also another God, who is God **in** Himself. . . From the fact that God is Esse **in** itself, it follows that He is love **in** itself, wisdom **in** itself, and life **in** itself . . .

—<sup>2</sup>. That God is not only Esse **in** itself, but also Existere **in** itself. Ex.

**In vain.** *Incassum.* A.7364. H.479<sup>3</sup>.

**In vain.** *Irritus.* A.666<sup>3</sup>. —<sup>5</sup>. 2059. E.280<sup>5</sup>. 527<sup>5</sup>.

## Inanimate. Inanimatus.

A. 9. He produces goods . . . which are **inanimate**, because he supposes they are from himself.

29. This state is here represented by the **inanimate things**.

30<sup>2</sup>. Scientific and intellectual faith is represented (here) by the **inanimate things**.

4950. Something **inanimate** in which they believe.

9293. The deeds of a man . . . abstractedly from will . . . are . . . **inanimate**. H.472<sup>o</sup>.

P. 137. Compulsory worship is . . . **inanimate** . . .

D. 3215. The deceitful murderer then appeared like an **inanimate** mass.

## Inaugurate. Inaugurare.

### Inauguration. Inauguratio.

A. 1502<sup>3</sup>. The Lord was **inaugurated** from childhood . . .

2294<sup>o</sup>. Infants . . . are thus **inaugurated** . . . to resist falsity and evil . . . H.343<sup>o</sup>.

2830<sup>2</sup>. **Inaugurations** into the priesthood were effected by means of spiritual things; for by means of spiritual things man is introduced into celestial things.

5173. **Inaugurations** into gyres . . . D.1015. 1015a. 1016. 1017. 1019. 1022. 1030. 1033.

5182. There are gyres into which novitiate Spirits must be **inaugurated** . . .

5317<sup>o</sup>. From the rituals of . . . **inaugurations**, in which rings were put upon the hands; by which is signified what is confirmative of power.

6292<sup>2</sup>. To put the hand upon the head . . . is in use in **inaugurations** . . .

9474. The internal truths which are of the **inaugurating** good. Sig.

— . 'Anointing' = **inauguration** to represent; for the things which represented . . . were anointed . . . and were thus **inaugurated**.

9954<sup>7</sup>. Therefore, **inauguration** to represent was effected by means of oil, which = the good of love.

—<sup>8</sup>. All **inauguration** into what is holy . . . is by means of the good of love . . .

9955. To **inaugurate** to represent the Lord as to Divine truth. Sig.

9985. The glorification of the Lord . . . is signified by the **inauguration** of Aaron and his sons into the priesthood.

10010. **Inauguration** to represent this good. Sig.

10019. **Inauguration** to represent the Divine power of the Lord . . . Sig.

— . There were two things by means of which **inauguration** into the priesthood was effected; anointing, and the filling of the hands. By anointing there was effected **inauguration** to represent the Lord as to Divine good . . . and by the filling of the hands there was effected **inauguration** to represent the Lord as to Divine truth from Divine good, and thus power. 10076<sup>7</sup>. 10118.

10278. **Inauguration** to represent the Lord in both Kingdoms. Sig.

W. 220<sup>2</sup>. Hence . . . **inaugurations** into the ministry are effected by means of the laying on of hands. Ex.

P. 291. Who that has been **inaugurated** into the priesthood does not teach . . .

R. 606. That no one should be allowed . . . to be **inaugurated** into the priesthood . . . except . . . Sig.

813. That those who will be of this Church, which is the New Jerusalem, are to be collected, **inaugurated**, and instructed. Sig.

M. 306. The wedding constitutes the end of the prior state which had been **inaugurated** by betrothal . . . and the beginning of the posterior state which is to be **inaugurated** by means of marriage . . .

396<sup>e</sup>. Hence, too, it is, that **inaugurations** into the priesthood are effected at this day by means of the layings on of hands.

T. 126. A temple is first to be built . . . and afterwards is to be **inaugurated** . . .

146. **Inauguration** into the ministry carries these things with it.

297. Swearing by God . . . in **inaugurations** into the ministry . . .

356<sup>e</sup>. When priests are being **inaugurated**, they swear into this book . . .

503. The Pantheon was . . . afterwards **inaugurated** into the worship of all the saints . . .

677<sup>e</sup>. To which, by means of baptism, they are **inaugurated**.

682<sup>e</sup>. In baptism . . . the sign of the cross . . . is a sign of **inauguration** into the acknowledgment and worship of the Lord.

815<sup>e</sup>. When they have been **inaugurated** into the priesthood . . .

D. 3391<sup>e</sup>. Thus are they gradually **inaugurated**. 3393.

3394. In this state of first **inauguration** into what is angelic . . . 3397.

3399. That **inauguration** into gyres is **inauguration** into respirations. —

4096<sup>e</sup>. When . . . they have been **inaugurated** into this life . . .

6094. Hence it is evident . . . why **inaugurations** into the priesthood are effected by means of the touch of the hands upon the head. E.79<sup>1</sup>.

E. 2981<sup>4</sup>. When Aaron and his sons were being **inaugurated** into the priesthood . . .

329<sup>8</sup>. They were **inaugurated** by means of oil and blood. 375<sup>7</sup>.

375<sup>12</sup>. Unless they had been **inaugurated** by something which = the good of love . . .

—<sup>14</sup>. As **inauguration** to represent was effected by means of anointing . . .

—<sup>31</sup>. The **inauguration** (of the Spiritual Church) is meant by 'a horn of oil;' for **inaugurations** were effected by means of oil from a horn.

391<sup>2</sup>. By means of burnt-offerings and sacrifices were also effected **inaugurations** into everything holy of the Church; as is evident from the sacrifices to **inaugurate** Aaron and his sons into the priesthood; and to in-

**augurate** the Tent of the Assembly, and afterwards the Temple.

475<sup>3</sup>. As 'washings' = such things, therefore, when Aaron and his sons were being **inaugurated** into the priesthood . . .

—<sup>20</sup>. By which is meant, that John only **inaugurated** them into Knowledges from the Word concerning the Lord . . .

580<sup>4</sup>. **Inauguration** into the gift of teaching. Sig.

600<sup>18</sup>. As all **inauguration** to represent the Divine good of love is effected by means of Divine truth . . . Sig.

610<sup>2</sup>. Every man of the Church is from his first age **inaugurated** into these states; but when it is the end of the Church, he can no longer be **inaugurated**; for he does not receive Divine truth . . .

750<sup>24</sup>. By the blood were effected sanctifications, and also **inaugurations**.

1000<sup>4</sup>. Into this state comes the man . . . who has been **inaugurated** by the Lord into conjugal love in the world.

1033<sup>2</sup>. No others, who have not been **inaugurated** into the ministry . . .

1093<sup>5</sup>. As man, by means of the thoughts of his love, has been **inaugurated** into Societies either of Heaven or of Hell . . .

D. Wis. vii. 2<sup>3</sup>. They are first **inaugurated** into angelic life by means of concordant respirations.

Can. Holy Spirit iv. 7. A clergyman . . . is to be **inaugurated** by means of the promise of the Holy Spirit, and by means of the representation of its transfer.

**Incantation.** See under ENCHANT.

**Incarnation.** *Incarnatio.*

**Incarnate, To become.** *Incarnari.*

L. 59. The assumption of the Human by the Lord in the world, which is called the **incarnation**.

— . In the doctrine of the **incarnation** . . .

T. 124. That this redemption itself could not have been effected, except by means of an **incarnate** God. Ex. Can. Redemp. viii.

170. After . . . God had become **incarnate** (this Trinity) was provided and effected. Ex.

E. 806<sup>e</sup>. This, now, is the mystery of the Lord's **incarnation**. Ex.

Can. Redemp. viii. 2. All the worship of the Church before God had become **incarnate** foreshadowed and regarded Him after He had become **incarnate** . . .

—<sup>4</sup>. A non-**incarnate** God could not fight against the Hells.

—<sup>5</sup>. A non-**incarnate** God could not be tempted.

—<sup>6</sup>. A non-**incarnate** God could not be seen and Known, thus could not be approached, and thus could not be conjoined with men and Angels, except by means of Himself become **incarnate**.

—<sup>7</sup>. Faith in a God not **incarnated** is impossible. It is possible only in Him become **incarnate**.

[Can. Redemp.]. God showed Himself to the ancients by means of Angels, in the human form, which form was representative of the incarnate God.

**Coro.** xxiii. Redemption . . . which has been effected by Jehovah God incarnate, who is our Lord Jesus Christ.

51. Because Jehovah had not yet put on the Natural Human, which [was done] by means of incarnation in the womb of Mary.

—<sup>2</sup>. Before the incarnation of Jehovah had been effected, conjunction could not be effected except through an Angel . . .

**Incense.** *Suffitus, Suffimentum.*

**Incense, To offer.** *Suffire.*

**Incensing.** *Suffitio.*

See FRANKINCENSE, and SPICE.

**A.** 925<sup>3</sup>. (Origin of incense in the Jewish Church.)

—<sup>1</sup>. 'Incense,' and 'spices,' in the Word, = the celestial things of love, and the derivative spiritual things of faith; in general, whatever is grateful thence.

1296. 'To offer incense upon bricks' (Is. lxxv. 3) = to worship from . . . falsities. E. 659<sup>2</sup>.

2830<sup>8</sup>. 'Incense of rams' (Ps. lxxvi. 15) = the spiritual things which are of faith.

4581<sup>9</sup>. 'To offer incense to Baal upon the roofs of the houses' (Jer. xxxii. 29) = the worship of evil.

4748<sup>2</sup>. The reason frankincenses and incenses were employed in the sacred things with the Ancients, is from this: that odour corresponds to perception; a fragrant odour, as that of spices of various kinds, to a grateful and acceptable perception, such as is that of truth from good . . . 5621<sup>2</sup>.

4843<sup>2</sup>. The worship of falsity is signified by 'to offer incense upon hills' (Hos. iv. 13).

9375<sup>2</sup>. 'Fire' = the good of love; and 'incense' (Lev. x. 1) = the truth of faith thence.

—<sup>e</sup>. 'Incense' = faith from the good of love.

9424<sup>4</sup>. Worship according to these things is signified by 'the abundance of the cloud of incense' (Ezek. viii. 11).

9474<sup>3</sup>. Why . . . the incense was rendered sweet-smelling. . . The good of love does not come to perception except by means of truths . . .

—<sup>e</sup>. The aromatic of the incense = what is grateful of external perception; for . . . it was attended with smoke.

9475. 'With incense of spices' (Ex. xxv. 6) = to grateful perception. 'Incense' = the things of worship which are perceived gratefully; as confessions, adorations, prayers, and the like. . . For sweet odours . . . = what is grateful; and whatever is grateful is grateful from good through truths. Hence it is that by 'the incense of spices' is signified the grateful perception which is of truth from good.

—<sup>2</sup>. As by 'the incense' were signified such things of worship as are of good by means of truths—as are all things which are of faith from the good of love—therefore the fire was taken from the altar . . .

—<sup>3</sup>. That such things as are of faith from the good

of love and charity—as are confessions, adorations, and prayers—are signified by the incenses. III.

—<sup>4</sup>. The reason such things are signified by 'incense,' is that they are of the thought and thence of the mouth . . .

—<sup>5</sup>. 'Incense' (in these passages) = such things as are of the thought and the mouth, and have relation to the truths of faith . . .

9670<sup>6</sup>. The incense which Aaron was to bring within the veil (Lev. xvi. 12) = adaptation.

9965. The annihilation of worship is signified by 'the incense' from this 'strange fire.'

10129<sup>7</sup>. 'The incense,' some of which was put before the Testimony . . . is also called 'the Holy of Holies' (Ex. xxx. 36), because it signified celestial good in ultimate; and also the things which proceed from this good.

10137<sup>5</sup>. 'Incense' = adoration from the good of faith.

10175a. It treats in this chapter of the altar of incense . . . and of the preparation of the incense. By 'the incense' . . . is signified the hearing and reception by the Lord of all things of worship which are from love and charity . . . and, by the preparation of the incense, the quality of worship from (love).

10177. See ALTAR, here. —<sup>2</sup>. —<sup>3</sup>.

—<sup>7</sup>. When worship is mentioned, there is meant that Holy, which is effected by means of prayers, adorations, confessions, and by means of like things which proceed from the internal things which are of love and charity. It is these things of worship which are meant by 'incense.' III.

—<sup>9</sup>. But by 'to offer incense,' in the opposite sense, is signified worship from contrary loves, which are the loves of self and of the world. III.

10198. 'And Aaron shall offer incense upon it' (Ex. xxx. 7) = the elevation by the Lord of worship from love and charity. 'To offer incense' = the elevation of all things of worship from love and charity.

—<sup>10</sup>. The reason 'to offer incense' = the elevation of worship, is that 'fire' = the good of love; hence all things which went forth from fire signified such things as proceed from love; therefore . . . the smoke, too, was representative.

10199. 'The incense of spices' (id.) = grateful hearing and reception. 'Incense' = the hearing and reception by the Lord of all things of worship which are from love and charity. 10201. 10202. 10203.

10205. 'Thou shalt not cause to ascend upon it strange incense' (ver. 9) = no worship from any other love than for the Lord. 'Incense' = worship from love.

10254<sup>3</sup>. The spices of which the incense was prepared pertain to the spiritual class . . .

10295. The reason the incense was prepared from spices which = truths from spiritual good . . . is that by the incense is signified the Divine worship which is effected by means of the truths from that good; for it is confessions, adorations, prayers, and the like which are signified, in special, by the incense. Such things go forth from the heart by means of thoughts, and by means of speech. That this worship is effected by means of spiritual truths, may be evident from the ideas in

which the man is when in this worship; for the ideas in which the man then is are from his memory, and thence from what is intellectual; and the things which proceed thence are called spiritual things. (This worship contrasted with that from celestial good, such as is with those who are in the Celestial Kingdom.)

—<sup>e</sup>. That 'incense' = the confessions, adorations, and prayers which proceed through the mouth from the thought, Refs.

10298. 'Thou shalt make this incense' (ver.35) = worship from these things. 'Incense' = the confessions, adorations, prayers, and such things of worship as go forth from the heart into the thought and speech; for by the smoke of the incense is signified elevation; and by its fragrant odour, grateful perception and reception. Refs.

—<sup>2</sup>. As the Divine worship which is signified by 'the incense of spices' is here described; and by the spices of which that incense was prepared are signified truths in their order; it shall here be told . . . how the case is with this worship. Ex.

10307. 'The incense which thou shalt make in its quality, ye shall not make for you' (ver.37) = that worship from the holy truths of the Church is not to be applied to man's loves. 'Incense' = worship.

10308. 'It shall be to thee holy to Jehovah' (id.) = that worship is to be applied to Divine love . . . (For 'the incense,' of which (this) is said = worship.

10350. 'And the incense of spices' (Ex.xxxi.11) = what is representative of worship from truths. 'The incense' = what is representative of worship.

R. 277. 'And golden vials full of incenses' (Rev.v.8) = the confession of the Lord's Divine Human from spiritual goods. The reason 'incense' = worship from spiritual goods (but here, confession from these goods) is that the principal thing of worship in the Jewish . . . Church consisted in sacrifices and in incenses . . . E.324.

—<sup>2</sup>. Worship from spiritual good is signified by 'incense' in the following places. Ill.

393. 'Incense,' and 'the golden altar' = the worship of the Lord from spiritual love.

—. 'Many incenses given with the prayers of all the saints upon the golden altar' (Rev.viii.3) = propitiation lest (the spiritual Angels) should be injured by the Spirits of the Satanic Kingdom . . . because propitiations and expiations were effected by means of incense; especially when dangers were imminent. Ill.

394. 'And the smoke of the incense ascended . . .' (ver.4) = their protection by the Lord; (because it) = what is accepted and grateful . . . The reason was that the smoke of the incense was fragrant from the spices, which were stacte, onycha, galbanum, and frankincense . . . and the fragrances from these spices correspond to such things as are of spiritual love . . .

777<sup>2</sup>. 'Incense' = the worship of the Lord from spiritual goods and truths.

E. 324<sup>2</sup>. The reason 'incenses' = those things of worship which are effected from spiritual good, is . . .

—<sup>3</sup>. 'Incense within the veil' = the influx, communication, and conjunction of celestial good and of spiritual good.

—. Hence the fire for the incensing was to be taken (solely) from the altar of burnt-offering.

—<sup>15</sup>. 'To set Mine oil and incense before them' (Ezek.xvi.18) = to adulterate both the good of celestial love and the good of spiritual love; which are adulterated when the Word is applied to the loves of self and of the world.

—<sup>16</sup>. 'Incense' = worship from spiritual good; 'burnt-offering,' worship from celestial good.

—<sup>25</sup>. 'The incense' represented and thence signified worship; and as all Divine worship, which is perceived gratefully, is from spiritual good, therefore by 'the incense' is signified this good. In order that what is grateful might be represented, the incense was made of fragrant spices . . .

—<sup>26</sup>. As the incense = spiritual good, or the good of charity towards the neighbour . . . I will here adduce something which is there commanded concerning the preparation of the incense . . .

325<sup>2</sup>. 'Incense' (Ps.cxli.2) = spiritual good, which is the good of charity . . .

—<sup>3</sup>. 'Prayers,' and 'incense' (Rev.viii.) = worship from spiritual good.

411<sup>28</sup>. The falsities from which is the worship are signified by 'they have offered incense to vanity' (Jer.xviii.15). . . 'To offer incense' = worship.

491<sup>3</sup>. For the incense was primarily of frankincense.

492. 'Many incenses were given them' = truths in abundance. 'Incenses' = the truths of spiritual good. . . The reason 'incenses' = truths, is that by 'incenses' was represented worship from spiritual good.

494. 'The smoke of the incenses ascended . . .' = the conjunction of all things with the Lord. 'The smoke of the incenses' = the truths of spiritual good.

585<sup>5</sup>. 'To offer incense' = worship.

—<sup>6</sup>. 'To offer incense to other gods' = worship from falsities of doctrine.

768<sup>20</sup>. 'To incense incense' = worship from spiritual good; which, in its essence, is genuine truth.

1150. 'And cinnamon and incenses' (Rev.xviii.13) = worship from celestial love profaned. . . 'Incense,' or perfume = the truth of celestial love, which truth . . . is the good of wisdom.

**Incessant.** *Indesinenter.* T.498.

**Incidence.** *Incidentia.*

**Fall upon.** *Incidere.*

A. 7177<sup>2</sup>. The heat is varied according to the direct or oblique incidence of the sun's rays . . .

W. 41<sup>2</sup>. The image is presented in the eye according to the angle of incidence.

T. 695<sup>3</sup>. Things falling on the senses of the body.

—. Because objects fall upon the senses.

E. 595<sup>3</sup>. The light of Heaven, in like manner as the light of the world, according to its incidence into objects . . . presents variegations of colours . . .

**Incite.** *Incitare.*

**Incitation.** *Incitatio.*

See **INSTITUTE.**

A. 1907. The affection of truth inciting. Sig.

**H.** 344<sup>2</sup>. That the parents should **incite** them to such things.

**M.** 187<sup>2</sup>. This so appears to them from their masculine **incitation**.

**D.** 2417. They were **incited** to cruelty.

4467. He **incited** to criminal things.

4553. They **insufflate and incite** to do evils.

**Inclination.** See under **GENIUS, PROCLIVITY, and PROPENSITY.**

**Incline.** *Inclinare.*

**Inclination.** *Inclinatio.*

**A.** 313<sup>e</sup>. The **evil inclinations** of parents remain visibly in their children.

2300. Hence the diverse **inclinations** (of infants).

2568<sup>e</sup>. They who **incline** to a life of evil . . . They who **incline** to a life of good . . . 2588<sup>2</sup>.

3133. His **inclination.** Sig.

3469<sup>3</sup>. The offspring thence receive an **inclination** to a like good.

5042. 'He **inclined** mercy to him' (Gen.xxxix.21)= the Divine love in each thing.

6272<sup>2</sup>. To which man from nature **inclines.**

6393. 'He will **incline** his shoulder to bear' (Gen. xlix.15)= to labour to do works for the sake of merit.

7657. **Inclination.** Sig.

8080<sup>4</sup>. The descendants of Jacob **inclined** to do the like.

8551. What man derives hereditarily he continually **inclines** to.

9090<sup>2</sup>. All beasts=such things as are of anyone's affection or **inclination.**

9231. All beasts in the Word=affections and **inclinations** such as are those which are with man . . . good affections and **inclinations** . . . evil affections and **inclinations** . . . because the external man enjoys the like affections and **inclinations** . . .

**H.** 336<sup>e</sup>. According to each and all movements of their **inclination** they are led to receive truths of good and goods of truth.

368. Evident from the **inclination** or connate nature of each (consort).

**P.** 105<sup>e</sup>. There transpires something of concupiscence and thence of **inclination** from his life's love which is connate from his parents.

**M.** 46<sup>e</sup>. As a conjunctive **inclination** is inscribed on each and all things of the male and female, it follows that this **inclination** cannot be obliterated . . .

47a. When they are in this state, one (consort) does not know the **inclination** of the other towards himself, because it stores itself up in his internals; but . . . when they come into their internal state, the **inclination** manifests itself; and if it is concordant and sympathetic, they continue their conjugal life; but if it is discordant and antipathetic, they dissolve it. 48a.

50<sup>2</sup>. Two cannot dwell together in the same house unless they are similitudes; and not at all consorts, unless they are mutual **inclinations**. If they are external **inclinations**, and not at the same time internal ones, the house or place itself separates . . . them.

—<sup>e</sup>. In Heaven a marriage is provided with a consort whose soul **inclines** to union with that of the other . . .

63<sup>e</sup>. That the conjunctive **inclination**, which is conjugal love, is in a like degree with the conjunction of good and truth, which is the Church . . .

79<sup>3</sup>. Their Falsities and depraved **inclinations** to the things of worship, are represented by the dragons and leopards.

88. That there is the truth of good, and from this the good of truth . . . and that in these two there is implanted from creation an **inclination** to conjoin themselves into a one. Ex.

123. Neither does the wife reflect upon the good with herself, but upon the **inclination** of her husband towards herself, which is according to the ascent of his understanding to wisdom.

134<sup>2</sup>. Man is not born knowledge . . . but is born faculty and **inclination**; faculty to know, and **inclination** to love . . . and he is born most perfect **inclination**, not only to love the things of self and the world, but also the things of God and Heaven . . .

—<sup>4</sup>. Man is not born into any love . . . but is born solely into the **inclination** to love, and thence into the faculty to receive knowledges . . .

155. As the **inclination** to the sex is still (in celibates) from creation and thence from birth, when this is coerced and mastered, it cannot be otherwise than that this **inclination** should go into heat . . . which, when it rises up from the body into the spirit, infests it, and with some, defiles it . . .

157. That from creation there has been implanted in both sexes the faculty and **inclination**, that they are able to be, and that they want to be, conjoined into a one. Ex.

160. That the **inclination** to unite the man to herself is constant and perpetual with the wife; but is inconstant and alternate with the man. Ex.

—<sup>2</sup>. The reason there is not with the man a like **inclination** to the wife, is that the man is not love, but only a recipient of love . . .

169. That the wife is constantly thinking about the **inclination** of the man to herself, with a mind to conjoin him with herself. Ex.

171. The **inclinations** of consorts towards each other are from no other origin (than their spheres); unanimous and concordant spheres unite them; and adverse and discordant ones disunite them.

187<sup>2</sup>. Infants in Heaven . . . and infants on earth . . . agree in this, that they first grow in **inclination** to such things as please the senses of their bodies . . . and when their age is halfway between mature and immature, the conjugal **inclination** approaches; which is that of a virgin to a youth, and of a youth to a virgin: and as the virgins in the Heavens, equally as on earth, from innate prudence, conceal their **inclinations** to marriages,

the youths know no otherwise than that they affect the virgins with love . . .

190. Before marriage, with both sexes, there are two states; one before the **inclination** to marriage, and the other after it . . .

—<sup>2</sup>. The **inclinations** to marriage before this are only imaginative in the mind, and become more and more sensitive in the body.

202. From which they have an **inclination** and a faculty, if a son, to perceive the things which are of wisdom; if a daughter, to love the things which wisdom teaches. Ex.

— . They do not inherit from them the affections themselves . . . but only the **inclinations**, and also the faculties to them.

—<sup>2</sup>. That descendants, from their innate **inclinations**, if they are not broken, are carried into affections, thoughts, speech, and life like those of their parents . . .

208<sup>2</sup>. (The wives said) Our wisdom is more eminent than yours, because it enters into your **inclinations** and affections; and sees, perceives, and feels them. You know nothing whatever about the **inclinations** and affections of your love; and yet they are the things from which and according to which your understanding thinks; consequently from which and according to which you are wise: and yet wives know them so well in their husbands, that they see them in their faces, and hear them from the tones of the speech of their mouths; nay, they feel them upon their breasts, arms, and cheeks: but we . . . dissemble as if we did not know them; and yet we regulate them so prudently, that whatever is of the pleasure and will of our husbands we follow by permitting and suffering, and only by bending when it is possible; but never by compelling.

—<sup>3</sup>. The Lord wills that a male man should act from freedom according to reason; and therefore his freedom, which regards his **inclinations** and affections, is regulated by the Lord Himself from within, and through his wife from without; and thus He forms a man together with his wife into an Angel of Heaven . . . But we will say more openly, that we are moved . . . to the prudence of regulating the **inclinations** and affections of our husbands so that they may seem to themselves to be acting from freedom according to their reason, in order that we may be delighted from their love . . .

—<sup>4</sup>. We have observed various changes of the **inclinations** and affections of the men; as, that they are cold to their wives when the husbands think vain things against the Lord and the Church . . . (Continued under COLD, here.)

227<sup>2</sup>. Similitudes and dissimilitudes . . . originate from connate **inclinations**, varied by education . . .

246. For religion is implanted in souls; and is handed down by the parents through their souls, as the supreme **inclination**.

—<sup>2</sup>. By the lower minds—*animos*—are meant the external affections, and the derivative external **inclinations**, which are chiefly insinuated after birth by means of educations . . . for it is said, I have a mind to do this or that; by which is perceived an affection and an **inclination** to it.

— . Hence come **inclinations** to enter into marriage even with unequals . . .

277. By the internal affections are meant the mutual **inclinations** which are in the minds of both from Heaven; and by the external affections are meant the **inclinations** which are in the minds of both from the world . . .

296. The determinations to marriage (of women) would proceed only from the **inclinations** of their love.

323<sup>2</sup>. With the virgin wife there is an internal **inclination**; whereas with the (widower) man this **inclination** has passed away . . .

525. Everyone derives from his parents his natural disposition, which is his **inclination**.

T. 329<sup>2</sup>. As man is born into evils of every kind, he therefore **inclines** from birth to the things of Hell.

335<sup>1</sup>. That nothing is connate with man except . . . the **inclination** to love . . . 480<sup>e</sup>.

425<sup>2</sup>. It was found that (the works) proceeded from . . . merely natural **inclination** . . .

469<sup>2</sup>. By parents is transmitted to their children an **inclination** to the evil in which they themselves have been.

521<sup>2</sup>. Man is not born into evils themselves, but only into the **inclination** to evils . . .

— . Infants who have died, only **incline** to evils . . .

588. Because the will from birth **inclines** to evils . . .

612. Man from birth **inclines** to evils of every kind; and, from **inclination**, feels concupiscence for them.

659. All the evils to which a man **inclines** from birth are inscribed on the will of his natural man . . .

678<sup>e</sup>. Might . . . breathe into them an **inclination** for his religion . . .

D. 1936. The Lord leaves to everyone the freedom to think according to his **inclination**.

2425. The **inclination** of every man is to every genus and species of evil. — .

2447. Spirits . . . dwell . . . according to the **inclination** of each one . . .

2453. That all men **incline** to all evil; but by actuality are carried more into one than another. Ex.

2502. They who **incline** to labours and uses . . .

2572. Besides these **inclinations** . . . they have others also, with manifold variety. Enum.

2737. Spirits are so held (by spiritual bonds) that they cannot think so much evil as by their nature they **incline** to think . . .

3341. He would recognize a comrade . . . such as he is as to his natural **inclinations** against himself and others.

4564<sup>9</sup>. In the life of the body . . . they had **inclined** to where there were favour and authority, and to where there were gain and the hope of honour.

D. Min. 4793. Where were Spirits of such an **inclination**, and of such a nature.

E. 405<sup>14</sup>. 'To bow the heavens and come down' (Ps. cxliv. 5) = . . . to visit and judge. 419<sup>12</sup>.

[E.] 863<sup>14</sup>. 'To incline the ear' (Ps. xlv. 10) = to obey. 1089<sup>2</sup>. For he may be drawn away into any errors into which he **inclines** from any love.

**Coro.** 35. That from (progenitors) are derived the inclinations, aptitudes, nay, the pronenesses, to evils . . .

**Incline to.** *Affectare.* See STRIVE AFTER.

**Incomparable.** *Incomparabilis.* H. 335<sup>2</sup>.

**Incomprehensible.** *Incomprehensibilis.*

**Incomprehensibility.** *Incomprehensibilitas.*

**Incomprehensibly.** *Incomprehensibiliter.*

A. 1643. The speech of angelic Spirits is **incomprehensible**.

1972<sup>e</sup>. The shade (in Heaven) is the light growing attenuate . . . with **incomprehensibility** equally before the understanding and the sight.

2531<sup>2</sup>. What is Divine is **incomprehensible**, because it is above all understanding . . . 5110<sup>2</sup>.

4043<sup>2</sup>. How **incomprehensible** these (forms) are . . .

5508<sup>2</sup>. The Divine Providence operates thus invisibly and **incomprehensibly**, because . . .

5573<sup>e</sup>. Because there are many **incomprehensible things** in nature.

6700. They adore the Divine not as a completely **incomprehensible** Divine, but as comprehensible through the human form.

7381<sup>e</sup>. The things which the Angels speak together are **incomprehensible** to man.

9094. The things of angelic wisdom are for the most part . . . **incomprehensible**.

9356. They who acknowledge what is **incomprehensible**, in thought fall into nature.

9543<sup>2</sup>. In the Third Heaven there are things **incomprehensible** and ineffable . . . Therefore the things (there) are presented before Spirits by representatives, from which some idea is formed of the **incomprehensible** and ineffable things there.

10067<sup>2</sup>. The Divine Itself called 'the Father' cannot be thought of, because it is **incomprehensible** . . .

10267<sup>2</sup>. That the **incomprehensible** Divine called 'the Father,' is worshipped when the Lord as to the Divine Human is worshipped. III.

H. 86. Men . . . who think of what is invisible, that is, of what is **incomprehensible** under any form, when they think of God . . .

169<sup>e</sup>. The wisdom the Angels have is such as is to be called **incomprehensible**; because it does not fall into ideas which consist merely of (corporeal and worldly things).

212. The form of Heaven in special . . . is **incomprehensible** even to the Angels . . . How **incomprehensible** and inextricable that form is, is evident from . . .

270. The wisdom of the Angels of the Third Heaven is **incomprehensible**, even to those who are in the Ultimate Heaven. Ex.

312<sup>2</sup>. Besides many like things, which, being **incomprehensible**, do not fall into faith . . .

314. When he is thinking spiritually, he is then thinking things **incomprehensible** and ineffable to the natural man.

N. 305<sup>3</sup>. That which is **incomprehensible** falls into no idea. Refs.

W. 180. The wisdom of the Angels . . . is **incomprehensible** to men when they are in natural love.

239<sup>2</sup>. If he becomes an Angel . . . he then speaks things ineffable, and, to the natural man, **incomprehensible**.

D. 2462. A connection **incomprehensible** and ineffable . . .

5779. Situation there as to form is **incomprehensible** . . . 5780. 5781.

6055<sup>3</sup>. **Incomprehensible** to those who are not spiritual.

D. Min. 4665. The speeches of Spirits are **incomprehensible** to man. —. —.

E. 1016. It consists of merely **incomprehensible things**.

De Verbo 24. The intelligence of the (spiritual) Angels is ineffable and **incomprehensible** to the (natural) Angels; and the wisdom of the (celestial) Angels is **incomprehensible** and ineffable to the (spiritual) ones.

**Incongruous.** *Incongruus.* A. 9300<sup>3</sup>.

**Inconstant.** *Inconstans.*

**Inconstancy.** *Inconstantia.*

**Inconstantly.** *Inconstanter.*

A. 6493<sup>e</sup>. In the ultimate of order, in which all things are relatively circumstanced **inconstantly**.

6611. The state of man's life . . . is **inconstant**.

D. 2698<sup>e</sup>. If man concludes from effects and their **inconstancies** . . .

4009. The things of more interior nature, where they do not go so **inconstantly**, but more constantly. From constancies in the inmosts, indefinite **inconstancies** come forth, by degrees, in the lowest things.

4273. In interiors flowing . . . constantly . . . but in exteriors . . . as it were **inconstantly** . . . Hence it comes to pass that such various **inconstancies** appear in exterior things . . .

**Incorporated.** *Incorporatus.* T. 375<sup>2</sup>.

**Increase, To.** See GROW.

**Increase.** See INCREMENT, and PRODUCE-*proventus.*

**Incredible.** *Incredibilis.*

A. 642. These things are perhaps **incredible**. 4622.

N. 238. It appears **incredible** to them that . . .

T. 224<sup>4</sup>. As these things . . . appear **incredible** . . .

**Incredulity.** *Incredulitas.*

**Incredulous.** *Incredulus.*

A. 232. At this day . . . when they can confirm the incredulity of the senses by scientifics . . .

1378<sup>e</sup>. (Thus) could incredulous Spirits be brought to believe . . .

1510<sup>a</sup>. A sphere of incredulity . . .

1594<sup>a</sup>. The greatest part of men are in such incredulity . . .

1769<sup>a</sup>. Certain Spirits . . . who before had been incredulous that the Word of the Lord is such . . .

1771. Certain Spirits were in incredulity about the Word . . . For Spirits are in a like incredulity in the other life to that in which they had been in the life of the body; which incredulity is not dissipated, except by means provided by the Lord, and by living experiences.

3399<sup>a</sup>. There reigns universally with them unbelief concerning the Lord, the life after death, and the internal man; and the unbelief which reigns universally causes that the truths of faith do not penetrate interiorly.

4464<sup>b</sup>. The greatest part of Christians are in such incredulity. That they are in such incredulity has been given me to know from . . .

5508<sup>a</sup>. Man had better be kept in unbelief than to be once in faith and recede thence. Sig. and Ex.

5573<sup>a</sup>. Although they saw, they still had a very strong sphere of incredulity . . . and as their incredulity was so great, it was given to say to them . . .

8544<sup>e</sup>. Lest they should be charged with some unbelief . . .

H. 1<sup>e</sup>. Hoping that thus . . . incredulity may be dissipated.

D. 1255. That evil and unbelieving Spirits, in company with good Spirits, speak truths, and even believe them. Ex.

3335. To-day and yesterday I have perceived a sphere of incredulity, namely, that they want to believe nothing . . .

3520<sup>a</sup>. The Dutch around me introduced a sphere of incredulity . . .

— . A sphere of incredulity is a collection of many confirmed thoughts.

3570. When the nature is repugnant, they at once return into their . . . unbelief.

4417. There were combats of incredulity.

D. Min. 4609. Hence the unbelief in what is Divine.

**Increment.** *Incrementum.*

A. 1016. Increments of good and truth in the external man.

4981. 'The blessing of Jehovah' = increments . . . in good and truth, or in life and doctrine. —<sup>e</sup>.

6232. Increase to what is indefinite. Sig.

6749. Increase from good. Sig.

9323. Increase of the good of love and truth of faith. Sig.

9337. According to the increase of good. Sig.

H. 360<sup>a</sup>. Increments of the life (of charity) can be given in proportion as . . .

J. 12<sup>a</sup>. According to the increments of wisdom.

W. 126. According to the increase and decrease of love with them.

184<sup>a</sup>. The increments and increasings—*increscientiae*—from thinner to grosser, or from rarer to denser.

P. 328<sup>a</sup>. That this comes forth from the continual increments of hereditary evil.

E. 1094<sup>e</sup>. Man lets himself into more and more Societies of Heaven according to the increments of wisdom; and into more and more interior ones according to the increments of good.

**Incubate.** *Incubare.* D. 3875.

**Incubation.** *Incubatio.* D. Wis. ii<sup>2</sup>.

**Incubus.** *Incubus.*

A. 1270<sup>a</sup>. Like a cruel nightmare.

T. 367<sup>e</sup>. Like one lying in bed oppressed with the nightmare.

482<sup>a</sup>. Worse than one who labours with incubus, quinsy, and asthma.

D. 3364. They assayed to suffocate me, and I perceived as it were a direful incubus. The incubus was as it were so upon me, that I laboured . . .

**Inculcate.** *Inculcare.* D. 3105.

**Incumbent.** See PRESS—*incumbere.*

**Incurable.** *Immedicabilis.* D. 3221.

**Incurable.** *Incurabilis.* E. 785<sup>a</sup>.

**Indefinite.** *Indefinitus.*

**Indefinitely.** *Indefinite, Indefinites.*

**Indefinity.** *Indefinitas.*

A. 457. There are indefinite varieties (in regard to both Heaven and Hell).

—<sup>e</sup>. How many indefinite genera of happinesses in Heaven . . .

545<sup>a</sup>. There are indefinite things . . . in every general . . .

675. Every state comprehends indefinite things . . .

685. The differences are indefinite. 775.

894. There are indefinite states of evil and falsity with every man.

969. Indefinite things come forth there . . . 1532<sup>e</sup>.

995<sup>a</sup>. The delight of them indefinitely exceeds . . .

1015<sup>e</sup>. There are indefinite singulars which present one general . . .

1590<sup>e</sup>. 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.

1623<sup>e</sup>. The varieties . . . of the rainbows are indefinite. 1625.

1802<sup>a</sup>. There are indefinite things which they perceive.

1936. There are indefinite things in every expression of the Word.



[A.] 2209<sup>2</sup>. In one affection . . . nay, in one sigh, there are such **indefinite things**, which the Angels perceive . . . 2367.

2508. With **indefinite variety**.

2715<sup>e</sup>. The celestial . . . can see **indefinite things** which belong to truth.

2734<sup>e</sup>. The genera of happinesses . . . are **indefinite** in number.

4180<sup>e</sup>. In these arcana the Angels see . . . relatively **indefinite things** . . .

4263<sup>2</sup>. The differences of goods and truths are . . . innumerable; nay, **indefinite**.

4301<sup>2</sup>. The Angels perceive . . . **indefinite things** more than man.

4379<sup>2</sup>. Which things are **indefinite**.

4383<sup>2</sup>. The things the Angels do not know are **indefinite**. They dare not say infinite, because there is no . . . ratio between the finite and the infinite.

4592<sup>2</sup>. In the light of Heaven . . . they see **indefinite things** . . .

5346. The truth . . . is **indefinite**, thus without number. Sig.

5355<sup>2</sup>. It propagates itself . . . **indefinitely**—*in indefinitum*. . . But still this **indefinite** can never reach to the infinite . . .

—<sup>e</sup>. When he receives truth thence, it then increases *in indefinitum*.

6232. Truths from good *in indefinitum*. Sig.

— . Because all things in the Spiritual World which proceed from the infinite . . . can be multiplied *in indefinitum*. That is called **indefinite** which cannot be defined and comprehended by number: but still the **indefinite** is finite relatively to the infinite; and so finite, that there is no ratio between them.

—<sup>2</sup>. The reason truths and goods can increase *in indefinitum* (is) that they proceed from the Lord . . .

— . There is always what is **indefinite** remaining over; for truths are **indefinite** in number; and every truth has **indefinite things** in it.

—<sup>3</sup>. Although men were to increase *in indefinitum*, no one would have the same face . . . (Thus) there is an **indefinite** variety of all things . . . This variety is still more **indefinite** in the truths and goods which are of the Spiritual World . . . Therefore, the more interior they are, the more **indefinite** they are.

—<sup>4</sup>. The reason there are such **indefinite things** of all things in the Spiritual World, and also in the natural world, is that they come forth from the Infinite . . . Unless they came forth thence they would never be **indefinite**: therefore also from the **indefinite things** in both worlds, it is manifestly evident that the Divine is infinite.

6618. They were told that there are **indefinite things** which they do not know; nay, that one idea can be filled with **indefinite things** . . .

—<sup>e</sup>. Every change would contain **indefinite things** . . .

W. 155. There are infinite things in God Man, and thence **indefinite things** in the Sun . . . and these **indefinite things** come forth as in an image in the created universe . . .

D. 226. The spheres and stations in the Heavens are **indefinite** . . .

— . A discourse concerning the **indefinite**. 1. That **indefinite things** cannot possibly come forth except from the infinite. 2. That, regarded in themselves, **indefinite things** are images of the infinite . . .

—<sup>2</sup>. **Indefinitely** more perfect.

1399. That there are **indefinite** varieties in the other life.

1790<sup>e</sup>. The idea increases . . . through **indefinites** multiplied into themselves in the interiors . . .

2062. That in each idea and affection there are **indefinite things**.

2297. On the **indefinity** of all things.

— . As it has been said that there is nothing in the nature of things which is not a very general thing containing in itself **indefinite things** . . . a Spirit was indignant that thus he comprehended nothing, because there is the **indefinite** in every single thing . . . But it was given to reply to him that there is not only what is **indefinite**, but an **indefinity** of **indefinites** of **indefinites** and of **indefinites** still; so that every natural **indefinite** is multiplied by **indefinites** which are to be so many times multiplied into themselves . . .

2585<sup>e</sup>. (Thus) these states are of **indefinite** variety.

2655. Every idea contains infinite things; thus, such as are . . . the **indefinite things** which compose his idea, such is the life allotted to man after death.

2932<sup>2</sup>. Within that sphere (there) are **indefinites** still of which we know nothing.

3287. Let the finite be multiplied into ever so many **indefinites**, still, relatively to the Lord who is infinite, it is nothing.

3288<sup>e</sup>. They confess that although they know **indefinite things**, still there are **indefinite things** which they do not know . . . concerning (the least thing) there are **indefinites** of **indefinites** which they do not know.

3482<sup>2</sup>. Which **indefinitely**—*indefinites*—transcend.

— .

3591. There would be **indefinite things** which would confound them; nay, **indefinites** of **indefinites**.

4140<sup>e</sup>. There are so many **indefinite** varieties, that they may be called **indefinites** of **indefinites** of **indefinites**.

## Indelible. *Indelibilis.*

A. 581. At last the persuasion becomes **indelible**.

M. 409<sup>e</sup>. That which has been implanted in souls from creation, and has regard to propagation, is **indelible** and inextirpable.

## Indemnify. *Indemnificare, Indemnizare.*

### Indemnification. *Indemnificatio.*

A. 4172. 'I indemnified it' (Gen. xxxi. 39) = that good was thence. 'To indemnify' = to render what is good.

9030. **Indemnification** . . . here, of spiritual truth. Sig.

T. 630. To keep his body from harm—*indemnizare*.

Inv. 8. Unless a man approaches the Lord, he labours in vain to keep himself from harm—*se indemnizare*.

**Independent.** *Independens.*

A. 5377. What is unconnected, and thus **independent**, cannot subsist for a single moment . . .

**Indeterminate.** *Indeterminatus.*

A. 3776. What is determinated to persons, in the internal sense, falls into an idea which is **indeterminate** to anyone.

4875<sup>e</sup>. By which is signified, that nothing must be **indeterminate**; for that which is **indeterminate** is open . . .

D. 3603. It is thus an **indeterminate** and universal something, which signifies nothing.

3906. Confused, because quite **indeterminate**.

3907. Without the Lord's love . . . not only would each and all things be **indeterminate**, but they would be nothing at all.

E. 955<sup>s</sup>. In the Spiritual World an **indeterminate** idea about God is no idea about Him . . .

Ath. 82. Many, when thinking about God the Father, have an **indeterminate** idea; and these easily acknowledge nature as god . . . Lest they should become insane through their **indeterminate** idea concerning God . . .

**Index.** *Index.*

A. 8249. Hence the face is called the . . . **index** of the mind. 10587<sup>e</sup>. H.91. D.1376<sup>e</sup>. 1388. E.412<sup>22</sup>.

263<sup>e</sup>. This number is as it were the **index** of the subject treated of.

T. 379<sup>s</sup>. These three marks, witnesses, and **indices**, that faith in the Lord is faith itself . . .

798<sup>e</sup>. Like the wind-pointer over roofs and ships.

E. 431<sup>11</sup>. The first tribe is the **index**, from which are determined the things which follow. —<sup>14</sup>.

**India.** *India.***Indian.** *Indicus.*

A. 1277<sup>e</sup>. If one were in **India**, and the other in Europe.

2602. There is one nation, said to be from the **Indies**, who . . . worship the Greatest God (by) first magnifying themselves, and then prostrating themselves like worms . . . They are for the most part modest, obedient, and simple at heart. D.402.

S. 105<sup>e</sup>. The nations and peoples in Asia and the **Indies** constitute the last circumference of the universal Church.

117. From these (Words) religious things spread into the **Indies** and their islands . . .

P. 330<sup>e</sup>. Mohammedanism and Gentilism are in Asia, the **Indies**, Africa, and America.

M. 380<sup>4</sup>. They appeared like beautiful **Indian** birds.

T. 84<sup>2</sup>. To subjugate the **Indies-Indos**—without transporting soldiers . . .

803<sup>e</sup>. Like an unknown bird from **India** . . .

D. 857. Whether they were of the inhabitants of this Earth; **India**, Japan . . .

2332. If they have been in **India**, and have been buried there, still they are present in a moment. 3476.

4774<sup>e</sup>. Partly in Asia, rather near the **Indian** sea . . .

4989. There was a sorceress who was one of the worst, said to be from **India**, and who had communication with the evil ones from . . . eastern **India** . . . 4991<sup>e</sup>. 4992<sup>e</sup>.

5822. On those in western **India** who have known nothing about God. 5880. 6061. 6062.

6067. On the **Indian** Chinese.

—, Sitting with the feet crosswise, as the **Indians** are wont to do.

E. 1219<sup>s</sup>. Many have become present with me, who were from . . . Africa and **India**.

J. (Post.) 131. Who dwelt in an island in the sea of western **India**.

De Verbo 16. With the nations in Asia, Africa, and the **Indies**, the Word is not known . . .

**Indicate.** See TELL—*Indicare*.

**Indicate.** *Indigitare.* E.401<sup>25</sup>.

**Indication.** *Indicium.* A.1059. 7272. W.26. 60.

**Indifference.** *Indifferentia.*

**Indifferent.** *Indifferens.*

**Indifferently.** *Indifferenter.*

A. 4897. That it was **indifferent** to him. Sig.

—, From the affection in these words it is evident that they=**indignation** and consequent **indifference**.

P. 176. It would (then) be **indifferent** whether he did evil or good.

M. 59. After the wedding it is changed into a state of **indifference** . . .

151. Both (chastity and unchastity) are **indifferent** to eunuchs.

161<sup>2</sup>. When the wives began to grieve at this utterly cold **indifference** of the men . . .

236. That spiritual cold in marriages is a disunion of souls and a disjunction of minds, whence come **indifference** . . .

256. From what is common . . . joys become **indifferences**.

D. 2017. The dragon . . . could . . . speak to other Spirits . . . **indifferently**, and at the same time weave deceits; but still it was heard from the **indifference** of his speech, in which there was something of absence . . .

2176. That one should not propose to himself to do anything for certain which in itself is **indifferent** . . .

3794. What was **indifferent** they made a matter of conscience . . . 3847. 3937.

4494<sup>e</sup>. The very **indifference** . . . he felt (at the murder he had committed) was communicated to me.

**Indifference, Matter of.** *Adiaphoron.*

A. 1255<sup>e</sup>. The principles which a man has taken in from infancy, if . . . not contrary to Divine and natural order, but in themselves **matters of indifference**, the Lord leaves, and suffers him to remain in them.

R. 161<sup>3</sup>. Is it not at this day a **matter of indifference** what truths a man knows . . .

M. 5<sup>e</sup>. The accessory joys (then) become **matters of indifference**, and finally sad . . .

T. 665<sup>e</sup>. They make for themselves scruples . . . even in . . . **matters of indifference**.

722. He thinks (about the Holy Supper) What is this but a **matter of indifference** ?

E. 1180<sup>2</sup>. The rest . . . are either ceremonials, which are **matters of indifference** . . .

D. Wis. xi<sup>3</sup>. Building orphanages, etc., which are partly **matters of indifference** . . .

**Indigenous.** See NATIVE.

**Indigestion.** *Indigestio.*

**Undigested.** *Indigestus.*

A. 5177. May be compared to the nauseous stench . . . from **indigestion**.

6202. Relate to such things in the stomach as are **undigested**.

H. 299. These (Spirits) love **undigested** and malignant things . . .

488<sup>4</sup>. They love . . . stinking things, such as are exhaled from the **undigested things** of the stomach.

W. 420. The blood of the heart purifies itself in the lungs from **undigested things**. Ex.

M. 266<sup>3</sup>. Like food . . . which remains **undigested** in the stomach . . .

T. 679<sup>2</sup>. Without distinct order in a man's mind . . . what would there be except what is confused and **undigested** ?

D. Min. 4574. Whenever they spoke, there occurred a kind of **indigestion** of the stomach . . .

4599. Some who have (merely) general affection . . . induced . . . a kind of **indigestion** in the stomach ; because there is but little vital in such a general affection.

D. Wis. x. 3. The blood flows into (the lungs) **undigested** and impure . . .

**Indignation.** *Indignatio.*

**Indignant, To be.** *Indignare.*

A. 963<sup>2</sup>. The veil is for those who . . . see the Truth, (but) from the love of self are continually **indignant** that it is so.

1265. This even to **indignation**.

1492. Evident from the **indignation** in (these words).

— The affection which is in these words is the **indignation** as it were of knowledge . . .

1630. Spirits are very **indignant** that men . . . 1881.

1881<sup>e</sup>. These are the words of their **indignation**.

1917. The Lord's **indignation**. Sig. 2720<sup>4</sup>.

— In temptations . . . there are despairs, and these grievings and **indignations** . . . Diabolical Spirits . . . induce what is false from themselves, and at the same time accuse. Hence the Lord's **indignation** was so great . . .

1923. The **indignation** of this first-conceived Rational. Sig.

— Here is described the **indignation** of this Rational against intellectual truth . . . When the Rational is insurgent against the Intellectual . . . there is **indignation** on the part of the one which is subjugated ; as is the case in temptations.

2294<sup>2</sup>. I have often perceived the resistance (of the infants) attended with a certain species of **indignation**.

2301<sup>2</sup>. Evident also from the **indignation** of those (infants who are of a spiritual genius). H. 339.

2479. A recent Spirit was **indignant** that he did not remember more things . . . H. 465.

3839. **Indignation**. Sig.

—<sup>3</sup>. (With regard to) the affection of **indignation**, here treated of, the man who does not know what the affection of charity is . . . can have no other idea than of such **indignation** as a man has when evil is done to him, which is the **indignation** of anger. But there is not such **indignation** with the Angels ; but an **indignation** quite different, which is not of anger, but of zeal ; in which there is nothing of evil ; and which is as far from hatred or revenge . . . as Heaven is from Hell ; for it springs from good. The quality of it . . . cannot be expressed by any words.

3906. 'Rachel was zealous against her sister'=**indignation** because (interior truth) was not acknowledged as was external.

3909. 'Jacob was kindled with anger against Rachel'=**indignation** on the part of natural good.

—<sup>2</sup>. Spiritual **indignation** itself, and still more celestial **indignation**, does not derive anything from the anger of the natural man ; but from the interior essence of zeal, which zeal in the external form appears like anger, but in the internal form it is not anger, and not even the **indignation** of anger ; but is a certain sadness with a wish that it were not so . . .

4077. When a man recedes from Societies they are **indignant** . . . (and) in their **indignation** they speak from evil. —<sup>2</sup>.

4085<sup>2</sup>. The Angels are **indignant** if anything of good and truth is attributed to them . . . 4096<sup>e</sup>. 4295<sup>2</sup>.

4132. **Indignation**. Sig. 4140. 4141. 4146. 4700.

4186. When Spirits are separated from (an angelic Society) they are **indignant** ; and when they are in a state of **indignation** they come into an obscure state . . .

4897. **Indignation** and consequent indifference. Sig.

5725. When a man is in this inundation, he is **indignant**, angry . . .

5798<sup>3</sup>. The vastation and destruction of the Church is described by 'the **indignation**, anger, and wrath of Jehovah' . . . when yet it is just the contrary ; namely, that the man who is in evil is **indignant** . . .

5985. On hearing this, he who was a Subject was very **indignant**.

5986<sup>2</sup>. At this experience the Spirits were **indignant** in the highest degree ; for everyone of them wants to think and speak from himself.

6197. They were very **indignant**, especially that I should reflect upon (the influx) that it was from them.

6393<sup>2</sup>. They are **indignant** if they do not have a reward above the rest.

6628<sup>e</sup>. They were not **indignant** if one should not accede to the opinion of the other.

8002<sup>e</sup>. When regenerate, he is **indignant** if anyone thinks that he benefits the neighbour for the sake of reward.

8875. For, when the Lord . . . protects His own . . . they who are in evil are **indignant** and angry against the good . . .

8939<sup>3</sup>. Many of them are very **indignant** that they had not believed that any life would remain after death.

10559. **Indignation** that the Divine, thus that the Church itself was not with them. Sig.

—<sup>2</sup>. That nation was **indignant** against Jehovah if they did not obtain what they desire . . .

H. 77. Good Spirits . . . being **indignant**, said that I should declare that they are not minds without form . . .

130<sup>2</sup>. I was sometimes **indignant** that these things were not comprehended (by me).

360. They are **indignant** that happiness is not allotted them above others.

495. And this even to **indignation** . . .

R. 294<sup>6</sup>. They twisted their lips . . . even to **indignation** . . . T. 111<sup>6</sup>.

M. 331. Those three wives were **indignant** . . .

358. All love . . . breaks forth into **indignation** and anger . . . when it is wrested from its delights.

380<sup>6</sup>. From some **indignation** of zeal for the Truth we spoke . . . —<sup>8</sup>.

D. 1838. That there is a good **indignation**—*indignari bene*.

2012. Certain Spirits were **indignant** . . . 2150.

2310. On **indignation** and anger (in the World of Spirits against everything true and good).

2467. Some were **indignant** that thus they were nothing. 3645.

2869<sup>e</sup>. They were **indignant** (that they did not speak from themselves).

2956. They were very **indignant** that they could neither think nor speak from themselves. 2966.

3041. I perceived the **indignation** from the World of Spirits, that . . .

3094. He, being **indignant**, receded.

3544. The spiritual infants . . . break forth more quickly as it were with **indignation**, if they perceive anything contrary to what is true and good . . .

3698. A certain Spirit above the head said something to me from **indignation** . . .

3980. The cause of the **indignation** of the good Spirits was then divulged . . .

4325<sup>2</sup>. Spirits are **indignant** because they are not allowed to live in external decorums . . .

4996<sup>e</sup>. He excited **indignation** against them, even to a fury of **indignation**.

E. 386<sup>13</sup>. 'The people . . . shall be **indignant**' (Is. viii. 21)=their **indignation** on this account.

400<sup>4</sup>. Occurs. —<sup>9</sup>. 405<sup>23</sup>. 411<sup>25</sup>. 413. 654<sup>55</sup>.

727<sup>20</sup>. Perversions of truth are signified by . . . 'the staff of mine **indignation** . . .'

923<sup>5</sup>. It is (the Divine truth) which is said to be 'full of **indignation** . . .'

**Indissoluble.** *Indissolubilis.* A. 9880. 9884.

**Indivisible.** *Individuus.*

A. 6724<sup>2</sup>. The **indivisible** singles.

W. 19. In the whole, in the part, and in the **individual**.

R. 21. The Divine is one and **indivisible**. 961<sup>2</sup>.

I. 6<sup>2</sup>. Love and wisdom are **indivisible**, like esse and existere. Can. God v. 10.

T. 110<sup>3</sup>. The Divine Essence is one and **indivisible**. 364.

412<sup>2</sup>. A separate or **individual** man. 775.

Can. Holy Spirit ii. 7. The one and **indivisible** God.

**Indocile.** *Indocilis.* A. 8851.

**Indrawn, To be.** *Intrahi.*

A. 3793. When this good of infancy is **indrawn** . . .

5270<sup>2</sup>. The truths are not exterminated, but are **indrawn**.

**Induction.** *Inductio.*

A. 9039. By **induction** from received principles . . .

W. 185<sup>e</sup>. An **induction** continuous with effects.

187<sup>e</sup>. Errors . . . can be so multiplied by **inductions**, that . . .

M. 182<sup>6</sup>. From the **inductions** with which reason furnished us.

B. 109. The application of justice by communication and thus **induction**. —.

111. That the **induction** of the good of one into another is impossible.

**Indulge.** *Indulgere.*

**Indulgence.** *Indulgentia.*

A. 605<sup>e</sup>. In those ancient times they did not **indulge** so much in knowledges . . .

1514. They who have **indulged** in simulatory practices . . .

1547. In proportion as a man **indulges** in pleasures . . .

8981<sup>3</sup>. They had **indulged** in worldly loves.

9303. 'In His love, and in His **indulgence** He delivered them' (Is. lxi. 9).

H. 249. They who have **indulged** much in phantasies . . .

362. They who **indulge** in pleasures . . .

462<sup>2</sup>. In proportion as they **indulge** their taste . . . 488<sup>5</sup>.

P. 147<sup>2</sup>. With those who have **indulged** much in the delights of evil . . .

**M.** 267<sup>1</sup>. They who have indulged their imagination too much . . .

505<sup>e</sup>. Dogs of indulgences.

**T.** 426. The concupiscences of the flesh, in which they indulge . . .

**D.** 1573. On those who indulge too much in domestic cares.

2169<sup>e</sup>. Occurs. 3462<sup>e</sup>. E.1061<sup>2</sup>.

2502<sup>2</sup>. They who begin to indulge in idleness . . .

2505. They who solely indulge themselves . . . 2568<sup>e</sup>.

4421. If a father . . . indulges a wrong-doing son or daughter . . .

**E.** 724<sup>25</sup>. From the heavenly life thence, it is called . . . 'the indulgence of your soul' (Ezek.xxiv.21).

**M.** 8. From the indulgence of the imagination . . .

**Indurate.** See HARDEN.

**Industry.** *Industria.*

**Industrious.** *Industrius.*

See ASSIDUITY.

**A.** 5388. He had been one among the industrious ones. D.1168.

**H.** 104<sup>e</sup>. Prepared by human industry . . .

**M.** 164. Industry (one of the virtues which belong to the moral wisdom of the men).

**T.** 531. By the industry and the works of men.

**D.** 956. They are not active robbers.

1160<sup>e</sup>. The active robber confessed the same.

1169<sup>e</sup>. Occurs. 1171. 1173. 2289. 5638. 6008. 6071. D.Wis. iii.3<sup>3</sup>.

**D.** Love xvii<sup>3</sup>. With all diligence and industry.

**C.** 195. They who have an affection for mere gain . . . may be industrious, etc.

**Inebriate.** See DRUNK.

**Ineffable.** *Ineffabilis.*

**Ineffability.** *Ineffabilitas.*

See under INCOMPREHENSIBLE.

**A.** 996<sup>2</sup>. The happiness there is ineffable. 2363. 2889. 3938<sup>3</sup>. H.398.

1621<sup>e</sup>. The varieties are . . . ineffable. P.39.

1622. Ineffable things there. 1645. 1875. 1876. 2157. 4043<sup>2</sup>. H.239. W.202<sup>3</sup>.

1887<sup>e</sup>. The things in Heaven are ineffable.

1941<sup>e</sup>. The wisdom of the Angels ineffable. 2367. 4383. 5202. H.177. W.180.

1974. Which affected the mind in an ineffable manner.

3213. Angelic ideas ineffable.

5411<sup>2</sup>. By ineffable representatives. H.411<sup>e</sup>.

6804<sup>2</sup>. The things the Angels speak in Heaven are ineffable. W.203. 239<sup>2</sup>.

7381<sup>e</sup>. The ineffable speech of the Angels.

9094<sup>2</sup>. The things the Angels see and think in the light of Heaven are ineffable. H.576<sup>e</sup>.

9300<sup>6</sup>. Hence they have intelligence and wisdom which are ineffable.

**H.** 386. The delights of conjugal love ineffable: and the more interior the more ineffable. 489<sup>7</sup>.

414<sup>e</sup>. This form is ineffable beauty.

**M.** 42<sup>2</sup>. These ideas in the world . . . are ineffable.

**T.** 224<sup>2</sup>. The power of Divine truth is ineffable.

**D.** 2462. Occurs.

3097. Ineffability occurs.

4931<sup>e</sup>. The wickedness there is ineffable.

5743<sup>2</sup>. The Lord's temptations were ineffable.

**Inequality.** *Inaequalitas.*

**Unequal.** *Inaequalis.*

**M.** 250. That the fifth of the external causes (of cold) is inequality of state and condition in external things.

**D.** 3911. An unequal rock.

**Inert.** *Iners.*

**Inertia.** *Inertia.*

See under LANGUOR-piger.

**A.** 3688<sup>3</sup>. Given themselves up to idleness and inertia.

6077. In the ultimates of nature, where inert things occur.

**W.** 166. Nature in itself is quite inert.

172. There is not anything so inert and dead that there is nothing of what is efficient in it.

302. The atmospheres in progressing towards lower things . . . continually become more compressed and more inert; and at last, in ultimates, so compressed and inert, that they are no longer atmospheres, but substances at rest . . .

305. The activity (of the atmospheres) ceases in inertia.

**P.** 231<sup>2</sup>. Such appear (there) as if they were mere inertnesses.

**T.** 185. Their inertness in thinking about spiritual things, and their consequent inertness in doing any uses. They are called Boreal Spirits.

**E.** 1003<sup>e</sup>. They pass their time solitary in deserts, as if they were inert . . .

**Inevitable.** *Inevitabilis.* P.259<sup>2</sup>.

**Inexhaustible.** *Inexhaustus.* P.324<sup>2</sup>.

**Inexpressible.** *Inexpressibilis.*

**A.** 2618<sup>2</sup>. Occurs. D.2587. 2696. 2697. 3015. 4517.

**Inextirpable.** *Inextirpabilis.* M.409<sup>e</sup>.

**Inextricable.** *Inextricabilis.* H.212. D.4013.

**Infallible.** *Infallibilis.* D.3583.

**Infamous.** *Infamis.* D.4270<sup>e</sup>.

**Infant.** *Infans.*

**Infancy.** *Infantia.*

**Infantile.** *Infantilis.*

A. 7. The first state (of regeneration) is that which precedes, both from **infancy** . . . and is called 'vacuity,' 'emptiness,' and 'thick darkness.'

154<sup>e</sup>. They who have been endowed . . . with innocence, appear as naked **infants**, variously decorated . . .

164. Charity and innocence . . . as it were abolish proprium, as everyone can see with **infants**, who, while they love each other and their parents, and at the same time their **infantile** innocence shines forth, their very evils and falsities not only do not appear, but are even pleasing.

430. There are three degrees of innocence, which in the Word are distinguished by the terms 'sucklings,' 'infants,' and 'little children;' and, as true innocence is impossible without true love and charity, by the same three terms are signified the three degrees of love; which are, tender love as of a suckling towards its mother or nurse; love as of an **infant** towards its parents; and charity as of a little child towards his teacher. Ill.

—<sup>2</sup>. That 'an **infant**,' and 'a little child'=innocence and charity, is plainly evident from the Lord's words in Luke: 'They brought unto Jesus **infants**, that He should touch them. He said, Suffer the little ones to come unto Me . . .' (xviii. 15).

546. An Angel was seen by me as an **infant**, with a wreath of blue resplendent flowers round his head, and his breast girt round with garlands of other colours. From this it was given to Know, that I was in some Society where there was charity.

—<sup>2</sup>. Afterwards there were intrmitted those who want to be innocent from themselves, whose state was represented to me by an **infant** who was vomiting out milk from its mouth.

561<sup>2</sup>. Every state of man, from his **infancy** . . . returns in the other life . . .

655<sup>2</sup>. 'An **infant** in the street' (Jer. ix. 21) = nascent Truth.

814<sup>2</sup>. (The furies) manifested themselves by an **infant** . . . with a concealed dagger . . . and carrying a vessel in his hand. D. 1283.

828<sup>e</sup>. The offspring (of deflowerers of virgins) are worse than other **infants**, because they derive something of this Hereditary from their father; therefore **infants** are rarely born from the congress of such; and those which are born do not remain long in life. D. 2710.

1050. This innocence, charity, and mercy, man receives from the Lord when he is an **infant**, and when in the age of childhood . . . —<sup>2</sup>. —.

1059<sup>e</sup>. All their **infants** are of the Lord's Kingdom. Ill.

1100. Although **infants** do not know what charity is, and still less what faith is, nevertheless the Lord is much more present with them than with adults; especially when the **infants** live in mutual charity.

1255<sup>2</sup>. The principles which a man has taken in from **infancy**, the Lord never breaks, but bends . . .

1271<sup>2</sup>. An **infant** thrust them down . . .

1272<sup>2</sup>. The love of **infants** exists with all brutes . . . but this is no argument that there is any good with them.

—<sup>e</sup>. Then the love towards **infants** would be genuine.

1275. I spoke there about the state of **infants**.

1435<sup>e</sup>. By which is signified an obscure state such as is that from **infancy** to childhood.

1450. See CHILD, here. 1453. 1555<sup>2</sup>. 1667<sup>2</sup>.

1502<sup>e</sup>. (These things) involve arcana concerning the instruction of **infants** in Heaven.

1523. **Infants** and their mothers were seen in a light of such brightness and resplendence . . .

1548. There are two states from which there is celestial light. The first state is that into which man is introduced from **infancy**; for it is known that **infants** are in innocence and in the good of love, which are celestial; into which they are first introduced by the Lord . . .

1555<sup>2</sup>. When man is being regenerated, truths and goods are, by means of Knowledges, implanted in his celestial things with which he had been gifted by the Lord from **infancy** . . .

1557<sup>e</sup>. At last (the Lord arrived) at the celestial state of **infancy**, in which He fully conjoined the Human Essence with the Divine one.

1568. So the innocence with **infants**, which is in their countenances, gestures, and thus in their games, is not of their countenances or gestures, but is of the innocence from the Lord, which infloes through their souls.

1616<sup>2</sup>. Thus the Lord continually advanced to the celestial things of **infancy**. For . . . the celestial things of love are insinuated from the first **infancy** even to childhood . . .

—<sup>4</sup>. Knowledges . . . are first implanted in the celestial things with which he was gifted in adolescence; then in those with which he was gifted in childhood; and finally in those with which he was gifted in **infancy**; and then he is an **infant**, of whom the Lord said that of such is the Kingdom of God. —<sup>5</sup>.

—<sup>5</sup>. Such innocence is true **infancy**, because it is at the same time wisdom. But the innocence of **infancy**, unless by means of Knowledges it becomes the innocence of wisdom, is of no use; and therefore **infants** in the other life are imbued with Knowledges.

1621<sup>2</sup>. Such (atmospheres) fill the Heaven of **infants** with innumerable variety. Nay, there are presented atmospheres as it were of sporting **infants**, in their least invisible forms, but perceptible to the inmost idea; and from which the **infants** get the idea that all things around them are alive; and from which they are in the Lord's life, which affects their inmosts with happiness.

1637. **Infants** who have died before they have learned any language, speak in like manner . . .

1667<sup>2</sup>. But here [they are] the goods of **infancy**, which, although they appear to be goods, are not goods, so long as hereditary evil contaminates them; there is something from the love of self and the love of the world which inheres and adheres. Whatever is of the love of self and the love of the world . . . is not good, but still

is to be called good so long as it is with an **infant** or child, who as yet does not know what is truly good. Ignorance excuses ; and innocence causes it to appear as if it were good.

[A.] 1707<sup>3</sup>. With which the Lord gifts man from **infancy**. 1738.

1773<sup>2</sup>. **Infants**, children, and adolescents do not feel the heat which they possess above adults, because they are in it.

1776. The Angels understand the internal sense . . . better and more fully when **infant** boys and girls are reading the Word than when adults who are not in the faith of charity. The reason (is) that **infant** boys and girls are in a state of mutual love and innocence ; thus their very tender vessels are almost celestial ; and are merely capacities of reception, which can be thus disposed by the Lord ; although this does not come to their perception, except by a certain delight conformable to their genius.

1802<sup>3</sup>. So it is with all, even with **infants**, who are all instructed in the Lord's Kingdom ; but these easily, because they have been imbued with no principles of falsity.

1803<sup>2</sup>. The viscera of generation, especially the maternal womb, represent and thus signify chaste conjugal love, and thence love towards **infants**. III.

1893. Recently born **infants** are endowed with no reason, but become rational in course of time by means of external and internal sensuous things ; as they are imbued with knowledges . . . With children there does indeed appear what is rational . . . but it is only its initiation . . .

1900<sup>2</sup>. The influx of the internal man is into the Knowledges and scientifics of the exterior man . . . Before these exist, there is indeed meanwhile a communication, but by mere affections, by means of which the external man is ruled. Hence come only the most general movements, and some appetites, and also some blind inclinations, such as appear with **infants**. But this life becomes by degrees more distinct, as the vessels of the memory are formed by means of Knowledges, and the vessels of the interior memory by means of rational things . . .

1906. When man is born he has not any good whatever from himself, but is wholly defiled with hereditary evil. All good inflows ; as that he loves his parents, nurses, those like himself ; and this from innocence. These are the things which inflow from the Lord through the Heaven of innocence and peace . . . and thus man, while he is an **infant**, is imbued with them.

1974. Afterwards succeeded another sight still more beautiful . . . It consisted of **infants** engaged in heavenly games, which affected the mind in an ineffable manner.

1992<sup>4</sup>. The Lord never suddenly (destroys) the worship inseminated in anyone from **infancy** . . .

2039. There are three kinds of loves which constitute the celestial things of the Lord's Kingdom ; namely, conjugal love, love towards **infants**, and . . . mutual love . . .

2125. There were seen children who were combed by their mothers so cruelly that the blood ran all around ;

which represented that such is the education of **infants** at this day. D.3992.

2126. (A beautiful and innocent **infant** cruelly treated by Christian Spirits to represent their hatred against innocence.)

2280<sup>2</sup>. The goods of **infancy** are those which are insinuated into man from his first birth to the age in which he begins to be instructed and to know something . . . The good of **infancy** is from the man's **infancy** up to the tenth year of his age.

—<sup>3</sup>. **Infancy** itself, by which is signified innocence, is not of **infancy**, but is of wisdom . . .

2289. On the state of **infants** in the other life. Gen.art. D.3542.

— . All **infants** who die . . . are raised up by the Lord, and carried up into Heaven ; and are there educated and instructed by the Angels who have the care of them ; and they grow up as they advance to intelligence and wisdom. How immense, therefore, is the Lord's Heaven from **infants** only ; for they are all instructed in the truths of faith, and in the goods of mutual love, and become Angels.

2290. **Infants** are not in angelic intelligence and wisdom the moment they come into the other life . . . Those who die soon after birth are of an **infantile** mind, almost as on earth, nor do they know any more ; for they have in them only the faculty of knowing ; and from this of being intelligent ; and from this of being wise ; which faculty is more perfect because they are . . . Spirits. That they are such when they first come into Heaven . . . was shown me ; for . . . **infants** have been sent to me in choirs ; and it was granted to read the Lord's Prayer to them, and . . . to perceive how the Angels . . . insinuated into their tender and novitiate ideas the meaning of the things in it . . . and afterwards the ability was given them to think the same things as of themselves. D.3543.

2291. The quality of their tender understanding was shown me when I was reading the Lord's Prayer . . . It was so tender that they had scarcely anything except the sense of the words ; but still their ideas . . . were openable even to the Lord . . . For the Lord inflows in an especial manner from the inmosts into the ideas of **infants** ; for nothing has as yet closed their ideas . . . There are no principles of falsity against the understanding of truth, nor a life of evil against the reception of good, and thus against being wise.

2292. (Thus) **infants** do not come into the angelic state instantly after death ; but are successively introduced by means of Knowledges of good and truth ; for the least things of their natural disposition are most exquisitely perceived ; and according to all the movements of their inclination they are acted upon to receive the truths of good and the goods of truth ; and this under the continual auspices of the Lord.

2293. Especially are they constantly initiated into this, that they know no other Father . . . than the Lord, and that they have their life from Him.

2294. Often when **infants** have been with me in choirs, while they were still quite **infantile**, they have been heard as a tender inordinate, so that they did not as

yet act as one . . . and the Spirits . . . could not withhold themselves from leading them . . . to think and speak. . . . But . . . the infants resisted . . . I have often perceived their refusal and resistance, attended with a kind of indignation; and when an opportunity to speak was given them, they only said that it was not so. . . Such is the temptation of infants in the other life, in order that they may be accustomed . . . not only to resist falsity and evil, but also not to think, speak, and act from others; so that they may not suffer themselves to be led by any other than the Lord alone. H.343. D.3542.

2295. When infants are not in this state, but in an interior, that is, an angelic, sphere, they can never be at all infested by Spirits, even if they are in the midst of them.

—<sup>2</sup>. Sometimes the infants who are in the other life are sent by the Lord to infants on earth, although the infant on earth is quite unaware of it. With these they are delighted in the highest degree.

2296. It has been shown me how all things are insinuated into them by means of delightful and pleasant things suited to their genius; for it has been granted to see infants most ornately clothed, having their bosoms and tender arms encircled with garlands of flowers which were resplendent with the most pleasant and heavenly colours. It was once also granted to see infants with their maiden educatresses in a paradisiacal garden . . . and when the infants entered, clad as above, the floretum over the entrance brightened most gloriously. Hence may be evident what is the quality of their deliciousnesses; and also that by means of pleasant and delightful things they are introduced into the goods of innocence and charity, which are constantly being insinuated by the Lord into those delightful and pleasant things. H.337. D.4354.

2297. As infants are perfected, they are encompassed with atmospheres according to the state of their perfection . . . Especially are there presented to them atmospheres as of sporting infants in their least invisible forms . . .

2298. When the infants see any objects, (their ideas) are as if everything were alive; so that they have life in each of their ideas . . . Infants on Earth have ideas nearly the same when at play . . . H.338.

2299. Especially are infants instructed by means of representatives adapted to their genius. (Examp. of the Lord rising from the sepulchre.) H.335. M.412. D.233.

2300. Infants are of differing genius and natural disposition; and this from the Hereditary which they derive from their parents . . . grandparents and great-grandparents . . .

2301. In general, infants are of a genius either celestial or spiritual. Those of a celestial genius are well distinguished from those of a spiritual genius: the former think, speak, and act with softness, so that hardly anything else appears than a somewhat flowing, from love to the Lord and towards other infants; but the latter do not think, speak, and act so softly, but something as it were winged and vibratile manifests itself in each single thing belonging to them: it also is

evident from their indignation . . . Thus every infant is of a diverse natural disposition from every other; and each of them is educated according to his natural disposition. H.339. D.3544.

2302. There are stated and numerous Societies of Angels which have the care of infants; especially are they from the female sex, who had loved infants very tenderly in the life of the body. The infants who are more upright than others they offer to the Lord in a stated manner. D.4169.

2303. The angelic Spirits who are above, in front . . . said . . . that there are infants with them; and that they perceive bliss from their company. These Spirits, also, are of the female sex.

— They said, concerning infants on Earth, that immediately after birth, Angels from the Heaven of innocence are with them; in the succeeding age, Angels from the Heaven of the tranquillity of peace; afterwards, those who are from the Societies of charity; and then, as the innocence and charity with the infant children decrease, other Angels . . .

2304. Infants (do not) remain infants in the other life . . . It is intelligence and wisdom which make an Angel; and so long as the infants have not intelligence and wisdom, they are indeed with the Angels, but are not Angels. But when they have become intelligent and wise, then first do they become Angels; nay . . . they then do not appear as infants, but as adults; for then they are no longer of an infantile genius, but of a more adult angelic one . . . I have spoken with one who died when an infant, and afterwards when he appeared as an adult. The same spoke to his brother who died in adult age; and this from so much brotherly mutual love, that his brother could not help weeping, saying that he perceived no otherwise than that it was love itself which was speaking. H.340. D.3545.

2305. Some suppose innocence to be the same as infancy, because the Lord said of infants that of such is Heaven; and that those who do not become as little children cannot enter into the Kingdom of the Heavens: but they . . . do not know . . . what is meant by 'infancy.' By 'infancy' is meant the innocence of intelligence and wisdom, which is such, that they acknowledge themselves to have life from the Lord alone, and that the Lord is their only Father . . . The innocence itself, which in the Word is called 'infancy,' has no existence or abode except in wisdom . . .

2306. As to the innocence of infants, being as yet devoid of intelligence and wisdom, it is only a kind of plane to receive genuine innocence, which they receive by degrees as they become wise. The quality of the innocence of infants was represented to me by a wooden something almost void of life, which is vivified in proportion as they are perfected by means of Knowledges of truth and affections of good. The quality of genuine innocence was afterwards represented by a most beautiful infant full of life, and naked; for real innocents, who are in the Inmost Heaven . . . appear . . . as infants, and naked; for innocence is represented by the nakedness of which they are not ashamed . . . The wiser the Angels are, the more innocent; and the more innocent, the more they appear to themselves as infants. Hence



innocence is in the Word signified by 'infancy.' H.341<sup>3</sup>.

[A.] 2307. The **infants** . . . are nothing but evil ; but they, like all the Angels, are withheld from evil and are kept in good by the Lord . . . so that it appears to them as if they were in good from themselves. Therefore, the **infants**, after they have become adults in Heaven . . . are sometimes remitted into their evils . . . until they know . . . that it is so. Examp. H.342. D.3547. 3548.

2308. The reason why **infants**, when they have become adult, are remitted into the state of their hereditary evil, is . . . that they may know that of themselves they are nothing but evil ; and that of the Lord's mercy they are taken up from the Hell which is with them into Heaven . . . and to prevent them from boasting of the good which is with them . . .

2309. From these things may be evident what is the quality of the education of **infants** in Heaven ; namely, that by means of the intelligence of truth and the wisdom of good they are introduced into the angelic life . . .

— . But how contrary is the education of **infants** on earth, with many, may be evident from this single example. (Given at length under CHILD, here.)

2474. From the first **infancy** to the last of old age (everything is recorded in the interior memory).

2523<sup>2</sup>. It pleased Him to . . . be an **infant** like others . . . He was an **infant**, and learned to speak as an **infant**.

2572<sup>2</sup>. **Infants**, being in love towards their parents and in charity towards other **infants**, are in good ; but not in the good of doctrine, and thus not in the truth of doctrine or in faith . . .

2601<sup>2</sup>. (Some Gentiles) are protected by **infants** . . .

2699<sup>2</sup>. Some . . . who have been of an **infantile** mind —*animò*—and in simple faith, appear to themselves in white and shining garments . . .

2736. They who have lived in conjugal love . . . when viewed by others, appear as **infants** in the flower and spring-time of their age.

—<sup>e</sup>. Angels from the Inmost Heaven . . . are present with **infants** in their first age.

2737. With those who live in conjugal love the interiors of the mind are open through Heaven even to the Lord . . . Hence they have genuine love towards **infants**, for the sake of the Lord's Kingdom.

2839<sup>e</sup>. Charity without faith, such as is with **infants** and the upright Gentiles, is only the ground in which faith is implanted . . .

2871<sup>2</sup>. A certain evil Spirit (had) his loves taken away . . . and he then appeared as an **infant** swimming with his hands . . .

2899<sup>e</sup>. Hence if the Word is merely read by an **infant**, the Divine things which are there, are perceived by the Angels.

3067. In the Word the affections of good and truth are called '**infants**,' etc. . .

3080<sup>e</sup>. They who are in good are affected by **infants**, who appear beautiful to them in proportion to the innocence of charity in their faces, gestures, and speech.

3183. By 'sucklings' is signified the first state of

**infants**, which is a state of innocence ; for as soon as a man is born he is introduced into a state of innocence, in order that this may be a plane for all the other states, and be the inmost in them . . . Afterwards, he is introduced into a state of celestial good, that is, of love towards parents, which with them is in place of love to the Lord. This state is signified by 'an **infant**,' (Continued under CHILD.) The last state, which is signified by 'old men,' is a state of wisdom, in which is the innocence of **infancy**. Thus the first and last states are united ; and when the man is old, again as an **infant**—but a wise one—he is introduced into the Lord's Kingdom.

—<sup>3</sup>. '**Babes**' (Ps. viii. 2) = celestial love ; 'sucklings' = innocence.

— . '**Infant** and suckling' (Jer. xlv. 7) = celestial love and its innocence.

—<sup>4</sup>. 'Suckling' = innocence ; '**little children**' (Lam. iv. 4) = affections of good.

3203<sup>2</sup>. As with **infants** when they are learning to walk, etc. (It is at first done scientifically.)

—<sup>3</sup>. He who is born anew is in this like an **infant**.

3254. Instead of the time of **infancy**, they have the idea of a state of innocence . . .

3293. The delight which is natural good without what is scientific is something ; but it is only vitality, such as is with **infants**.

3304<sup>2</sup>. This is the reason why good is indeed born with man, but not truth ; therefore **infants** are devoid of all Knowledge of truth . . .

3477<sup>2</sup>. In the narrow way were Angel **infants** most beautifully adorned . . .

3494. That the affection of good and the derivative good of life is the . . . first-born, is manifestly evident from the fact, that **infants** are first of all in good ; for they are in a state of innocence, and in a state of love towards parents and nurse, and in a state of mutual charity towards their **infant** companions ; so that in every man good is the first-born. This good, into which man is thus initiated when an **infant**, is permanent ; for whatever is imbued from **infancy** puts on life : and, as it is permanent, it becomes the good of life. For if a man were devoid of such good as he has drawn with him from **infancy**, he would not be a man, but would be wilder than any wild beast of the forest. It does not indeed appear to be present, because all that which is imbued in the **infantile** age appears no otherwise than as natural ; as is sufficiently evident from walking, etc.

—<sup>e</sup>. Hence the Lord's sons are all **infants** who are born. And afterwards, when they become wise, in proportion as they are at the same time **infants**—that is, in the innocence of **infancy**, in the love to the parent of **infancy** . . . and in the mutual charity of **infancy** towards their **infant** companions . . .—they are adopted by the Lord as sons.

3504. For the good of **infancy** and the derivative good of life, which is the same as the good of the Natural, and which is represented by Esau, is not spiritual good ; for the good of **infancy** is devoid of knowledge, intelligence, and wisdom. The good of **infancy** becomes spiritual good by means of the implantation of truth ; thus by means of regeneration.

3519<sup>7</sup>. 'Not to seethe a kid in its mother's milk' = that they should not destroy the innocence of **infancy**.

3599<sup>2</sup>. The natural good which Esau first represents, is the natural good of the Lord's **infancy**; which was Divine from the Father, but human from the mother . . .

— . All the Cogitative, even with **infants**, is of truth adjoined to the Voluntary which is of good.

3665<sup>2</sup>. When a man is being regenerated, he is led by the Lord first as an **infant**, afterwards as a child . . . The truths which he learns as an **infant** child are altogether external and corporeal . . .

—<sup>3</sup>. The Knowledges which are learned from **infancy** to childhood are as it were most general vessels, which are to be filled up with goods . . .

—<sup>5</sup>. When these (Knowledges from the historicals of the Word) are known and thought of by an **infant** child, then the Angels who are with him think about the Divine things which they represent and signify . . .

3690<sup>2</sup>. All the historicals of the Word are truths somewhat remote from Divine doctrinals themselves, but still are of service to **infants** and children. (Continued under CHILD, here.)

3701<sup>2</sup>. Man must first be reborn as an **infant**, and learn what is evil and false; and also what is good and true . . .

—<sup>4</sup>. These and the like Knowledges belong to the **infancy** of his new life . . .

—<sup>6</sup>. This is the state of **infancy** and childhood as to the new life.

—<sup>7</sup>. He then sees that the truths of his **infancy** had been relatively inverted . . .

—<sup>e</sup>. Thus by those truths which were of his **infancy** and childhood, the Angels of God ascended from earth to Heaven as by a ladder. But afterwards, by the truths of his adult age, they descend as by a ladder from Heaven to earth.

3702<sup>3</sup>. Hence also **infants** have such a perception (that everything is alive).

3704<sup>6</sup>. All **infants** there are taught, when being initiated into the good of love and its truth, to acknowledge the Lord alone as their Father.

3726<sup>2</sup>. The good with man which is devoid of truth . . . is such good as there is with **infants** . . . But in proportion as an **infant** in his advancing age receives truth from good, or in proportion as with him truth is conjoined with good, he becomes a man.

3793. There is indeed the good of innocence and charity, which in the first **infancy** inflows from the Lord; but there is not any truth with which this good is coupled. As he advances in age, this good, which in his **infancy** was insinuated into him by the Lord, is indrawn towards the interiors, and is kept there by the Lord, in order that by means of it the states of life which he afterwards puts on may be tempered. Hence it is, that without the good of his **infancy** and first childhood, man would be worse and wilder than any wild animal. When this good of **infancy** is indrawn, then evil succeeds, and enters into the Natural of man . . .

3857. (The celestial Angels) appear to others as **infants**; for a state of peace and innocence presents

this appearance. Whatever is there, is as it were alive before them . . . 4750. 5052. 5608. 7877<sup>2</sup>. 9262. W.427<sup>3</sup>.

—<sup>2</sup>. Which may be evident from embryos and **infants** recently born: these cannot have any bodily sensation, nor any voluntary action, until their lungs have been opened . . .

3895. An **infant** was then sent by the Lord, at whose presence they were so tortured that they could scarcely breathe.

3982<sup>2</sup>. It is known that man in **infancy** and childhood learns many things for this sole use, that through them as means he may learn more useful things . . .

3994<sup>2</sup>. 'A little child' = innocence. —<sup>e</sup>.

— . **Infancy** is not innocence; but innocence dwells in wisdom. Refs.

4345<sup>4</sup>. The things man sees and feels in **infancy** are most general . . . As man advances in age, he insinuates particulars into the generals of **infancy** . . .

—<sup>e</sup>. (During regeneration) man passes . . . as it were through ages; first, he has **infancy**; then childhood and youth; finally, adult age. 4377.

4360<sup>2</sup>. All **infants** are in these (sensuous scientific) . . .

4377. When man is an **infant** (as to regeneration), the truths with him indeed have life, but not as yet spiritual life: they are only general truths without particulars and singulars with which good is then conjoined; thus only exteriorly . . . It is the state of this **infancy** which is here signified . . .

4378<sup>2</sup>. For in the state of **infancy** (of regeneration), spiritual things are therein in potency . . . The age of **infancy** is as it were an egg to the age of childhood . . .

4383. In the first state; namely, in the state of **infancy**, particulars, and in these singulars, are present in potency . . .

4412. He manifested himself by pleasant representatives. He could . . . introduce **infants** beautifully adorned like Angels.

4459<sup>7</sup>. The Jews . . . are such, with the exception of those who have died as **infants**.

4468<sup>e</sup>. Ignorance can condemn no one, if they live in innocence and mutual love; like **infants**, who also are in ignorance when they die.

4509. 'Every **infant** of theirs' (Gen.xxxiv.29) = all the innocence.

4563<sup>2</sup>. Hereditary evil . . . lies hidden, especially in **infancy** . . . and as what is hereditary cannot become actual until man acts from his Own understanding and his Own will, therefore **infants** are led by the Lord by means of **infants** and Angels from the Lord. Hence, although they appear to be in a state of innocence, hereditary evil lies hidden in whatever they do. This yields them nourishment, or is as a nurse until the time when they have judgment; and then, if they are regenerated, they are brought by the Lord into a state of new **infancy**; and at last into heavenly wisdom; thus into genuine **infancy**; that is, into innocence; for genuine **infancy**, or innocence, dwells in wisdom. The difference is, that the innocence of **infancy** is without,

and hereditary evil within ; but the innocence of wisdom is within, and actual and hereditary evil without. (Thus) hereditary evil is as it were nourishment from the first **infancy** up to the age of the new **infancy**.

[A.] 4612<sup>3</sup>. As to the Natural : this from the first **infancy** and childhood takes its quality from the things which inflow from the world by means of the external sensuials . . .

4627. **Infants** were heard saying that they did not want to be there.

—<sup>e</sup>. There are **infants** with (those female Spirits who relate to the internals of the nostrils) ; but **infants** of some years ; and they do not want to be there when those ensnarers or mucuses approach. D.4032.

4721<sup>2</sup>. That **infants** are saved by faith (is one of the specials of the principle of faith alone) . . . But if the Church would acknowledge as a principle the life of faith . . . it then would not acknowledge that **infants** are saved by faith, but that in the other life they are instructed in the goods of charity and in the truths of faith by the Lord, and are thus received into Heaven.

4760<sup>e</sup>. 'Thou hast revealed these things unto babes' (Luke x.21)=to the simple.

4792. The **infants** who die, in the other life appear no otherwise than as **infants** ; and they really are **infants** as to understanding ; but, as they increase in intelligence and wisdom, so they do not appear as **infants** . . . I have spoken with some who had died as **infants**, and who were seen by me as youths, because they were then intelligent.

4797<sup>2</sup>. The changes of the affections, from **infancy** to adult age, were shown by means of variations of the face ; and it was given to know how much of his **infancy** he retained in this latter age ; and that this was his human itself ; for with an **infant** there is innocence in the external form ; and innocence is the human itself . . .

5052. The Angels in the Inmost Heaven . . . love **infants** much more than their parents do. They are present with **infants** in the womb ; and through them the Lord takes care that the **infants** are nourished and perfected there . . .

5054. They who have very tenderly loved **infants**—as such mothers—are in the province of the womb and of the organs round about ; namely, in that of the neck of the womb, and of the ovaries ; and they who are there are in a very sweet and soft life ; and are in heavenly joy more than others. D.3152.

5060<sup>3</sup>. (Deceitful adulterers who fondle **infants**.)

5078<sup>5</sup>. Who does not say concerning his **infants** who have died, that they are in Heaven ?

5113<sup>3</sup>. The man of the Celestial Church was regenerated as to the voluntary part, by imbuing from **infancy** the good of charity . . .

5126<sup>2</sup>. See CHILD, here.

5135<sup>2</sup>. From **infancy** up to childhood, and sometimes to the first adolescence, man imbues goods and truths through instruction by parents and masters . . .

—<sup>3</sup>. The things which a man when an **infant** in his first age seizes on or believes ; and which he afterwards either confirms, has doubts about, or denies ; are especially that there is a God, etc.

5165<sup>2</sup>. Therefore, this plane (the exterior Natural) is formed first, namely, from **infancy**.

5172. The thymus gland is especially serviceable to **infants** ; and at that age 'is soft. With such Spirits also there remains what is soft and **infantile** . . .

5236. For there are mentioned in the Word 'a suckling,' 'an **infant**,' and 'a child ;' and by these are signified the three degrees of innocence ; the . . . second degree, by 'an **infant**' . . .

5280<sup>3</sup>. Into this first state (which is called the state of reformation) most of those who are of the Church are introduced from **infancy** to adolescence ; and yet but few are regenerated . . .

5342<sup>2</sup>. From his first **infancy** up to his first childhood, man is introduced by the Lord into Heaven ; and, in fact, among the celestial Angels, by whom he is kept in a state of innocence . . .

5354<sup>3</sup>. Regeneration . . . is not effected in a moment ; but is effected from the first **infancy** up to the last of life . . .

5391. The renal capsules . . . perform their principal work in embryos and in **infants** recently born. It is chaste virgins who constitute this province . . . and when my thoughts were led to **infants**, they felt a remarkable comfort and internal joy.

5576<sup>2</sup>. That (the Angels are nourished by this spiritual food) might be evident to me from the fact that **infants** who have died as **infants**, after they have been instructed in Heaven in the truths which are of intelligence and in the goods which are of wisdom, no longer appear as **infants**, but as adults ; and this according to their increase in good and truth.

5608. 'Also our **infants**' (Gen.xliii.8)=the things which are still more interior. . . The reason interior things are signified by '**infants**,' and also by 'children,' is that both = innocence ; and innocence is what is inmost.

—<sup>4</sup>. That '**infants**'=innocence. III.

—<sup>5</sup>. Moreover, **infants** suffer themselves to be ruled by the Angels, who are innocences ; and not as yet from proprium . . . III.

—<sup>9</sup>. The innocence of **infants** is only external . . . and (therefore) it cannot be conjoined with any wisdom.

—<sup>e</sup>. Man has been so created, that when he grows old, and becomes an **infant**, the innocence of wisdom then conjoins itself with the innocence of ignorance, which he had in **infancy** ; and thus as a true **infant** he passes into the other life.

5651<sup>2</sup>. For the Natural has from **infancy** imbued nothing else than the things which are of the cupidities of self and the world.

5726. If man had lived the life of good . . . he would have merely grown old . . . until he became an **infant** again ; but a wise **infant** . . . and then, without disease, he would have passed . . . immediately into Heaven.

5857<sup>e</sup>. Evil Spirits cannot approach **infants** ; because they have not as yet anything in the memory which they can put on ; and therefore there are with them good Spirits and Angels.

5858. I read the Hebrew Language to them, which they understood as well as I, even **infants**.

5946. 'For your **infants** and your women' (Gen.xlv. 19)=for those who do not as yet know . . . the interior things of the Church.

6013. 'And their **infants**' (Gen.xlvi.5)=together with those things which are of innocence.

6071<sup>s</sup>. The simple and **infants** believe this, because as yet they do not apprehend what permission is . . . When, therefore, at the beginning, they from fear dare not commit evil, love with good is successively insinuated . . .

6107. 'To the mouth of an **infant**' (Gen.xlvii.12)=each according to the quality of the good of innocence. . . . 'An **infant**'=the good of innocence.

—<sup>2</sup>. What innocence is may be seen from **infants** as in a mirror; namely, that they love their parents, and trust in them alone; nor have they any solicitude except to please their parents; thus they have food and clothing . . . and as they love their parents they do from delight whatever is pleasing to them; thus . . . not only what they command, but also what they suppose they will to command; and moreover they do not at all have themselves in view. But . . . the innocence of **infants** is not innocence, but only an image of it.

6160. 'And for food for your **infants**' (ver.24)=in the things which are of innocence. . . . '**Infants**'=innocence.

6484<sup>2</sup>. He was afterwards brought back into the state of his **infancy**; and it was shown to the Angels by the Lord what the quality of his life had been then; and also that the quality of his future life had been then foreseen . . .

6529. 'Only their **infants**' (Gen.l.8)=innocence.

7280. (When fear is holy fear) it becomes such as is the fear of **infants** towards their parents whom they love.

7724. 'The **infant**, too, shall go with you' (Ex.x.24)=that which is from truth. (For) 'an **infant**,' here,=truth, because by 'an **infant**' are meant children, adolescents, youths; in a word, their sons; by whom are signified the things which are of intelligence.

7974. 'Besides **infants**' (Ex.xii.37)=the good of innocence.

8380. The greatest care (of the inhabitants of Jupiter) is the education of their **infants**, whom they love most tenderly.

8902<sup>s</sup>. 'Their **infants** shall be dashed to pieces' (Is. xiii.16)=that they will completely extinguish innocence.

8981<sup>s</sup>. They who from **infancy** have thought but little about eternal life . . . and still have lived a good moral life . . .

9079<sup>e</sup>. When they meet, it is as if they had seen each other from **infancy**. H.205.

9103<sup>s</sup>. Afterwards, the **infant** man distinguishes between the delights . . .

9188<sup>s</sup>. Many of those in the Church cannot be withheld from (profanation), because from **infancy** they have drawn in such things as the Church has from the Word . . .

9296<sup>s</sup>. Man, when he is an **infant**, receives good from the Lord, which good is the good of innocence, such as

is with **infants**. This good makes the initiament of the new will . . .

9333<sup>s</sup>. Whatever a man from his first **infancy** thinks, wills, speaks, and does, adds itself to his life . . . These things cannot be exterminated, but only removed . . . 9334<sup>2</sup>.

9334<sup>s</sup>. That regeneration, or the implantation of the life of Heaven with man, begins from his **infancy**, and lasts . . . to eternity. Refs. 9452.

9468<sup>s</sup>. To be instructed from **infancy** in the goods of mutual love from the Word. Sig.

10021. The state of the application of the natural man such as is in his **infancy**. Sig.

—, 'A bullock'=the good of charity and innocence in the natural man; thus the natural man such as he is in his **infancy**; for he is then in the good of innocence.

10110<sup>s</sup>. That good is that which is first of all appropriated by the Lord to man, is evident from his **infancy** and from his first childhood; in that then he has the good of innocence, and the good of love towards parents and his nurse, and the good of charity towards his **infant** companions . . . This good inflows from the Lord with them; and serves in his advancing age for the first of the Lord's life with the man; and thus for a plane for receiving truths; for this is preserved with the man when he grows up, if he does not destroy it by a life of evil and a derivative faith of falsity.

10219<sup>s</sup>. That the truths and goods received from **infancy** perish (is signified by the third of these plagues).

10225. The first state (of man as to his interiors) is from birth to the fifth year of his age. This state is a state of ignorance, and of innocence in ignorance; and is called **infancy**.

10769<sup>s</sup>. **Infants** were seen (in the Fifth Earth); and they said that the neighbours come to them for the sake of the **infants** especially; in order that they may be in company with other **infants**, under the view and auspices of the parents.

H. 4. All **infants**, of whom a third part of Heaven consists, are initiated into the acknowledgment and faith that the Lord is their Father; and afterwards that He is the Lord of all; thus the God of Heaven and earth.

—, That **infants** grow up in the Heavens; and are perfected by means of Knowledges . . . will be seen in what follows.

166. It is the same with . . . the four ages of man; which are called **infancy**, adolescence, manhood, and old age . . . An Angel thinks about them from state.

203<sup>s</sup>. His communication with the nearest Societies was taken away; and he then . . . threw his arms about like a new-born **infant**.

277. The innocence of **infancy**, or of **infants**, is not genuine innocence; for it is only in the external form . . . yet the quality of innocence may be learned from it; for it shines forth from their faces, and from some of their gestures, and from their first speech, and affects us; and this because they have no internal thought; for they do not as yet know what is good and evil, and what is true and false, from which comes thought.

Hence they have no prudence from proprium, no purpose and deliberation ; thus no end of evil. They have no proprium acquired from the love of self and of the world ; they do not attribute anything to themselves ; they regard all that they have as received from their parents ; content with the few and little things which are given them, they are filled by them with gladness ; they have no solicitude about food and clothing, and none about the future ; they do not look to the world and covet many things thence ; they love their parents, their nurse, and their **infant** companions, with whom they play in innocence ; they suffer themselves to be led ; they hearken and obey. And because they are in this state, they receive all things in life ; they have becoming manners, without knowing whence they are ; they have a speech ; and they have the initiation of memory and of thought, for the receiving and implanting of which their state of innocence serves as a medium. But this innocence is external . . . because only of the body, and not of the mind ; for their mind is not yet formed, because mind is understanding and will, and the derivative thought and affection. M.395.

[H.277]<sup>4</sup>. I have been told from Heaven that **infants** are specially under the Lord's auspices ; and that their influx is from the Inmost Heaven, where there is a state of innocence ; and that the influx passes through their interiors ; and that in passing through it does not affect their interiors, except by innocence : and that hence innocence is presented in their faces and in some of their gestures, and becomes apparent ; and that it is this innocence by which parents are inmost affected, and which causes the love which is called *storgé*.

278<sup>o</sup>. Therefore, when man becomes old he also decreases in body, and becomes new, like a wise **infant**, thus an Angel ; for an Angel is, in an eminent sense, a wise **infant**.

— Hence it is that in the Word 'an **infant**' = one who is innocent.

280<sup>o</sup>. (Those in the Third Heaven) are the innocences themselves of Heaven ; for above all others they love to be led by the Lord, as **infants** by their Father . . . Before the eyes of the Angels of the lower Heavens they appear as **infants**, thus as little ones ; and also as those who are not very wise, although they are the wisest of the Angels of Heaven . . .

281. By '**infants**,' here, and also elsewhere in the Word, are meant the innocent.

282. In like manner with **infants**, whose interiors are not only formed by means of a transflux of innocence from the Lord, but are also continually adapted and disposed to receive the good of celestial love ; because the good of innocence acts from the inmost . . .

283<sup>o</sup>. Hence it is that (the infernals) cannot endure to see **infants** : the moment they see them, they are inflamed with a cruel desire to injure them.

288<sup>o</sup>. That innocence and peace go together, like good and its delight, may be seen with **infants** ; who, being in innocence, are also in peace ; and, being in peace, therefore all things with them are full of sport. But the peace with **infants** is external peace . . .

295. In **infancy** Spirits are present who are in inno-

cence, thus who communicate with the Heaven of innocence, which is the Third Heaven.

329. On **infants** in Heaven. Chapter.

— It is the belief of some, that only **infants** born within the Church come into Heaven . . . Let them know, therefore, that every **infant**, wherever born . . . when he dies is received by the Lord, and is brought up in Heaven ; and, according to Divine order, is taught and imbued with affections of good ; and, through these, with Knowledges of truth ; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into Heaven, and becomes an Angel. . . All are born for Heaven ; and man himself is in fault that he comes into Hell ; but **infants** can as yet be in no fault.

330. **Infants** who die are equally **infants** in the other life ; they have a like **infantile** lower mind ; a like innocence in ignorance ; and a like tenderness in all things. They are in the beginnings of the capacity of becoming Angels ; for **infants** are not Angels, but become Angels . . .

—<sup>2</sup>. The state of **infants** surpasses the state of all others in this, that they are in innocence, and that evil is not yet inrooted in them from actual life.

331. The state of **infants** in the other life is much better than the state of **infants** in the world ; for they are not clothed with an earthly body, but with one like that with which the Angels are clothed. The earthly body in itself is heavy ; it does not receive its first sensations and its first motions from . . . the Spiritual World . . . Therefore **infants** in the world must learn to walk, etc. . . and even their senses . . . must be opened by use. It is otherwise with **infants** in the other life ; they, being Spirits, act at once according to their interiors. They walk without practice ; they speak also, but at first from general affections, not as yet so well distinguished into ideas of thought : in a short time, however, they are initiated also into these ideas ; and this because their exteriors are homogeneous with their interiors.

332. As soon as **infants** are raised up, which takes place at once after death, they are taken up into Heaven, and are delivered to Angels of the female sex, who in the life of the body had tenderly loved **infants**, and at the same time had loved God. As these female Angels . . . had loved all **infants** from a tenderness as it were maternal, they receive them as their own ; and the **infants** also, from an implanted natural disposition, love them as their own mothers. There are as many **infants** with each Angel as she longs for from spiritual *storgé*. This Heaven appears in front, opposite the forehead, directly in the line or radius in which the Angels look at the Lord. The situation of this Heaven is there, because all **infants** are under the Lord's immediate auspices. Moreover, the Heaven of innocence . . . inflows with them. M.410.

333. The **infants** are of different natural disposition . . . The **infants** who are of a celestial disposition appear in Heaven to the right ; those of a spiritual disposition to the left. All the **infants** in the Grand Man, which is Heaven, are in the province of the eyes ; in the province of the left eye, those of a spiritual disposition ; and in the province of the right eye, those of a celestial

disposition . . . From the fact that the **infants** are in the province of the eyes in the Grand Man or Heaven, it is further evident that the **infants** are under the Lord's immediate sight and auspices.

334. How **infants** are educated in Heaven, shall also be told . . . They learn to speak from their educatress; their first speech being only a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter . . . Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of Heaven inflow into these things at the same time, by means of which the interiors of the **infants** are opened; and thus they are perfected daily. After this first age is passed, they are transferred into another Heaven, where they are instructed by masters; and so on. M.411.

336. The quality of their tender understanding was also shown. When I was praying the Lord's Prayer, and they inflowed from their Intellectual into the ideas of my thought, it was perceived that their influx was so tender and soft, as to be almost of affection alone; and at the same time it was observed that their understanding was open even from the Lord; for it was like something which flowed through them. Moreover, the Lord inflows into the ideas of **infants** chiefly from the immos; for there is nothing which closes their ideas . . . From these things it may be evident, that **infants** do not come into the angelic state instantly after death; but are successively introduced into it by means of Knowledges of good and truth . . .

340<sup>2</sup>. The **infants** in Heaven do not advance in age beyond the first young manhood . . .

341<sup>2</sup>. **Infants** are led on from external innocence . . . which is called the innocence of **infancy**, to internal innocence . . . This innocence is the end of all their instruction and progress; and therefore when they come to the innocence of wisdom, the innocence of **infancy**—which in the meantime had served them as a plane—is conjoined with them . . .

345. The difference between those who die as **infants** and those who die as adults. . . Those who die as adults have a plane acquired from the . . . material world . . . This plane is their memory, and its corporeal natural affection. This remains fixed, and is then quiescent; but still it serves their thought after death as an ultimate plane . . . Hence, such as this plane is . . . such is the man after death. But **infants** who die as **infants**, and are educated in Heaven, have not such a plane; but a spiritual natural plane . . . on which account they cannot be in such gross affections and the derivative thoughts . . .

—<sup>2</sup>. Moreover, the **infants** do not know that they were born in the world; and so they believe that they have been born in Heaven; whence neither do they know that there is any other birth than spiritual birth; which is effected by means of the Knowledges of good and truth, and by means of intelligence and wisdom . . . and as these are from the Lord, they believe and love to be [the children] of the Lord Himself.

— . But still the state of the men who grow up on Earth can become equally as perfect as the state of the

**infants** who grow up in Heaven, if they remove corporeal and earthly loves . . .

391. All the Societies in the Heavens are distinguished according to uses . . . There are Societies the functions of which are to have the care of **infants**. There are other Societies the functions of which are to instruct and educate them when they are growing up.

416. That the Heaven of the Lord is immense, may be evident from this fact alone, that all **infants**, whether born within or without the Church, are adopted by the Lord, and become Angels; the number of which amounts to the fourth or fifth part of the whole human race on the Earth.

— . Every **infant** . . . when he dies, is received by the Lord, and is educated in Heaven . . . and afterwards, as he is perfected in intelligence and wisdom, is introduced into Heaven, and becomes an Angel. Ref.

514. The arrangement (of the places of instruction in the Spiritual World) is as follows. In front are those who have died as **infants**, and have been educated in Heaven to the first adolescent age; and who after passing the state of their **infancy** with their educatresses, are borne thither by the Lord, and are instructed.

515. They who from **infancy** have been educated in Heaven, are instructed by Angels of the interior Heavens, because they have not imbibed falsities from the falsities of religion, nor defiled their spiritual life with the grossnesses from riches and honours in the world.

N. 3. The New Heaven is chiefly composed of the **infants** of all in the universal world who have died since the Lord's time; for all these are received by the Lord, and are educated in Heaven, and are instructed by the Angels, and afterwards are preserved, so that together with the rest they may constitute the New Heaven.

83<sup>2</sup>. That **infants** who die as **infants**, and are educated in Heaven, are nothing but evils hereditarily. Refs.

C. J. 6. Think of the state of your **infants** after death . . .

58<sup>e</sup>. All the **infants** (of the Papists) are in Heaven; who, being educated by the Angels under the Lord's auspices, are ignorant of the falsities of the religion of their parents.

S. 26<sup>3</sup>. Near that chamber there were standing two **infants**; and it was said that they were to be played with not in an **infantile** but in a wise way.

—<sup>5</sup>. The **infants** signified the innocence of wisdom there. They were Angels from the Third Heaven, who all appear as **infants**.

40. The truths of the sense of the letter are partly . . . appearances of truth . . . which are accommodated . . . to the apprehension of the simple and also of **infants**.

W. 404. The first state (of an **infant**), which is one of mere ignorance, is not meant here by the wedding (of the will and the understanding), because at that time there is no thought of the understanding, but only an obscure affection which is of the love or will. This state is the initiament to the wedding.

P. 136<sup>6</sup>. All **infants** in the Spiritual World are introduced into angelic wisdom, and through this into celestial love, by means of delightful and pleasant things

from the Lord ; first by beautiful things in their houses, and pleasant things in their gardens ; afterwards by representatives of spiritual things, which affect the interiors of their minds with pleasure ; and at last by truths of wisdom, and thus by goods of love ; thus continually by means of delights in their order ; first by delights of the love of the understanding and its wisdom, and finally by delights of the love of the will, which constitutes their life's love, under which all the other things which had entered by means of the delights, are kept subordinate. This is done because everything of the understanding and the will is to be formed by means of the External, before it is formed by means of the Internal . . .

[P.] 164<sup>5</sup>. Every man from **infancy** is introduced into this divine man . . .

228<sup>2</sup>. It effects nothing (towards profanation) that in **infancy** and childhood men receive and acknowledge . . . because at that time they do not receive and acknowledge the things of faith and charity from any rationality and freedom—that is, in the understanding from the will—but only from the memory and from faith in their master ; and if they live according to these things, it is from blind obedience.

277<sup>4</sup>. The inmost affections are veiled over with what is honourable in moral life, and with what is good in civil and spiritual life. These things constitute the External of life . . . Every **infant** is born into this External of life ; hence he is loveable ; but as he becomes a child . . . he comes from that External to the interior things ; and at last to his father's reigning love.

324<sup>9</sup>. Every **infant** who dies comes into Heaven ; he is brought up and instructed there, as a man is in the world ; and, by means of the affection of good and truth he is imbued with wisdom, and becomes an Angel. 328<sup>8</sup>.

R. 876<sup>e</sup>. In like manner in this New Heaven are all the **infants** of Christians ; because they have been educated by the Angels in these two essentials of the Church . . .

M. 75<sup>4</sup>. I saw from afar three boys and three girls . . . and the Angel said, All the inhabitants of this mountain appear from afar as **little children**, because they are in a state of innocence ; and **infancy** is the appearance of innocence.

127. That there is a correspondence with conjugal love . . . the love of **infants**, etc. Ex.

—<sup>2</sup>. The love of **infants** corresponds to the protection of truth and good.

133. From connate knowledge an **infant** cannot even move itself to the mother's breast, but has to be moved thereto by the mother or nurse ; it knows only how to suck, which it has acquired from continual suction in the womb ; and afterwards it does not know how . . . even to express the affection of its love by the tone of its voice . . .

137. When I was in meditation about conjugal love, there appeared from afar two naked **infants** with baskets in their hands . . . But when they approached nearer they did not appear as **infants**, nor as naked ; but as two human beings . . . clothed . . . They were two consorts from Heaven . . .

—<sup>2</sup>. They said that to themselves they had not seemed to be **infants** . . . but that the state of their conjugal love was represented by their being seen as naked **infants**.

150. That chastity cannot be predicated of **infants** . . .

185. The general states of man's life are called **infancy**, childhood, adolescence . . .

187. The external form . . . is completed according to the completion of the internal form . . . This is why **infants** in Heaven become men of stature and comeliness according to the increase of intelligence with them. It is otherwise with **infants** on earth, because they are encompassed with a material body . . . Still, they agree in this, that they first grow in inclination to such things as allure their bodily senses ; and afterwards gradually to such things as affect the internal cogitative sense . . .

261. Into these places (of instruction) are sent all who have died as **infants**, and are being educated in Heaven.

284. That (these conjugal simulations) are for the sake of the concordant care of the **infants**, and towards the children.

— The love of the **infants** and children with the mother and the father conjoin themselves together as do the heart and lungs 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 . . .

385. On the conjunction of conjugal love with the love of **infants**. Chapter.

— There is love of **infants** with partners who love each other from the heart, and also with partners who are dissident at heart . . . and sometimes it is tenderer and stronger with the latter than with the former. But that still the love of **infants** has been perpetually conjoined with conjugal love, may be evident from the origin of it, from which it inflows . . . The first end of conjugal love is the procreation of offspring ; and the last end, which is the effect, is the created offspring . . .

387. That these two universal spheres (which proceed from the Lord . . . of which the one is the sphere of procreating, and the other the sphere of protecting the things procreated) make one with the sphere of conjugal love, and the sphere of the love of **infants**. Ex. 388.

389<sup>2</sup>. That the sphere of the love of **infants** is also universal, is evident from this love in Heaven, where there are **infants** from earth ; and from this love in the world with men, with beasts and birds, serpents, insects. Analogues of this love exist also in the vegetable and mineral kingdoms ; in the vegetable, in that seeds are protected by shells or husks as by swaddling clothes, and are in the fruit as in a house, and are nourished with juice as with milk. That there is something similar in minerals, is evident from the matrices and caskets in which noble gems and noble metals are stored away and guarded.

391. That the sphere of the love of **infants** is a sphere of the protection and support of those who cannot protect and support themselves. Ex.

392. That this sphere affects both the evil and the good, and disposes everyone, from his Own love, to love, protect, and support his progeny. Ex.

— Experience testifies that the love of **infants**, or *storgé*, exists equally with the evil and the good ; and likewise with gentle and savage beasts ; nay, that it is sometimes stronger and more ardent with evil men, and savage beasts. Ex.

393. That this sphere principally affects the female sex, thus mothers ; and the male sex, or fathers, from them. Ex.

— (For) the sphere of conjugal love is received by women, and through women is transferred into men . . . It is the same with the love of **infants**, because this is originally from conjugal love : that mothers have a most tender love of **infants**, and fathers a less tender one, is known. That the love of **infants** is inscribed on conjugal love, into which women are born, is evident from the amiable and endearing affection of girls for **infants**, and for the images of them . . .

—<sup>2</sup>. It appears as if the love of **infants** exists with mothers from their nourishing of them in the womb with their own blood, and thence from the appropriation of their life, and thus from a sympathetic union ; but still this is not the origin of this love ; for if another **infant** were to be substituted after birth, without the mother knowing, she would love it with equal tenderness . . . moreover, **infants** are sometimes loved by their nurses more than by their mothers. It follows that this love is from no other origin than the conjugal love which is implanted in every woman, to which is adjoined the love of conceiving, from the delight of which a wife is prepared for conception. This is the first of this love, which, together with its delight, after the birth passes fully into the child.

394. That this sphere is also a sphere of innocence and peace. Ex.

395. That the sphere of innocence inflows into **infants**, and through them into the parents, and affects them. Ex.

— That **infants** are innocences is known ; but that their innocence inflows from the Lord is not known . . .

— The quality of the innocence of **infancy**, which affects the parents, shall be told . . . It shines forth from their faces. (Continued above, at H.277.)

396. That it also inflows into the souls of the parents, and conjoins itself with the same sphere with the **infants** ; and that it is insinuated especially by means of the touch. Ex.

— The Lord's innocence inflows into the Angels of the Third Heaven . . . and passes through the lower Heavens, but only through the innocences of the Angels there ; and thus immediately and mediately into **infants**. These are scarcely anything else than graven forms ; but still they are receptive of life from the Lord through the Heavens. Yet, unless the parents also received this influx in their souls, and in the inmosts of their minds, in vain would they be affected by the innocence of the **infants** . . . Hence now it is, that the innocence which inflows into the souls of the parents conjoins itself with the innocence of the **infants**.

—<sup>2</sup>. That, with the parents, this conjunction is effected by the mediation of the senses of the body, but especially by means of the touch (is evident from) the

sight being inmostly delighted by the sight of them ; the hearing by their speech ; the smell by their odour. That the communication, and thus the conjunction of the innocences, is effected especially by means of the touch, is clearly seen from the pleasantness of carrying them in the arms, from embracing and kissing them ; especially with the mothers, who are deliciated by laying their mouths and faces on their bosoms, and by touching the same with the palms of their hands ; in general, from the sucking of their breasts by them and from their being fed by their milk ; and also from the feeling at their naked bodies ; and from the unwearied pains they take in washing and dressing them on their knees.

—<sup>3</sup>. Hence it is that Jesus touched **infants**.

398. That in the same degree in which innocence recedes from the **infants**, the affection and conjunction are also remitted, and this successively even to separation. Ex.

399. That the state of rational innocence and peace with parents towards **infants**, exists because they know nothing and can do nothing from themselves, but from others, especially from their father and mother ; and that this state successively recedes, in proportion as they know and have ability from themselves . . . Ex.

402. That the love of **infants** descends, and does not ascend. Ex.

—<sup>e</sup>. The love of honour and glory receives into itself the love of **infants** which inflows from the Lord ; and makes it as it were its own.

404. That conjugal love is conjoined in the parents with the love of **infants** by spiritual causes and derivative natural ones. Ex.

405. That the love of **infants** is different with spiritual consorts from what it is with natural ones. Ex.

— With spiritual consorts the love of **infants**, as to the appearance, is like the love of **infants** with natural consorts ; but it is more interior and thence more tender ; because the former love comes forth from innocence, and from its nearer reception, and thus from a more present perception in one's self ; for the spiritual are spiritual in proportion as they partake of innocence. But the fathers and mothers, after they have sipped the sweetness of the innocence with their **infants**, love their children quite differently from natural fathers and mothers. (Continued under CHILDREN, here.)

407. I have seen fathers in the Spiritual World, who, from hatred, and as it were from rage, had looked at **infants** . . . with a mind to murder them ; but as soon as they were told, falsely, that they were their own **infants**, they . . . loved them to excess.

408<sup>e</sup>. It is the same with the love of **infants** and children with the spiritual and the natural ; the spiritual love them from what is prior, thus according to order ; but the natural love them from what is posterior, thus against order.

409. That still (with consorts who do not love each other at all) the love of **infants** and conjugal love act as one, is because conjugal love is implanted from creation in every woman, and together with it the love of procreating . . . and from the women it is introduced



into the men . . . It is from this cause that even harlots love their progeny.

[M.] 410. That the love of **infants** remains after death, especially with women. Ex.

—<sup>e</sup>. After this first age has been passed (the **infants**) are transferred into another Heaven, where they are instructed.

411. That the **infants** are educated by these women under the Lord's auspices, and grow in stature and intelligence as in the world. Ex.

—<sup>2</sup>. But the **infants** in Heaven do not grow up further than to the first age, and there they stop, and remain in it to eternity. And when they are in this age they are given in marriage, 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.

—<sup>e</sup>. It has been granted me to speak with some while they were **infants**, and afterwards again when they had grown up; and those grown up were seen in a like stature to that of adolescent youths in the world.

412<sup>o</sup>. To these and the like (representatives) the **infants** are led by the Lord, by means of innocence passing through the Third Heaven; and thus spiritual things are insinuated into their affections, and thence into their tender thoughts, in order that the **infants** may know no otherwise, than that they themselves do and think such things from themselves; by means of which their understanding is initiated.

413. That it is there provided by the Lord, that with them the innocence of **infancy** becomes the innocence of wisdom. Ex.

444<sup>2</sup>. (The two Angels) said, We are from the Heaven of innocence; we came as **infants** into this heavenly world, and were educated under the Lord's auspices . . . On hearing these things I was glad at heart, that it was granted me to speak with Angels of such innocence as to be utterly ignorant of what whoredom was.

—<sup>e</sup>. Those who die as **infants** grow up in Heaven; and when they attain the stature of youths of eighteen in the world, and of maidens of fifteen, they stop there . . . Both before marriage and after it, they are utterly ignorant of what whoredom is, or that it is possible.

T. 4. The **infancy** of the Christian Church was at the time in which the Apostles lived . . .

42. The ultimate region (of the mind), where life is in its lowest degree, is opened from **infancy** to childhood; and this is done by means of knowledges.

308. Who obey the Lord, as **infants** in the world obey their father and mother . . .

— From this celestial sphere there arises a natural sphere, which is one of love towards **infants** and children; and which is most universal; and affects not only man, but also birds and beasts . . . and also things inanimate.

335<sup>7</sup>. That man has no connate ideas . . . may be concluded from new-born **infants**, in that they can do nothing except suck and breathe. Their being able to suck is not from anything connate, but from a continual suction in the mother's womb; and they can breathe because they live, for this is a universal of life. The

very senses of their bodies are in the greatest obscurity, and from this they struggle out successively by means of objects; in like manner their powers of motion, by habitual exercise. And as they learn successively to prattle words, and to sound them at first without any idea, there arises something obscure of phantasy; and as this becomes clear, there is born what is obscure of imagination, and thence of thought. According to the formation of this state ideas come forth, which . . . make one with thought; and thought, from being none, grows by means of instructions.

476. Every man from **infancy** to old age changes his place or situation in (the World of Spirits); an **infant** is kept in the eastern quarter towards the north there . . .

508<sup>6</sup>. I saw as it were an **infant** over head, holding a paper in his hand. As he approached me he grew into the stature of a middle-sized man. He was an Angel from the Third Heaven, where all from afar appear as **infants**.

521<sup>2</sup>. The **infants** who die only incline to evils; thus they will them, but still do not do them; for they are educated under the Lord's auspices, and are saved.

677<sup>3</sup>. Not **infants** only are baptized . . .

—<sup>5</sup>. In the Heavens **infants** are introduced by baptism into the Christian Heaven, and Angels are assigned to them there, who take care of them. Therefore as soon as **infants** have been baptized, Angels are set over them, by whom they are kept in a state of receiving faith in the Lord. But as they grow up . . . the guardian Angels leave them, and they associate to themselves such Spirits as make one with their life and faith.

678<sup>2</sup>. Without the Christian sign, which is baptism, some Mohammedan Spirit, or some one from the idolaters, might apply himself to new-born Christian **infants**, and also to children, and insufflate into them an inclination for his own religion, and thus distract their lower mind and alienate them from Christianity.

682<sup>2</sup>. In baptism an **infant** receives the sign of the cross upon the forehead and breast, which is a sign of inauguration into the acknowledgment and worship of the Lord.

729. But they who die in **infancy** or childhood, and thus do not attain the age in which they can worthily approach the Holy Supper, are introduced (into Heaven) by the Lord by means of baptism . . . and they, because they are educated under the Lord's auspices, are regenerated more and more, and become His sons; for they know no other Father.

— But **infants** and children who are born outside of the Christian Church, are introduced by other means than baptism into the Heaven assigned to their religion, after they have received faith in the Lord; but they are not commingled with those who are in the Christian Heaven.

Ad. 1004<sup>6</sup>. The case is otherwise with **infants**; in them no rational mind has been formed . . . But the **infants** are reformed by intercourse with the Spirits of the Messiah's Heaven . . .

3/2086. I might say something here; for there have often been **infants** who were being instructed.

— (Margin.) See whether it is allowable to narrate anything about infants . . .

D. 168. On the informings of infants in Heaven.

— Infants are ruled by Angels, and in fact at first by a general life ; and afterwards by a more singular one, according to the formation of their rational and intellectual mind. But the infants who die in infancy itself, when they have as yet no intellectual mind . . . are formed in Heaven with the Angels.

221. On the happy state of infants.

283. I was brought through an abode where heat seized on the feet and loins ; and I was told that women were there, who in the life of the body had enjoyed pleasure, but still had longed for infants . . .

331. On the beginning of envy as perceived with infants, that it is very sweet.

419. That some, in special the Laplanders and the like, are ruled by the phantasy that they are carrying infants, and want to show them to the Lord of Heaven.

437. On a species of vastation by the inducing of an uprightness as it were infantile.

895<sup>e</sup>. (Thus) when infants are reading the Holy Bible, the Angels understand the sense of the Word more clearly . . . than when adults are doing so.

1022. They who are quickest [in entering the blood] are represented by those who [pass] through the cuticles ; and are infants and little ones, who are carried into the brain by the shortest way, and are inaugurated into the cortical substance. 1035<sup>e</sup>.

1048<sup>e</sup>. In their infancy (these Spirits) had been as it were dull and unapt to learn . . .

1201. The celestials of the Inmost Heaven love infants much more than their parents or mothers ; nay, they are present with infants and have the care of them ; nay . . . they are present in the maternal womb, and are solicitous about their being nourished.

1632. The innocence of such as study to be wise from external things was represented by an infant who was wooden . . .

1826. The ideas are more infilled by the Lord when the man does not attend so much, or want to infill them . . . So the ideas of infants are much more infilled than those of adults, when they are praying the Lord's Prayer . . .

1906. On the love of infants, or storgé . . . The reason it is so universal . . . is that such a sphere encompasses from the Lord through the Inmost Heaven, where infancies are ; and affects infants especially ; also the parents, especially in the mothers . . . Infants are especially affected . . . Hence the union . . . of parents and their infants ; and therefore it is diminished when the infants grow up . . .

1923. The Angels perceive a more copious and better understanding of things from infants, their thoughts, prayers, and words, than from adults . . . because in their ideas there is as yet nothing closed by Falsities . . . Thus their ideas are open, although not to themselves, still to the Angels ; who are much more delighted thence than ever they are from any adult, who is in

falsity . . . Hence it is most true, that the Praises of the Lord are from the mouths of infants.

2119. That infants can play, and never fear anything, although malignant Spirits are present, and are endeavouring to inflict evil.

2284. That evil Spirits especially hate infants. 2801. 2883. 2906.

2319<sup>e</sup>. An infant may be lying in its mother's bosom : the infant is in Heaven ; the mother may be in Hell.

2435. On the prayers of infants . . . They are much better heard in Heaven than those of adults . . .

2454. This may be confirmed from the infants, boys, and girls who die, who cannot be so kept in evils as adults . . . although their inclination is to all evil.

2494. Certain Spirits . . . were with me . . . whose speech was . . . as it were immingled with a speech as it were womanish and at the same time infantile . . . They were very deceitful . . . 2497<sup>e</sup>.

2622. The delight of adulteries and cruelty is now so general that it extends itself to infants, who in the life of the body have not acquired any delight from such things, but have received it hereditarily . . . 2623.

2642. The Jews did not slay infants ; for to slay infants is entirely forbidden in Hell . . . but they treated infants in this manner . . . They seized hold of their swaddling bands, bringing them out either into the street, or where there was dung, or a marsh ; and holding the swaddling band in their hand, they thus cast forth the infant . . . I have been told that so it was done.

2711. *Li sunt qui delectati sunt turpissime cupidine, infantes, et puellas parras stuprandi, (haec non ita licet in publico dicere, ne in cogitationem homini veniant) ; ostensi quoque sunt aliquoties infantes, qui infantes fuerunt, aliqui ½, 1, 3, 5, 6 annos.* These are in such a kitchen, and one cooks another in boiling water, and they are most direfully tortured therein. 2712.

2801. There was presented a beautiful and innocent infant . . . It was then perceived that the Spirits wanted to kill, trample on, and infamously treat it.

2844. That when infants play with objects they suppose them to be alive.

2883. That at this day the world is such that they want to kill infants.

2906. He was detected . . . by his hatred against infants . . .

2992. On the sphere of activity of infants.

2996<sup>e</sup>. They were still further raised up (into Heaven) where there are infants ; and at first wondered that infants know things which no others do . . .

3146. (Spirits) are wont to be reduced into an infantile, childish, and adolescentile state . . .

—<sup>2</sup>. His brother who had died in infancy, is now a man, (and showed such) tender love, that the other . . . wept.

3203. Those from whom callosities are taken away, who then become infantile.

3223. There suddenly flew from him a little Spirit,

like an **infant** . . . (which) was said to be his interior spirit . . .

[D.] 3378. There was first seen a beautiful **infant** dressed in a shining white garment, which signified the Most Ancient Church . . .

3475°. As to **infants**, their more interior mind is opened according to the informations of the **infants** in the Heavens.

3496. He would introduce **infants** . . . that he might allure the good. . . As also an **infant** surrounded by rays and carried by its mother, as the Lord as an **infant** is represented in some places . . .

3501. Such is their sphere that when they see an **infant**, they desire to kill it. . . That there is love towards children was shown me, in that a mother would kiss her **infant**. But it was said that such love is like that of the brutes, which also thus love their **infants**.

3533. Such and **infants**, in the other life, are they who stand firmly in the faith, without doubting . . .

3545°. Such do the **infants** become when they are growing up; and they are they who are nearest the Lord.

3546. An Angel who had died in **infancy**, and who had been the son of a prince, came hither; and when he came I said to him, that so the Spirits would flee away, because I perceived that they could not endure his sphere; which was also done; for the Spirits removed themselves away . . . into the boundary of his sphere, because they were not evil. Thus it was evident, that one **infant**, or one Angel, can drive out myriads of Spirits; nay, the whole World of Spirits; for they cannot endure the sphere of mutual love . . .

3561. On **infants**. . . When **infants** were sometimes sent to me, and they appeared as it were scattered around the head, they never feared any diabolical infestations . . . because they are imperceptible of such things: and therefore when one who is in faith is to be rendered safe from diabolical infestations, **infants** also are sent to him, who thus protect him . . .

3589. As (the Antediluvian women) loved **infants**, they had been delighted that the **infants** should go before them . . . in a bent line, in which they gloried. Concerning the love of **infants**, I said that it exists with all brutes, thus with the worst: but that if they had loved **infants** not for the sake of the love of self and of glory, but that human society might be increased for the common good, and still more that Heaven might thus be multiplied . . . then their love towards their **infants** would have been genuine.

3701<sup>2</sup>. They simulate innocence by representing an **infant**, which they take and kiss.

3709. As to **infants**, who are remitted into a life not acquired by actuality, but flowing from what is hereditary . . .

3869. A certain (very deceitful female Spirit) presented in idea an **infant** before me . . . She was compelled to seize it in her mouth . . .

3922. There are lascivious men who . . . in their marriages do not desire to have **infants**, because when the wife is in the family way they cannot carry on with her lasciviously . . .

3923. They would produce **infants** by phantasies, and place them in the bed of another who was delighted with **infants**, and thus infuse phantasies that he was a husband . . .

3924. The lascivious wife . . . had a knife in her hand . . . Because such are they who have lasciviousnesses as an end; and thus they kill **infants**, because they do not desire them . . .

4012. He was a kind of **infant**, scarcely knowing what he was saying.

4164. Evil Spirits are remitted into the state of their **infancy** and childhood, and are then described as to their quality at that time . . .

4239. Some would induce upon the punishers the belief that they were punishing **infants**.

4246. The case is the same with **infants** when they are reading the Word . . .

4290. He was reduced into the state of his **infancy** . . . and it was demonstrated that he could not have been otherwise, seeing he was such an **infant** . . .

4297. On **infants** in Heaven. . . The **infants** are educated and grow. They are educated by means of Knowledges from the Lord by means of Angels; and as they grow in knowledges, they appear to themselves more adult . . .

4298. On the penalty of those who want to do violence to **infants**; and who they are.

4322. If evil were taken away from evil Spirits they would have very little life. This was the case with Paul, who was then seen as an **infant** sprawling—*natans*—with his hands.

4351. See HYPOCRITE, here.

4370. On deceitful and evil Spirits who desire to torture innocent **infants**.

4382. On the state of **infants**, and on remains.

— There was an **infant** of three years old . . . and I spoke to the Angels about **infants**, that they are ruled by good Spirits and Angels. Angelic Spirits spoke to me . . . They said they were with the **infant**. It was the state of their bliss. . . With **infants** after birth are Angels who are in a state of innocence; afterwards those who are in a state of tranquillity; finally those who are in charity . . .

4450°. They could (allure) **infants**.

4500. One who had murdered her **infant**, and thrown it into a furnace. 4504.

4726<sup>2</sup>. They who have died as **infants** do not know about the life in the world, but they are shown.

4786. The angelic Societies with a Spirit inflow . . . also into the things which are external to the body . . . A certain female Spirit had a chest, wherein were some garments belonging to an **infant**, and other things pertaining to **infantile** innocence. This chest she concealed. When, however, it was taken away, **infantile** innocence perished; from which it was evident that the **infantile** Societies cherished it.

5623. They who die as **infants**, and who come into the interior Heavens, do not know what time and space are. Ex.

5668. On the education of infants.

— 1. They are with their nurses, whom they call their mothers. 2. They read the Lord's Prayer, and learn prayers from their nurses by means of influx from Heaven. 3. There are preachers for them. 4. There inflows intelligence and also wisdom, which surpasses the intelligence of the learned in the world, although they have only an **infantile** idea about these things. 5. They have representatives from Heaven. 6. They are dressed according to their diligence, especially with flowers and garlands. 7. They are led into paradises. 8. They are tempted. 9. They grow according to their state of reception. 10. They are of diverse genius. 11. Nurses are given them who in the world had loved infants; and also to mothers in like manner; and a perception is given as if they were their own infants; but it is not given to any others than those who are in good, and can receive influx from Heaven. 12. They who have been educated as infants know no otherwise than that they have been born in the other life. 13. They do not know what time is, what space, and such earthly things. 14. They speak within a month, in the angelic language.

6011. The Angels have joy when an infant and child man learns and imbibes truths from affection, thus when the truths become of knowledge; and still more joy when they become of the understanding; then the joy comes to the Angels of the Lord's Spiritual Kingdom; and still more joy when . . . they become of the will; then the joy comes to the Angels in the Lord's Celestial Kingdom: and when . . . they become of the act, then the joy comes to the Angels of the three Heavens.

**D. Min.** 4573. There are Jesuits who . . . can deceive infants.

4628. On the love of marriage and of infants.

4669. She had perpetrated enormous crimes with an infant.

4772<sup>e</sup>. This (counterfeiting of innocence) appeared by means of an infant which he held in his hands, and rolled about and folded in various ways.

**E.** 117. This longing (for truths) man has from infancy; for when he is an infant, and afterwards when he is a child, he is conjoined with Heaven, and this longing is from Heaven; but it perishes with those who turn themselves to the world.

187<sup>r</sup>. 'Young children' (Lam.ii.19)=those who love truths, and long for them.

270<sup>s</sup>. 'Infant'=innocence. 863<sup>r</sup>.

376<sup>15</sup>. 'Infant and suckling' (Lam.ii.11)=those who are in the good of innocence; and, abstractedly, the good of innocence itself. By this good is meant all the good of the Church, because this is the essential of all its goods.

411<sup>27</sup>. 'Blessed shall he be who taketh hold of and scattereth thine infants to the rock' (Ps.cxxxvii.9). By 'infants,' here, are not meant infants, but nascent falsities; for it treats of Babel, by which are signified the falsities of evil destroying the truths of good of the Church. The destruction of them is signified by 'to scatter them to the rock;' 'the rock'=the reigning falsity of evil; and 'to scatter'=to destroy. . . He is

said 'to be blessed' who scatters the nascent falsities of evil in the Church, which falsities are here signified by 'the infants of Babel.'

412<sup>e</sup>. 'Their Angels do always behold,' etc. It is said that 'their Angels behold,' because with every man there are Spirits and Angels . . . With infant children there are Angels from the Inmost Heaven; these behold the Lord as a Sun . . . These same words in the pure spiritual sense=that the Lord as to His Divine good is in the good of innocence; for this is signified by 'an infant child' . . .

555<sup>r</sup>. 'Old man and infant'=wisdom and innocence.

—<sup>6</sup>. 'The infant in the street' (Jer.ix.21)=nascent truth. 622<sup>r</sup>.

—<sup>18</sup>. 'Infants' (Is.iii.12)=those who are ignorant of truths.

632<sup>r</sup>. The external of the Word . . . is for infants and the simple, and is therefore written according to appearances . . . For infants are first sensuous, then natural . . .

652<sup>25</sup>. 'Infant and suckling'=innocence; and also the goods and truths which by means of Knowledges from the Word are first born and vivified with men who are being regenerated; which, being the first, are also guiltless and harmless.

—<sup>26</sup>. 'Her infants are dashed at the head of all the streets' (Nahum iii. 10). 'Infants' here, also, = the truths which are first born and vivified. —<sup>27</sup>.

725<sup>r</sup>. 'Infants,' etc. = evils.

803<sup>r</sup>. ii. These things he learns from infancy to adolescence.

828. Uses with the Angels . . . have respect to . . . the implantation of the holy things of the Church, especially with infants, with whom they have conjunction, and into whom they inspire innocence, and its affections . . .

989<sup>r</sup>. All infants after death are adopted by the Lord, are educated under His auspices in Heaven, and are saved.

1056<sup>r</sup>. All these minds with infants are disposed by the Lord so that they can be opened by means of the influx of innocence from Heaven.

1179<sup>r</sup>. Every such person is like a man who dies as an infant; for he is led by the Lord, and is educated by the Angels.

**D. Wis.** iii. 5. This motion (in the womb) is not from any life proper to the fetus; proper life is the life of the will and the life of the understanding: whereas the life of an infant is the life of the commencing will and of the commencing understanding . . .

**De Conj.** 100. They who love infants, and educate them in Heaven, constitute the province of the genital members, especially that of the testicles and of the neck of the womb; and live a very sweet and happy life. 106.

105. The Angels who are in the Inmost Heaven . . . from their innocence appear to others as infants; they also love infants more than their parents and mothers have loved them; they also preside over those who are with child.

119. With those who live in conjugal love the in-

teriors of the mind are open through Heaven even to the Lord . . . Thence they have genuine love towards infants, which is for the sake of the Lord's Kingdom.

**Coro. 25.** For every man when first born and an infant is interiorly an 'image of God;' for there is implanted in him the faculty of receiving and applying to himself the things which proceed from God . . .

**Infatuate.** *Infatuare.*

**Infatuation.** *Infatuatio.*

See FOOL-*fatuus*.

**A. 1551<sup>e</sup>.** Occurs.

4925<sup>2</sup>. Truth without good . . . the more it recedes from good, the more it **infatuates** the man.

9207<sup>2</sup>. '**Infatuated salt**' (Matt.v.13)=truth without any longing for good. —<sup>4</sup>.

10300<sup>3</sup>. '**Infatuated salt**'=longing from proprium, thus from the love of self and of the world. Such a longing is '**infatuated salt**, not fit for anything.'

**H. 572<sup>e</sup>.** Then thick darkness ensues there, and thence **infatuation** and blindness.

**L. 17<sup>e</sup>.** The proprium of man, from which intelligence is **infatuated**.

**P. 314.** The quality of those who are **infatuated** from Own intelligence . . .

**T. 14<sup>2</sup>.** The love of the will **infatuates** with falsities the higher things of his understanding.

**E. 549.** 'A scorpion'=what is persuasive **infatuating** and suffocating.

— . The reason this Persuasive is said to be **infatuating**, is that it takes away the use of reason . . . for it excites in a moment everything which consents, and covers over everything which dissents; whence the mind is **infatuated** by this, that it is in thick darkness . . .

556. Hence the speech (of the sensuous man) . . . fascinates and **infatuates** the minds of others . . .

587<sup>h</sup>. The falsities which are thence, are signified by, 'They are together **infatuated** and foolish' (Jer.x.8).

**Infect.** *Inficere.*

**A. 7950<sup>2</sup>.** Then truth is **infected** . . .

9013<sup>8</sup>. Hypocrisy . . . **infects** the interiors of man . . .

10134<sup>9</sup>. In proportion as evils increase, one **infects** another, like a contagion . . .

**H. 499<sup>2</sup>.** The good with them is not good, but is **infected** with evil.

578. Deceit enters the thoughts and intentions more inwardly, and **infects** them with poison.

**D. 1787.** These, being themselves **infected** (with lasciviousness), had **infected** others with their contagion . . .

2623<sup>e</sup>. If the human race had not been so **infected**, from heredity . . .

**E. 706<sup>4</sup>.** That the wickedness of the Hells should not **infect** them. Sig.

802<sup>2</sup>. Lest the leaders . . . and from them the people of the Church, should be **infected** with this poison . . .

**Infection.** *Tabes.*

**A. 9013.** Occurs.

10199<sup>4</sup>. 'Instead of spice there shall be **corruption**' (Is.iii.24) . . . 'Spice'=interior truth; '**corruption**'=the privation thereof. (=that instead of the perception and affection of truth from good, and of the life thence, there will be the perception and affection of falsity from evil, in which there is nothing of life. 10254<sup>4</sup>.) ('Spice'=Divine truth as to its Perceptive; '**corruption**'=its privation. 10540<sup>6</sup>.) ('**Corruption**'=the perishing of what is vital. E.637<sup>17</sup>.)

**Infer.** See CONCLUDE.

**Infernal.** See under HELL.

**Infest.** *Infestare.*

**Infestation.** *Infestatio.*

**Infester.** *Infestator.*

**Inimical.** *Infestus.*

**A. 59<sup>2</sup>.** Spirits . . . to whom it has been permitted . . . to **infest** me in every way . . .

938<sup>e</sup>. They are there **infested** by mice . . . 954<sup>2</sup>.

967. Otherwise they would **infest** the Societies of the good.

1666. Especially when they desire to **infest** the good; that is, to gather together to attack them.

1668. When the evils with a man, or the evil Spirits . . . begin to rise up and **infest** . . .

—<sup>2</sup>. Hence **infestation** and combat.

1983. Evil Spirits most especially desire . . . to **infest** and attack man when he is asleep . . .

—<sup>2</sup>. Some good Spirits (said) that I had **infested** them . . .

2121<sup>2</sup>. By these (Spirits) the Souls who come from the world are frightfully **infested**.

2295. When the infants are in the interior sphere . . . they can never be **infested** by Spirits . . .

2380. So that the good cannot be **infested** by the spheres of the persuasions of falsity and of the cupidities of evil.

3696<sup>4</sup>. That they cannot be **infested** by any evil and falsity. Sig.

4330<sup>2</sup>. They at once began to **infest** them, almost as the irrational do those who are rational, by speaking and reasoning continually from the fallacies of the senses . . .

4419. Because the sphere of his intelligence **infested** me.

5268. A state of the multiplication of falsity **infesting** the interior Natural. Sig.

5269. A state of the multiplication of falsity **infesting** the exterior Natural. Sig.

5378. (These Spirits) were **infested** by others . . . but they answered them modestly; nevertheless they **infested** and harassed them; for such is the nature of the renal Spirits.

5379. How the case is, when they who constitute the

colon intestine infest those who are in the province of the peritoneum . . .

5628<sup>e</sup>. After anyone has suffered hard things there from evil Spirits, by **infestations**, excitations to evils, and persuasions to falsities . . . he is received by the Angels, and (comforted).

6423<sup>e</sup>. One who was in natural truth . . . was in such power . . . that infernal Spirits could not at all **infest** him . . .

6427<sup>e</sup>. As the good with (the spiritual) is impure, they cannot but be **infested** with evils and falsities . . .

6635. (Ex.i.) treats of the **infestation** of truths by the falsities and evils in the Natural; and that through this **infestation** good was still more fructified by means of truths. It continues to treat up to the end of the chapter of this **infestation** and its increase in the series in which it takes place; and of the consequent implantation and confirmation of truth from good.

6639. The Church established is here treated of, and how it is continually **infested** by scientifics and falsities . . .

6663. That truths increased according to the **infestations**. Sig. and Ex.

— Most Spirits . . . who have lived the life of the Lord's precepts, before they can be elevated into Heaven . . . are **infested** by the evils and falsities with them, to the end that these may be removed . . . The **infestations** are effected by means of immersions in their evils and falsities; and while they are in them, Spirits are present who are in like evils and falsities, who labour in every way to withdraw them from truth and good; but still they are no more deeply immersed in their evils and falsities, than that the influx through the Angels from the Lord may prevail. This is done with an exactness like that of a balance; in order that he who is **being infested** may appear to himself to be in freedom . . .

6757. An apperception that they were **being infested** by falsities. Sig.

— To those who are in truths, **infestations** by falsities are nothing but 'burdens.'

— How the case is with **infestations** by falsities . . . cannot be known by man while he lives in the world; for at that time he is not so much **infested**, because his mind either adheres to the falsities, or else shakes them off, and this without sensible **infestation**. Whereas in the other life, when they who are in truths are **being infested** by falsities, they are held in them by evil Spirits as if they were bound; but the interiors of the mind are kept by the Lord in truths, by means of which the falsities are shaken off. It is the state of **infestations** by falsities such as exists in the other life which is here meant in the internal sense . . .

6851. Mercy towards those of the Spiritual Church after **infestations** by falsities. Sig.

6854. It treats of those of the Spiritual Church, how they are **infested** by falsities, and at the same time endure temptations . . .

—<sup>2</sup>. The spiritual . . . were kept in the Lower Earth . . . which Earth was obsessed round by the Hells where falsities are, by which they were much **infested** . . .

6864. The Holy proceeding from the Lord's Human, by which the **infesting** falsities would be dissipated. Sig. and Ex.

6865. The consequent deliverance of those of the Spiritual Church from the **infesting** falsities. Sig.

—<sup>2</sup>. It is a false Scientific which chiefly **infests** those of the Spiritual Church . . . They who are such are greatly **infested** by scientifics . . .

6897. Elevation and deliverance from **infestation** by false scientifics. Sig.

6907<sup>2</sup>. They then openly oppose themselves to those who are in truths, and **infest** them in every possible way. As this is then the very delight of their life . . . they persist constantly in the **infestation**. Sig.

7037. That they should abstain from the **infestation** of the truths of the Church. Sig.

7087. (Ex.v.) continues to treat of the **infestation** of those of the Spiritual Church, by falsities. It first treats of those who were **infesting**, that they would not at all attend to the Divine exhortation. Then, that they afterwards **infested** still more, by injecting fallacies and fictitious falsities, which those of the Spiritual Church could not dispel; and as they could not remove from themselves those who were **infesting**, they lamented before the Divine.

7092. That they should desist from **infesting** them. Sig.

7094. Contrary thought by those who are **infesting**. Sig.

7097<sup>3</sup>. As by Pharaoh are represented those in the Hells who are in falsities, and who **infest** those of the Spiritual Church, how the case is with these shall be told. They who are in the Hells, and **infest** those who are of the Spiritual Church, are chiefly from those who have said that faith alone saves, and yet have lived a life contrary to faith . . . Lest they should abuse the truths of faith, they are deprived of them, and then they seize upon the falsities which are exactly contrary to the truths of faith; and then by means of the falsities they **infest** those who are in truths. This is then the delight of their life. Many of them . . . learn magical things . . .

—<sup>4</sup>. These infernals are such that they do not desist through exhortations and threats, so great is the delight of their life to **infest** the upright . . .

7107. The will of those who are **infesting** the truths of the Church. Sig.

7109. That they have not **infested** enough. Sig.

7110. The cupidity of **infesting** the truths of the Church when in that state. Sig.

7111. Those who most nearly **infest**, and those who most nearly receive. Sig.

—<sup>2</sup>. Those who **infest** and inject falsities and evils are the Hells; but in order to effect their purpose, they send forth emissaries, through whom they act. These appear not far from those who are **being infested**; and this is done in order that the thoughts and intentions of a number may be concentrated . . .

7112. Such are the scientifics by which they . . . in the other life **infest** the upright.

[A.] 7118. That they are not sufficiently **infested** by falsities. Sig.

— They who are **infesting**, prevent, so far as possible, the upright whom they are **infesting** from thinking about the Lord . . . But . . . as soon as they are not **being infested**, they come into thought about the Lord.

7122. In these verses . . . there has been described the **infestation** of the upright in the other life by falsities . . . The reason this **infestation** is permitted, is to the end that the falsities may be removed, and that truths may be insinuated, which cannot possibly be done without **infestation**. Ex.

7127. Those who, in the other life, furnish 'chaff,' that is, the most general scientifics of all, to the upright, whom they **infest**, are especially those who have been of the Church, and have persuaded themselves that faith alone saves, but still have lived . . . a life of evil. (Their reasonings des.)

7137. Those who most nearly receive and communicate (the **infestations**) are simple upright Spirits . . . These are injected by the **infesters**, by arts known only in the other life, into the Society with which they prepare communication for themselves . . . Thus the Hells have a communication on their side, and they who are **being infested** have a communication on theirs.

7142. Indignation displayed before those who were **infesting**. Sig.

7147. They who are in the Lower Earth are **infested** by the falsities and evils injected by the Hells which are round about, to the end that the falsities and evils may be removed . . . But near the end they are more severely **infested** than before; for at that time truths are taken away from them, and it is permitted that mere falsities should **infest**, and this even to despair; for it is of Divine order that the last of **infestation** and of temptation is despair. Tr.

—<sup>2</sup>. **Infestations** are effected in this manner: into the thoughts are injected falsities and evils from the Hells, and truths and goods from Heaven . . . From this it may be known how it is to be understood, that **infestations** are effected by means of injections of falsities, and that they are increased even to despair.

7159. Manifestation at the time when falsities were not **infesting** so much. Sig.

7165. That those who are in truths and goods are being too much **infested** by falsities. Sig.

7166<sup>o</sup>. The law of order concerning those who are in a state of **infestations** by falsities, is that they are to be **infested** even to despair; and unless they are **infested** to despair, the last of the use from the **infestation** is wanting.

7168. For they who are in **infestation** and temptation cannot be injured by the injected falsities; because the Lord protects them.

7186. At the end of the preceding chapter it would have been believed from the Law Divine that those of the Spiritual Church would be immediately delivered from the **infestations**; when yet it is according to order, that the evil who are **infesting** are to be removed by degrees . . . —<sup>2</sup>. —<sup>3</sup>. Ex.

7187. Manifest perception of what will happen to those who **infest**. Sig.

7188. When the infernals are deterred by punishments from doing evils, they at last abstain from **infestation**, and want . . . to flee away; but as the sole delight of their life is to do evil and **infest**, they cannot abstain, unless they employ all their force to remove themselves. Sig.

7203. That the Lord will take them away from the **infestations** of those who are in falsities. Sig.

7218. **Infestations** by mere falsities. Sig. and Des.

7220. Admonition to those who **infest** by mere falsities. Sig. 7228.

7238. That they should leave them and not **infest**. Sig. 7271. 7460.

7250. Because they are such, when they come into the other life they are very greatly **infested** by evils and falsities.

7278. 'Out of the land of Egypt' = from **infestations**.

7295<sup>o</sup>. This prodigy = the first admonition to those who **infest**, that they should desist. Ex.

7301<sup>o</sup>. For **infestation** is from evil, and is effected by means of falsities.

7305. Their obstinate determination not to leave those whom they **infest**. Sig.

7306. That it is the Divine who warns them to desist from **infestations**. Sig. 7311.

7307. That then they who were **infesting** would be in falsities from fallacies. Sig.

7313. Those of the Spiritual Church . . . are in obscurity when they emerge from a state of **infestations** and temptations; for they who are in **infestations** are circumfused by falsities; and are driven like a reed by the wind, thus from doubt to what is affirmative, and from what is affirmative into doubt . . . Sig.

7322. Power over the falsities which are with those **infesting**. Sig.

7332. Why the **infesters** are permitted to falsify truths.

7378. (Ex.viii.) continues to treat of the vastation of those who are in falsities, and **infest** the upright in the other life.

7392. As to the weariness, which was the cause of the supplication or humiliation of those who **infest**, it is to be known, that this is undelightful to them; for they cannot do evil by reasonings from mere falsities . . . For by the evil of the frogs is signified **infestation** by means of reasonings from mere falsities . . . but by the evil of the blood is signified **infestation** by means of falsities from fallacies and appearances, which **infestation** is delightful to them, because they can do evil by means of it.

7396. Intercession for those who are in falsities and **infest**. Sig.

7419<sup>o</sup>. **Infestations** by means of evils are signified by the biting (of the lice).

7443. That by means of the falsities of malevolence they will not be able to **infest** those of the Spiritual Church, although they are near them. Sig. and Ex.

7454<sup>3</sup>. (Thus) if infernal Spirits were present with those who are in Diviue worship, they would **infest** them by their sphere . . .

7465. Each of the miracles done in Egypt = some peculiar state into which come those who are in falsities and **infest** in the other life. There are ten states into which they come successively, before they are completely stripped of all truth, thus before they are cast into Hell.

7474<sup>2</sup>. They who are in the good of faith are they who . . . do what is good . . . from the obedience of faith . . . It is these who are here properly represented by the sons of Israel; for it is these who in the other life are **infested** by those who are in falsities. For they who are in the affection of charity cannot be so **infested**, because Spirits who are in falsities and evils cannot approach those who are in this good . . . If these are **infested**, it is done only as to the fallacies and appearances through which they had believed that to be true which is not true . . .

—<sup>3</sup>. As **infestations** have been so frequently mentioned, we shall say what they are, and what is the nature of them. **Infestations** are effected by means of injections of falsity against truths; and these falsities are refuted by means of an influx from Heaven . . . with those who are **being infested**. In such a state are kept those who are in vastation as to falsities, until they have imbued the truths of faith, and, by degrees, interior truths; and, in proportion as they have imbued these truths, they are delivered from **infestation**.

— . **Infestations** are not temptations; for temptations take place with anguish of conscience; for they who are in temptations are kept in a state of damnation . . . From these things it is evident what is the nature of vastations in the other life . . .

7498. The appearance of truth from the Divine with those who **infest**. Sig.

7501. If they still obstinately persisted in **infesting**. Sig.

— . As to this, that they who are **being infested** are held fast by evil Spirits, the case is this. When evil Spirits assail anyone, they know how to insinuate themselves into his delights which are of cupidities, and also into his pleasant things which are of his principles . . . and so long as they are in such insinuation, they hold fast him whom they are **infesting** as if he were bound; and however he labours he cannot be loosed, except with the Lord's Divine aid . . .

7502<sup>2</sup>. As to the fact that the infernal Spirits who **infest** the upright in the other life are vastated as to the truths of the Church, it is to be known that those who **infest** the upright in the other life, are those who, when they lived in the world, had been of the Church; for they who have not been of the Church cannot **infest** others who are of the Church; for it is the falsities which are contrary to the truths of the Church by means of which they **infest**. They who have been outside the Church cannot **infest** anyone by such things, because they have not known them.

7519. (The power) to excite the falsities of cupidities by presence with those who **infest**. Sig.

7551. Because he does not yet desist from **infesting**

those who are in truth and good. Sig. . . For they who are **infesting** believe that they have dominion over those who are **being infested**, when they see them in anguish, and not as yet delivered, and also that they themselves are admonished.

7554. The reason there is no such destruction with others as there is with those who **infest** the upright in the other life, is that they who **infest** had been of the Church when they were in the world. Ex.

7577<sup>2</sup>. Here is described the state of those who are of the Church and who **infest** the upright in the other life, when they have been vastated as to the things of the Church. Sig. and Ex.

7599. That those who **infest** are not yet in fear of the Lord. Sig.

7631. The presence of truth from the Divine with those who are **infesting**. Sig.

7652. 'Pharaoh's servants' = those who **infest** who are of a lower sort, and who are in fear.

7670. That the will of the **infesters** was completely contrary to truth Divine. Sig.

7678. The dominion of power of truth Divine over the whole Natural of the **infesters**. Sig.

7680. That everything of perception with the **infesters**, both obscure and not obscure, was destroyed. Sig.

7682. Dense falsity with the **infesters** by means of the destruction. Sig.

7686<sup>e</sup>. With this (worst falsity of all, derived from the persuasions of the Nephilim) were those imbued, who, before the Lord's Advent, **infested** those of the Spiritual Church. Sig.

—<sup>e</sup>. It treats of these in special, but in general it treats of all who are of the Church, and who **infest** the upright in the other life; of whom there are very many at this day.

7699. The reason the **infesters** deprecated this falsity, is that they no longer had the faculty of reasoning against the truths of faith; because they had been devastated as to them, whence they had infernal obscurity, which tormented them. It is undelightful to the infernals to reason from mere falsities, but delightful to reason from truths falsified by means of fallacies and appearances.

7704. By being cast into Hell is not meant that falsity was taken away from the **infesters** and cast elsewhere; but that it remained with the **infesters**, and they were thereby conjoined with the Hells where such things are.

7706. That the **infesters** made themselves obstinate. Sig.

7721. By the presence of the Law Divine with the **infesters** is meant that they perceived whence the plagues came . . . (namely) that they themselves were the cause of them. Sig.

7738. There is now described the state of the **infesters** in mere falsity from evil, which falsity is signified by the 'thick darkness.' The more the infernals are in falsities from evil, the more they are averse to truth . . .

7768. That they will abhor and shun those of the



Spiritual Church whom they have infested. Sig. and Ex.

[A.]7773. 'Pharaoh' represents the primary ones who infested, under whom the rest ('his servants') are subordinate. Ex.

7788<sup>e</sup>. Hence it is that the evil in the other life undergo penalties, until at last they dare not rise up against the good, and infest them.

7790. That when those who have infested the upright are damned, all truth Divine departs; for they are then in the state of their evil; and evil rejects and extinguishes all truth Divine. Sig. and Ex.

7826. When those of the Spiritual Church were still in propinquity to the infesters. Sig.

—'. 'The Land of Egypt' = where the infesters are . . . and it = the infestations themselves. . . The infestations are signified by the burdens imposed on the sons of Israel.

7844<sup>2</sup>. 'Between the evenings' = the end of the state of infestations and the beginning of the state of deliverance of those who are represented by the sons of Israel . . . and also the end of the state of infestations and the beginning of the state of damnation of those who are represented by the Egyptians. . . The casting down of these into Hell is represented by the immersion in the Sea Suph; and the elevation of the former into Heaven is represented by the introduction into the Land of Canaan.

7851<sup>e</sup>. The damnation of those who had infested those of the Spiritual Church. Sig.

7862. Enjoyment in a state of separation from the evil who had infested. Sig.

7869. The presence (of the Lord) with those who had infested. Sig.

7932a. The sons of Israel represented those of the Spiritual Church, who had been in the world before the Lord's Advent . . . and who had been preserved and kept in the Lower Earth, where they had meanwhile been infested by the Hells which were round about. When the Lord came into the world . . . He delivered those who had been kept there, and after they had undergone temptations, He elevated them into Heaven. These are the things which are contained in the internal sense of the Book . . . of Exodus. By 'the Egyptians' are signified those who had infested; by the leading out thence is signified the deliverance; by the life of forty years in the wilderness is signified temptations; and by the introduction into the Land of Canaan is signified elevation into Heaven.

7983. The duration of the infestations. Sig.

7984<sup>2</sup>. With the good, the vastation of evil and falsity, and the insinuation of good and truth, are effected by means of infestations, and by means of temptations; by both the former and the latter falsities and evils are removed, and goods and truths are put on; and this even until the state is full. Ex.

7990. In this state (of spiritual captivity) are kept those who are being infested. Des. 8049<sup>e</sup>.

8049<sup>e</sup>. 'Service' = an assault by falsities, or infestation.

8096<sup>2</sup>. Those who are in the truth of faith which is not from good, who are signified by 'the Philistines' . . . in the other life infest the upright . . . At this day such are very numerous, and they dwell to the right in front, in a plane beneath the sole; their dwelling-place is a species of city . . .

8099. Those who . . . had been kept in the Lower Earth, and had been infested there by those who had been in faith separate from charity . . . when delivered thence, were not immediately taken up into Heaven, but were first brought into the other state of purification, which is that of temptations. Ex. and Sig.

8169. That damnation through the violence of falsity in a state of infestations is preferable to the damnation which comes by yielding in a state of temptations. Sig. and Ex.

8234. That those who were in the good of truth and the truth of good passed safely through that Hell without infestation. Sig.

8258. In (EX.xv.) the Lord is celebrated, because after He had glorified His Human He cast down into the Hells the evil who were infesting the good in the other life; and elevated into Heaven the good who had been infested.

8287. That those who are continually attempting evil cannot infest at all. Sig.

8290. To infest and to endeavour to subjugate. Sig.

8313<sup>3</sup>. Grief that truths were being infested. Sig.

8321. That thus without danger of infestation all will be saved who are in the faculty of receiving the truth of good and the good of truth. - Sig. and Ex.

8382. When (the Spirits of Jupiter) were with me they were often infested by the Spirits of our Earth; but they did not care about it . . . 8383, Des.

8407. That it would have been preferable to have been left by the Lord when they were in a state of infestations. Sig.

8528. After they had been delivered from infestations. Sig.

—<sup>e</sup>. By 'the Egyptians,' and 'Pharaoh,' are signified those who infested the upright in the other life; and who also infest them at this day. Refs.

8570. Why have we been delivered from infestations? Sig.

8646. That they had been delivered by the Lord from infestations. Sig.

8653. Deliverance from the falsity of those who had infested. Sig.

8675. Deliverance from the insult of the infesters. Sig.

8763. Remembrance of all that happened to the evil who had infested them. Sig.

9049<sup>e</sup>. Those who by means of falsities want to destroy the truths of faith, thus the spiritual life with man when he is in temptations, in persecutions, and with good Spirits when in infestations by evil Spirits. Tr.

9108. The Spirits from our Earth . . . began to infest those (of Saturn), by infusing unworthy things about faith, and also about the Lord . . .

9144<sup>2</sup>. If a fibre is touched with the point of a needle, it at once contracts . . . to prevent the injury from . . . **infesting** the life in its principles.

9196. That those who want to be instructed in the truths and goods of faith are not to be **infested** by falsities of faith and evils of life. Sig. 9268.

—e. For they who **infest** such with falsities 'afflict' them; and they who **infest** them with evils 'oppress' them.

9197. That they were protected from falsities and evils when **infested** by the infernals. Sig.

9278<sup>3</sup>. The Hells . . . are continually endeavouring to **infest**, nay, to subjugate, the things which are of Heaven with man; but the Lord continually protects and delivers him. Hence the labour and combat which are signified by the 'six days' of the week . . .

9304<sup>2</sup>. For he who leads in truth also guards from falsity, because falsity **infests** and assaults truth.

9316. When the Lord has protected against the evils and falsities which **infest** the Church . . . Sig.

10187. This is why those who are in Heaven are safe from the **infestation** of the evils which are from Hell.

10810<sup>o</sup>. In this descent the good were separated from the evil . . . for by various arts . . . the evil had introduced themselves into the abodes of the good, and had **infested** them; and this was the cause of that visitation.

H. 385. There were certain Spirits who . . . **infested** me with peculiar skill, and this by a soft influx as it were waving . . .

508<sup>2</sup>. They who have been in the love of self and at the same time cunning . . . learn magical arts . . . by means of which they harass and **infest** all who do not honour them . . .

574<sup>2</sup>. When (the novitiate infernal) has been explored, they begin to **infest** him, and this by various methods, and successively more sharply and vehemently, which is effected by introduction more interiorly and deeply into Hell . . . After the **infestations** they begin to exercise cruelty against him by means of penalties . . .

J. 74. The Angels have . . . much hope of a nation remote from the Christian world and thus remote from **infesters** . . .

L. 33<sup>3</sup>. Before the Lord's Advent, the Hells . . . had begun to **infest** the Angels themselves, and in like manner every man coming into the world and going out of the world.

P. 19. From this are temptations, which are **infestations** from the evils with him, and consequent combats . . .

324<sup>8</sup>. It is granted to everyone to be in the delight of his evil, provided he does not **infest** those who are in the delight of good; but, as evil cannot do otherwise than **infest** good . . . they are removed . . . 340<sup>7</sup>. M.461<sup>8</sup>.

R. 33. When the goods and truths of the Church are **infested** by evils and falsities. Sig. E.47.

98. Despair ye not when ye are **infested** by evils, and assaulted by falsities; because they who are in goods as to life, and in falsities as to doctrine, cannot but be so. Sig. R.99, Sig.

99. That their good of life will be **infested** by evils which are from Hell. Sig.

— . The reason 'to be put in prison' = to be **infested**, is that they who are **being infested** by evils from Hell are as if bound in prison; for they cannot but think evil when yet they will good; hence combat and interior anxiety . . .

—<sup>2</sup>. But this **infestation** does not come forth in the natural world, but in the Spiritual World, thus after death. The **infestations** of these it has frequently been granted me to see. They lamented, saying, that they had done good, and that they want to do good, and yet now in consequence of the evil around they cannot. But still all are not **infested** in the same way; but more hardly in proportion as they have confirmed themselves in falsities. Therefore it is said, 'The devil shall east some of you into prison.'

137. That thus they will be left in their doctrine with the falsifications, and will be grievously **infested** by falsities. Sig.

307. Intestine hatreds, **infestations** by the Hells, and internal unrest. Sig.

524. That those in faith alone . . . would . . . **infest** those who are against their faith. Sig.

560. That after being cast down, the dragonists in the World of Spirits would immediately proceed to **infest** the New Church on account of its doctrine. Sig. 833.

761. That their evils and falsities **infest** the Heavens, and that the Lord will protect these from the consequent violence. Sig.

829. The Lord came into the world in order to subjugate the Hells, which then . . . began to **infest** the Angels . . . T.579.

864. That those who were in evils as to life and in falsities as to doctrine were east into Hell, where they will be constantly **infested** interiorly to eternity by the love of their falsity and the cupidities of their evil. Sig.

884<sup>2</sup>. (The **infestations** of the good in the World of Spirits before the Last Judgment.) Sig. and Ex.

M. 155. This inclination goes into heat . . . which, when it rises up from the body into the spirit, **infests** it; and, with some, defiles it.

359. That (this) zeal is a spiritual flame originating from the **infestation** . . . of the love.

T. 121. The Hells (had then) attacked the Middle Heaven, which they had **infested** in a thousand ways.

180. By 'great affliction . . .' is meant . . . the **infestation** of truth by falsities.

258<sup>2</sup>. Lest it should . . . **infest** the Angels.

404<sup>2</sup>. The unfermented must of wine . . . **infests** the stomach.

435<sup>3</sup>. Is averse to good as **inimical** to his life.

511<sup>e</sup>. Would not ghosts **infest** him there like furies?

569<sup>4</sup>. Not perceiving any odour **inimical** to his life.

599. In temptations (the Lord) combats for the man and conquers the evil Spirits who are **infesting** him.

831. The Mohammedans are **infested** by Christians . . .

D. 3561. He who is in faith is rendered safe from diabolical infestations.

3851. On evil Spirits endeavouring to infest me.

3855. In such a sleep he cared nothing for the infestations of evil Spirits.

4026. There were some who were infesting me . . .

4227. They infested me the whole night.

4530°. (Thus) men can be infested by the dead . . .

4678. On the quality of infestations.

4753. Thus infest those whom the Lord protects.

E. 124. That the infestation and the consequent temptation will last some time. Sig.

654<sup>65</sup>. That evils and falsities do not infest them, because they are in them. Sig.

706<sup>14</sup>. That they were safe from infestation. Sig.

730<sup>33</sup>. When man is in spiritual temptations, he is infested by evils and falsities . . . —<sup>34</sup>, Sig.

890. Continual infestation by evils and the derivative falsities. Sig.

—<sup>2</sup>. As to their infestation by evils and falsities . . . they who are in hell are continually withheld from their loves, and whenever they break forth into them, they are punished.

900. That they will no longer have combat against evils and falsities, and infestation by them. Sig.

1111. They who are in evils . . . are far removed from Heaven, lest the Angels should be infested by them.

**Infidelity.** *Infidelitas.*

**Unfaithful.** *Infidelis.*

A. 250. 'The seed of the serpent' = all infidelity. 254, Ex.

1388. (The infidelity of evil Spirits is known from a single word.)

2235<sup>6</sup>. 'Sin' = all infidelity.

—<sup>o</sup>. All infidelity against good and truth.

2320. The salvation of the faithful, and the damnation of the unfaithful. Tr.

2335<sup>2</sup>. The faithful are judged from good, but the unfaithful from truth.

**Infinite.** *Infinitus.*

**Infinity.** *Infinitas.*

**Infinitely.** *Infinite.*

A. 1382. Men cannot do otherwise than confound the Divine Infinite with the infinite of space; and as they do not apprehend the infinite of space otherwise than as nothing, as it really is, neither do they believe in the Divine Infinite. . . The real idea of the Divine Infinite is insinuated into the Angels by this: that they are present under the Lord's view in a moment, without any intervention of space or time, even from the end of the universe. . . (The ideas of both the Divine Infinite and the Divine Eternal) are insinuated into them by this: that in their present they have past and future things together . . . thus in all their present there are the Eternal and the Infinite of the Lord. D.3481.

1590°. As with the Lord all is infinite, so in Heaven all is indefinite.

1990°. The Infinite itself, which is above all the Heavens, and above the inmost things with man, cannot be manifested, except by means of the Divine Human, which is with the Lord alone: the communication of the Infinite with finites is never possible in any other way: which also is the reason that when Jehovah appeared to the men of the Most Ancient Church, and afterwards to those of the Ancient Church . . . and also to Abraham and the prophets, He was manifested to them as a Man . . .

—<sup>3</sup>. Hence it may be evident, that the Infinite Esse, which is Jehovah, could never be manifested to man, except by means of the Human Essence . . .

—<sup>2</sup>. He assumed the Human Essence actually by birth, in order that thus the Infinite Divine might still adjoin itself to man so far removed.

2034<sup>5</sup>. The conjunction of the Infinite or Supreme Divine with the human race was effected by means of the Human of the Lord made Divine . . .

—<sup>8</sup>. When the Human was made Divine, and the Divine Human in the Lord, then the influx of the Infinite or Supreme Divine was effected with man, which could never otherwise have come into existence.

2329<sup>5</sup>. Whether there are three Infinites.

2572<sup>5</sup>. There is no ratio between the infinite and the finite; but still there is a communication . . .

2803. For in Jehovah or the Lord there is nothing except what is infinite, and as it is infinite, it cannot be apprehended by any idea, except as being the esse and existere of all good and truth . . .

3186. The fructification of the affection of truth to what is infinite. Sig. and Ex.

3365°. The rational is such that it can never apprehend Divine things; for it is finite, and this cannot apprehend the things which are infinite; therefore truths Divine from the Lord are presented before the Rational by means of appearances . . .

3404<sup>2</sup>. (As to) the appearances of truth, it is known that the Divine is infinite as to Esse, and eternal as to Existere; and that the finite is not capable of comprehending the Infinite, nor the Eternal, for the Eternal is the Infinite as to existere; and as the Divine Itself is infinite and eternal, all things which are from the Divine are also infinite and eternal; and as they are infinite, they cannot possibly be apprehended by the Angels, because they are finite; and therefore the things which are infinite and eternal are presented before the Angels in appearances, which are finite; but still in such as are very far above the sphere of man's comprehension. Examp.

3648. It is from this influx that (plants) have in them an image of the Eternal and the Infinite . . .

3701. 'The Angels of God ascending and descending upon it' = infinite and eternal communication, and the consequent conjunction . . .

— . Communication and the consequent conjunction cannot be predicated of the Lord's Divine Itself and Divine Human, unless at the same time they are called infinite and eternal; for in the Lord everything is infinite and eternal; infinite relatively to Esse, and eternal to Existere.

3934. When 'multitude' is predicated of the Lord's Divine, it is an **infinite** multitude, which is nothing else than omnipotence and omniscience. . . Omnipotence is predicated from **infinite** good, or, what is the same, from the Divine love, thus from the Divine will; but omniscience from **infinite** truth, or, what is the same, from the Divine intelligence.

3938. For the things which are Divine, that is, which are **infinite**, are not apprehended except from finite things, of which man can have an idea. Without an idea from finite things; and, principally, without an idea from the things of space and time; man can comprehend nothing about Divine things, and still less about **what is infinite**.

4026<sup>e</sup>. For Divine goods and truths are completely separated from those goods and truths which derive anything from what is human; for they transcend, and become **infinite**.

4075<sup>3</sup>. So, for example, the societies which are in love to God, and believe that if they look to the **Infinite**, and worship a hidden God, they can be in love to Him; when yet they are not, unless they make that **Infinite** finite by some idea . . .

4383<sup>e</sup>. The Angels . . . confess . . . that the things they do not know are indefinite; they dare not say **infinite**, because there is no relation and no ratio between the finite and the **infinite**. Hence it may be concluded (that) the Word, being Divine, from its first origin contains in it **infinite things**. H. 273.

4642<sup>e</sup>. For the Angels are finite; and the finite does not apprehend the **infinite**.

4645<sup>2</sup>. On account of the infinity. Sig.

4715<sup>2</sup>. For in the Lord and in His Divine Human all is **infinite** . . .

4724<sup>2</sup>. All the Divine truth in the universal Heaven proceeds solely from the Lord's Divine Human; that which is from the Divine Itself can never inflow immediately with any Angel, because it is **infinite**; but it inflows mediately through the Lord's Divine Human. Sig.

5114<sup>4</sup>. Man . . . can never die; because he is in what is eternal and **what is infinite**, not only by means of influx thence, but also by means of reception.

5116<sup>2</sup>. Universal nature . . . is a representation of the eternal and the **infinite**; of the eternal from propagation to eternity; of the **infinite** from the multiplication of seeds to **infinity—in infinitum**.

5225<sup>2</sup>. Persons limit the idea, and concentrate it upon something finite; but things . . . extend it to **what is infinite** . . .

5253<sup>e</sup>. Hence everything of the speech (of the Angels) inflows into **what is infinite** and eternal; consequently into the Divine of the Lord.

5264<sup>2</sup>. Everything . . . the Lord does is Providence, which, being from the Divine, has in it what is eternal and **infinite**; what is eternal, because it has not regard to anything bounded . . . **what is infinite** because it regards at once what is universal in every singular, and every singular in what is universal. This is called Providence.

—<sup>e</sup>. That in each and all things which the Lord does there is **what is infinite** and eternal, shall be illustrated . . . by examples elsewhere.

5321<sup>2</sup>. What proceeds from the Divine Itself immediately cannot be apprehended even by the Angels in the Inmost Heaven; because it is **infinite**, and thus transcends all apprehension . . . But that which proceeds from the Lord's Divine Human they can apprehend; for it treats of God as a Divine Man, of whom some idea can be formed from His Human . . .

5355<sup>2</sup>. For there is no end to either good or truth; the **Infinite** is in each and all things; because each and all things are from the **Infinite**. Nevertheless this indefinite can never in any way reach to the **Infinite**, because there is no ratio of the finite with the **infinite**.

5503. For in everything which . . . the Lord does there is what is eternal, and there is **what is infinite**. These things are in the word Providence.

6232. All things in the Spiritual World which proceed from the **infinite** . . . can be multiplied and can grow indefinitely . . . Relatively to the **infinite**, the indefinite is finite . . .

—<sup>4</sup>. The reason there are such indefinite things of all things in the Spiritual World, and also in the natural world, is that they come forth from the **Infinite** . . .

6476<sup>e</sup>. Hence it was evident what **infinite things** there are in each thing (of the Lord's Prayer).

6482<sup>e</sup>. Whatever is in the Lord is **infinite**, because Divine.

6648<sup>e</sup>. The things of wisdom are **infinite** in number. Hence it may be evident that wisdom can increase to eternity, and still not advance far beyond the first degree. This is from the fact that the Divine is **infinite**; and that which is from the **Infinite** is of this nature.

6698<sup>2</sup>. What would this be for the Divine, which is **infinite** . . . 9441<sup>2</sup>.

6876<sup>2</sup>. They know that an Angel, with whom all things are finite, cannot possibly have any idea of the **Infinite**, except by means of what is like the finite.

7211<sup>2</sup>. For the Angels are finite, and the finite cannot have any idea of the **Infinite** . . .

7270<sup>2</sup>. The truth which proceeds immediately from the Lord, being from the **Infinite** Divine Itself, cannot possibly be received by any living substance which is finite . . . and therefore the Lord has created successives . . .

8644<sup>2</sup>. How the Divine good of the Lord's Divine love is accommodated to reception, can be known by no one . . . because it is an accommodation of the **Infinite** to the finite; and the **Infinite** is such as to transcend all the intelligence of the finite, insomuch that when the intelligence of the finite wants to send forth its view there, it falls like one who falls into the depths of the sea and perishes.

8760<sup>2</sup>. 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 these are far above Heaven, is that the Divine in itself is **infinite**; and the **Infinite** cannot be conjoined with finites, thus not with the Angels in the

Heavens, except by the putting on of something finite, and thus by accommodation to reception . . .

[A.] 939. For that which is without end *is*, because it has an esse from the Divine, which is infinite; and the Infinite, as to time, is the Eternal.

900<sup>2</sup>. For whatever is in man, especially that which is of affection or love, is infinite in variety. Ex.

930<sup>3</sup>. But the Angels are finite and created, but the Lord is infinite and uncreate; and as no idea of the Infinite can be had by any man, nor even by an Angel, except from finite things, therefore it is allowable to present such an example . . . as may illustrate what is the Trine in the One . . .

944<sup>2</sup>. The Angels said that they had a like idea concerning the fewness of the human race relatively to the infinity of the Creator; but that still they did not think from spaces, but from states . . .

994<sup>6</sup>. The Lord Himself in the Heavens—that is, His Divine good and Divine truth there—can be represented; but not His Divine above the Heavens; because this cannot fall into human minds . . . for it is infinite; whereas the Divine in the Heavens, which is thence, is accommodated to reception.

1004<sup>8</sup>. For the Divine, which is the Lord's alone, in itself is infinite; and the Infinite relatively to duration is the Eternal . . .

1026<sup>1</sup>. The Lord's Divine good in itself is unique-unicum; for it is infinite, and contains infinite things in it. That which is infinite is unique; because the infinite things which it contains make a one . . .

10619. (For) the Divine is infinite; and of the Infinite nothing else can be said than that it is the It Itself, or It Is, thus good itself; and, as it is good itself, it is also truth itself . . .

H. 588<sup>2</sup>. Every evil is of infinite variety, as is every good . . .

J. 13. That every Divine work regards the Infinite and the Eternal. Gen.art. M.479.

— The cause of such an infinite variety in each and all things, is the origin of all things from the Divine, which is infinite. Hence there is everywhere a certain image of the Infinite, to the end that all things may be regarded by the Divine as its own work; and at the same time, that all things, as its work, may have regard to the Divine. Examp.

—<sup>2</sup>. Hence it is evident how, in (seeds), there is the idea of what is infinite and eternal. In like manner in all other things.

—<sup>e</sup>. Therefore this Divine work, the angelic Heaven, primarily has regard to what is infinite and eternal; and thus to its multiplication without end.

— Hence, too, it may be evident, that the human race will never come to a standstill; for if it were to do so the Divine work would be bounded by a certain number, and thus the relation to the Infinite would perish.

Life 112. For in every evil there are infinite things of concupiscence, which the man sees as only one simple thing . . .

W. 4. The Lord . . . is uncreate and infinite . . . and

as the Lord is uncreate and infinite, He is the Esse itself which is called Jehovah, and is Life itself or Life in itself. From the Uncreate, Infinite, Esse itself, and Life itself, no one can be created immediately, because the Divine is one and not divisible; but he must be created from created and finite things, so formed that the Divine can be in them.

17. That in God Man infinite things are distinctly one. Gen.art.

— It is known that God is infinite; for He is called the Infinite. But He is called the Infinite because He is infinite. He is not infinite from this alone, that He is in Himself Esse and Existere itself, but because there are infinite things in Him. The Infinite without infinite things in Him, is not infinite except in name. The infinite things in Him cannot be said to be infinitely many, nor infinitely all, because of the natural idea concerning many and all; for the natural idea concerning infinitely many is limited; and that of infinitely all is indeed unlimited, but it derives from the limited things in the universe. Therefore a man . . . cannot by sublimation and approximation come into the perception of the infinite things in God; but an Angel, being in a spiritual idea can by sublimation and approximation come above the degree of a man; but still he cannot arrive there.

49. As to God, to love and be loved reciprocally is impossible in others in whom there is anything of what is infinite . . . For if there were in them anything of what is infinite . . . He would not be loved by others. but He would love Himself; for the Infinite or Divine is unique.

155. The diversity in created things comes forth from the fact that there are infinite things in God Man, and thence indefinite things in the Sun which is the first proceeding from Him . . .

156. The creation of the universe . . . cannot be said to have taken place from space to space, not from time to time, thus progressively and successively, but from the Eternal and the Infinite; not from . . . the Infinite of space, because there is no such thing, but from the Infinite not of space, which is the same as the Divine.

169. As the Lord is infinite, and infinite things in the Infinite are distinctly one . . . therefore (end, cause, and effect) in Him, and these three in His infinite things, are distinctly one.

223<sup>3</sup>. The Angels confirm this by this truth: that infinite things in God the Creator . . . are distinctly one; and that there are infinite things in His infinite things; and that in things infinitely infinite there are degrees of both kinds, which also in Him are distinctly one . . .

230. That there are three infinite and uncreate degrees of height in the Lord; and that there are three finite and created degrees in man. Gen.art.

313. The second forms are congregations from these, and are of infinite variety.

318. That in all the forms of uses there is a certain image of the Infinite and the Eternal. Gen.art.

P. 46. That the Divine Providence . . . in all that

it does, has regard to what is infinite and Eternal. Gen.art.

— . It follows, that as God is infinite and eternal, nothing can be predicated of God except what is infinite and eternal. But what the Infinite and the Eternal is cannot be comprehended by what is finite, and it also can. It cannot be comprehended, because the finite is not capable of the Infinite; and it can be comprehended, because there are given abstract ideas, by means of which things are seen to be, although their quality cannot be seen. Such ideas are given concerning the Infinite; as, that God, being infinite, or the Divine because it is infinite, is Esse itself; that it is Essence and Substance itself; that it is Love itself and Wisdom itself; or that it is Good itself and Truth itself; thus that it is the Itself; nay, that it is Man himself. Also, if it is said that the Infinite is the all, as that infinite wisdom is omniscience; and that infinite power is omnipotence. But still these things fall into obscurity of thought . . . unless the things which the thought derives from nature are withdrawn from the idea, especially the things which the thought has from . . . space and time; for these cannot but bound the ideas . . . But if these things can be withdrawn with a man, as is done with an Angel, then the Infinite can be comprehended by means of the things just enumerated; and hence too, that man is something because he has been created by the Infinite God who is all; and also that man is a finite substance because he has been created by the Infinite God who is Substance itself; and also that man is wisdom, because he has been created by the Infinite God who is Wisdom itself; and so on . . .

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

— . By the Infinite, the Angels understand nothing else than the Divine Esse; and by the Eternal, the Divine Existere. But that the Infinite in itself, and the Eternal in itself is the Divine, can be seen by men, and cannot be seen. It can be seen by those who think of the Infinite not from space, and of the Eternal not from time; but it cannot be seen by those who think of the Infinite and the Eternal from space and time.

—<sup>2</sup>. Those by whom it can be seen, think that there cannot exist an infinite of space, and therefore neither an infinite of time . . . because what is infinite is devoid of a first and a last end . . . They also think that neither can there be an infinite from itself, because from itself supposes a boundary and a beginning . . . consequently it is vain to say an Infinite and Eternal from itself . . . for an infinite from itself would be an infinite from an infinite . . . and this infinite . . . would either be the same as the infinite, or it would be finite. From these and the like things . . . it is evident, that there is an Infinite in itself, and an Eternal in itself; and that the latter and the former are the Divine, from which all things are.

52. That the Infinite and Eternal in itself cannot do otherwise than regard what is infinite and eternal from itself in finites. Gen.art.

53<sup>3</sup>. (Thus) the Infinite and the Eternal, which is the same as the Divine, regards infinitely all things in the finites; and it conjoins itself with them according to the degree of the reception of wisdom and love with

them. In a word, the Lord cannot have an abode . . . with a man or Angel except in what is His own; and not in their proprium, for this is evil; and if it were good, still it is finite, which in itself and from itself is not capable of the Infinite. (Thus) it is never possible for a finite [being] to regard the Infinite; but it is possible for the Infinite to regard what is infinite from itself in finite [beings].

54. It appears as if the Infinite cannot be conjoined with the finite, because there is no ratio of the Infinite and the finite; and because the finite is not capable of the Infinite; but still there is given a conjunction, both because the Infinite One has created all things from Himself . . . and because the Infinite One cannot regard anything else in finites except what is infinite from Himself; and [He provides] that this may appear with the finites as it were in them. Thus is there given a ratio of the finite and the Infinite, not from the finite, but from the Infinite in the finite; and moreover in this way a finite [being] is capable of the Infinite; not a finite [being] in himself, but as it were in himself, from the Infinite from itself in him.

55. That in all that it does the Divine Providence regards what is infinite and eternal from itself, especially in saving the human race. Gen.art.

— . The Infinite and Eternal in itself is the Divine Itself, or the Lord in Himself; whereas the Infinite and Eternal from itself is the Divine which proceeds, or the Lord in others created from Himself . . . and this Divine is the same as the Divine Providence . . .

56<sup>2</sup>. An image of the Infinite and Eternal in the variety of all things appears in this, that there is not anything the same as another . . .

—<sup>3</sup>. An image of the Infinite and Eternal in the fructification and multiplication of all things . . .

57. It is the same with men as to their affections . . . and perceptions . . . The variety of the latter and the former is infinite and eternal; in like manner their fructification and multiplication, which are spiritual . . .

—<sup>2</sup>. They are such because they come forth from the Infinite and Eternal in itself, by means of what is infinite and eternal from itself.

58<sup>2</sup>. The image of the Infinite and Eternal is nowhere with man than in the marriage of good and truth.

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

62. The reason the angelic Heaven is an image of the Infinite and Eternal, is that it is an image of the Lord, and the Lord is infinite and eternal. The image of His Infinite and Eternal appears in this, that there are myriads of myriads of Angels . . .

63. No one else can unite all the affections into this form, except Him who is . . . Infinite and Eternal; for what is infinite and eternal is in everything of the form; what is infinite is in the conjunction; and what is eternal is in the perpetuity. If what is infinite and eternal were taken away from it, it would fall to pieces in a moment.

64. That to regard the Infinite and Eternal in forming the angelic Heaven, that it may be before the Lord

as one man, the image of Himself, is the inmost of the Divine Providence. Gen.art.

[P.] 190<sup>2</sup>. Harmonies are of infinite variety . . . The varieties of sight . . . are also infinite . . . It is the same with thoughts, speech, and actions, which are also of infinite variety.

—<sup>3</sup>. As to the varieties . . . they go on to infinity . . . And who can dispose the infinite varieties of life with men, except Him who is Life itself . . . Without His Divine Providence . . . could the infinite affections and thoughts of men . . . be disposed so as to make a one?

199<sup>2</sup>. As man knows nothing of the things which are going on in the interiors of his mind, which are so infinite . . .

—<sup>3</sup>. That in the interiors of man's mind there are things so infinite that they cannot be defined by numbers, is evident from the infinite things in his body . . .

202. The Lord created the universe in order that in it there may come forth an infinite and eternal creation by Himself . . .

— . The infinite and eternal which the Lord regards in forming His Heaven of men, is that it shall be enlarged to infinity and to eternity . . . This is the infinite and eternal creation which the Lord provided by means of the creation of the universe . . .

—<sup>2</sup>. Who that knows . . . that God is infinite and eternal . . . does not affirm when he hears it, that He cannot do otherwise than regard what is infinite and eternal in the great work of His creation . . .

219<sup>2</sup>. That in himself man is temporary, and that the Lord in Himself is infinite; and that therefore from man there can proceed only what is temporary, and from the Lord only what is infinite. Ex.

— . For the infinite cannot proceed from the finite . . . But still the infinite can proceed from the finite; yet not from the finite, but from the infinite by means of it. And on the other hand, the finite cannot proceed from the infinite . . . yet the finite can be produced by the infinite; but this is not to proceed, but to create. . . . Therefore, if what is finite proceeds from the Lord, as is the case with many things in man, it does not proceed from the Lord, but from the man; and it can be said to be from the Lord through the man, because it appears so.

294<sup>6</sup>. The Lord's Divine love is infinite, and His Divine wisdom is infinite, and infinite things of love and infinite things of wisdom proceed from the Lord; and these inflow with all in Heaven, and thence with all in Hell, and from both with all in the world; therefore no one can fail to think and will; for infinite things are infinitely all. These infinite things which proceed from the Lord, inflow not only universally, but also most singularly . . . and the veriest singular which is Divine is also infinite.

R. 13. From the Lord, who is infinite and eternal, and Jehovah. Sig. 38.

31<sup>2</sup>. It is known that the Divine, because it is infinite, does not fall into the ideas of thought of any man or Angel, because their ideas are finite; and the finite is not capable of perceiving the infinite. Yet that it may

in some way be perceived, it has pleased the Lord to describe his infinity by these words: 'I am the Alpha and the Omega, the Beginning and the End, Who is, and Who was, and Who is to come, the Almighty.' Therefore these words include all things which an Angel or man can ever think spiritually and naturally concerning the Divine, which in general are the things which have been adduced, universally, above.

38<sup>e</sup>. The letter H involves infinity, because it is only a breathing.

M. 185<sup>e</sup>. For there are infinity and eternity in the amplitude of (knowledge and intelligence) from the Infinite and the Eternal, from which they are. Hence the philosophical [maxim] of the ancients, that everything is divisible to infinity; to which must be added that it is in like manner multiplicable. The Angels assert that they are being perfected in wisdom by the Lord to eternity, which also is to infinity, because the eternal is the infinite of time.

324<sup>2</sup>. It is the same with marriages, in that there are infinite varieties with those who are in conjugal love, and infinite varieties among those who are in scortatory love; and hence there are infinite diversities between the latter and the former. (Thus) the varieties and diversities in marriages . . . exceed all number. Who can divide infinity into numbers?

329<sup>2</sup>. Every grain of thought, and every drop of your affection is divisible *ad infinitum* . . . Everything divided is more and more manifold, and not more and more simple; because what is divided and divided approaches nearer and nearer to the infinite, in which all things are infinitely.

479. The Creator of the universe has distinguished each and all things which He has created into genera, and each genus into species, and has discriminated each species . . . for the sake of the end that an image of the Infinite may come forth in the perpetual variety of the qualities . . .

T. 21<sup>e</sup>. Infinity and eternity apply themselves to the Divine Esse, but Divine love and wisdom to the Divine Essence and Manifestation—*Existentiam*.

27. Infinity comprehends both Immensity and Eternity. But as Infinity transcends what is finite, and the Knowledge of it transcends the finite mind, in order that in some measure it may be perceived, it is to be treated of in the following series.

28. That God is infinite, because He is and comes forth in Himself, and all things in the universe are and come forth from Him. Gen.art.

— . Although from these things the human mind may acknowledge that . . . the first Esse is infinite, still it cannot Know what is the quality of it, and therefore it cannot define it otherwise than that it is the infinite All, and that it subsists in itself, and hence that it is the very and only Substance, and (therefore) the very and only Form. But what are these things? The nature of the infinite does not thus appear; for the human mind . . . is finite, and the finiteness in it cannot be removed, and therefore it is not at all capable of seeing the infinity of God such as it is in itself . . . but it can see God in the shade from behind . . . By 'the

back parts of God' are meant the visible things in the world; and, in special, the things which are perceptible in the Word . . .

29. That God is infinite because He was before the world, thus before times and spaces originated. Gen.art.

—<sup>3</sup>. From all these things it may be concluded that God is infinite, that is, not finite; because He . . . has finited all things; and He finited them by means of His Sun . . . There and thence is the first of finition . . . That He Himself in Himself is infinite, because uncreate, follows. But the infinite appears to man as not anything, because man is finite, and thinks from what is finite; therefore, if the finiteness which adheres to his thought were taken away, he would perceive the residue as if it were not anything. But the Truth is that God is infinitely all . . .

31. That, relatively to spaces, the Infinity of God is called Immensity; and, relatively to times, Eternity . . . Gen.art.

32. That from very many things in the world, enlightened reason can see the Infinity of God. Gen.art.

— . Things from which human reason can see the Infinity of God, Enum.

— . The substantial and material things in the universe, regarded individually, are infinite in number.

— . This infinite variety could not possibly come forth, except from the Infinity of God the Creator. —<sup>2</sup>.

—<sup>3</sup>. The immensity (in seeds) is shown by their capacity of being multiplied in *infinitum* . . .

—<sup>4</sup>. The Infinity of God . . . may also appear from the infinity into which every knowledge can grow . . .

—<sup>5</sup>. The Infinity of God the Creator can also be seen from the infinite number of the stars . . .

—<sup>6</sup>. The Infinity of God has appeared still more evidently to me from the Angelic Heaven . . .

—<sup>8</sup>. There is (also) a kind of infinity in many things which fall into natural lumen, and into spiritual lumen with man. Into natural lumen; that there are various series in geometrical things which go to infinity; that among the three degrees of height there is a progression to infinity . . . An elevation of perfections to infinity is possible in each . . .

—<sup>9</sup>. From these things it may be evident, that the universals of the world are perpetual types of the Infinity of God the Creator; but as to how the singulars emulate the universals, and represent the Infinity of God, is an abyss . . .

33. That every created thing is finite; and that the infinite is in finites as in receptacles; and that it is in men as in its images. Gen.art.

—<sup>2</sup>. It is by means of these degrees that . . . finite things are receptacles of the infinite. This also coincides with the wisdom of the ancients, according to which each and all things are divisible in *infinitum*.

— . The common idea is that because the finite is not capable of the infinite, finite things cannot be receptacles of the infinite. But . . . God first finited His Infinity by means of substances emitted from Himself, from which came forth His proximate circuit, which constitutes the Sun of the Spiritual World; and afterwards, by means of this Sun He perfected all the other

circuits down to the ultimate . . . and thus . . . He finited the world more and more.

34. That the Infinite Divine is in men, as in its images. Ill.

36. We have made a distinction between the Esse of God and the Essence of God, because [there is one] between the Infinity of God and the love of God—the term infinity is used in application to the Esse of God; and love to the Essence of God—for the Esse of God is more universal than the Essence of God; and in like manner the infinity is more universal than the love of God. Therefore the term infinite is an adjective of the essentials and attributes of God, which are all called infinite; as it is said of the Divine love that it is infinite; of the Divine wisdom that it is infinite . . . Not that the Esse of God pre-existed; but because it enters into the Essence as what is adjective . . .

49. As Infinity, Immensity, and Eternity pertain to the Divine Esse . . .

290. No one, unless he knows the nature of the Word, can have any idea that there is infinity in every single thing of it; that is, that it contains innumerable things . . . Ex.

—<sup>2</sup>. That such is the infinity of the spiritual seeds or Truths in the Word . . .

350. That the truths of faith are multiplicable in *infinitum*. Gen.art.

— . The cause of the multiplicability of Divine truth in *infinitum*, is that the Lord is . . . truth in its infinity; and He draws all to Himself . . . (and) the effort of the attraction remains permanent in *infinitum*.

—<sup>2</sup>. The multiplication of the Truths of faith in *infinitum*, may be compared to the seeds of men . . .

—<sup>e</sup>. Man derives this from the infinity of God, who is in him perpetually with His light and heat . . .

365<sup>2</sup>. The heat and light which proceed 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; and thus also in infinity all the good which is of charity, and all the truth which is of faith. Ex.

—<sup>3</sup>. That there are infinite things in the heat and light which proceed from the Lord . . . may be illustrated by . . .

374<sup>2</sup>. Still, there is an infinite diversity between the good willing of one and of another . . . This infinite diversity . . . derives its origin from . . .

410<sup>2</sup>. As . . . the variety of men is infinite . . .

498<sup>2</sup>. These (evil) loves, if the reins are given them, rush to infinity.

580. This variety (in regeneration) is infinite, like that of faces and minds.

D. 883. That the Angels can become better in *infinitum*, that is, to eternity; but can never be perfected.

— . In nature there are approximations in *infinitum*, as they call it, which never meet; as with the asymptotes of the parabola.

2085. That there are infinite things in every idea.

2610. This would be nothing relatively to infinity . . .



[D.] 3287. On the finite and the infinite.

3481<sup>e</sup>. Who have confounded the Divine Infinite with the infinite of space . . .

3482. I was delivered . . . by thinking of infinite space as not being space outside the universe . . .

—<sup>2</sup>. These forms . . . cannot be conceived from geometry and its calculus of infinities; because they indefinitely transcend their calculus of infinities.

D. Min. 4609. On the nature of the idea of the infinite and eternal if the ideas are from space and time.

E. 23<sup>2</sup>. Because the infinite cannot fall into the angelic idea, and still less into a human one.

286. He who is infinite and eternal. Sig.

— 'Almighty' = that He is infinite.

— There are two things which can be predicated of . . . the Lord alone; namely, the infinite and the eternal; the infinite of His Esse, which is the Divine good of His Divine love; and the eternal of His Existere from that Esse, which is the Divine truth of His Divine wisdom. These two are Divine in themselves.

870. There are two universals by which the Divine is expressed; namely, the infinite and the eternal; the infinite is the Divine as to Esse, and the eternal is the Divine as to Existere; and both are to be understood in a supereminent manner; namely, without space and without time; he who thinks from space and time about the infinite and eternal falls into errors . . .

— As the Divine is infinite and eternal, therefore in each and all things which are done by the Divine there are the infinite and the eternal.

1131<sup>2</sup>. As God is eternal, He is also infinite . . . a natural idea about the eternal is from time; but a spiritual idea about it is not from time. A natural idea about the infinite is from space; but a spiritual idea about it is not from space. . . A natural idea about the Infinite God . . . is that He infills the universe from end to end; but from this idea of the Infinite there comes forth the thought that the inmost of nature is God; and thus that He is extended; and all extension is of matter.

—<sup>3</sup>. The infinite must be seen from a spiritual idea, in which there is nothing of . . . space . . . It is from a spiritual idea that the Divine love is infinite; that the Divine wisdom is infinite; and (therefore) the Divine life is also infinite. Hence therefore God is infinite.

—<sup>4</sup>. But how the finite receives the infinite may be 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 . . .

Ath. 190. The radiant circles are devolutions of the infinite . . .

J. (Post.) 311. Above these six degrees there ascend infinite degrees even to the Divine Itself . . .

De Verbo 4. The H which is in Jehovah, and which was added to the names of Abraham and Sarah, = what is infinite and eternal.

24<sup>e</sup>. All the intelligence and wisdom of the Angels is finite, but the Divine wisdom of the Lord is infinite; and there is no ratio given of the finite and the infinite.

D. Love iii. The Divine love, such as it is in the Lord, cannot be received by any Angel, because it would consume them . . . and therefore it is successively diminished by means of infinite circumvolutions . . .

D. Wis. xii. 4. The Divine wisdom and the Divine love can have conjunction with an Angel and a man, although there is no ratio of the finite and the infinite. (This) shall be explained. There is no ratio between the Natural and the Spiritual . . . but there is conjunction by means of correspondences . . .

—<sup>2</sup>. As there is no ratio between the infinite and the finite, let everyone beware lest he think of the infinite as nothing. The infinite and eternal cannot be said of nothing . . . But the Divine Infinite and Eternal is Esse itself . . .

Can. God iii. On the Infinity of God.

9. Angels and men . . . cannot comprehend the Infinity of God, nor His Immensity and Eternity, such as they are in themselves.

10. Nevertheless, being illustrated by God . . . they can see that God is infinite.

11. That an image of the Infinite is impressed on the varieties and propagations in the world . . .

—<sup>12</sup>. In proportion . . . as a man and an Angel acknowledges the unity and the Infinity of God . . . if he lives well, does he become a receptacle and image of God.

vi. 6. The created universe consists of infinite receptacles of (love, wisdom, and use).

7. The created universe is a receptacle of uses, which, from their origin, are infinite.

**Infirm.** *Infirmus.*

**Infirmity.** *Infirmitas.*

**Weaken, To.** *Infirmare.*

**Weakening, A.** *Infirmatio.*

A. 1414. By nativity from the virgin mother He drew infirmities, such as belong to man in general, and which infirmities are corporeal. They are treated of in this verse, that He should recede from them. . . The Hereditary from the mother was the infirm human. This Infirm, which man derives . . . from his mother, is a certain corporeal something which is dispersed when he is being regenerated.

1573<sup>3</sup>. Thus the Lord . . . had infirmities like another man.

1820<sup>4</sup>. From the false and infirm things with the man (the evil Spirits) form for themselves an affection . . .

1999<sup>2</sup>. (In His state of humiliation) He was in the infirm human . . . 2159<sup>3</sup>. 7058<sup>3</sup>.

2159. The human with Him was from the mother, thus was infirm . . . which He . . . expelled, insomuch that He had nothing left of what was infirm and hereditary from the mother . . .

—<sup>6</sup>. 'Jehovah . . . made Him infirm . . .' (Is. liii. 10). Here it openly treats—as in the whole of this chapter—of the Lord's state of humiliation, that He was then in the infirm human . . . E. 768<sup>5</sup>.

2795<sup>e</sup>. Hence it is evident why the Lord . . . put on

the human state itself with its **Infirm**; for thus He could be tempted as to the human . . . 7193<sup>2</sup>.

4692<sup>5</sup>. The Lord was indeed born as another man, and had an **infirm** human from the mother; but He completely expelled this human . . .

5721<sup>2</sup>. They induce great pain through weariness . . . which induces such a **weakness** in the mind and thence in the body, that the man can scarcely raise himself from his bed. . . . When they were present, such a **weakness** took possession of me . . . . They make use of many arts in infusing weariness and thence **weakness**; especially by means of vituperations and defamations . . . D.4587.

7090<sup>4</sup>. For the sake of the flesh . . . which is **infirm**.

9025. The **weakening** of one from some scientific or general truth. Sig. and Ex.

9029. The indemnification of spiritual truth, which had been **weakened** by means of scientific truth. Sig. 9029. 9032. —<sup>e</sup>.

9033. The two preceding verses treated of the **weakening** of spiritual truth . . . but the two verses which now follow treat of the **weakening** of scientific truth—which is that of the literal sense of the Word—by spiritual truth . . .

E. 316<sup>19</sup>. 'To push with their horns the **infirm** sheep . . . ' (Ezek.xxxiv.21)=to destroy by falsities the upright who are not yet in truths from good, but still long to be.

802<sup>2</sup>. (Faith alone teaches that) evils . . . are not sins, but **infirmities** of nature. —<sup>6</sup>,Ex.

1054<sup>3</sup>. Thus have they **weakened** the holiness of the Word . . .

De Dom. 18. That the Soul, which is the Divine Itself, cannot dwell in an **infirm** body . . .

21. This was the **Infirm** which He assumed . . . Ath. 192.

**Infirmary.** *Nosocomium.* T.425. 459<sup>8</sup>.

**Infirmity.** See WEAKNESS—*invaletudo*.

**Inflame.** *Ardescere.* T.309.

**Inflame.** *Inflammare.*

A. 7519<sup>6</sup>. 'To **inflame** them' (Mal.iv.1)=to kindle with cupidities.

8250. **Inflamed** with the fire of the love of self.

9144<sup>2</sup>. This flame is what is called anger. Hence it is that man is said . . . to be **inflamed**, when he is angry.

10753. Naked men with an **inflamed** body (in the Fifth Earth). 10757.

M. 380<sup>12</sup>. Hence it is that a man . . . is **inflamed** when his love is exalted into zeal, anger, and wrath.

T. 72<sup>2</sup>. Some . . . stood there with **inflamed** eyes . . .

E. 405<sup>45</sup>. Truths . . . are said to be '**inflamed**' (Dent. xxxii.22) from the fire of the love of self and of the world.

455<sup>17</sup>. By 'the sons of man who are **set on fire**' (Ps. lvii.4) are signified those who are in the truths of the Church . . . who are said to be '**set on fire**' by the con-

ceit of Own intelligence. (=that they are possessed by corporeal love. 750<sup>17</sup>.)

**Inflate.** *Inflare.* D.3113.

See WIND INSTRUMENTS.

**Inflate.** *Sufflare.*

A. 362. They **inflate** with the love of self and of the world.

D. 4204. Evil Spirits (then) **blow up** (this idea).

4468. The phantasy was **inflated** by other magical Spirits.

**Inflexible.** *Inflexibilis.*

A. 8737. (These saints of Jupiter) are **inflexible**, because they act from the love of self.

**Inflict.** *Infligere.*

A. 7926. 'To **inflict** a plague on Egypt' (Ex.xii.23)=whence is damnation to those who . . . 7930. 7941.

H. 550. The infernal crew love nothing more than . . . to **inflict** penalties . . .

D. 3038<sup>e</sup>. In the Heavens no evil is **inflicted** on anyone, but it is turned into good.

3057. When . . . they wanted to **inflict** evil . . . they were at once rapt up very high . . .

**Influx.** *Influx.*

**Inflow, To.** *Influere.*

See EXTEND, NECK, RAIN, and TRANSFLUX.

A. 27. Truths and goods **inflow** . . .

99. The Lord **inflows** . . . but . . . it appears as though intelligence does not **inflow** from the Lord . . . But the order of life of the celestial man is, that the Lord **inflows** through love and the faith of love into his intellectual, rational, and scientific things; and . . . he perceives that it is so.

150<sup>e</sup>. Every idea of thought **inflows** . . .

161. The **influx** of the internal into the external. Ex.

573<sup>e</sup>. 'The spirit of Jehovah'=the **influx** of truth and good.

641<sup>2</sup>. The intellectual things of Spirits and Angels **inflow** into the left side of the head or brain; and the voluntary things into the right side. In like manner as to the face.

—<sup>e</sup>. When angelic Spirits **inflow**, they **inflow** softly . . . But when evil Spirits **inflow**, it is like an inundation; into the left side of the brain with direful phantasies and persuasions; and into the right side with cupidities. Their **influx** is as it were an inundation of phantasies and cupidities.

657. The Lord **inflows** through the Intellectual with man into his Rational, and through the Rational into the Scientific of the memory. Hence comes the life of the senses of sight and hearing. This is the true **influx**; and this is the true intercourse of the soul with the body. Without the **influx** of the Lord's life into the intellectual things with man, or rather into the voluntary things, and through the voluntary things into the intellectual ones, and through the intellectual things

into the rational ones, and through the rational things into his scientific things . . . it would be impossible for man to have any life. And although a man is in falsities and evils, still there is an **influx** of the Lord's life through the voluntary and intellectual things, but the things which **inflow** are received in the rational part according to its form ; and it causes man to be able to reason, reflect, and understand what is true and good.

[A.] 660<sup>e</sup>. The **influx** of phantasies and cupidities from evil Spirits is not unlike a kind of flood . . .

730<sup>e</sup>. Because the **influx** of the angelic Heaven into the World of Spirits is unknown.

904<sup>r</sup>. Such is **influx** . . .

905. The more present the Lord is, the freer is the man . . . Such is the **influx** of the Lord through the Angels ; whereas the **influx** of Hell through evil Spirits is forcible . . .

979. These things have been premised . . . concerning the **influx** of the internal man into the external . . .

1096<sup>e</sup>. This . . . is the order of **influx**.

1118. (The **influx** of those of the Most Ancient Church des.) 1119.

1125. (The **influx** of the Church Euos des.) D.4139b.

1127. (The **influx** of the Church Shem des.)

1159. Such is the **influx** not only of the thoughts of man into the motions of his tongue when speaking ; but such also is the **influx** of Heaven.

1270. The evil (antediluvian) Spirits appeared to the left above, in order that they might **inflow** into me thence, thus from afar. I was told that they were allowed to **inflow** into the right side of the head, but not into the left side ; and from the right side of the head into the left side of the chest ; but by no means into the left side of the head, because if they did so I should be destroyed ; for in that case they would have **inflowed** with their persuasions . . . but when they **inflowed** into the right of the head, and thence into the left of the chest, it was by means of cupidities. Such is the case with **influx**.

1285<sup>e</sup>. In Heaven there is one only **influx**, which is received by everyone according to his genius ; which **influx** is one of affections from the Lord . . . And although there is only one **influx**, still all things obey and follow it as if they were one . . .

1308. There is an inward dictate ; for the Lord **inflows** through the Angels who are with every man.

1387. They supposed that if all things thus **inflowed**, they would be bereaved of all life . . .

1388. (The character) manifests itself at once by means of a certain wonderful **influx**.

1389. In the life of the body the objects of the senses **inflow**, also phantasies . . . besides solitudes about future things, various cupidities . . . cares . . .

1393. On the removal of these things the Angels **inflow** . . .

1399<sup>e</sup>. The things which **inflow** (from Heaven) into man's thoughts are only the ultimate effects . . .

1458<sup>e</sup>. By means of Knowledges the way is opened

from the internal man to the external, in which are . . . Knowledges of good and truth. Celestial things **inflow** into these, as into their vessels.

1476. Order is . . . that the Celestial **inflows** into the Spiritual ; the Spiritual into the Rational ; and this into the Scientific . . . 1495<sup>e</sup>.

1495<sup>e</sup>. As the vessels are opened, so do they **inflow** . . .

1506. His life is then sustained only by the **influx** of Heaven into his interiors.

1511. Spirits who are in falsities **inflow** into the thought, and completely persuade that falsity is truth . . . In like manner Genii . . . **inflow** into the will . . . It has been given me to perceive a thousand times the **influx** of the former and the latter ; and also from whom it came ; and how the Angels . . . removed it . . .

1563. As these organic vessels . . . are opened, the internal man can **inflow** with particulars and singulars.

1577<sup>e</sup>. The internal man is said to be united to the external, when the Celestial Spiritual of the internal man **inflows** into the Natural of the external . . .

1581. Before (this) the good which continually **inflows** from the internal man . . . cannot appear.

—<sup>2</sup>. When (evil) is thus quiescent, then for the first time goods **inflow** from the Lord, and affect the external man.

1587. When these (cupidities and persuasions) reign . . . good and truth are separated . . . so as not to **inflow**, except remotely . . .

1589<sup>e</sup>. The Rational in itself is a nullity unless affection **inflows** into it . . . When the affection of good **inflows**, it becomes in the Rational the affection of truth . . . It follows that affection **inflows** into the Scientific . . .

—<sup>3</sup>. For the good of love from the Lord continually **inflows** . . . through the internal man into the external ; but the man who is in the affection of evil . . . perverts the good . . .

1632. When the celestial and spiritual things of the Lord **inflow** into nature (the beautiful objects of the vegetable kingdom) are presented actually ; and this is the source of the vegetative soul or life. Hence come representatives.

1633. The **influx** into the lives of animals . . . will be treated of in what follows.

1635. As the **influx** into the internal organs of hearing is different from the **influx** of discourse with men, (the speech of the Spirits) was heard by none except myself . . .

1640<sup>e</sup>. For thought (there) **inflows** more quickly . . . than speech.

1643. The speech of angelic Spirits . . . (is attended with) a continual **influx** of affections from the happiness of mutual love, which **inflows** through a higher Heaven from the Lord ; from which **influx** each and all things are as it were alive . . . These are the things which **inflow** into the ideas of Spirits ; but to them they appear only as a kind of general . . . which **inflows** . . .

1673<sup>e</sup>. When such a Persuasive **inflows**, it cannot do otherwise than . . . kill in others all power of thought.

—<sup>e</sup>. Such is the **influx** of Spirits with man.

1707<sup>2</sup>. The **influx** of the internal man through the interior or middle man into the external man, is an arcanum . . .

—<sup>3</sup>. The internal man . . . is of the Lord alone; for there He stores up the goods and truths with which He endows man from infancy; thence through these He **inflows** into the interior or rational man; and through this into the exterior man; thus does He give man to think, and to be man. But the **influx** from the internal man into the interior man, and thus into the exterior man, is twofold; being either by means of celestial things, or by means of spiritual things; or, what is the same, being either by means of goods, or by means of truths. He **inflows** by means of celestial things . . . solely with regenerated men . . . by means of perception or conscience; and therefore the **influx** by means of celestial things has no existence except with those who are in love to the Lord and in charity towards the neighbour. But the Lord **inflows** by means of spiritual things . . . with every man; for unless there were this **influx**, a man could neither think nor speak. When a man is such that he perverts goods and truths . . . there is no **influx** of celestial things or goods . . . but still there is an **influx** of spiritual things or truths . . .

1712<sup>2</sup>. Man . . . ought not to wait for immediate **influx**.

—<sup>3</sup>. The Lord . . . cannot **inflow** into anyone who deprives himself of everything into which forces can be infused.

1732<sup>e</sup>. The interior man . . . causes that the internal man can **inflow** into the external.

1802. The subordination (among the Angels) is not of command; but, as in man, is the **influx** of internal things into exterior ones; that is to say, the Lord's life **inflows** through the Third Heaven into the Second; and through this into the First . . . besides that it also **inflows** immediately into all the Heavens.

1807<sup>3</sup>. The reason that each and all things . . . are representative, is that they have and continually do come forth . . . from the **influx** of the Lord through Heaven.

1824<sup>2</sup>. This Celestial (love to the Lord and towards the neighbour) **inflows** from the Lord, and in fact through the internal man into the external.

1832. Spiritual things . . . do not **inflow** by means of internal dictate and conscience, as do the things of love and charity; but they **inflow** by means of instruction . . .

1835<sup>2</sup>. When conscience is relaxed, there is no medium through which the Lord may **inflow**; for the **influx** of the Lord with man is through charity into his conscience.

1843<sup>e</sup>. By means of the **influx** of the lungs . . . into the speech.

1865<sup>e</sup>. From Whom **inflows** all conjugal love and that of parents . . .

1889. How the rational man with the Lord was conceived and born from the **influx** of the internal man into the external. Tr.

1890. It treats in (Gen. xvi.) of the first Rational with the Lord, that it was conceived from the **influx** of the internal man into the affection of knowledges of the external. 1891.

1900<sup>2</sup>. The **influx** of the internal man is into the Knowledges and scientifics of the exterior man, by the medium of affection . . .

1901. Intellectual truth . . . is . . . like a childless mother, when as yet there is no Rational, into which and through which it may **inflow**; for without the mediumship of the Rational it cannot **inflow** with any truth into the exterior man. Examp.

—<sup>2</sup>. This intellectual truth represented by 'Sarai' is the Spiritual itself which **inflows** through Heaven, and thus through an internal way; and this with every man, and constantly meets the Knowledges which are insinuated by means of sensuous things . . .

1902. For this would be according to the order of **influx** . . .

—<sup>2</sup>. In consequence of hereditary evil, man's faculties . . . cannot be reduced into corresponding forms by means of the immediate **influx** of celestial and spiritual things from the Lord.

1906. All the good (with man) **inflows** . . .

—<sup>3</sup>. By means of these remains, which are of truth, born from the **influx** of spiritual things from the Lord . . .

— . Man supposes that nothing **inflows**; but that everything is . . . connate.

1911<sup>3</sup>. He supposes . . . that . . . he must continually wait for **influx**. 1937<sup>2</sup>. 2946.

1935<sup>e</sup>. Although good and truth from the Lord continually **inflow** with (those who have no conscience), still they do not apperceive it . . .

1937<sup>5</sup>. The freedom thus bestowed is the very plane into which is the **influx** of good and truth from the Lord.

1940<sup>e</sup>. How the case is with **influx**. Ex. . . Into the Rational through the internal man **inflow** the celestial things of love and faith from the Lord; and through this Rational into the scientifics which are of the external man; but the things which **inflow** are received according to the state of each person. Ex.

1954. 'Thou God seeing me'=**influx**.

— . Mental view from what is higher into what is lower, or from what is interior into what is exterior, is called **influx**; for it is effected by means of **influx**. (Thus) unless the interior sight continually **inflowed** into the external sight, he could never . . . discern any object . . .

—<sup>e</sup>. This is the case with **influx**.

1981<sup>2</sup>. I then spoke to them about **influx**; and how such things **inflow** (in dreams).

2004<sup>2</sup>. For the nature of **influx** is not as yet known to anyone; and without the Knowledge of **influx**, it is impossible to form any idea of the nature of reciprocal union. It may, however, be in some measure illustrated by the **influx** with man . . .

2016. The **influx** itself (of good and truth from the Lord) is perceptible to the Angels.

[A. 2016]<sup>1</sup>. There could never have been any influx of the Divine into the Rational of his mind, except through the Human . . .

2034<sup>8</sup>. When the Human was made Divine, and the Divine Human . . . then the **influx** of the . . . Supreme Divine was effected with man . . .

2041<sup>2</sup>. There are two loves . . . which impede the **influx** of celestial love from the Lord; and when they reign in the interior and external man . . . they either reject or suffocate the **inflowing** celestial love . . . 2045<sup>3</sup>.

—<sup>6</sup>. It is to be known that celestial love from the Lord is continually **inflowing** with man . . .

2069<sup>5</sup>. The Lord's Divine good cannot **inflow** except with the celestial man, because it **inflows** into his voluntary part . . . But the Lord's Divine truth **inflows** with the spiritual man, because it **inflows** only into his intellectual part . . . Or, what is the same, celestial good **inflows** with the celestial man, and spiritual good with the spiritual man.

2093<sup>3</sup>. The Lord's Divine Rational was conceived and born . . . from the **influx** of good into truth . . .

—<sup>4</sup>. Man's Rational (too) is first conceived and born by means of the **influx** of his internal man into the life of the affection of knowledges of his external man; but his second Rational, from the **influx** of good and truth from the Lord through his internal man.

2102. These loves alone . . . prevent the good and truth from the Lord from being able to **inflow** and operate.

—<sup>2</sup>. As soon as man is purified from these loves, the Lord's Divine Human **inflows**, and thus conjoins the man to itself.

2121<sup>e</sup>. (At the last times) the Angels with man . . . are compelled to **inflow** into him more remotely.

2123. All the good which **inflows** from the Lord through Heaven into the World of Spirits, (was then) turned in a moment into what is evil, obscene, and profane; and all the truth into falsity . . .

2144<sup>2</sup>. There was an **influx** into the Rational (of the Most Ancients) from the Lord through Heaven, by which . . . they at once perceived whether it was so or not.

2171<sup>2</sup>. Perception **inflows** into the Angels from the Lord's Supreme Divine through His Human Essence.

2272. Then goods from the Lord **inflow**.

2284<sup>2</sup>. Good and truth from the Lord continually **inflow** with man, but they are diversely received . . .

2291. The Lord **inflows** from the inmosts especially into the ideas of infants.

2311<sup>e</sup>. The Lord's life **inflows** through the internal sense into the literal sense, according to the affection of the reader.

2327<sup>3</sup>. In proportion as the love of self ceases, good and truth **inflow** . . . from the Lord . . .

2354<sup>3</sup>. In proportion as his life accedes to evil, Hell **inflows**; but in proportion as it accedes to good, Heaven **inflows**, thus the Lord . . .

2359<sup>e</sup>. The Divine cannot **inflow** except into the Divine . . .

2388<sup>2</sup>. For good continually **inflows** from the Lord, but it is evil of life which hinders its reception . . .

2411. Good and truth **inflow** from the Lord in proportion as a man is withheld from evil . . .

2500<sup>3</sup>. The reason wisdom and intelligence are in the love, is that all **influx** is effected into the love; or, what is the same, into the good; thus into the life itself of man.

2504<sup>2</sup>. It appears as if the Scientific of faith were first . . . but still the Intellectual continually **inflows** into the Rational, and this into the Scientific . . .

2535. (In prayer there is) a like **influx** into the perception or thought of the mind . . .

2556<sup>2</sup>. With a man who is truly rational . . . all things are disposed into an order such as there is in Heaven, and this by **influx**.

— . Because it has not been believed that all things of affections, perceptions, and thoughts, **inflow** . . . the evil from Hell, and the good from Heaven . . .

2557<sup>2</sup>. What man does not know . . . is that something constantly **inflows** from within, which receives the things which thus enter . . . and disposes them into order. That which **inflows** . . . is Divine celestial good . . . Hence their life; hence their order . . .

—<sup>3</sup>. For if spiritual truth were to **inflow** from within—as good does—man would be born into everything rational and . . . scientific . . . But as man is such . . . that if truths themselves also **inflowed**, he would adulterate and falsify them . . . it has been provided . . . that nothing of truth shall **inflow** through the internal of man, but only through his external.

2577. The order of **influx** (is), that interiors **inflow** into exteriors . . . but not contrariwise.

2692. 'To cry from heaven' = **influx**. Ex.

— . The **influx** of the Lord into the affection of truth . . . is consolation.

2701. (The opening of the interior sight or understanding by God) is effected by an **influx** into the Rational of man, or rather into the Spiritual of his Rational . . . This **influx** is his state of illustration . . .

2715<sup>2</sup>. For the love of self and of the world continually **inflows** from their voluntary part . . .

2716. (This) is an arcanum . . . for it is an **influx** of the Divine which would have to be described. . . If the Supreme Divine were to **inflow** into such good . . . it could not be received . . . But the Lord's Divine Human can **inflow** with them, and illuminate such good . . .

2728. That conjugal love is thence . . . may be evident from **influx**, and from correspondence. Ex.

2733. They infested me . . . by a soft **influx** as it were undulatory, such as that of upright Spirits is wont to be . . .

2741. Good and truth continually **inflow** from the Lord with all, and therefore so does genuine conjugal love, but it is diversely received . . .

2851<sup>15</sup>. 'The gate of Heaven' is where the Angels are with man; that is, where there is the **influx** of good and truth from the Lord.

2872<sup>e</sup>. This communication (of happinesses) is effected

by the Lord, by means of wonderful **influxes** in an incomprehensible form.

2879. The Lord **inflows** with good through the inmost of man, and there conjoins truth; the root of them must be in the inmost.

2882. The freedom of thinking truth . . . and of doing good . . . all **inflows** from the Lord.

2888. The life of every man, Spirit, and Angel **inflows** from the Lord alone . . . but the life which **inflows** is received by everyone according to his nature . . . 3001.

—<sup>e</sup>. In order that I might know that there is such an **influx**, it has been given me to speak with the Spirits and Angels who were with me, and also to feel and perceive the **influx** . . .

2889. When they have lost the life of cupidities . . . and of persuasions . . . then intelligence and wisdom, thus the veriest life, **inflows** . . .

2893. Does not believe that all the evils and falsities with him **inflow** from Hell, and that all the goods and truths **inflow** from the Lord . . .

2935<sup>2</sup>. They who are being regenerated . . . are in very great obscurity as to truth; good does indeed **inflow** from the Lord with them, but not so much truth . . . Ex.

2937<sup>e</sup>. Still, the quality of good is not born and produced from truth, but from the **influx** of good into such truth.

2951. **Influx** with those who could receive it. Sig.  
—<sup>e</sup>. 'To speak'=to think; also to will; thus to **inflow**, because **influx** is effected thence.

2953. Interior **influx**. Sig.

2967<sup>2</sup>. Before the things of the love of self and the world are quiescent . . . celestial and spiritual things cannot **inflow** . . .

3001<sup>e</sup>. This may be illustrated . . . by the objects into which the light from the sun **inflows** . . . But in the Spiritual World all the modifications which come forth from the **influx** of life are spiritual . . .

3019. The ordination and **influx** of the Lord into His Natural. Sig.

—<sup>e</sup>. For all that is done in the natural . . . man, is set in order by the Rational . . . and is effected by means of **influx**. 3020, Ex.

3030<sup>2</sup>. For good **inflows** through an internal way, but truth through an external way. —<sup>3</sup>.

3057<sup>2</sup>. Thus (the general scientifics) submit themselves to receive **influx**.

—<sup>4</sup>. There **inflows** through the Rational as it were a dictate, that this is true, or not . . . There is no other **influx** as to truths.

3074<sup>2</sup>. This is done by means of an **influx** of Divine love into the Human.

—<sup>e</sup>. He who does not know that by means of the **influx** of love . . . each and all things are disposed, even in the natural man . . .

3084<sup>e</sup>. The Divine love **inflows** into the affection of good, and thence into the affection of truth, and vivifies and illustrates the things in the natural man, and then disposes them into order. Sig.

3085<sup>2</sup>. It comes into the mind of scarcely anyone, that there is a continual Divine **influx** through the internal man into the external; that is, an **influx** of celestial and spiritual things through the Rational into the Natural; or, what is the same thing, into the natural things which are of the External; and that by means of this **influx** truths are continually called forth from the natural man, are elevated, and are implanted in the good which is in the Rational.

3086. In this whole chapter it treats of truth Divine which was to be conjoined with Divine good; in that Divine good **inflowed** into the natural man; that is, into the scientifics, Knowledges, and doctrinal things there . . . and that by means of this **influx** it illustrated, vivified, and disposed into order all things there; for all the light, life, and order in the natural man are from the **influx** from the Divine . . . By means of this **influx** there comes forth affection; and first, the general affection of truth.

3098. Good itself **inflows** through the Rational into the Natural; thus through an internal way, and illustrates the things which are there; but truth itself **inflows** through the Sensuous . . . into the Natural, thus through an external way.

3120. The perception of the **influx** of love. Sig.  
—<sup>e</sup>. All acknowledgment and confession are from the perception of **influx**.

3128. All good and truth are born . . . by means of the **influx** of internal good as a father into external good as a mother.

—<sup>2</sup>. All good **inflows** through an internal way . . . into the Rational of man; and through this into his Scientific . . . and by means of illustration there, causes truths to be seen. —<sup>3</sup>.

—<sup>e</sup>. Man does not know that he is reformed by means of the **influx** of good into truth . . .

3138. The **influx** of the light of Heaven into the things which are of the light of the world causes illustration . . .

—<sup>e</sup>. Man becomes new by means of the **influx** of charity and faith.

3141<sup>2</sup>. The ordinary way is, that instruction must precede; and that the **influx** takes place according to the degree of the instruction . . .

3142. For good from the Lord continually **inflows**, but into the . . . man who is purged from such things as impede the **influx** . . . 3147<sup>2</sup>.

3144. **Influx** into the good there. Sig.

—<sup>e</sup>. 'To come,' here, = to **inflow**.

3153. That these truths . . . should be made Divine, and this by means of **influx**. Tr.

3159. Good from the Lord continually **inflows** through the internal man into the external; and in the first age it appears in the external man under the appearance of the affection of truth.

3175. It is good which apprehends; for by means of good the Lord **inflows** with wisdom.

3219. When the Angels are in discourse concerning . . . **influx**, there appear in the World of Spirits as it were birds . . .

[A. 3219]<sup>o</sup>. They had been of the opinion that the things of thought **inflow** from without . . . through the external senses . . . but the heavenly Society in which they were [believed] that they **inflow** from within. (Hence) they had fallen down.

—<sup>e</sup>. It is contrary to order for the posterior to **inflow** into the prior . . .

328<sup>3</sup>. For the **influx** into the Natural ought to be from the Divine good of the Rational through the Divine truth there.

330<sup>4</sup>. Thus does the **influx** succeed, which, beginning from the Divine . . . is terminated in the lowest of the Natural.

331<sup>4</sup>. The good of the Rational **inflows** without truth—thus immediately—into the good of the Natural; and also through truth, thus mediately. But the good of the Rational **inflows** through the truth of the Rational into the truth of the Natural, thus mediately; and also through the good of the Natural into the truth there, thus also mediately . . .

331<sup>8</sup>. The life which **inflows** with man from the Lord is from His Divine love; this . . . **inflows** and applies itself to the vessels which are in the Rational and Natural of man . . . (and) in proportion as the life which **inflows** can dispose the vessels to receive it, it does so . . . It is good itself . . . which **inflows** and disposes . . .

—<sup>e</sup>. Man is withheld from evil by means of an **influx** of the life of the Lord's love, and this with very strong force.

332<sup>1</sup>. It is according to order . . . that the Rational can **inflow** into the Natural; but not the reverse.

333<sup>8</sup>. Heats become loves and affections from the **influx** of the Lord's life.

336<sup>8</sup>. Rational truths, or appearances of truth, can never be and come forth, except from the **influx** of the Divine into the Rational, and through rational things into the scientifics which are of the Natural . . .

—<sup>4</sup>. As Divine truth cannot **inflow** immediately into scientifics . . . but through rational things . . .

338<sup>7</sup>. Consequently, nothing of good from the Lord can **inflow**; for good from the Lord . . . cannot **inflow** except into truths . . .

339<sup>1</sup>. Truths Divine **inflow** into the Rational; and through this into the Natural . . .

343<sup>6</sup>. When anyone reads the Word with the end of being wise . . . unknown to him the Lord **inflows**, and illustrates his mind . . .

346<sup>4</sup>. As there is such a correspondence (at the Holy Supper), there **inflows** an affection from Heaven through the Angels . . .

347<sup>o</sup>. Then by means of an **influx** of the good of faith and of charity through the internal man from the Lord, (natural good) is tempered . . .

348<sup>4</sup>. There is only one life . . . which **inflows** and causes man to live . . . To this life correspond the forms which are substances, and which by means of the continual Divine **influx** are so vivified that they appear to themselves to live from themselves.

—<sup>2</sup>. This may be illustrated by the natural forms into which the light of the sun **inflows**.

349<sup>4</sup>. For whatever comes forth in the natural . . . man **inflows** from the rational . . . man . . . Still it is not the Rational which produces . . . the Natural; but it is an **influx** through the Rational into the Natural, which **influx** is from the Lord.

353<sup>4</sup>. The happiest life is from love to the Lord and towards the neighbour, because the Divine Itself **inflows** into it; and . . . the most unhappy life is from the love of self and of the world, because Hell **inflows** into it.

—<sup>5</sup>. It is humiliation into which the Divine can **inflow** with man . . .

354<sup>2</sup>. Hence it is, that both **influx** and communication, and therefore conjunction, are signified by this intermediate (the neck). 360<sup>3</sup>.

356<sup>3</sup>. The **influx** is thus. The good of the Rational **inflows** into the Natural by a twofold way; namely, by the shortest way, into the good itself of the Natural, thus immediately; and through the good of the Natural into the truth there. (Rep. by Esau and his venison.) The good of the Rational also **inflows** into the Natural by a way less short; namely, through the truth of the Rational; and by means of this **influx** it forms something which is like good, but it is truth.

—<sup>3</sup>. Thus it is according to order that the good of the Rational should **inflow** into the good of the Natural, and at the same time into the truth of it, immediately; and also through the truth of the Rational into the good there, thus mediately. In like manner into the truth of the Natural, immediately and mediately. When this is done, the **influx** is according to order. Such **influx** exists with those who are regenerate; but there is another **influx** before they are regenerate; as said above; namely, that the good of the Rational does not **inflow** immediately into the good of the Natural, but mediately through the truth of the Rational; and it thus presents in the Natural something which is like good, but it is not genuine good, and therefore it is not genuine truth; but is such, that it really has good inmost, from the **influx** through the truth of the Rational, but no further. 357<sup>3</sup>.

357<sup>9</sup>. When the Rational **inflows** into the Natural, it presents its good there in a general form; and through this good it produces truths there . . .

360<sup>3</sup>. When there is no longer any . . . interception, good **inflows** and conjoins itself with truth. —<sup>4</sup>.

—<sup>5</sup>. (Man's) Involuntary is twofold; one is hereditary . . . the other **inflows** through Heaven from the Lord.

360<sup>7</sup>. With those who are in truth alone, the ideas appear closed, so that the things of Heaven cannot **inflow**, except only generally . . . But with those who are at the same time in good, the ideas appear open, so that the things of Heaven **inflow** as into a little Heaven.

362<sup>9</sup>. Without such **influx** and correspondence, not the smallest particle of the body could have life . . . Not only does Heaven in general **inflow**, but also the Societies in special . . . very many of them into each organ or member. 363<sup>o</sup>. 363<sup>1</sup>.

363<sup>1</sup>. They effigied a face by means of **influx**.

363<sup>2</sup>. Gestures, actions, speech, etc. . . are the extremes of **influx**.

3633°. Everyone (in Heaven) . . . is the centre of the **influxes** through the heavenly form from all. 4225°.

3634. As there is an **influx** of all things, or a general **influx**, into the singles or parts . . .

3635°. (The celestials and the spirituals) **inflow** into the things of the heart and lungs (respectively), inasmuch that they come forth and subsist through the **influx** thence.

3637. (Before the Lord's first Advent) the Lord could no longer **inflow** through the Grand Man . . .

3646. With brute animals the case as to **influxes** and correspondences is similar as with men; in that with them there is an **influx** from the Spiritual World, and an afflux from the natural world, by means of which they are held together and live; but the operation itself presents itself diversely according to the forms of their souls, and thence of their bodies. . . As with the light . . . which **inflows** into objects . . . So when spiritual light **inflows** into the souls of brutes, it is received altogether differently . . . than when it **inflows** into the souls of men . . .

3648. It is from this **influx** that (seeds) have in them an image of the Eternal and the Infinite.

3665<sup>4</sup>. Some (Knowledges) **inflow** immediately through the good of the Rational, and thence into the good of the Natural; and also into the truth of this good, and thence again into the external Natural . . .

3679<sup>4</sup>. (Thus) as man has the **influx** of the light of Heaven, so does he think.

3691<sup>2</sup>. The interior goods and truths, or those which are in a higher degree, **inflow** into the exterior goods and truths, or those which are in a lower degree, and there present an image of themselves . . .

—<sup>3</sup>. The man who is in love to the Lord and charity towards the neighbour . . . has an **influx** of good and truth from the three Heavens . . . according to the like degrees.

—<sup>e</sup>. According to these degrees the Lord **inflows** with Divine good and truth . . .

3708<sup>22</sup>. When man suffers himself to be illuminated through the Word . . . an internal way is opened. Thus is effected **influx** and communication through Heaven from the Lord.

3721. It is the natural mind with man through which the things of Heaven . . . **inflow** and descend into nature; and through the same mind the things of nature ascend; but the entrance is only apparently from nature through the natural mind into the interiors. Ex.

—<sup>2</sup>. Posterior things cannot **inflow** into prior ones; or, what is the same, lower things into higher ones; or, what is still the same, the things of the world and nature into the things which are of Heaven and spirit; for the former things are grosser, and the latter purer; and those grosser things which are of the external . . . man exist and subsist from those which are of the internal . . . man, which cannot affect the purer things, but are affected by them.

3739. Such an order has been instituted by the Lord, that higher things **inflow** into lower ones, and there present their own image in general, thus they are to-

gether there in a certain general form. (This principle applied to Heaven and to man.)

3749. A certain Spirit . . . **inflowed** into my head. Spirits are distinguished according to their **influxes** into the parts of the body.

3812<sup>2</sup>. All evil and the derivative falsity **inflow** from Hell, and all good and the derivative truth from the Lord. . . Scarcely anyone believes this; and hence it is that man appropriates to himself the evil which **inflows** from Hell, and that the good which **inflows** from the Lord does not affect him . . . The reason man does not believe that evil **inflows** from Hell, and good from the Lord, is that he is in the love of self, which love is attended with this; inasmuch that it is very indignant when it is said that everything **inflows**.

3824°. By this way is there an **influx** of life from the Lord into (truths).

3887<sup>2</sup>. The **influx** from the Celestial Kingdom into the Spiritual one is circumstanced in like manner as is the **influx** of the heart into the lungs; and also as is the **influx** of all things which are of the heart into the things which are of the lungs. . . Hence there is everywhere in the body as it were the **influx** of the heart into the lungs . . . Hence comes forth all sensation, and all action . . . It is similar in the Spiritual World . . . (but) the cardiac motions with them are according to the states of love, and the respiratory motions are according to the states of faith, and the **influx** of the one into the other causes them to spiritually feel, and to spiritually act.

3888. He who knows this arcana can also know how the case is with the **influx** of the will into the understanding, and of the understanding into the will; consequently, with the **influx** of the good of love into the truth of faith, and reciprocally . . .

3890<sup>2</sup>. The **influx** from the Lord is through the celestials into the spirituals, or through the middle into the circuits . . . This is from the fact that the Lord **inflows** through love or mercy . . . and through love or mercy into the good of faith . . . and this with ineffable variety; but the variety does not come forth from the **influx**, but from the reception.

3906. Internal truths are conjoined with spiritual affection, which (latter) cannot **inflow** until external truths have been adapted to correspondence with internal ones.

3911. For all good **inflows** from the Lord through the internal man into the external . . . —<sup>e</sup>.

3913<sup>5</sup>. Good cannot **inflow** into what is negative, nor indeed into doubt.

—<sup>e</sup>. But when it becomes affirmative, innumerable things accede, and they are infilled with the good which **inflows**; for good continually **inflows** from the Lord . . .

3956<sup>3</sup>. When (the heavenly marriage) **inflows** into Heaven . . .

3957<sup>7</sup>. Heaven or the Lord through Heaven continually . . . **inflows** with good and truth; (but) if there is not . . . something recipient of good and truth . . . the good and truth **inflowing** cannot be received . . . This plane is called conscience, and into this the good and truth from the Lord can **inflow**. 3994.



[A.] 3969<sup>10</sup>. (The Heavens) are one, because the one inflows into the other ; namely, the Celestial Heaven into the Spiritual . . .

—<sup>17</sup>. The Spiritual Kingdom is the good of faith . . . which inflows from the Lord immediately, and also mediately through the Celestial Kingdom.

3993<sup>8</sup>. The Voluntary of man is nothing but evil, from which its falsity continually inflows into the understanding.

3995<sup>2</sup>. Good inflows through an internal . . . and truth through an external way . . .

4015. The Lord inflows into the good of the . . . interior man, and through the truth there into the natural man ; but not through good immediately before the man has been regenerated. 4027<sup>3</sup>, Tr.

4046<sup>3</sup>. There were afterwards others who inflowed into the pulse . . . but transversely ; and there were others again who inflowed not reciprocally, but more continuously . . . 4047. 4049.

4047<sup>2</sup>. All Spirits . . . can be known . . . through the the influx of their ideas . . . and affections into the contents of the Lord's Prayer.

4060<sup>4</sup>. The Church on earth is the foundation of Heaven ; for the influx of good and truth . . . from the Lord is ultimately terminated in the goods and truth which are with the man of the Church . . .

—<sup>8</sup>. Election . . . is effected through the influx of holy good and of holy truth from the Lord through the Angels. Sig.

4077<sup>6</sup>. Man has not the least of thought or of will, except through the influx through (Spirits) from the Lord.

4078. Nothing can do evil to the Divine, but it can impede its inflowing . . .

4096<sup>6</sup>. When good thus inflows, it is not perceived by the Angels that it does so, because it inflows so interiorly . . . But it is to be known that good does not inflow from the Angels, but through the Angels from the Lord.

4111<sup>2</sup>. All thought inflows through others . . . and proximately through those with whom they are in Society . . .

4136<sup>2</sup>. As the Lord does not inflow immediately with man, and teach him ; but inflows into his Knowledges, thus mediately . . .

4145. The longing for conjunction with good Divine directly inflowing. Sig.

— . Collateral good or that which does not inflow directly . . . derives many things from worldly things . . . whereas good directly inflowing is that which inflows from the Lord, or mediately through Heaven from Him . . .

—<sup>2</sup>. He then begins to think and believe . . . that good inflows from the Lord . . . When he is in this state, then good inflows directly. —<sup>3</sup>, Examp.

4151<sup>3</sup>. All good and truth inflow from the Lord, both immediately, and also mediately through angelic Societies . . . —<sup>4</sup>.

—<sup>5</sup>. All evil and falsity also inflow . . . and as these things also inflow, it can be concluded . . . that everything of life inflows. —<sup>6</sup>.

—<sup>7</sup>. When it is shown them that everything inflows, they come into anxiety . . .

4167<sup>3</sup>. With the regenerate these three planes act as one, for the one inflows into the other . . .

4174<sup>2</sup>. When the Lord inflows through the internal man with the light of intelligence . . .

4205. A limit in so far as there can inflow from good. Sig.

— . Good inflows according to the reception . . . but the reception of good is according to the truths, for it is truths into which good inflows . . . (therefore) truths are what limit the influx of good.

—<sup>e</sup>. This good inflows from the Lord ; but it is not fixed except in truths . . .

4206<sup>2</sup>. The life with man . . . inflows and acts into the various sensory and motory organs of the body . . .

4247. That good continually inflows, in order to appropriate truths to itself. Sig.

— . Influx is appropriation.

—<sup>2</sup>. How the case is with the influx of good into truth . . . namely, good continually inflows, and truth receives it . . . When a man is in the affection of truth . . . before he is being regenerated, then too good continually inflows, but as yet has not vessels, that is, truths . . . but at that time good, as it continually inflows, produces the affection of truth . . .

—<sup>3</sup>. The life from the Lord does not inflow except into good, thus through good, and this from the immos . . . Therefore it follows that good is what . . . inflows into truths . . .

4321. The inflowing life acts according to the reception.

— . Without an influx (from the Grand Man) into each of the things with him, man could not subsist for a moment.

4322. Because no one knows that there is any influx from Heaven . . . which influx nevertheless produces all things in the kingdoms of the Earth . . . and holds them together in forms according to their uses.

4323<sup>2</sup>. Man rejects the influx from Heaven . . . and accepts the influx from Hell.

4326<sup>3</sup>. Then . . . Heaven inflowed into the involuntary endeavours, and thence into the will. . . The fibres of the cerebellum have (since) changed their efflux into the face . . .

4347<sup>2</sup>. When these are removed, the Divine can inflow with good and truth.

—<sup>3</sup>. Because truths inflow through the external man, but good through the internal. The things which inflow through the external man are attended with fallacies . . . not so those which inflow through the internal, because the Divine is what inflows through this.

4350. The influx of Divine natural good. Sig.

— . 'To run to meet' = influx, because Divine natural good inflows through the internal man, and comes to meet the truth which is insinuated through the external . . . 4352<sup>2</sup>.

4410<sup>6</sup>. From the influx into the two hemispheres of the brain there is such a correspondence.

4415. (Spiritual) light . . . by **influx** into the forms which are of the light of the world, presents all things which are of the understanding.

4454<sup>2</sup>. The Lord **inflowed** by an internal way into the good of the will (of the Most Ancients); and through this into the good of their understanding . . .

4493<sup>2</sup>. But (with the men of the Ancient Church) the Lord **inflowed** into the Intellectual . . . To **inflow** through the Voluntary is to **inflow** through the good of love . . . but to **inflow** through the Intellectual is to **inflow** through the truth of faith . . .

4524. It is the purer or more interior things (in nature and in man) which are such forms as can receive the **influx** (of the Spiritual World).

4563<sup>4</sup>. The **influx** of the Rational into the Natural . . . is from the good of the Rational immediately into the good of the Natural; and is from the good of the Rational mediately through the truth there into the good of natural truth.

4570<sup>2</sup>. The external of the Natural is from the sensuous things of the body, and from those things which **inflow** immediately from the world through them.

4612<sup>2</sup>. The **influx** of which the learned . . . speak, is no other than this.

4641<sup>0</sup>. The good which Esau represents **inflowed** by an internal way, and through rational good into the Natural, immediately; but the good which Jacob and Israel represents **inflowed** by an external way . . .

4654. There were Spirits with me who **inflowed** into my thought very strongly . . .

4658<sup>4</sup>. The radiant circle is the Divine from Him, which **inflows** not only into Heaven, but also into the universe . . .

4676<sup>0</sup>. The **influx** from Heaven concerning the permanence of man's life.

4687<sup>2</sup>. They foresaw that this Infinite Existing could no longer have **influx** into the minds of men . . .

4776<sup>4</sup>. (**Influx** into bees, etc., teaching them.)

4791<sup>2</sup>. By a manifest **influx** into my tongue . . .

4800. It was shown how they act and **inflow** into the face, into the muscles of the forehead, into those of the cheeks, and of the chin and throat. It was given to those who belonged to that province to **inflow**; and then each thing was varied according to their **influx**.

4809<sup>2</sup>. For all the **influx** of Divine truth is effected through Heaven: immediate **influx** cannot be received by anyone.

4925<sup>2</sup>. For it is good into which and through which the Lord **inflows**, and gives intelligence and wisdom . . .

4931. All these things (of the body) are held together in connection by means of **influx**.

4939. I thence perceived how the higher and lower things with man correspond to those which are in the Grand Man; and how the one **inflows** into the other; namely, that the Celestial . . . **inflows** into the Spiritual . . . and finally into the Natural . . .

—<sup>e</sup>. Nature subsists from **influx** according to this order; and without this **influx** it could not subsist for a moment.

4980<sup>0</sup>. The Divine good which is in Divine truth . . . when received by the . . . internal man, is called the Celestial in the Rational; and when . . . by the . . . external man, is called the Celestial in the Natural. Both of these **inflow** with man from the Lord both immediately, and mediately through Angels and Spirits. But with the Lord, when He was in the world, it **inflowed** from Himself, because the Divine was in Him.

5025<sup>0</sup>. The natural man does not feel the pleasure thence; for he does not receive spiritual **influx** . . . Whereas the pleasure from spiritual **influx** is alive.

5032<sup>3</sup>. Therefore there is no plane with them into which Heaven can operate; but whatever **inflows** with them from Heaven, flows through them . . .

5036<sup>3</sup>. For the Angels then have a plane (in man) into which they can operate; for they **inflow** into what is spiritual with him; and through what is spiritual into what is natural.

5060. When Societies operate, they act into those parts and members of the body to which they correspond. The heavenly Societies act into them by a gentle, sweet, and delightful **influx**; and the infernal ones . . . by an ungentle and painful **influx**. But the **influx** of them is not perceived except by those who have their interiors open.

5077<sup>4</sup>. How the Intellectual **inflows** into the Voluntary, when truth passes into good; and how the Voluntary **inflows** into the Intellectual, when it actuates it . . . shall be told in what follows.

5081. The Divine **inflows** through an internal way: the worldly **inflows** through an external way; these meet within the man . . . The things which **inflow** through the external way **inflow** through the sensuous things of the body; but they do not **inflow** of themselves, but are called forth by means of the internal man, in order that they may serve as a plane for the celestial and spiritual things which **inflow** from the Divine through the internal way.

5084<sup>3</sup>. Thought from the Sensuous . . . does not apprehend that each and all things have subsisted in the same way as they came into existence, by means of **influx** from the Spiritual World; that is, through the Spiritual World from the Divine.

5113. As . . . it here treats of the **influx** of the Intellectual into the Sensuous which is subordinated to it . . .

5114<sup>4</sup>. Man can never die, because he is in what is eternal and infinite, not only by means of **influx** thence, but also by means of reception.

—<sup>5</sup>. With brute animals there is no reception . . . for with them the **influx** passes through their organical forms even into the world; and is there terminated and vanishes, nor does it ever return.

5115. **Influx** through which is rebirth. Sig. and Ex.

5116<sup>2</sup>. Such endeavours could never have come forth in each thing of the vegetable kingdom, unless the Divine had continually **inflowed**. Endeavour is from **influx**; force is from endeavour; and effect is from force.

—<sup>3</sup>. They do not consider . . . that without a continuous **influx** of the cause, an effect instantly perishes.

—<sup>4</sup>. Hence it has been said that **influx** is from the

Spiritual World ; but it is understood that the **influx** is through the Spiritual World from the Divine of the Lord.

[A.] 5118. The **influx** of the interior Natural into the exterior. Sig.

— . The interior Natural is that . . . into which the Rational **inflows** ; and the exterior Natural is that . . . into which the world **inflows**.

—<sup>2</sup>. As to **influx**, it is continual from the Lord through the Rational into the interior Natural, and through this into the exterior Natural ; but the things which **inflow** are changed and turned according to the reception . . .

5119. Reciprocal **influx** into the goods from a spiritual origin there. Sig.

— . By reciprocal **influx** is not meant that the exterior Natural **inflows** into the interior Natural, because this is impossible ; for exterior things cannot possibly **inflow** into interior ones . . . but the things which are in the interior Natural are called forth by the Rational, and, through this, the things which are in the exterior Natural ; not that the things themselves which are there are called forth, but the things which are concluded or as it were extracted from them. Such is reciprocal **influx**.

—<sup>2</sup>. It appears as if the things which are in the world **inflow** through sensuous things towards the interiors, but this is a fallacy of sense. There is an **influx** of interiors into exteriors, and by means of this **influx** is the apperception.

5127<sup>e</sup>. The Divine continually **inflows** with man, and illustrates him, but where there are falsities and evils . . . the Divine light is either reflected, or suffocated, or perverted . . .

5130<sup>2</sup>. For that which reigns universally **inflows** into every single thing . . . 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.

5131<sup>3</sup>. When heavenly love is the end, the will the cause, and action the effect, if there is correspondence, that love **inflows** into the will, and the will into the action . . . Or, when faith from charity is the end, thought the cause, and discourse the effect, if there is correspondence, then faith from charity **inflows** into the thought, and this into the discourse . . .

—<sup>e</sup>. Hence it is evident that the interiors and exteriors of man . . . must be reduced into correspondence in order to be able to receive the Divine **influx** . . .

5135<sup>12</sup>. As the evil (of merit) closes the way, and prevents the good and truth from the Lord **inflowing** . . .

5144<sup>2</sup>. Good from the Lord **inflows** into the Inmost ; and this **inflows** through the Rational into the interior Natural, and thence into the exterior Natural, or Sensuous, distinctly, as it were by the steps of a ladder ; and in each degree it is qualified according to the reception. But how the case is further with this **influx** and its Successive, shall be told in what follows. 5147.

—<sup>5</sup>. For the goods from the Lord **inflow** into the interior forms of man, as into their vessels . . .

5145<sup>4</sup>. Conscience itself is the interior plane in which the **influx** of the Divine good is terminated ; but they who have no conscience have no interior plane to receive the **influx** ; and the good with them flows through down to the exterior Natural . . . and is there turned . . . into filthy delights.

5147<sup>2</sup>. As to the **influx** of celestial good from the Lord and its reception, it is to be known that the Voluntary of man receives the good, and his Intellectual receives the truth ; and that the Intellectual cannot possibly receive the truth so as to appropriate it, unless the Voluntary at the same time receives the good ; and conversely ; for thus the one **inflows** into the other, and disposes it to receive . . .

5150. Still, the Celestial and the Spiritual from the Lord's Divine **inflow** also into the exterior Rational ; and also into the Natural ; and this both mediately and immediately ; mediately through the interior Rational, and immediately from the Divine of the Lord itself. That which **inflows** immediately disposes ; and that which **inflows** mediately is disposed. So in the exterior Rational ; and so in the Natural.

—<sup>e</sup>. By means of **influx**, and according to the reception of it, a man is called celestial or spiritual . . .

5171. To what provinces the angelic Societies belong, may be known in the other life . . . from their operation and **influx** ; for they **inflow** and operate into that organ and that member in which they are. But their **influx** and operation can be perceived only by those who are in the other life ; and not by man, unless the interiors are opened . . .

5207<sup>2</sup>. In the other life the sphere of falsity applies itself to truths according to the **influx** of good into the truths . . .

5249. 'To come,' here, = communication through **influx**.

— . The state of **influx** and communication (of the Celestial of the Spiritual) with the new Natural. Sig.

5288<sup>2</sup>. Not knowing that each and all things are from **influx** through Heaven from the Lord, and that without this **influx** man cannot think at all ; and that when the **influx** ceases everything of thought ceases. Hence neither does he know that the good **inflowing** through Heaven from the Lord ordines all things . . .

5307. Concerning the **influx** of truth in which is good from the interior. Sig.

5333. 'To go forth,' here, = **influx**.

—<sup>e</sup>. When, by means of **influx**, the Celestial of the Spiritual made both Naturals its own. Tr.

5353<sup>2</sup>. For the new Voluntary comes into existence through the **influx** of good from the Lord. The **influx** of good from the Lord is continual with man, but there are evils . . . which prevent . . . its being received . . .

5354<sup>2</sup>. No one can be in this good from himself, for it is the Celestial itself which **inflows** from the Lord. This Celestial **inflows** continually, but evils and falsities oppose its being received . . . When a man receives the **influx**, he then receives a new will and a new Intellectual . . .

5377<sup>2</sup>. Without **influx** (the things in nature) cannot subsist at all . . .

5383. They lead other Spirits to speak, which is done in the other life by means of **influx**.

5398. It treats (in Gen.xlii.) of the regeneration of the Natural as to the truths and goods of the Church, in that it is not effected by means of scientifics, but by means of **influx** from the Divine.

5461<sup>2</sup>. For the **influx** of the Divine from the Lord with a regenerate man is into good and thence into truth; or, what is the same, into the will and thence into the understanding.

5470. The Lord continually **inflows** into man with good, and in the good with truth; but man either receives it or does not receive it . . .

—<sup>2</sup>. If a man feels any anxiety when he reflects upon the evil he has done, it is a sign that he will still receive **influx** through the Angels . . . But if he feels no anxiety . . . it is a sign that he is no longer willing to receive **influx** through the Angels . . .

5479. The Lord never turns Himself away from anyone; but He moderates the **influx** of good according to the state of the man or Angel. Sig.

5481. 'He returned and spake to them' = **influx**.

5482. For the truth from the Divine, which is represented by Joseph, **inflows** through a medium into the good of faith, and through this into the truth of it . . . There is no other way of **influx** with a man who is regenerate; nor is there any other way of **influx** with the Angels. This is like the **influx** of the sun into the subjects of the Earth . . . it **inflows** with heat . . . and at the same time with light, and thus produces . . .

5486. 'Joseph commanded' = **influx** from the Celestial of the Spiritual. . . (For) the Internal commands no otherwise than by means of **influx** . . .

5574. In (Gen.xliii.) it treats of the general **influx** which precedes conjunction.

5580<sup>e</sup>. Intellectual things arise out of sensuous ones by a method of extraction . . . These are operated by the **influx** of spiritual things which comes through Heaven from the Lord.

5645<sup>e</sup>. For at that time the truth from the Divine **inflows** generally, and is not Known; but when the truth which **inflows** is apperceived, there is a second conjunction. Sig.

5651<sup>2</sup>. These evils cause that good cannot **inflow** through the internal man from the Lord; for whatever **inflows** is turned in the Natural into evil; for the Natural is the plane in which the **influx** is terminated . . .

—<sup>3</sup>. As speech and the face are according to the **influx** of thought.

5660<sup>2</sup>. Spirits are very unwilling to perceive that (everything) **inflows** . . . thinking that in this case they must . . . wait for **influx**.

5664a. When the interiors are closed, the man cannot know anything concerning **influx**. —<sup>4</sup>.

5668. A general **influx** of truth from the Internal. Sig.

5713. The infernals are not permitted to **inflow** into the solid parts of the body . . . but only into the cupidities and Falsities. When a man falls into disease, then only do they **inflow** into such unclean things as are of the disease.

5722. By their presence and **influx** into the solid parts of the body, these (Spirits) induce weariness of life . . .

5732. **Influx** from himself. Sig.

— . The reason 'to command' = **influx**, is that in Heaven no one is commanded . . . but thought is communicated. The communication of thought together with the desire that anything should be done, is **influx**; and on the part of the recipient is perception.

5779. It appears as if sensation, and also apperception, come from an **influx** from what is external; but . . . it is the Internal which feels through the external . . .

5810. The **influx** of truth from good. Sig.

—<sup>e</sup>. For the internal good which Joseph represents, communicates with the truth represented by Benjamin no otherwise than by **influx**; because this truth is lower.

5828<sup>3</sup>. It is a universal law, that **influx** accommodates itself according to efflux; and if the efflux is prevented, so is the **influx**. There is an **influx** of good and truth through the internal man from the Lord; and there must be an efflux through the external man . . . into the life . . . and when there is this efflux, there is a continual **influx** from Heaven. Whereas if there is not this efflux . . . the **influx** of good retracts itself; and thus is closed the Internal through which is the **influx** . . .

5846. The **influx** from the Spiritual World into man in general is thus circumstanced: that man can think nothing nor will anything from himself; but that everything **inflows**; good and truth from the Lord through Heaven, thus through the Angels with man; evil and falsity from Hell, thus through the evil Spirits with him; and this into the thought and will of the man.

5850. From the Lord through the Spiritual World into the subjects of the natural world there is a general **influx**, and there is a particular **influx**; a general **influx** into the things which are in order; a particular **influx** into the things which are not in order. Animals of every kind are in 'the order of their nature, therefore into them there is a general **influx** . . . But men are not in order . . . therefore into them there is a particular **influx**; that is, with them there are Angels and Spirits, through whom is the **influx** . . .

5854. It is provided by the Lord, that Spirits **inflow** into the thoughts and voluntary things of man; but the Angels into his ends; and thus through the ends into the things which follow from the ends. For the Angels **inflow** through good Spirits into those things which with the man are goods of life and truths of faith . . . This **influx** is tacit, and is imperceptible to the man, but still is operative and efficient in secret. Especially do they turn away evil ends, and insinuate good ones. But when they cannot do this, they remove themselves, and **inflow** more remotely and absently . . .

5862. The things which are determined from the thoughts into the speech, and from the will into acts in the body, flow ordinarily into act by means of general

influx, according to the correspondences with the Grand Man . . .

[A.] 585. Manifestation by means of **influx**. Sig. and Ex.

5915. A continual **influx** of spiritual life from the Celestial Internal. Sig.

— . In the spiritual sense, 'support' is nothing else than an **influx** of good and truth through Heaven from the Lord . . .

5920<sup>2</sup>. The **influx** of Divine good and truth from the Lord advances through continual mediations . . . and therefore they who are in the first things . . . receive the **influx** with a clearer perception . . .

5970. **Influx** from the Celestial of the Spiritual. Sig.

5986. No one in either Heaven or Hell thinks, speaks, wills, and acts from himself, but from others; and thus at last each and all do so from the general **influx** of life, which is from the Lord. (From experience.)

5989. (How a Spirit rejected the **influx** of others. Des.)

5990. There are at this day very many Spirits who want to **inflow** not only into the thoughts and affections of man, but also into his speech and actions, and thus into his bodily things; when yet the bodily things are exempt from the particular **influx** of Spirits and Angels, and are ruled by means of general **influx**; namely, when the thoughts are determined into speech, and the voluntary things into actions . . . To **inflow** into the bodily things of man is to obsess him.

5993. For man cannot live at all from general **influx**, as can animals devoid of reason . . . because everything of his life is contrary to order. If he, being in this state, were actuated solely by general **influx**, he must necessarily be actuated solely by the Hells . . . Man is born without any use of reason; and he can be initiated into it only by means of **influx** from the Heavens.

5998. **Influx** from the Divine Intellectual. Sig.

6027<sup>2</sup>. For good **inflows** from the Lord . . . through the Internal into the External; and is received in the External in proportion to the good there. But if in the External of man there is only the truth of faith, and not good, then the **influx** of good from the Lord through the Internal is not received in the External; for immediate communication with truth is not given, but mediate through good. Sig.

6030. **Influx** from the Celestial Internal into spiritual good from the Natural. Sig.

6040. All perception **inflows** through the Internal into the External . . . Such is **influx**, and hence such is perception. **Influx** is circumstanced as are existence and subsistence. Ex.

6053. On **influx**, and on the intercourse of the soul with the body. Gen.art.

6056<sup>2</sup>. **Influx** is according to existence and subsistence; for all things subsist by means of **influx** . . . from the Lord not only mediately through the Spiritual World, but also immediately in both middle things and ultimates.

6057<sup>3</sup>. (Thus) . . . with man the Spiritual World **inflows** into the natural world so that he may apperceive it to the life if he only attends to it. (And thus) the

intercourse of the soul with the body . . . is the communication of the spiritual things which are of Heaven with the natural things which are of the world; and the communication is effected by means of **influx**; and is circumstanced according to the conjunction.

6058. But **influx** is such, that there is an **influx** from the Lord's Divine into every Angel, into every Spirit, and into every man; and the Lord thus rules everyone not only in the universal, but also in the veriest singulars; and this immediately from Himself; and also mediately through the Spiritual World. In order that it may be known that there is such an **influx**, many things have been premised concerning the correspondence of the parts of man with the Grand Man . . .

—<sup>e</sup>. Now, therefore, **influx** . . . must be treated of . . . by means of experiences . . . presented at the end of some of the following chapters.

6063. The presence of the Celestial Internal in the Natural . . . and the consequent **influx**, and perception. Sig.

—<sup>2</sup>. It has been shown that the Natural subsists and lives from the **influx** from the Internal . . . In order that the Natural with man may live, there must be **influx** from the Lord; not only immediate **influx** from Himself, but also mediate **influx** through the Spiritual World . . .

—<sup>e</sup>. For **influx** and perception mutually correspond to each other.

6106. That from the Celestial Internal there is a continual **influx** of good into spiritual good, and into the truths of the Church in the Natural; whence comes their life. Sig.

6110<sup>4</sup>. The alternations of the Spiritual World **inflow** into the understanding and will . . . but those of the natural world **inflow** into the things of the body . . .

— . For the Lord as a Sun continually . . . **inflows** . . . In like manner as the sun of our world continually **inflows** . . .

6125. (The Intellectual) comes forth from the **influx** of the light from Heaven . . .

6128. Sustentation by means of the **influx** of good from the Internal. Sig.

— . As **influx** is so frequently mentioned, and perhaps few know what is meant by **influx**, it shall be told. What **influx** is may be evident from a comparison with such things as **inflow** in nature; as from the **influx** of heat from the sun into all things of the Earth, whence comes vegetative life; and from the **influx** of light into the same, whence come . . . colours and beauties; in like manner from the **influx** of heat into the compass of our bodies; and also of light into the eye; and so from the **influx** of sound into the ear . . . Hence may be comprehended what is the **influx** of life from the Lord . . . The **influx** itself is also manifestly felt . . . 6190.

6139. Thus the **influx** of the good of charity and of the truth of faith. Sig.

6148. For unless the good of love **inflowed** from the Lord, no man would ever have the faculty of receiving truth or good. The **influx** of the good of love from the Lord causes that all things within man are disposed for reception.

6152. The **influx** of the Internal into scientific truths. Sig.

6189. Continuation concerning **influx** . . . Gen.art.

6191. For many years all my thoughts and all my affections . . . have **inflowed** by the mediumship of Spirits and Angels. . . I have perceived, seen, and heard who they were, of what quality, and where ; and when anything adverse has fallen into my thought or will, I have spoken to them and scolded them. I have also observed that the power of infusing such things was restrained by the Angels . . . and that when they were driven away, fresh ones were present in their place, from whom again there was **influx**. It has also been granted me to apperceive whence those Spirits were, or of what Societies they were the Subjects ; and an opportunity has also often been afforded of speaking with those Societies. And although all things as to the veriest singulars of the thoughts and affections **inflowed** through Spirits and Angels, still I thought as before, and I willed as before, and I conversed with men as before . . .

6192. It has been shown me to the life in what manner Spirits **inflow** with man. When they come to him they put on all things of his memory . . . and the Spirits suppose these things to be their own . . . But they are not allowed to enter further with a man than to the interiors which are of his thought and will, but not to the exteriors which are of the actions and speech ; for these latter come into act by means of general **influx** from the Lord without the mediation of particular Spirits and Angels. 6198. 6199.

6193. The things which **inflow** from the Spirits from Hell are evils and falsities, and those which **inflow** from the Angels from Heaven are goods and truths ; and thus by means of these opposite **influxes** man is kept in . . . freedom.

—<sup>2</sup>. As the things which **inflow** from the Angels **inflow** more through the interiors, they do not appear so much to the external sense as those which **inflow** from evil Spirits. Moreover, the Angels are such that they do not want to hear at all that the **influxes** of good and truth are from themselves, but that they are from the Lord . . . But . . . evil Spirits are angry if they are told that they do not think and will from themselves . . . and still more so when they are told that life . . . **inflows** into them . . .

6197. Whenever anything has fallen into my thought, or into the desires of my will . . . it has been shown me from what Societies it came, and sometimes through what Spirits who were the Subjects ; and they have then spoken with me, and have confessed that they had thought that thing ; and also that they had known that it had **inflowed** with me, and had appeared to me as if it was in me. The deceitful . . . have sometimes **inflowed** with me so subtly that I did not know whence it was ; moreover I could scarcely perceive otherwise than that what **inflowed** was in me and from me . . . But . . . so exquisite a perception was given me by the Lord, that I apperceived every single thing of their **influx** ; and also where they were, and who they were. When they noticed this, they were very indignant, especially that I should reflect upon the fact that it was from them. This reflection **inflowed** through the Angels.

6200. As, for nine years, I have continually been in company with Spirits and Angels, I have carefully observed how the case is with **influx**. When I have thought, the material ideas of my thought have appeared as it were in the middle of a kind of wave ; and it was observed that this wave was nothing else than such things as had been adjoined to that subject in the memory ; and that the full thought appears in this way to the Spirits ; but that nothing then comes to the sense of the man than that which is in the midst ; and thus it appeared as if it were material . . . Examp. 6201.

6202. I have observed another **influx** also, which is not effected through the Spirits who are with the man, but through others who are sent forth from some infernal Society into the sphere of the man's life. These speak together about such things as are adverse to the man, whence there **inflows**, generally, (that is, not particularly) what is inconvenient, undelightful, sad, or anxious . . . Examps.

—<sup>2</sup>. Such is the **influx** with those who without cause are weighed down with melancholy anxiety ; and also with those who are in spiritual temptation ; but in this case such Spirits **inflow** not only in general, but the infernal Spirits also excite in particular the evils which the man has done . . .

6203. As to the origin of the **influx** of evil from Hell, the case is this. When a man . . . casts himself into evil, a Hell which is in such evil is opened . . . and there is afterwards an **influx** from that Hell . . . (which) then obstinately presses in, and causes the man to think about that evil, at first by turns, afterwards whenever anything occurs which is related to it ; and at last it becomes with him that which reigns universally . . .

6205. Evil Spirits put on especially the persuasions and cupidities of the man, and (then) rule the man from command . . . Whereas the **influx** through the Angels is effected according to the man's affections, which they lead gently . . . The **influx** itself is tacit, being scarcely perceptible ; for it is into the interiors ; and continually [acts] through freedom.

6206. It is to be known further, that all evil **inflows** from Hell, and all good through Heaven from the Lord . . . If a man would believe (this) . . . then when evil **inflowed**, he would at once think that it was from the evil Spirits with him ; and (then) the Angels would avert . . . it ; for the **influx** of the Angels is into that which a man knows and believes ; but not into that which a man does not know and believe ; for it is fixed only where there is something with the man.

6207. The **influx** of the Angels is especially into the conscience of man ; there is the plane into which they operate. This plane is in man's interiors. Ex.

6209. The **influx** of the Angels into man is not perceived as is the **influx** of Spirits ; for that which **inflows** from them is not material, but spiritual . . .

6211. Speech follows from thought, and action from will ; and this flows from order ; thus by means of general **influx**. Still, there are Spirits allotted to each of the organs of speech, and to each of the members of action ; but these Spirits do not know it. General **influx** is a continual endeavour from the Lord through

the universal Heaven into each single thing which is of the life of man.

[A.] 6212. It is known from the Word that there was an influx from the World of Spirits and from Heaven into the prophets; partly by dreams: partly by visions; and partly by speech; and also with some into the speech itself, and into the very gestures . . . (How this was, shown from experience.)

—<sup>o</sup>. There were also other influxes with the prophets . . . But the influx was not into the thought and will; but was only discourse which came to their hearing.

6213. Through its Spirits, Hell continually injects evil and falsity . . . In order that the Angels may be able to avert the influxes from Hell, there must be with the man truths of faith joined to the good of life, into which they may inflow. These must be their plane into which they operate . . .

6262. It treats in this verse of the influx of love, and thence of good and truth from the Internal; which influx is an elevation to the Internal; for the External cannot be in love towards the Internal, except by means of influx and elevation from the Internal . . . 6263. 6265<sup>2</sup>.

6289. Influx into the power of his obscure apperception. Sig. and Ex.

6291. A perceptible influx concerning good, that it has the priority. Sig.

6307. Continuation concerning influx . . . Gen.art.

— That there is an influx from the Spiritual World through Angels and Spirits into the affections and thoughts, it has been granted me to know manifestly by the experience of many years . . . I have felt the influx, not only as to the thoughts, but also as to the affections; and when evils and falsities inflowed, it has been granted me to know from what Hells they came; and when goods and truths, from what Angels . . .

6308. This influx is effected by means of Spirits and Angels. The order of the influx is such that evil Spirits inflow first, and that the Angels dissipate those things. That there is such an influx is not perceived by man, because his thought is kept in freedom by means of an equilibrium between these two influxes; and because he does not attend to these things . . .

—<sup>2</sup>. The evil which inflows into the thought from evil Spirits does not injure the man at all if he does not receive it . . .

6310. This (sensuous) lumen has dominion in the Hells; and it is through this that the Hells especially inflow with man.

6312<sup>o</sup>. This (more subtle) sphere inflows into the external sensuous sphere; and in fact behind, where are the man's involuntary things.

6319. As to the influx of the Angels with man, it is not such as the man is thinking; but it is according to correspondences; for the Angels think spiritually, whereas the man perceives it naturally . . . Examps.

—<sup>o</sup>. (Thus) the intercourse of the soul with the body is such as is the influx of the Spiritual World into the natural world . . . thus it is according to correspondences.

6320. When the Angels inflow, they adjoin affections also; and the affections themselves contain innumerable things in them; but only a few of (these) are received by the man; only those which are applicable to the things which are already in his memory. All the other things of the angelic influx encompass these things, and keep them as it were in their bosom.

6321. That there is an angelic influx, and that man cannot live without it, it has been granted me to know by experience. There are malignant Spirits who have devised arts of preventing the angelic influx, but only as to some part . . . In proportion as they prevented the influx, the life of the thought fluctuated, and at last was as it is with those who fall into a swoon . . .

6322. It is according to all appearance that the external senses . . . inflow into the thought . . . but this appearance . . . is nevertheless a fallacy; for that which is external, being gross and material, cannot inflow into and move what is internal, which is pure and spiritual . . . It is the internal sense . . . which sensates through the external sense . . . This would not come forth in the sensories unless there were an influx from the interior . . . —<sup>2</sup>.

—<sup>2</sup>. The reason (the Spirits who believed that there is an influx from externals into internals were separated) was that thus it might be concluded that the Hells, which are in externals, could inflow into the Heavens . . . and also that the influx of life is not from the Lord . . .

6323. That in the good of love which inflows from the Lord through the Angels there is all truth, which truth would of itself manifest itself, if man lived in love to the Lord, and in love towards the neighbour. (Shown by the case of brute animals.)

—<sup>2</sup>. (In regard to all these knowledges, brutes) are acted upon by general influx from the Spiritual World.

—<sup>3</sup>. If man were in the order in which he was created . . . he would be ruled by nothing except general influx from the Lord through the Spiritual World.

6324. These (reasoning) Spirits reasoned together concerning the influx of all the thoughts and affections . . .

6325. It is an eternal Truth . . . that all of life inflows; the good of life from the Lord; and the evil of life from Hell . . .

6338. The universal Heaven . . . is continually kept in order by the universal influx from the Lord . . .

—<sup>2</sup>. If anything universal, without singulars, inflowed from God . . . there would be confusion of all things . . . —<sup>2</sup>, Ex.

6366. When celestial love . . . inflows into spiritual truths . . . it disposes them into order . . . For the Celestial has this efficacy by means of influx into spiritual things; or good by means of influx into truth. Therefore the Celestial Kingdom . . . is the Third Heaven, thus is nearest the Lord; and the Spiritual Kingdom is the Second Heaven . . . It is from this order that the Lord inflows through the Celestial Kingdom into the Spiritual Kingdom mediately, and also immediately besides. The influx is such that the Spiritual Kingdom is kept in order by means of the Celestial Kingdom . . . The influx from the Celestial Kingdom is

effected through love towards the neighbour ; for this is the external of the Celestial Kingdom, and the internal of the Spiritual Kingdom.

6371<sup>2</sup>. Before the Advent of the Lord into the world, the **influx** of life with men and Spirits from Jehovah . . . was through the Celestial Kingdom . . .

6373<sup>e</sup>. Divine truth from Jehovah . . . **inflowed** through Heaven into the human race ; but as this did not suffice when man removed himself from good, the Lord came into the world . . .

6388<sup>2</sup>. For they concentrate in themselves the **influx** of happiness from Heaven . . .

6405. For the light of truth from the Lord **inflows** into the Intellectual through good, and . . . not into truth immediately . . .

6408. Where these worldly cares are, the blessedness of the affections cannot **inflow** down into the sense of the body . . .

6451<sup>2</sup>. According to the order in which (the degrees in man) succeed, they also **inflow**. Hence it is that life **inflows** through the inmost into the interiors ; and through the interiors into the exteriors . . . And as the interiors **inflow** according to order down to the ultimate . . . it is evident that the interiors are in the ultimate simultaneously . . .

6466. Continuation concerning **influx** . . . Gen.art.

6467. For there is one only life . . . which **inflows** into all, but it is variously received . . . This may be compared to the light from the sun which **inflows** into objects . . .

6468. Spirits recently from the world . . . believe . . . that nothing **inflows** . . . Spirits who are not good do not want to be instructed in these things, because they want to live from themselves . . .

—<sup>2</sup>. I afterwards spoke with good Spirits about the **influx** of life from the Lord, that it **inflows** into all ; and that this is evident from Heaven . . .

6469. By means of **influx** also, it has been granted me to perceive the sweetness of the Angels . . . And when the Angels have **inflowed** to my perception, the presence of the Lord was manifestly apperceived . . .

—<sup>e</sup>. Once, when I was thinking about the **influx** of life from the Lord, and was revolving some doubts, it **inflowed** from Heaven that no attention is to be paid to a thousand objections and reasonings from fallacies. 6479.

6470. That all life is from the Lord, has been granted me to know from the fact that no Spirit thinks and speaks from himself, but from others ; and these others from others ; and so on. This has often been shown to those who believed that life . . . did not **inflow**. . . (Thus) at last all think and speak from . . . the Lord . . . 6471.

6472. How the ease is with the **influx** of both lives ; namely, of the life of the thought, and of the life of the will, from the Lord, has been granted me to know by revelation. That is to say, the Lord **inflows** in a two-fold manner ; namely, mediately through Heaven, and immediately from Himself ; and from Himself He **inflows** both into the rational things of man . . . and into

his natural things . . . That which **inflows** from the Lord is the good of love and the truth of faith . . . but these are variously received with man ; namely, according to his quality.

—<sup>2</sup>. The Lord does not compel man to receive what **inflows** from Himself, but leads him in freedom . . .

—<sup>e</sup>. That the Lord **inflows** thus with man ; namely, not only mediately through Heaven, but also immediately from Himself into both the interiors and the exteriors with man, is an arcanum heretofore unknown.

6474. It has been shown me by an hour's experience in what way all the thoughts are ruled by the Lord. There was an **influx** like a very gentle and almost imperceptible stream, the current of which does not appear, but still leads and draws. Thus did that which **inflowed** from the Lord lead all the series of my thoughts into consequences ; and, although gently, still strongly ; inasmuch that I could not possibly wander into other thoughts . . .

6475<sup>e</sup>. Hence, too, it is evident that the Lord **inflows** into all, both generally through Heaven, and singularly and also universally from Himself ; and that where the good of charity is, there He is ; and that where the contrary is, there also He is, but no otherwise than that He may give them life . . .

6476. I apperceived that there was an **influx** from the Lord into each thing of the Lord's Prayer . . . The **influx** took place with unutterable variety . . .

6477. For many years I have observed the general sphere of the **influxes** around me. On the one side it consisted of a perpetual endeavour by the Hells to do evil, and on the other of a continual endeavour by the Lord to do good. By means of these opposite endeavours I have been constantly kept in equilibrium. . . From this too it might be evident that the Lord **inflows** universally, and (therefore) singularly . . .

6478. When an Angel is in such communication (of his own good and bliss to another) then good together with happiness and bliss **inflows** to him much more than he gives . . .

6480. As it here treats of the **influx** of the Lord mediately through Heaven, and immediately from Himself, and this is more fitly called Providence—for the Lord does not **inflow** solely into the will and thought of man, but also at the same time into many things which happen to him—therefore in what now follows we may call it Providence. 6481. 6482. 6485. 6494.

6484. Heaven then **inflowed** into his delight, and he then suddenly felt Hell . . . I was told . . . that he was worse than the rest, because there was a more subtle **influx** from him than from others.

6495. From these things . . . it may be evident that the **influx** from the Lord is immediate, and also mediate through Heaven. But the **influx** which is from the Lord is the good of heavenly love, thus of love towards the neighbour . . . But when a man lets himself into such a state that he receives **influx** from Hell, he then feels the life of the love of self and of the world to be delightful . . .

6499. The **influx** of the Internal into the affection of good. Sig. and Ex.



[A.] 6511. The **influx** of the Internal into the natural mind. Sig.

6560. **Influx** from the Internal, and the consequent perception. Sig. and Ex.

6564. That they were averse to the good and truth which **inflow**. Sig.

—<sup>1</sup>. With **influx** from the Internal the case is this. 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. But with the evil, when this **influx** advances further; namely, into exterior things, it is resisted and rejected, or is perverted or suffocated; and then . . . the interiors are closed . . .

6578. **Influx** into the will, and the consequent trust. Sig.

6580<sup>2</sup>. With the man who is a Spiritual Church . . . scientifics are subordinate, and are reduced into such an order that they receive the **influx** of good and truth; so that they are receptacles of the **influx** from the Internal. Sig.

6585<sup>e</sup>. The Internal . . . **inflows** with good, but not with truth except through good.

6598. Continuation concerning **influx** . . . Gen.art.

6599. How the case is with those who think in the Sensuous, and with those who think above the Sensuous; and the quality of the **influx** into the latter and into the former. Shown from experience.

—<sup>e</sup>. The faculty of understanding and perceiving is according to the extension (into the Societies); that is, according to the **influx** thence.

6600<sup>2</sup>. It is said that the thought and affection of a man, Spirit, or Angel, diffuse themselves around into Societies . . . But . . . it is so said according to the appearance; for there is no **influx** of their thoughts and affections into the Societies, but from the Societies; and in fact through the Angels and Spirits with the man. For . . . all **influx** takes place from the interior; thus, with the good, from Heaven . . . and with the evil there is an **influx** from Hell.

6605. For the image of the universal Heaven **inflows** into the Societies, and causes them to be like; and not only into the Societies, but also into all the individuals in a Society, whence they all have the human form . . .

6609<sup>e</sup>. (From the forms, colours, etc. of the clouds) the **influx** of the thoughts and affections could be known.

6614. How angelic ideas **inflow** into the ideas of the Spirits who are below. Rep.

6622. I have spoken with Spirits concerning the **influx** into the ideas of thought . . .

6626. The Lord, who alone is Man . . . by means of His **influx** into Heaven, causes the universal Heaven to represent and have relation to one man; and, by means of **influx** through Heaven and immediately from Himself into all the individuals there, causes each of them to appear as a man . . . In like manner by means of **influx** into the spirit of man . . .

—<sup>2</sup>. But in Hell . . . in the light of Heaven they appear as horrible monsters . . . The reason is that the

**influx** of the Lord through Heaven is not received; but is either rejected, or extinguished, or perverted . . .

6673. **Influx** from separated scientifics into the Natural where are the scientific truths which are of the Church. Sig.

6675. Apperception of the truth and good **inflowing** from the Internal into the scientifics of the Church. Sig. and Ex.

6692. General **influx** into scientifics which are contrary to the truths of the Church. Sig. and Ex.

6720. 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 Advent . . . and was Jehovah Himself in the Heavens . . . The Divine which **transflowed** through Heaven was the Divine truth . . . which Moses represented; and the Divine which **transflows** through Heaven is 'good.'

6724<sup>2</sup>. The good and truth which **inflow** through the Internal render him . . . safe . . . For that which acts interiorly prevails immensely over that which acts exteriorly; because what is interior, being purer, acts into . . . the very individual things themselves of what is exterior . . . but in this case there must be good and truth in the External, into which the **influx** from the Internal may be fixed.

6813. There is such a communication among Spirits, that when they are in a Society, if they are accepted and loved, all things which they know are communicated; and this not by means of any speech, but by **influx**.

6828. The falsity and evil with him . . . obscure and almost take away the **influx** of truth and good from the Lord . . .

6840. **Influx** from the Divine. Sig. and Ex.

6845<sup>2</sup>. The reason the Divine cannot **inflow** with a man so long as he is in these sensuous things, is that the **influx** from the Divine advances down to those things which are last in order, thus down to the sensuous things . . . and if there are therein merely bodily and earthly things, the Divine things which **inflow** are dissipated there, because they do not agree. Therefore, when a man is about to receive the Divine . . . he is elevated from sensuous things; and when he has been elevated from them, then the Divine no longer **inflows** . . . into the external Sensuous; but into the interior plane into which the man has been elevated.

6902. **Influx**. Sig. and Ex.

6948. The **influx** of the power of the Lord's Divine Natural into the Sensuous. Sig. and Ex.

—<sup>2</sup>. The Divine truth proceeding from the Lord **inflows** into every man, through his interiors into his exteriors, even into the external Sensuous, and into the Corporeal; and everywhere excites in their order things which correspond . . . But . . . when the Sensuous is in these evils only . . . when the Divine truth **inflows**, it cannot but turn it into falsity.

6991. That these things are from the **influx** of life from the Divine. Sig. and Ex.

7004<sup>2</sup>. From the Lord there proceeds Divine truth immediately and mediately. That which proceeds immediately is above all the understanding of the Angels. But that which proceeds mediately . . . passes through Heaven, and thence puts on . . . a human quality. But the Lord **inflows** immediately also into this truth, and thus leads Angels and men both mediately and immediately . . . The Divine truth itself is the one only substantial thing . . . Whence it is evident that the Divine **inflows** also immediately into each and all things . . . By means of such an **influx** the Lord leads man . . . in the most singular of all things.

—<sup>3</sup>. That there is an immediate **influx** of the Lord wherever there is a mediate one . . . has been told me from Heaven . . . and also that that which is effected by means of mediate **influx** . . . is relatively very little; and also that by means of simultaneous immediate **influx** the Lord leads Heaven, and by means of it keeps each and all things there in their connection and order.

7055<sup>3</sup>. There is indeed with every man a Divine **influx** both immediate and mediate; but there is no conjunction except with those who have a perception of truth from good. For they with whom immediate Divine **influx** is conjoined with mediate, suffer themselves to be led by the Lord; but those with whom these **influxes** are not conjoined lead themselves . . .

7058. The **influx** of the truth which proceeds immediately from the Lord's Divine into the truth which proceed mediately, and instruction . . . Sig. and Ex.

7111<sup>2</sup>. These emissary Spirits . . . **inflow** with such things as are cast forth from Hell; and the things which **inflow** are felt by a Spirit or man no otherwise . . . than as in himself . . .

7118<sup>2</sup>. With those who are being infested, thought concerning the Lord still prevails universally . . . for it **inflows** through Heaven; and therefore as soon as they are not infested, they come into thought about the Lord; for that which **inflows** through Heaven, and reigns universally, reveals itself in every [state of] freedom.

7218<sup>2</sup>. Everything of thought **inflows** . . .

7270. The reception of Divine **influx**, and communication. Sig. and Ex. 7291.

—, 'To speak' = the mediate **influx** of Divine truth into doctrine . . .

—, 'To command' = immediate Divine **influx** into the Divine Law.

—<sup>3</sup>. (Thus) there are continual successions from the First . . . down to ultimates . . . **Influx** is circumstanced according to these successions; for the Divine truth which proceeds immediately from the Divine good, **inflows** successively . . . From these things the nature of the Divine order of successives, and thence of **influxes**, becomes evident.

—<sup>4</sup>. But it is to be well known that the truth Divine which **inflows** into the Third Heaven . . . **inflows** simultaneously, without successive formation, into the ultimates of order . . .

7295<sup>3</sup>. The first degree of . . . the deprivation of the **influx** of truth and good. Sig. and Ex.

7298. The magicians (there) . . . know how to take away the **influx** from Heaven . . .

7308. **Influx** according to the state. Sig.

7343. The Divine truth **inflows** with all, but is varied with everyone according to the state and quality of his life . . .

7381. The **influx** of the internal Law into the external Law. Sig. and Ex.

7442<sup>2</sup>. The things which **inflow** with man through Heaven from the Lord, **inflow** into his interiors, and advance down to the ultimates, and are there presented sensibly to the man; consequently they **inflow** down into the Sensuous; and through this into the things of the body. If the Sensuous is filled up with phantasies . . . then the truths which **inflow** are turned there into like things; for they are received there according to the induced form.

—<sup>3</sup>. When interior things **inflow** (into the Natural), they **inflow** as into their generals . . .

7491. The good of heavenly love and its truth of faith are continually **inflowing** from the Lord; but where the loves of self and of the world reign they are not received. . . . With them the good and truth which **inflow** from the Lord are either rejected, extinguished, or perverted.

7506<sup>2</sup>. Their interiors are not open to Heaven, but to the world; and into this latter they determine the **influx** of good and truth from Heaven.

7519<sup>2</sup>. The more presently the good of love and its truth of faith **inflow** (into evil Spirits) . . . the more grievously they are seized upon by their evils and falsities. Sig.

7568. When any change of state takes place with the evil who are to be devastated . . . that change is effected by means of a more present **influx** of good and truth from Heaven . . . Tr.

7702. The cessation of the **influx** of the Divine through Heaven. Sig.

7756. The good of charity enters man through the soul; but the truth of faith through the hearing. The former **inflows** from the Lord immediately; but the latter mediately through the Word . . .

7761. The good which is formed by means of the truths of faith is the plane into which Heaven can **inflow**; that is, the Lord through Heaven . . .

7796<sup>e</sup>. The **influx** of good and truth from the Divine is not the cause (of vastation); for without the **influx** of these there is no life; but it is the turning of them into evil and falsity . . .

7817. A man looks below himself when he turns to himself the **influx** of truth and good from the Lord. Ex.

7830. **Influx** together with the informing of all of the Spiritual Church. Sig.

7831<sup>2</sup>. This state is the state of . . . preparation to receive the **influx** of good and truth from the Lord. Sig.

7836<sup>2</sup>. For the Lord . . . **inflows** immediately into the Third Heaven; but into the Second Heaven . . . the Lord **inflows** with innocence mediately . . . through the Third Heaven. It is this **influx** through which the Societies in the Second Heaven are . . . ordained as to

their goods. Therefore, the states of good are changed according to the **influx** of innocence ; and consequently the conjunctions of the Societies there are varied.

[A.] 7863<sup>e</sup>. Fitness to receive the **influx** of good and truth from the Lord ; and also to do according to the **influx**. Sig.

7879. That damnation from Hell shall not **inflow**. Sig.

— All the evils which are (in the other life) come into existence through **influx** from the Hells . . .

7955. 'He called' = presence and **influx** ; here, afflux, because it is said of those who are in a state of damnation . . . These cannot receive any **influx** of truth and good interiorly ; but exteriorly ; which is afflux.

8111. The **influx** (of the Spirits of Jupiter). Des.

8128. The **influx** of truth Divine with those who are of the Spiritual Church. Sig.

— The reason 'to speak' = **influx**, is that 'Moses' = Divine truth ; and Divine truth comes into perception and thought by **influx**.

8131. The **influx** of temptation. Sig. and Ex.

—<sup>2</sup>. When Spirits are to undergo temptations, their interiors . . . are disposed by the Lord into such a state, that by means of immediate **influx** from Himself and mediate **influx** through Heaven, the evils and falsities which are from the Hells can be resisted.

8155<sup>2</sup>. All temptation comes into existence through **influx** from the Hells ; thus through communication. S159, Ex.

8159. The consequent grievous **influx** of falsity from evil. Sig.

8162<sup>2</sup>. Horror comes forth from the mere **influx** of falsity and evil with those who have conscience . . .

8185. That those of the Spiritual Church may pass through . . . without the **influx** of falsity. Sig. and Ex.

8187. The endeavour to inflict violence by means of the **influx** of falsity from evil. Sig.

8194. Protection lest the falsity of evil should **inflow** into the will. Sig. and Ex.

— As to **influx** into the Voluntary and into the Intellectual of man, it is to be known that the Lord most especially guards against the infernals **inflowing** into the Voluntary of man ; for if they were to do so after he has been regenerated . . . it would be all over with him ; because his Voluntary is nothing but evil.

8209. The endeavour of **influx**. Sig. and Ex.

—<sup>e</sup>. How the case is with the endeavour of the **influx** with man. Ex.

8212. The extension thence of the Divine **influx** towards those who were endeavouring to inflict violence by means of falsities. Sig.

— 'To look forth,' when predicated of Jehovah, = the extension of His **influx** . . . because He then presents Himself as present, and gives the perception of good and truth to those who are in truth from good from Him, which is effected by means of **influx**.

8307. Divine **influx** with those who had abstained from evils, and had thus received good. Sig. and Ex.

8307<sup>2</sup>. The reason a man can abstain from evils of

himself, is that the Lord continually **inflows** into man's will with that endeavour . . .

8315<sup>2</sup>. That they who are in natural good, and not in spiritual good, cannot possibly be led by means of any **influx** from Heaven. Refs.

8321<sup>2</sup>. For faith without charity is hard and resistant, and rejects all **influx** from the Lord ; but charity together with faith is yielding and soft, and receives the **influx**.

8343<sup>2</sup>. That everything of thought and will **inflows** ; good from Heaven, and evil from Hell. Refs.

8351<sup>2</sup>. In temptations . . . falsity and evil **inflow** into the external man from the Hells ; but good and truth **inflow** through the internal man from the Lord.

8352<sup>2</sup>. The reason is that the affection of good constantly **inflows** through the internal man from the Lord . . .

8367<sup>2</sup>. When a temptation is finished . . . the Angels . . . **inflow** by means of truth and good.

8416. That celestial good **inflows**. Sig.

8437. The **influx** of the truth Divine which proceeds immediately from the Lord through the truth Divine which proceeds mediately. Sig.

8439. 'To approach before Jehovah' = **influx** ; and therefore also reception ; for reception is the reciprocal of **influx**. For . . . in proportion as a man receives the Divine **influx**, he is said 'to approach before Him' . . .

—<sup>2</sup>. The reason it also = application, is that reception is not anything unless there is also application to use. For the **influx** from the Divine passes through first into perception, which is of the understanding . . . thence into the will ; and afterwards into act . . . and there ceases. When the **influx** of good and truth from the Lord makes this transit, then good and truth are appropriated to the man ; for then the **influx** goes down into the ultimate of order ; that is, into the ultimate of nature, into which all Divine **influx** tends. The man with whom the Divine **influx** goes thus, may be called the way of Heaven.

8441. Instruction by the Divine through **influx**. Sig.

— For the Divine **influx** with a man is into the truth in which he has been instructed.

8452. All are perfected through the implantation of faith and charity in the external man ; for, unless they are implanted there, good and truth cannot **inflow** from the internal man ; that is, from the Lord through him ; for there is no reception ; and if there is no reception the **influx** . . . perishes . . .

8493. **Influx** from the Divine. Sig. . . (For) the Lord instructs by means of **influx**.

8495<sup>4</sup>. That with those who are led by the Lord all things **inflow**, even to the least of life both intellectual and voluntary . . . Refs.

8497<sup>2</sup>. They who are in the Lord, manifestly perceive that life **inflows** ; consequently that good and truth do so . . .

8513<sup>2</sup>. Therefore the Divine order is that the Lord **inflows** through the interiors of man into his exteriors ; thus through his will into his act.

8516<sup>2</sup>. Good from the Lord **inflows** through the

interior sight, and chooses . . . and conjoins with itself the truths which agree. The truths which lie beneath cannot **inflow** into the good which is above; for it is utterly contrary to order, and is also impossible, for what is lower to **inflow** into what is higher.

8529. **Influx**. Sig. . . For Divine **influx** is effected by means of the truth which proceeds immediately from the Lord into the truth which proceeds mediately.

8565. An answer by means of **influx** into the thought. Sig. . . (For) all answer from the Divine is effected by means of **influx**; and indeed into the thought.

8595. Divine **influx** into truth combating. Sig.

8598. The conjunction of truth Divine with the good of charity, and the consequent **influx**. Sig. and Ex.

8604<sup>2</sup>. For when the Lord **inflows** with every man by means of the truth which is from Himself, through this He gives life to man . . .

8622<sup>2</sup>. These Genii are removed by the Lord, lest they should **inflow** into those who are of the Spiritual Church. The reason is that they do not **inflow**, like infernal Spirits, into the thoughts which are of the understanding . . . but into the affections which are of the will . . . and this so clandestinely that no trace ever appears of its being from them; and therefore if they were to **inflow**, the man of the Spiritual Church could never be saved . . . —<sup>3</sup>.

8660. **Influx** and the consequent perception. Sig. . . For perception is from **influx**.

8666. It treats . . . of the union of Divine good with truth Divine; and as all union is first effected by means of the **influx** of the one into the other and the consequent perception . . .

8685<sup>2</sup>. In both states (of regeneration) man is led by the Lord; but in the first state by means of immediate **influx**; and in the second by means of **influx** both immediate and mediate. . . The immediate **influx** is represented by Moses having judged the people alone; and the **influx** both immediate and mediate by there being chosen princes of thousands, of hundreds, of fifties, and of tens, who judged the small things, and referred the great things to Moses.

8689. That it was devoid of the **influx** of truth from good from any other source. Sig.

8690<sup>2</sup>. When a man is in the first state of regeneration, the Lord **inflows** and leads him immediately; but the immediate **influx** of the Lord does not come to his perception, because it is an **influx** into the inmosts of the man; whereas the simultaneous immediate and mediate **influx** of the Lord does come to the perception, and gives affection; for it is an **influx** not only into the inmosts of the man, but also into his middle and outermost things. Tr.

8701. That without the **influx** of truth from good from another source (than from truth Divine). Sig.

— The **influx** of truth Divine is immediate in the first state of (regeneration); but the **influx** is immediate and mediate in the second state . . . When the **influx** is immediate, the Lord does indeed **inflow** with good and truth; but at that time good is not perceived, but truth . . . Whereas when the **influx** is mediate simultaneously,

then the good is perceived; for the mediate **influx** is into the external Sensuous of man . . .

8707. It is predicated of the understanding possessed by the man of the Spiritual Church from the immediate **influx** of truth from the Lord; from which there is not the apperception of truth, but the light which gives the faculty of understanding. Ex.

8717. This is circumscribed as (is) **influx** . . . in that **influx** does not take place from exteriors to interiors, but from interiors to exteriors. The reason is that all exterior things are formed to serve interior ones; as instrumental causes do their principal causes; and the former without the latter are dead causes.

8719<sup>e</sup>. That the Lord **inflows** not only immediately, but also mediately; and not only into primes, but also into intermediates, and into the ultimates of order. Refs.

8726. **Influx** into these truths. Sig.

—<sup>2</sup>. In the first state, when man is led by means of truth, the Lord **inflows** by means of the truth Divine which proceeds from Him immediately. But in the second state, when he is led by means of good, the Lord **inflows** by means of the truth which proceeds from Him both immediately and also mediately. And the mediate **influx** is equally from the Lord with the immediate **influx**. Refs. These are the things described in this verse.

8772. **Influx** to receive truths in good. Sig. and Ex.

8774. A proposal with **influx**. Sig.

8777. According to the **influx** from the Divine. Sig.

8780. The **influx** of the Divine by means of truth from the Divine concerning revelation. Sig. and Ex.

8794<sup>2</sup>. The good itself with a man **inflows** from the Lord through the Societies of Heaven which are round about: there is no good without **influx** through Societies . . .

8796. Through these intermediates the Celestial Kingdom **inflows** into the Spiritual Kingdom, but not the reverse; for all **influx** takes place through intermediates from interiors to exteriors.

8824. By means of the **influx** of truth from the Divine, in which was the Divine Itself. Sig.

8834. For the Lord **inflows** through good into truth, and thus gives life to man.

8840. The **influx** . . . of the Divine by means of truth from the Divine. Sig.

8882. As the will continually **inflows** into the understanding; for the understanding is the form of the will . . .

8899. Where there is the Divine and the **influx** thence. Sig. and Ex.

— 'To give' = **influx**; for Heaven in general with all, and in particular with everyone, is the reception of **influx** from the Divine.

8931. All things of the Word by means of **influx** from the Divine through Heaven. Sig.

8939. The presence of the Divine then, and **influx**. Sig.

8944. For man is born into the evils of the love of

self and of the world, which are such as preclude the **influx** from the Heavens, and open the **influx** from the Hells . . . —.

[A.] 8975<sup>e</sup>. Whatever **inflows** from the Lord **inflows** through the internal man into the external. When they are not in the good of charity, the internal man is not open ; for good is what opens it.

8985<sup>2</sup>. When a person is thought of there . . . the thought is determined to (that Society) . . . For in Heaven where there is thought there is presence ; and presence would bend to itself the thoughts of those who are in the Society, and would thus disturb the **influx** from the Divine there. It is otherwise when they think abstractedly about a subject . . .

9039<sup>e</sup>. For the Lord **inflows** with power with those who are humble ; but not with those who are elate . . .

9049. With him who does good from the heart, good from Heaven **inflows** from all sides . . . The reason is, that the good of love from the Lord is what is universally regnant in Heaven, and it constantly **inflows** according to the degree in which it is shown to another. In like manner with evil. With him who does evil to another from the heart, evil from Hell **inflows** from all sides into his heart . . . The reason is, that the evil of the love of self is what is universally regnant in Hell, and it constantly **inflows** according to the degree in which it is shown to another . . .

9088<sup>2</sup>. For the Lord **inflows** into those things with a man which the man knows ; but not into those things which he does not know . . . 9096.

9094<sup>e</sup>. But inspiration is not dietation ; but it is **influx** from the Divine. That which **inflows** from the Divine passes through Heaven, and there is celestial and spiritual ; but when it comes into the world it becomes worldly, containing the former things within it.

9122. For conscience is the plane and the receptacle of the **influx** of Heaven.

9174<sup>3</sup>. The more an Angel gives to another from the affection of charity, the more there **inflows** with him from the General from Heaven ; that is, from the Lord.

9184<sup>2</sup>. When the internal man has been opened by means of regeneration, then good **inflows** from the Lord through it . . .

9224<sup>2</sup>. But the good of charity **inflows** through an internal way . . .

9276<sup>4</sup>. Such is the **influx** with every man of the Church . . . For the Lord **inflows** into that good (of charity), which is his Internal ; and through it into the affection of truth, which is his External ; and through this affection into the delights of external truth, which are in the extremes.

—<sup>6</sup>. As the heart first **inflows** into the lungs ; and [through them] into the viscera and members of the body . . .

—<sup>e</sup>. That all the life of man **inflows** through Heaven from the Lord. Refs.

9278<sup>1</sup>. He is then in such shade that he cannot apprehend otherwise than that external things **inflow** into internal ones ; consequently, that the eye sees and the ear hears from itself . . .

— . Then first does he perceive that the things which are of the world with him . . . see and act by means of **influx** from Heaven . . .

9296<sup>3</sup>. This new Voluntary . . . is the habitation through which the Lord enters with man . . . This **influx** operates with the man in proportion as he desists from evils . . . Afterwards, the Lord **inflows** through this good into the truths of doctrine of the Church which are with the man . . .

9300<sup>2</sup>. The truths of the understanding . . . and the good of the will . . . **inflow** into each other scarcely otherwise than as the blood **inflows** from the heart into the lungs, and thence again into the heart ; and afterwards from the left heart into the arteries, and from these through the veins again into the heart . . .

9377. Humiliation and adoration from the heart ; and then the **influx** of the Lord. Sig. and Ex.

— . Because the Lord's Divine cannot **inflow** into a proud heart ; that is, into a heart full of the love of self . . . but into a humble heart, because this is soft . . . and is thus receptive of the **influx** of good from the Lord ; that is, of the Lord. . . It is said the **influx** of the Lord, because the good of love and of faith which **inflows** from the Lord is the Lord.

9399. 'To sprinkle' = to **inflow** ; thus to adapt. For the Divine truth which is from the Lord continually **inflows** with man, and makes his Intellectual . . . Without the continual **influx** of the Divine truth proceeding from the Lord, man can perceive and understand nothing whatever . . .

9401<sup>2</sup>. For reciprocal **influx** ; namely, from man to the Lord, which is called by the learned physical **influx** ; has no existence. Refs.

9419<sup>e</sup>. It is to be known, that the **influx** of Divine truth is such that it does not fall into a human idea, unless it is enlightened by the Lord. Man apprecives no otherwise than that the Holy of the Word and of worship **inflows** from man to the Lord. But this is . . . called physical **influx** . . .

9424<sup>2</sup>. These are they who are illustrated in the Word when they read it . . . The reason is that such communicate with Heaven . . . for the Lord **inflows** through Heaven into their understandings . . . and the Lord at the same time **inflows** with faith, by means of the co-operation of the new will . . .

9437. What is plenary as to information and **influx**. Sig. and Ex.

9446. The Lord continually **inflows** with man with the good of love and with the truths of faith ; but these are dissimilarly received . . . 9447.

9522. For where there is **influx** there is conjunction.

9549<sup>2</sup>. The Lord **inflows** through the Celestial Heaven . . . into the Spiritual Heaven . . .

9622. The communication of all things of that Heaven with the extremes there ; and **influx** thence into the Ultimate Heaven. Sig.

9682<sup>2</sup>. How the case is with the presence of the Lord in the Inmost Heaven . . . in the Middle Heaven, and also in the Ultimate one, may be evident from the things which have been shown about the **influx** of good

and truth from the Lord. The presence of the Lord is effected by means of **influx**; and the influx is circumstanced according to the life of good and truth. They who are in the good of love to the Lord are they who receive the **influx** proximately; and they who are in the good of charity towards the neighbour also receive it, but more remotely . . . But they who are in the good of faith do indeed receive it, but only in proportion to the good which the faith has in it.

—<sup>3</sup>. All these (further) things may be comprehended better from the things which have been shown about **influx**; namely, that everything of life **inflows** from the Lord, thus all good and truth . . . and that the things which **inflow** are circumstanced according to the reception with each person. Refs. And that the **influx** from the Lord is immediate, and also mediate through the Heavens. Refs.

9683. **Influx** through the celestial things which are of love. Sig. and Ex.

— . 'The veil' = the uniting medium, through which there is mediate **influx**.

— . That there is a mediate **influx** from the Lord through the Inmost Heaven, and an immediate one from Himself. Refs.

— . Hence it may be evident how the case is with **influx** immediate and mediate. In general, in proportion as a . . . more exterior good has in it an interior good, it is good . . .

—<sup>2</sup>. The **influx** of the Lord is also immediate with everyone; for without immediate **influx**, mediate **influx** effects nothing. The immediate **influx** is received according to the order in which the man or Angel is; thus according to the Divine truth which is from the Divine; for this is order. Refs. . . This **influx** is continual; and is adjoined to each and all things of the man's will; and directs them to order as much as it can . . .

—<sup>e</sup>. These things (about the voluntary and involuntary things in man) have been said in order to illustrate in some measure the idea of the immediate and the mediate **influx** of the celestial things of love and of the spiritual things of faith from the Lord.

9786. Perpetual **influx** from the Lord. Sig.

— . 'To ordinate,' when said of the Lord . . . = **influx**; for all the communication of Divine good and Divine truth from the Lord, and all the communication with Him, are effected by means of **influx**. Angels and men are the recipient forms.

9806<sup>4</sup>. The **influx** of good into truths. Tr.

9817. The **influx** of the Lord through the Word into all who are in the good of love. Sig. and Ex.

9853. From the extremes through which is **influx**. Sig.

—<sup>e</sup>. All coherence in the Spiritual World is effected by means of **influx**.

9868. In the Inmost Heaven are the celestial love of good and the celestial love of truth . . . In the Second Heaven are the spiritual love of good . . . and the spiritual love of truth . . . And the one **inflows** into the other in the same order.

9912. By means of **influx** from the good of the Celestial Kingdom. Sig. and Ex.

— . For the goods in the Heavens proceed in order from inmost things to outermost ones; and they **inflow** in the order in which they proceed; for to proceed is to **inflow**.

— . It is this good (of the Celestial Kingdom) which **inflows** into the internal good of the Spiritual Kingdom . . .

9913. The ratio of the **influx** from what is higher. Sig. and Ex.

— . That the external good of the Celestial Kingdom **inflows** into the internal good of the Spiritual Kingdom. Ref.

— . Hence the intercedent neck . . . corresponds to the intermediation or **influx** of the Celestial Kingdom into the Spiritual Kingdom. —<sup>2</sup>.

9926. The **influx** of truth with those who are in the Heavens and in the earths. Sig. and Ex.

9933. **Influx** into the truth of celestial love. Sig. and Ex.

— . To be tied to, and to hang . . . = to **inflow**; because all conjunction in the Spiritual World, of whatever kind, is effected by means of **influx**.

— . The reason it is the **influx** into the truth of celestial love concerning the Divine Human of the Lord which is signified by 'Holiness to Jehovah' . . . —<sup>e</sup>.

10019<sup>2</sup>. For all the good of love and all the truth of faith **inflow** through the Heavens from the Lord; and these cannot **inflow** unless the Hells are removed . . .

10057<sup>2</sup>. Such is the circle of things from the world through the natural man into his spiritual man; and from this again into the world. But it is to be known that this circle is instituted from the will . . . For there is an **influx** from the Spiritual World into the natural world; thus through the internal man into his external man; but not the reverse . . .

10118. This representative of the Lord's glorification; and of his **influx** into the Heavens and into the Church. Sig. and Ex.

10127. What is full as to **influx** into Heaven and into the Church. Sig. and Ex.

10129<sup>2</sup>. Because through celestial good the Lord **inflows** immediately into the Heavens; but through spiritual good . . . mediately. Refs.

— . It is said to **inflow**, because the Lord is above the Heavens, and **inflows** thence; nevertheless, He is as present in the Heavens.

10153. The presence of the Lord, and His **influx** through the good in Heaven and in the Church. Sig. and Ex.

10154. The presence of the Lord, and His **influx** into the truth. Sig. and Ex.

10185. Because the universal Heaven relates to one man; and thence there is an **influx** into universal nature . . .

—<sup>4</sup>. He perceives that nature does not subsist from itself; but by means of **influx** from Heaven; that is, from the Divine there . . .

10188<sup>2</sup>. But they who do not receive (the Divine from Ilim) are indeed in the same sphere; but the interiors with them are so closed that they do not feel the **influx** . . .

[A.] 10197. 'Where I will meet with thee'=thus the presence and influx of the Lord.

10208<sup>5</sup>. For the Natural of man is the plane in which the influx from the Spiritual World is terminated.

10219. For goods **inflow** from the Lord, and are received by man; and the things which are received are at first felt no otherwise than as in him and from him . . . For he cannot (then) reflect that anything **inflows** from the Lord; and he cannot at all . . . feel it in himself until he begins to will and love it to be so.

—<sup>2</sup>. (So) both life in general, and also understanding and will, **inflow** . . . For unless there are Spirits and Angels with man, through whom the **influx** is effected, man cannot live for a single moment . . .

—<sup>3</sup>. As soon as a man acknowledges and believes that goods **inflow** from the Lord . . . and that evils **inflow** from Hell, then the goods affect him, and the evils do not adhere to him . . . But so long as there is such a state of a man that he cannot perceive and feel the **influx** of goods from the Lord, so long he does goods as from himself; but still he ought to acknowledge . . . that they are from the Lord.

10232<sup>2</sup>. For the Lord constantly . . . **inflows** with His mercy . . . but so long as evils reign, the truths and goods of the Church which **inflow** from the Lord are either rejected, suffocated, or perverted by the man . . .

10277. As the **influx** and presence of the Lord are in love and faith . . .

10299. From the **influx** and operation of the Lord's Divine into each and all things (of worship). Sig. and Ex.

—<sup>2</sup>. How it is to be understood that there must be **influx** and operation into each and all things of worship. Ex. . . When a man is in genuine worship, then the Lord **inflows** into the goods and truths which are with the man, and elevates them to Himself; and with them the man . . .

—<sup>3</sup>. Even those who are wise from the world can apprehend . . . that there is no natural **influx**, which is called by them physical **influx**; but spiritual **influx**; that is, that nothing can **inflow** from the natural world into Heaven; but the reverse.

— . It has been given to perceive the **influx** itself (of the Divine into the things of worship) . . .

—<sup>4</sup>. Still, man ought not to . . . await **influx** . . . He ought still to think, will, and act as of himself, and yet ascribe to the Lord everything of thought of truth and endeavour of good. By this there is implanted in him the faculty from the Lord of receiving Him and the **influx** from Him.

—<sup>5</sup>. He (then) loves the **influx** from the Lord, and is averse to operation from himself; because the **influx** from the Lord is the **influx** of good, whereas the operation from himself is the operation of evil.

10330. **Influx** and illustration from the Divine truth which is from the Lord's Divine good. Sig. and Ex.

— . 'To infl,' when said of Jehovah, =**influx**; and, with man, illustration. . . (For) **influx** is predicated of all good and of all truth which come out of Heaven from the Lord; and as this **influx** illustrates man, illustration is predicated of man.

—<sup>2</sup>. The **influx** and illustration are effected in this

way. . . The interiors of man are actually elevated . . . (and then they) come actually into Heaven, and into its light and heat. Hence he has **influx** and illustration . . . This communication is what is called **influx** and illustration.

—<sup>3</sup>. But it is to be known that the **influx** and illustration are effected according to the faculty of reception with the man . . .

10355<sup>3</sup>. For all Divine **influx** is effected into the good with the man; and through the good into the truths.

—<sup>5</sup>. The Lord came into the world . . . to the end that man could receive the **influx** from Him out of Heaven, and be illustrated . . . The man's **influx** and illustration are effected by means of the Word alone; because the Word has been written by mere correspondences . . .

—<sup>6</sup>. With those who love the Lord, Heaven **inflows** and illustrates . . . Whereas they who love Divine truth for the sake of honours and gains . . . turn themselves from the Lord . . . and therefore with them there can be no **influx** and illustration.

10367. The reason a man enters Heaven, and becomes a Church, when he is in good, is that the Lord **inflows** into the good with a man; and through the good into his truths. The **influx** is effected into the internal man, where his Heaven is; and through the internal into the external man, where his world is . . .

10429. That they did not receive **influx** from the Lord. Sig. and Ex.

10483<sup>6</sup>. 'Gates'= . . . also the **influx** of truth and good with man.

10490. A closing up as to the **influx** of good and truth . . . Sig.

10551<sup>5</sup>. How the **influx** is effected by means of which there is illustration. Ex.

10614<sup>2</sup>. Hence the connection of all things (of the Word); and the **influx** according to the connection . . .

10625. Then reception from the **influx** into the External . . . Sig.

— . Because all the **influx** from the Divine is effected into the affection of the man . . .

10685. When a man is in temptations . . . the Lord **inflows** from the interior, and fights for him.

10689. The **influx** of the internal into the external of the Word, of the Church, and of worship. Sig.

10702. The state of the external when what is internal **inflows** from the Lord . . . Sig. and Ex.

— . They who turn themselves to the Lord or to Heaven receive **influx** thence, and are in illustration . . . This **influx** is effected by the Lord through the internal into the external. Sig.

H. 3. With (those who have denied the Lord) there is no **influx** from Heaven.

8. The Angels of the Inmost Heaven clearly perceive and feel the **influx** (of good and truth from the Lord).

26. (The Celestials) know at once by **influx** from the Lord whether the truth which they hear is true; for the Lord **inflows** immediately into the will of man; and mediately through his will into his thought; or, what

is the same, the Lord **inflows** immediately into good ; and mediately through good into truth. Refs.

37. The Lord conjoins all the Heavens by means of **influx** immediate and mediate ; by immediate **influx** from Himself into all the Heavens ; and by mediate **influx** from one Heaven into another . . .

96. These **inflow** into the head . . . (These) **inflow** into the breast . . .

—e. The **influx** of Heaven is into the functions and uses of the members . . .

99°. External beauty . . . is afterwards preserved by means of general **influx** from the world.

112°. Still, the Divine **influx** into the world persists without the mediumship of man ; and also into those things which are of the world with man ; but in his Rational,

135°. They are much mistaken who believe that the heat of the world **inflowing** excites the loves ; for there is no **influx** of the Natural into the Spiritual ; but of the Spiritual into the Natural . . . Refs.

168. When angelic ideas, which are spiritual, **inflow** with men, they are instantly turned into natural ideas . . . corresponding exactly to the spiritual ones . . . Such is all the **influx** of Heaven with man.

203°. They then confessed that all thought and affection **inflow** according to the communication . . .

206. But the communication between the Heavens is not to be called communication ; but **influx**. Of this something shall now be said.

207. That there is no communication of one Heaven with another, but an **influx**, may be evident from their relative position to each other . . .

—e. Communication by means of correspondences, is what is called **influx**.

209. There is no **influx** from lower Heavens into higher ones . . . but from higher Heavens into lower ones. Ex.

211. (Thus) . . . the form of one Heaven subsists from another by means of **influx** from the Lord. But the nature of communication by **influx** cannot be comprehended unless the nature of degrees of height is known.

228. Man cannot move a step without the **influx** of Heaven.

247°. It would have been otherwise if man had not separated himself (from Heaven) ; for then he could have been ruled by means of general **influx** from Heaven from the Lord without Spirits and Angels being adjoined to him.

251. The **influx** of the Lord Himself with man is into his forehead ; and thence into the whole face ; because the forehead corresponds to love . . . The **influx** of the spiritual Angels with man is into his head . . . from the forehead and temples to every part within which is the cerebrum . . . But the **influx** of the celestial Angels is into that part of the head within which is the cerebellum . . .

254. The Lord did not speak with the prophets as with the Ancients by means of **influx** into their interiors ; but by means of Spirits who were sent to them, whom the Lord infilled with His aspect, and thus in-

spired the words which they dictated to the prophets ; so that it was not **influx**, but dictate.

266°. Hence it is that nothing withdraws the Angels from the Divine **influx** (when they are speaking).

277°. The **influx** (with infants) is from the Inmost Heaven . . . and the **influx** passes through their interiors ; and in passing through does not affect them except by innocence.

294. Every Spirit belongs to some Society ; and also subsists from the **influx** thence ; thus he acts as one with it.

296. If man were born into the good which is according to the order of Heaven, he would not be ruled . . . by means of Spirits ; but by . . . general **influx**. By this **influx** man is ruled as to those things which proceed from thought and will into act ; thus as to his speech and actions ; for these things flow according to natural order, with which therefore the Spirits who are adjoined to man have nothing in common. Animals are ruled by means of general **influx** from the Spiritual World ; because these are in the order of their life.

297. As to what further concerns the conjunction of Heaven with the human race, it is to be known that the Lord Himself **inflows** with every man according to the order of Heaven, into both his inmosts and his ultimates, and disposes him for the reception of Heaven . . . This **influx** of the Lord is called immediate **influx** ; but the other **influx**, which is effected through Spirits, is called mediate **influx**. The latter subsists by means of the former. The immediate **influx**, which is that of the Lord Himself, is from His Divine Human ; and is into the will of man ; and through his will into his understanding . . . but not the reverse . . . This Divine **influx** is perpetual ; and is received in good with the good ; but . . . with the evil it is either rejected, suffocated, or perverted.

298. The Spirits who are with a man—both those conjoined with Heaven, and those conjoined with Hell—never **inflow** with the man from their own memory and the derivative thought ; for if they were to **inflow** from their own thought, the man would know no otherwise than that their things were his own. But still these **inflows** into the man through them from Heaven the affection which is of the love of good and truth ; and from Hell the affection which is of the love of evil and falsity. In so far therefore as the affection of the man agrees with that which **inflows**, it is received by him in his thought . . . but in so far as it does not agree, it is not received. Hence it is evident that thought is not injected into man through the Spirits ; but only an affection of good and an affection of evil . . .

304°. All these (senses, speech, and actions) are the ultimates in which the Divine **influx** of the Lord ceases ; for it does not come to a stand in the middle, but advances to its ultimates.

309. For the human Rational comes forth from the **influx** of the light of Heaven.

319°. The reason is that Heaven **inflows** from above, and opens his interiors ; and through the interiors **inflows** into the exteriors : but the world **inflows** from below, and opens his exteriors, but not his interiors :



for there is no **influx** from the natural world into the Spiritual World . . .

[H.] 336. The **influx** of (the infants) was so tender and soft as to be almost one of affection alone . . .

356. App. 7. That **influx** is spiritual and not physical . . . Refs.

370. Thus conjugal love is the plane itself of the Divine **influx**. Ex. 371, Ex.

532<sup>2</sup>. Because with (those who love themselves and the world above all things) there is no **influx** of Heaven into their minds . . . 561.

567<sup>2</sup>. Not that (natural) heat effects this; but that it disposes their bodies to receive the heat which **inflows** with them from the Spiritual World; for the Spiritual World **inflows** into the natural World as cause does into effect . . . For there is an **influx** of the Spiritual World into the natural World; but not (the reverse).

—<sup>3</sup>. He who believes that anything comes forth in the natural world without the **influx** of the Spiritual World, is also mistaken; for what is natural does not come forth and subsist except from what is spiritual. Moreover the subjects of the vegetable Kingdom derive their germinations from the **influx** thence. The natural heat . . . only disposes the seeds into their natural forms . . . so that the **influx** from the Spiritual World may there act as the cause.

569. For all the **influx** from the Spiritual World is varied according to the reception, or according to the forms into which it **inflows**. (As are the heat and light of the sun when **inflowing** into objects.) So when the heat or love from the Sun of Heaven **inflows** into goods . . . it fructifies them . . . In like manner when the light of Heaven **inflows** into the truths of good, it gives intelligence and wisdom. But when it **inflows** into the falsities of evil, it is there turned into insanities and phantasies of various kinds.

571<sup>2</sup>. When (infernal) heat **inflows** with a man, it excites cupidities; and with the evil hatreds and revenges; and with the sick insanities.

580. A third kind (of infernal arts) has relation to the communication and **influx** of thoughts and affections by means of turning towards [others], by looking at them, and by things sent forth from themselves.

603. (Collection of passages from the A. on the subject of **influx**.) —<sup>6</sup> to —<sup>9</sup>. N. 277. 278.

N. 186<sup>3</sup>. That when a man has been regenerated, the natural man perceives spiritual things by means of **influx**. Ref.

U. 50. The quality of every Spirit manifests itself in the other life by means of **influx**, which is the communication of his affection. Des.

J. 24<sup>2</sup>. For sight also is an **influx**.

25<sup>5</sup>. With every man there is an inmost degree of life . . . into which the Lord's Divine first or proximately **inflows** . . .

—(i). That there is an **influx** from the Spiritual World also into the lives of beasts; but a general and not a special one, as with man. Refs.

C. J. 46. (The conjunction of faith and charity by means of an interior **influx** and operation of the Holy

Spirit as treated of in a book written by a certain Englishman.)

83. When Quakerism began . . . they perceived with their sense the **influx** (of these enthusiastic Spirits) . . .

S. 61<sup>2</sup>. When they are reading the Word their minds stick fast in themselves and the world, and therefore they constantly think from their own proprium . . . in which state a man cannot . . . receive any **influx** from the Lord through Heaven.

Life 110. The concupiscences of evil . . . are not removed except by the Lord alone; for the Lord **inflows** from the Spiritual into the Natural; but man, from himself, from the Natural into the Spiritual; and this **influx** is contrary to order; and does not operate into the concupiscences and remove them; but shuts them in, closer and closer as he confirms himself . . .

W. 88. 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 enlightened by means of the **influx** of the light of Heaven. **Influx** is effected by means of correspondences; and cannot be effected by means of what is continuous.

93<sup>2</sup>. The natural sun (vivifies) the natural, and (red-integrates) natural things; but not from itself; but by means of an **influx** of spiritual heat, which bears a subsidiary aid.

166<sup>2</sup>. It is the same with physical **influx** into the spiritual operations of the soul; which . . . is not possible.

186. Nor do the Heavens communicate together otherwise than by means of **influx**; which is effected by the Lord through the Heavens in their order down to the lowest; and not contrariwise.

202<sup>2</sup>. There is such a difference between the affections and thoughts and the derivative speech of the Angels of the higher and lower Heavens, that they have nothing in common; and communication is effected solely by means of correspondences; which come forth by means of the immediate **influx** of the Lord into all the Heavens; and by means of mediate **influx** through the highest Heaven into the lowest.

233<sup>2</sup>. Before the assumption of the Human, the Divine **influx** into the natural degree was mediate through the angelic Heavens; but after the assumption, it was immediate from Himself.

245. The nature of the **influx** of light into the three degrees of life which belong to the mind. Ex.

247. By the **influx** of spiritual light into all the three degrees of the mind, man is distinguished from beasts.

275<sup>4</sup>. From this it was evident . . . that goods and truths become evils and falsities by **influx** into forms turned into what is contrary. For it is known that everything which **inflows** is perceived and felt according to the recipient forms and their states.

340. That there is a continual **influx** from the Spiritual World into the natural world. Gen.art.

341. That **influx** from Hell operates those things which are evil uses, in places where there are things which correspond. Gen.art. 343.

346. That there are two forms into which operation by means of **influx** takes place; the vegetable form, and the animal form. Gen.art.

P. 28<sup>3</sup>. The Lord **inflows** into all these affections (of knowing, of truth, and of understanding); for they are derivations from the life's love; and the Angels receive this **influx** in the perception of truth, and in the thought; for in these the **influx** appears to them; but not in the affections.

29<sup>2</sup>. But the Angels do not turn their faces to the Lord from themselves; but the Lord turns them to Himself; and He turns them by means of **influx** into their life's love; and through this He enters into their perceptions and thoughts; and thus turns them to Him.

33<sup>2</sup>. Now as the Lord **inflows** into the life's love of everyone; and through his affections into his perceptions and thoughts; and not the reverse . . . —<sup>3</sup>.

—<sup>3</sup>. So the **influx** of the devil . . . is into the love of evil and its affections . . . and through these into the perceptions and thoughts . . .

44. The reason is that the Lord does not **inflow** immediately into the things which are of the perception and thought (of the celestial Angels) . . . but into the affections of the love of good; and through these into the former; and they perceive the **influx** in the affection from which they have wisdom.

76<sup>2</sup>. (Thus) although all the things **inflow** which man perceives and thence thinks and knows; and, according to the perception, wills and does; still it is of the Lord's Divine Providence that it appears as the man's.

96<sup>3</sup>. That the Lord resides in these faculties with every man, is from the **influx** of the will of the Lord . . .

—<sup>6</sup>. That the **influx** of the will of the Lord operates this . . . (Shown from experience.)

129. Man's mind . . . is in this freedom from **influx** from the Spiritual World . . . but not from **influx** from the natural world, which is not received unless they act as one.

139<sup>6</sup>. This fear . . . closes the Internal from above against the **influx** from Heaven.

150. The reason the External is reformed through the Internal, is that the Internal **inflows** into the External; and not the reverse . . .

—<sup>2</sup>. He who does not receive a general idea of this thing from **influx** from Heaven, may be under a hallucination when he consults the external of his thought . . .

—<sup>e</sup>. That things seen and heard **inflow** into the thought, is a fallacy . . .

158. The Angels of the Third Heaven perceive the **influx** of the Divine love and Divine wisdom from the Lord . . .

165. That man is led by the Lord by means of **influx**, and taught by means of illustration. Gen.art.

— . For to lead, and also to **inflow**, are said of love and the will.

—<sup>2</sup>. **Influx** is mentioned, because it has become customary to say that the soul **inflows** into the body; and that **influx** is spiritual and not physical . . . also because **influx** is comparatively as is the **influx** of the blood into the heart, and from the heart into the lungs.

187<sup>2</sup>. It is otherwise with those who do not admit any **influx** from Heaven, but only from the world . . .

250<sup>2</sup>. As, therefore, it is also according to these laws that there is not any immediate **influx** from Heaven; but mediate **influx** through the Word, doctrines, and preachings . . . it follows that dissensions and heresies are inevitable . . .

287. The Divine Providence is in the veriest singulars of man's thoughts and affections; by which is meant that . . . everything which man thinks and wills, and thence speaks and does, is from **influx**. If it is good, it is from **influx** from Heaven; and if evil, from **influx** from Hell . . .

289<sup>2</sup>. Leibnitz was convinced that no one thinks from himself, but from others; and that neither do these think from themselves; and that all think from **influx** from Heaven; and that Heaven thinks from **influx** from the Lord.

294<sup>2</sup>. If everything which a man thinks **inflows** from others, the fault seems to be with those from whom it comes; but still the fault itself is with him who receives, because he receives it as his own . . .

—<sup>6</sup>. These infinite things which proceed from the Lord, **inflow** not only universally, but also most singularly . . .

308<sup>2</sup>. (Thus) everything **inflows** which a man thinks and wills; and as all speech flows from thought . . . and all action from will . . . all that also **inflows** which a man speaks and acts; although derivatively or mediately. That everything **inflows** which a man sees, hears, smells, tastes, and feels, cannot be denied. Why then not all that a man thinks and wills? The only difference is that into the organs of the external senses . . . there **inflow** such things as are in the natural world; while into the organic substances of the internal senses . . . there **inflow** such things as are in the Spiritual World . . . What then is man's proprium . . .

312<sup>2</sup>. Of what is natural it is said that beauty and delight **inflow** from objects into the eye; and that harmony and pleasantness **inflow** from instruments into the ear. What is there different in the organic substances of the mind? It is said of these that these things are in them; but of the former, that they **inflow**. But if it is asked why it is said that they **inflow**, the only possible answer is that there is an appearance of distance. (Whereas in the other case) there is no appearance of distance. Consequently, it is the appearance of distance which causes the belief concerning what man thinks and perceives to be different from that concerning what he sees and hears. But this falls to the ground when it is known that the Spiritual is not in distance as is the Natural. . . Why then persuade yourself that because distance does not appear in the thought, good and truth, and also evil and falsity, are there, and that they do not **inflow**? (Illustrated from experience.)

—<sup>e</sup>. From these things it may be evident that all evil together with its falsity **inflows** from Hell; and that all good together with its truth **inflows** from the Lord; and that both appear as if they were in the man.

314. Concerning **influx** (those who are infatuated from Own intelligence) think inversely; as that the

sight of the eye **inflows** into the internal sight of the mind . . . and that the hearing of the ear **inflows** into the internal hearing . . . and they do not perceive that the understanding from the will **inflows** into the eye and into the ear, and not only makes these senses, but also uses them as its instruments in the natural world . . .

[P.] 317<sup>e</sup>. Why should not man in some measure see from **influx** the interiors of his life, which are spiritual and moral; when there is no animal which does not from **influx** know its own necessities, which are natural?

318<sup>o</sup>. The reason is that the understanding does not **inflow** into the will; but the will into the understanding.

319<sup>o</sup>. The substances and forms which are spirated forwards are turned towards the Lord, and receive **influx** from Him; whereas those which are spirated backwards are turned towards Hell, and receive **influx** thence.

320. Wisdom and prudence . . . **inflow** according to the state of the organization of men's minds.

321. He who because he knows that wisdom and prudence are from God, awaits the **influx** . . . becomes like a graven image.

—<sup>3</sup>. Of those who await **influx** there is still something to be said. They do not receive any; except that a few, who from the heart long for it, sometimes receive some response by means of a living perception in the thought; or by tacit speech in themselves—rarely by open speech—which is to the effect that they should think and act as they want and as they can; and that he who acts wisely is wise, and he who acts foolishly is foolish; and they are never instructed what to believe and what to do . . . They who are instructed by means of **influx** what they should believe and what they should do are not instructed by the Lord; nor by any Angel of Heaven; but by some enthusiastic Spirit, Quaker or Moravian, and are led astray. All the **influx** from the Lord is effected by means of the illustration of the understanding; and by means of the affection of truth; and through the latter into the former.

329. For the Lord continually **inflows** into the will (of everyone) with power so that he can shun evils; and into his understanding with power so that he can think that there is a God.

R. 36. A spiritual state then from Divine **influx**. Sig. and Ex. E. 54.

226. Divine **influx**, and the consequent elevation of mind, and then manifest perception. Sig. and Ex.

286<sup>o</sup>. 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.

343. A nearer and thence a stronger **influx** into lower things, where the good were conjoined with the evil, held back and prevented by the Lord. Sig. and Ex. 346.

—<sup>3</sup>. The Holy Spirit is the Divine truth proceeding from the Lord, the **influx** of which into the disciples was represented . . . by His having breathed upon them.

395. Spiritual love in which was celestial love, and its **influx** into lower things, where were those who were in faith separated from charity. Sig.

670. Preparation by the Lord for **influx** from the Inmost Heaven into the Church, in order that its evils and falsities might be universally disclosed, and thus the evil be separated from the good. Sig. 676, Pref. 676.

676<sup>4</sup>. The goods and truths are taken away from them by means of an **influx** from Heaven. The **influx** is effected from genuine truths and goods, by which they are tortured . . . and therefore they reject the goods and truths of Heaven . . . Tr.

680. An **influx** of truth and good from the Lord with those in the Church of the Reformed, who are in its externals . . . Sig.

683. An **influx** into the understanding of the Word with them. Sig.

690. An **influx** into their love. Sig.

694. An **influx** from the Lord into their faith. Sig.

699. An **influx** from the Lord into their interior reasonings . . . Sig.

708. An **influx** from the Lord into all things together, with the men of the Church of the Reformed. Sig.

718. Now, an **influx** and a revelation from the Lord, from the inmost of Heaven, concerning the Roman Catholic religiosity. Sig.

754. A strong **influx** of the Lord from Heaven by means of Divine truth, from which His Church was in heavenly light. Sig.

761<sup>o</sup>. Unless the Lord then protects the Heavens, which is done by means of a stronger **influx** from Himself, violence would be inflicted on them . . .

791. That by means of a strong **influx** of the Lord from Heaven, that religiosity together with all its adulterated truths of the Word, was cast headlong into Hell . . . Sig.

804<sup>o</sup>. Because the Babylonians are removed . . . who had interepted, weakened, and impeded their **influx** from the Lord.

809. An **influx** from the Lord into Heaven; and thus the unanimity of the Angels; that all who are in the truths of faith and in the goods of love, may worship the Lord as the only God of Heaven. Sig.

— For the Lord, who is above the Heavens . . . does not speak to the Angels from thence; but **inflows**; and that which **inflows** is received in Heaven and uttered.

875<sup>12</sup>. That love and wisdom, charity and faith . . . **inflow**; and that the things which **inflow** appear in man as if they were in him . . . may be manifestly seen from the sight, hearing, smell, taste, and touch; for all things which are felt in the organs of these senses **inflow** from without, and are felt in them. In like manner is it in the organs of the internal senses . . .

895. An **influx** and manifestation from the Lord from the Inmost Heaven concerning the New Church . . . Sig.

M. 55<sup>o</sup>. It has been given to perceive the **influx** of

this (chaste love of the sex) into the affections of our hearts. Des.

—<sup>7</sup>. Because these . . . do not admit the **influx** of love from the body of any other woman than their own wives.

86. The reason good and truth are in created subjects according to the form of each subject, is that every subject receives **influx** according thereto. The preservation of the whole is nothing else than the perpetual **influx** of the Divine good and Divine truth into the forms created by themselves . . .

— That every subject receives **influx** according to its form, may be illustrated by various things; as by the **influx** of heat and light from the sun into plants of every kind . . . The **influx** is the same into them all; but the reception, being according to the form, causes each species to remain its own species . . . Further ill.

101. Everything which **inflows** from the Lord into man **inflows** into his inmost, which is his soul; and descends thence into his middle, which is his mind; and through this into his ultimate, which is his body. So **inflows** the marriage of good and truth from the Lord with man, immediately into his soul; and thence it advances to the sequents, and through these to the extremes; and thus, conjointly, they constitute conjugal love. From the idea of this **influx** it is evident that two consorts are this form in their inmosts, and thence in the sequents from them.

183<sup>3</sup>. Conjugal love . . . is from the **influx** into the souls of men from the Lord . . .

—<sup>4</sup>. As these three;—love, wisdom, and use, **inflow** into the souls of men, it may be evident whence it is said that all good is from the Lord . . .

—<sup>5</sup>. The conclusion must be, that all fructification, all propagation, and all prolification, are originally from the **influx** of love, wisdom, and use from the Lord; from the immediate **influx** from the Lord into the souls of men; from mediate **influx** into the souls of animals; and from **influx** still more mediate into the inmosts of plants; and all these are effected in ultimates from primes.

261. All (in the places of instruction there) are instructed by means of **influx** from the Lord; for the Lord . . . is in the Sun there . . . Hence 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 by the Lord from that Sun; and they are inspired according to the reception; and the reception is according to the love of being wise. T.661.

310. (Thus) the mind by a continual **influx** forms—*struat*—the body for concordant and simultaneous actions with itself . . .

313. That the states of the minds of both [consorts], proceeding in successive order, **inflow** into the state of marriage; nevertheless in one manner with the spiritual, and in another with the natural. Gen.art.

— That the ultimate state is such as is the successive order from which it is formed . . . is a canon . . . for thus it is disclosed what **influx** is, and what it operates. By **influx** is meant all that which proceeds and composes the sequent; and, through the sequents, the ultimate in order; as for instance, all that which

proceeds with a man, and composes his wisdom; or all that which proceeds with a politician, and composes his prudence; or all that which proceeds with a theologian, and composes his learning; in like manner all that which proceeds from infancy, and composes the man; and also that which proceeds in order from a seed and a shrub, and makes a tree . . . So in like manner all that which precedes and proceeds with a bridegroom and bride, and makes their marriage. This is the meaning of **influx**.

—<sup>2</sup>. That all those things which precede in minds form series, and that the series are collected together, one beside another, and one after another, and that these together compose the ultimate, is as yet unknown in the world; but as it is a Truth from Heaven it is here adduced; for by means of it there is opened up what **influx** operates; and the nature of the ultimate, in which the series (thus) successively formed coexist.

314<sup>3</sup>. He who knows the **influx** of successive order into simultaneous order, can comprehend the reason why the Angels can see in a man's hand all the thoughts and intentions of his mind . . .

I. Title. On the Intercourse of the Soul and the Body: That it is believed it is effected either by means of Physical **Influx**, or by means of Spiritual **Influx**, or by means of Pre-established Harmony. T.695<sup>3</sup>.

1. The first hypothesis, which is called Physical **Influx**, is from the appearances of the senses and the derivative fallacies. For it appears as if the objects of sight . . . **inflow** into the thought, and produce it. In like manner speech . . . appears to **inflow** into the mind, and produce the ideas there . . . Therefore the ancient philosophers and schoolmen believed that an **influx** from the (organs of the senses) was derived into the soul; and they thus inferred the hypothesis of Physical or Natural **Influx**.

—<sup>2</sup>. The second hypothesis, which is called Spiritual **Influx**, and by some Occasional **Influx**, is from order and its laws. For the soul is a spiritual substance, and is therefore purer, prior, and interior; but the body is material, and is therefore grosser, posterior, and exterior; and it is according to order that the purer should **inflow** into the grosser, the prior into the posterior, and the interior into the exterior; thus the Spiritual into the Material; and not the reverse. Consequently, it is according to order for the thinking mind to **inflow** into the sight according to the state induced on the eyes by objects; which state that mind also disposes at its pleasure: in like manner for the perceptive mind to **inflow** into the hearing, according to the state induced upon the ears by speech.

—<sup>3</sup>. (As to Pre-established Harmony,) every operation is first successive, and is afterwards simultaneous. Successive operation is **influx**; and simultaneous operation is Harmony. Examps.

2. As Spiritual **Influx** is from order and its laws . . . it has been . . . received by the wise in the learned world . . .

—<sup>3</sup>. The origin and derivation of Spiritual **Influx** shall be made manifest in the following order . . .

3<sup>e</sup>. For the Spiritual World **inflows** into the natural world, and actuates it in every single thing . . .

[L.]<sup>4</sup>. No one can perceive spiritual **influx** unless he knows its origin ; for all **influx** is from the sun ; spiritual **influx** is from its Sun ; and natural **influx** is from its sun. The internal sight of man . . . receives **influx** from the spiritual Sun ; but his external sight . . . receives **influx** from the natural sun ; and in operation they conjoin themselves ; in like manner as the soul with the body.

7. That both (spiritual) heat, and (spiritual) 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.

—<sup>2</sup>. He who does not rightly distinguish between these two receptacles of life, which are the will and the understanding, and does not form a clear notion about them, strives in vain to know spiritual **influx**. For there is an **influx** into the will, and there is an **influx** into the understanding. Into the will of man there is an **influx** of the good of love ; and into his understanding there is an **influx** of the truth of wisdom ; both of them from Jehovah God immediately through the Sun in the midst of which He is ; and mediately through the angelic Heaven.

—<sup>3</sup>. There is an **influx** from the human mind into the speech, and into the actions : the **influx** into the speech is effected from the will through the understanding ; and the **influx** into the actions is effected from the understanding through the will. They who are acquainted only with the **influx** into the understanding, and not at the same time with that into the will . . . are like one-eyed persons . . .

8. That these two, heat and light, **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.

— The spiritual **influx** hitherto treated of by men of cultivated genius, is that from the soul into the body ; but no one has treated of **influx** into the soul, and through it into the body . . . 18.

—<sup>2</sup>. All **influx** is of life ; thus from God. Ill.

—<sup>3</sup>. Now as all **influx** is of life ; and life operates by means of its receptacles . . . therefore, in order that **influx** may be rightly perceived, we must begin from God . . .

—<sup>5</sup>. The human soul, being a higher spiritual substance, receives **influx** immediately from God ; but the human mind, being a lower spiritual substance, receives **influx** from God mediately through the Spiritual World ; and the body, being from the substances of nature . . . receives **influx** from God mediately through the natural world.

12. For the soul **inflows** into the human mind ; and through this into the body ; and bears with it the life which it continually receives from the Lord ; and thus transfers it mediately into the body ; where, by means of the closest union, it makes the body as it were live.

13. That the reception of this **influx** is according to the state of love and wisdom with a man. Gen. art.

—<sup>4</sup>. The angels of Hell receive **influx** into the affections of their will, which in themselves are con-

cupiscences, and make the understanding favour them ; whereas the Angels of Heaven receive **influx** into the affections of their understanding, and make the will favour them. Therefore the latter are in wisdom, and the former in insanity ; for the human understanding dwells in the cerebrum, which is under the forehead ; and the will in the cerebellum, which is at the back of the head.

—<sup>6</sup>. (Thus) the reception of the **influx** of life from God is according to the state of love and wisdom with the man. This **influx** may be further illustrated by the **influx** of light and heat into plants . . . and also by the **influx** of the rays of light into precious stones . . .

16. That there are three degrees in the Spiritual World, and three degrees in the natural world . . . according to which all **influx** is effected. Gen. art.

18. That from these things it is evident what is the nature of spiritual **influx**, from its origin to its effects. Gen. art.

19<sup>2</sup>. The Aristotelians . . . said, Who does not see that objects **inflow** through the senses into the soul . . . and that the soul thinks according to the **influx** ? . . .

—<sup>3</sup>. The followers of Descartes . . . said . . . From these and innumerable other considerations, everyone . . . concludes that there is no **influx** of the body into the soul ; but of the soul into the body ; which **influx** we call Occasional, and also Spiritual **Influx**.

—<sup>4</sup>. The three . . . favourers of Leibnitz . . . said . . . There is not any **influx** of the soul into the body, nor of the body into the soul ; but there is . . . Pre-established Harmony.

—<sup>5</sup>. They (then) took three pieces of paper, and wrote on one of them, Physical **Influx** ; on another, Spiritual **Influx** ; and on the third, Pre-established Harmony ; and they put them all into the inside of a hat. And . . . they . . . drew . . . that on which was written Spiritual **Influx** . . .

—<sup>6</sup>. Then an Angel . . . said . . . The paper in favour of Spiritual **Influx** came out . . . of providence . . .

T. 8. That there is a universal **influx** from God into the souls of men, that there is a God, and that He is one. Gen. art.

— The reason this **influx** is into the souls of men, is that the soul is the inmost and highest of man ; and the **influx** from God is effected into this, and descends thence into the things which are below, and vivifies them according to the reception. Truths . . . do indeed **inflow** through the hearing ; and are thus implanted in the mind . . . but by means of these truths man is only disposed for receiving the **influx** from God through the soul . . .

—<sup>3</sup>. As this **influx** descends, it falls into forms not correspondent ; and the form itself varies it . . . There is the same **influx** from the sun into every tree ; but it is varied according to the form of each . . .

11<sup>e</sup>. And in the middle of the understanding there is effected a meeting of the **influxes** (which come through the soul and the senses) . . .

40. Life . . . is not creatable ; but **inflows** continually.

91. Divine miracles have been performed . . . accord-

ing to the **influx** of the Spiritual World into the natural world.

110<sup>6</sup>. Of himself man is merely passive ; but by means of the **influx** of life from the Lord he is also active. From this perpetual **influx** from the Lord it appears to man as if he were active from himself . . .

146. The Lord's operations . . . **inflow** from the Lord with the clergy as well as with the laity . . .

— . Some (clergymen) attest that they have felt the **influx** (of the Holy Spirit).

335<sup>6</sup>. Every beast, bird, fish, reptile, and insect, has its own natural, sensuous, and bodily love, the dwelling-places of which are their heads . . . Through these the Spiritual World **inflows** immediately into the senses of their bodies ; and through these determines their acts ; which is the reason why the senses of their bodies are much more exquisite than those of men. This **influx** from the Spiritual World is what is called instinct ; and it is called instinct because it comes forth without intermediate thought . . .

362. The things (heretofore) unknown are these : . . . That all life together with all things of it **inflows** from the . . . Lord . . . That all things which man wills, and all things which he understands, **inflow** from without ; the goods . . . from the Lord, and all things contrary to them from Hell. That it has been provided by the Lord that man should feel in himself as his own the things which **inflow** from without . . .

364<sup>2</sup>. The way in which God **inflows** with all His Divine life. Ex. . . The Divine love . . . and the Divine wisdom . . . **inflow** into human minds . . . and vivify them according to the quality of the form ; each form taking from the common **influx** what is necessary for itself. Ill.

365. That therefore the Lord **inflows** with every man with all the essence of faith and charity. Gen.art.

366. That the things which **inflow** from the Lord are received by man according to his form. Gen.art.

—<sup>3</sup>. Every tree, shrub, etc., receives the **influx** of heat and light according to its form . . . So . . . each (mineral) receives **influx** according to the form . . .

457<sup>2</sup>. With every man God **inflows** with the acknowledgment of Himself into the Knowledges concerning Him ; and at the same time He **inflows** with His love towards men. The man who receives only the former . . . receives that **influx** in the understanding, and not in the will . . . But the man who receives both . . . receives the **influx** in the will ; and from the will in the understanding . . .

564<sup>3</sup>. Infernal delight . . . exhales thence and **inflows** into every man ; but into the soles of his feet, back, and occiput. But if it is received . . . in the forehead, and . . . breast, the man is enslaved to Hell. Ex.

679<sup>2</sup>. What would man be without a most ordinate **influx** from Heaven ? . . . And what would this **influx** be without the Most Universal . . .

695<sup>2</sup>. (The Sophi in Heaven) inquired, What do they know and understand in the world . . . about **influx** ? . . . I replied that as yet they do not know of any **influx** from the Spiritual World into the natural world ; but only of the **influx** of nature into created things ; as of

the **influx** of the heat and light from the sun into animated bodies, trees, and shrubs . . .

—<sup>3</sup>. (All three schools of philosophers) think that their **influx** is within nature. Ex.

— . When they are told that all the **influx** into men is from the Spiritual World ; and also the interior **influx** into trees, they stand marvelling . . .

—<sup>4</sup>. Except the philosophers, the people where I am with my body do not think or speak of any **influx** except that of wine into cups, of food and drink into the stomach, of taste into the tongue ; and, it may be, of the **influx** of air into the lungs . . . and if they hear anything about the **influx** of the Spiritual World into the natural, they say, If it **inflows**, let it **inflow**. What is the use of knowing that ? . . .

814. In a word, **influx** adapts itself to eflux.

Ad. 666. This order itself is so inverted that the Divine life which **inflows** through the soul into the human mind, then **inflows** through the external senses into the lower mind ; and from this into the rational mind.

982. This order was such in the first man, that the Divine love . . . **inflowed** through the soul into his intellectual mind ; from this through the will, by the medium of the natural mind, into all his actions.

983. So that nothing could ever **inflow** which was not called forth according to the veriest order . . .

3/2056. **Influx** is from the inmost into the more interior so called ; and from this into the interior class . . . Hence the **influx** of the celestials could be known.

D. 1085. That nothing can **inflow** from evil Spirits into the heavenly Societies.

1712. Whatever **inflows** from the Lord, **inflows** into the universal Grand Man ; with variety, according to the functions . . . But not so that which is from men, Spirits, and Angels ; for . . . all **influx** from without comes to a stand within fixed limits ; for it does not go to the interiors . . .

2162. When anyone is in a spiritual angelic idea he can clearly perceive that no thought and nothing of will comes from himself ; but that it **inflows** from elsewhere . . .

2283. There are, besides, other prophetic **influxes**. Enum. . . These **influxes** are effected by means of an internal persuasion . . .

2379. When there are no Spirits near a man, still there is an **influx** from certain Societies. Ex.

2735. That all things of the life of man **inflow** from the Lord.

2960. On the apparent **influx** from man to the Lord.

2966. Spirits . . . speak . . . from others, whose thoughts **inflow** and follow his genius in a series . . . In like manner with them,—their thoughts [too] **inflow** . . . Thus there is a kind of chain of the thoughts of one into another, which begins from the Lord through the Heavens ; so that there is a kind of continual mediation, or continual **influx**.

3020. In what way the **influx** of Spirits is effected into man ; and on **influx** in general.

[D. 3020]. The Lord **inflows** into the universal Heaven, and into the World of Spirits ; both mediately from Himself, and mediately through the Angels into the interior Spirits ; and these into the lower Spirits, and so into man. This is **influx** in general.

3021. All the **influx** of good and truth is received by Spirits according to their form or nature . . .

3033. On **influx**. . . When I was treating of **influx** general and special into everyone ; and also that every Spirit and Angel is a centre of **influxes**, so that myriads of myriads **inflow** into every idea . . . it was granted to some . . . to perceive that the case is so . . .

3036. They spoke about the four provinces in the body (Enum.) . . . and that there is into all a wonderful general **influx** by means of the teguments ; and into the veriest singulars by means of the purest fibres.

3109. The softness of their **influx** shows (that they have been hypocrites).

3254. On the **influx** of the thoughts of men into Heaven. (That it is a fallacy.)

3495<sup>o</sup>. They acted in a kind of circular spire ; and thus the **influxes** of the Lord's life **inflow** in as it were perpetual spiral form ; which form no one can know except the Lord.

3496. He **inflowed** in a general manner, so that he scarcely differed as to his **influxions** from those who act without principles of art . . .

—<sup>2</sup>. He acted thence by a soft **influx** which cannot be easily described . . . into the coat of the left eye . . . He also **inflowed** with a respiration into the left side of the breast . . . not otherwise than well, in so far as I as yet know. Such are they who correspond to the outer coats of the left eye.

3635. As the Lord's life **inflows** into Heaven, and into the World of Spirits, and thus into the thoughts of man ; and yet it appears that the objects of sight and hearing **inflow** into the thoughts . . . in order that I might know . . . that it is a fallacy that external things **inflow** into the thoughts, it was given me to perceive that the objects of sight and hearing merely effect that the interior vessels, which are of the lower thought, dispose themselves variously ; and that such as are the vessels, so are received the ideas of the Spirits which **inflow** ; for the vessels receive the **influxes** according to their forms . . .

3649. When I spoke . . . about interior things, that they **inflow** into exterior ones, he had an idea so filthy . . . Such are they who are Pontiffs.

3842. In what way the interior evil Spirits **inflow**. Ex.

—<sup>e</sup>. When they perceived that I was reflecting upon their **influx**, they were very indignant, and wanted to recede . . . but did not know where.

3861<sup>2</sup>. The general natural **influx** puts itself forth especially into the face, and into the region of the loins. The other things depend more upon the will . . .

3865. It was shown how the case is at this day with the **influxes** into faces, which are not natural **influxes**, but are . . . simulated . . .

885. Afterwards, the Spirits of Mars **inflowed** . . .

into my face by means of a sensible **influx**, like a very thin striped rain ; saying that so do they speak to the inhabitants of their Earth. But it was given to say that this **influx** is external, and that they could not in this way **inflow** into the ideas of those inhabitants. But it was given to know . . . that in this way they form for themselves a speech from the variations of the face . . .

3972. On the **influx** of the Grand Man.

4000. Spirits objected . . . that thus the Lord's life does not **inflow**, but is excited by the objects of sight . . . They were answered . . . that in the same way it might be said that the innumerable applications of the lungs to the several muscles and their fibres, according to every intention and will of the thought, and also to the motor muscles and fibres, **inflow** into the ideas of the thought and will ; and not the ideas of the thought and will into the fibres of the muscles, or the applications of the lungs . . .

4002. On Providence and **influx**.

— I was infested by Spirits as to how the **influx** of the Lord's life can be possible into each and all things of man, which he thinks with such diversity. Enum.

4003. But it is sufficient to know that the Lord's life **inflows** into the heavenly Societies . . . with all variety according to the varieties of love . . . In the interior World of Spirits also it is received from Heaven variously, according to the Societies ; and again in the lower World of Spirits, where the ideas are still more variously [received], according to the recipients ; and with men still more variously, according to their corporeal memories . . . being (even) turned into contrary things . . . according to the persuasions of the man . . . and according to the vessels which apply themselves in that state ; and also according to the cupidities . . .

4010. (Thus) it is better to be ignorant of all these things, and to believe simply that the Lord's life **inflows** into each and all things, and that His Providence rules each and all things, than to give one's self up to the exploration of such things. . . Therefore it is better merely to know that the will **inflows** ; and still more is this the case with the things which are of the **influx** of the Lord's life, and of His Providence.

4013. Further, concerning **influx**.

— Actions do not **inflow** into ideas, and therefore not into the will and thought ; but thought and will into actions. And in like manner angelic ideas **inflow** through the ideas of Spirits into the thoughts of man. But to know in what way they **inflow**, is to want to know how the fibres are circumstanced in their beginning ; and also in the brain, where they are like a jelly . . .

4014. But how the gestures of others **inflow** through the eyes . . . and especially how the speech of another **inflows** into the ideas,—this it is clearly evident is effected by means of the removals of lower things . . . for otherwise one does not perceive . . .

4063. On the **influx** of the Grand Man.

—<sup>e</sup>. Thus can these atmospheres **inflow** and operate . . .

4064. In like manner (is it necessary) for the whole man with his brains and viscera . . . and also the organs

of the internal senses (to be) formed according to the influx of the Lord, and therefore that of the Grand Man . . .

4065. Therefore it is said that the Lord acts mediately through the Grand Man ; for if the Lord were to **inflow** immediately, without the Grand Man, man could not possibly live a minute. But still all good and all truth are of the Lord, being thus tempered by means of the **influx** of Angels and Spirits.

4079. On **influx**. . . Whatever evil Spirits infuse is their Own ; for they **inflow** from their proprium . . . Whereas whatever is from Heaven is seen and perceived almost as if it were my own . . .

4095. On the **influx** of life from the Lord, and His Providence in the veriest singulars.

4151. On a wonderful **influx**.

4152. I spoke to them, saying, that such an **influx** was not an **influx** of correspondences ; but was quite different. Ex.

4153. Hence it may be evident how the angelic **influx** into various objects is varied diversely according to the qualities of the recipients. Examp.

4213. On the **influx** of the life of the evil, and of the good. . . When evil Spirits **inflow** with their ideas . . . they make them as it were alive ; but they are . . . dead . . . It is otherwise with the life of the good.

4253. Spirits have no particular memory . . . They have a kind of instinct, which is such that they . . . crave this or that thing according to their nature and state ; and when they crave, then all things . . . conformable thereto are excited from the memory of the man. Such is their **influx**. Hence it is evident that all life is from cupidity, even that of the intellectual things ; thus it is from love . . .

4272. On **influx**.

— It was shown me to the life and to the sense how the case is with **influx**,—that it is like a river of general affections, or like continuous rivers **inflowing** ; or it is a general affection thus flowing as it were in a continuous river ; and varying itself ; but marvellously. It was made as it were an atmospheric stream. All who are in this river, or rivers, are affected according to the genius of each one ; for it is received according to the genius of each one ; and in that general river he acts with all variety, according to his nature. As, for example, one wheel acted upon diversely within by a greater general [force]. Or as in the body, from a single motion of the heart and lungs are all the motions of the viscera. So are each and all within this general river of Heaven, which is composed solely of affections thus flowing and affecting each single thing ; and so, that no one can escape beyond the bounds of affection. I spoke meanwhile to the Angels while I was in such a river ; and it was shown to the life how this General was affecting me ; and that it as it were rolled itself ; and that I could then have been in a different thought, and could even be in it with variety ; and still be driven—*agi*—by that same river, or be determined by it in general.

4273. These general rivers of affections are in every degree ; in the interior ones they flow more gently and

constantly, with a happy variety ; but in the exterior ones . . . as it were inconstantly and more hardly . . .

— As these (**influxes**) are circumstanced like a river in the atmosphere, it was said by the Lord concerning one who is to be regenerated, that he is as the wind blows ; and that the man knows not whence it comes, and whither it goes. So is it exactly with **influx**, which cannot possibly be described or shown to a man unless he is a Spirit . . .

—<sup>e</sup>. Hence, too, it was evident that the **influx** of life is from the Lord alone, and the life affects all so that they suppose that they live of themselves ; and that the **influx** is mercy, whence are all the affections of love and truth.

4319. On **influx**. . . **Influx** is wonderful, in that some **inflow** who appear more remote ; and then other Spirits speak, both more remote and nearer ones . . .

4404. On dreams and **influx**.

4438. On the **influx** of the Lord into the Church ; from all ; that it is like a heart.

— The Lord's Church is like the heart and lungs, and thence it **inflows** into all the rest . . .

— That there is an **influx** from . . . innumerable ones into each one, is evident from my experience ; nay, that there is [an **influx**] into each idea from many, from the universal Heaven, according to affinities, as in the human body . . .

—<sup>e</sup>. When there is no Church, the Angels are removed, so that the **influx** through very many Societies of Angels is no longer possible . . .

4585. The infernals . . . are permitted to **inflow** solely into the cupidities and Falsities with a man ; but not into his members. Only when a man falls into disease, then they **inflow** also into such things with the man where the disease is.

4588. That all things **inflow** ; goods and truths from the Lord. On **influx**.

— For a whole night I was in a spiritual sphere . . . and there **inflowed** a continual sphere of **influx** from the Lord, as to what is good and truth. . . I was in the opposite sphere, that all things are from proprium. This sphere continually **inflowed**, and wanted to destroy the other ; but could not do so a whit . . .

4597. On **influx**. . . **Influx** is rarely manifest. But when the Spirits who are around are speaking about such things as are adverse to the man,—when this **inflows**, it causes what is undelightful, unsuitable, and sad . . . When they are speaking together about things which are in agreement with the man and his nature,—when this **inflows** it produces delights . . . This is not so much their sphere which **inflows** ; but it is their conversation . . .

4604. On **influx**.

— It is according to all appearance that the external senses of the body . . . **inflow** into the thought, and there excite ideas . . . But . . . it is a fallacy ; for the external . . . can never **inflow** into the internal . . . The sensorium . . . accommodates itself in a moment to all objects ; which it does . . . from **influx** from the interior . . . 4606.

4607. On **influx**. 4608. 4611.



[D.] 4611. There is a continual **influx** from Hell through emissary Spirits ; but on the other hand there is a continual **influx** from Heaven through Angels. These continually regulate the **influx** from Hell, and try to avert it. But the Angels especially **inflow** into his truths of faith and into his goods of charity . . . Therefore if the man has not such things . . . no aid can be rendered him from Heaven . . . 4613.

4612. Spirits were observed . . . who drew away the **influx** of the Angels . . . Then the things which **inflowed** appeared very hard . . .

4614. (The pain caused by these Spirits) **inflowed** also into my tongue, so that I could scarcely speak audibly.

4619. On **influx**.

— From the Lord through Heaven there **inflows** all the good of love to God . . . through the good of love towards the neighbour . . . He **inflows** into the truths of faith through these goods . . .

4620. When Angels **inflow** with a man, they **inflow** as far as possible into his goods ; and through the goods into the truths ; namely into those which the man has impressed on himself. Thus they withhold him from falsities ; and protect him from evils. When they **inflow** into his goods, they also **inflow** into his truths ; for they are conjoined. And when they **inflow** into his truths, they also **inflow** into his goods. The case is thus :—they **inflow** into such things as are with the man—for they cannot excite other things—and when they **inflow** into the truths, they also **inflow** into the affection of truth ; and the reverse. Especially do they excite truths through the affection.

4621. Evil Spirits [**inflow**] into the affections of evil, and into falsities . . . and thus hold him captive.

4622. If a man has no truths of faith from goods of charity, the Angels cannot **inflow**, because they have no plane. They then **inflow** through Spirits into his externals . . . Thus they hold him in an external honourableness. This is the plane into which Heaven **inflows** at this day . . .

4627. On **influx**. 4629.

4629. The **influx** into the universal Heaven is from the Divine Human of the Lord. Hence . . . the universal Heaven represents a man . . .

—<sup>2</sup>. The universal Heaven in general, and the Lord in particular, **inflows** into every Angel. Hence he has the human form . . .

—<sup>4</sup>. The **influx** thence is into every man . . . Therefore the interiors of man are Heaven in the least form. The **influx** into him as into a little Heaven is from the Lord singularly and universally ; and Heaven [**inflows**] generally and particularly.

4630. On **influx**. . . The **influx** from the Spiritual World (is) not only into the interior man in general, but also into every single thing, down to the bodily things ; for the **influx** is into the functions and uses of the bodily things ; and as it is into these it is also into the forms ; for the uses and their forms make a one . . . Thus, when the **influx** from the Spiritual World is effected into the use of an organ, it is effected into the organ itself . . . When the **influx** is effected into the sight, it is also effected into the eye . . .

4644. The **influx** (of Heaven) is rarely such as to fall into manifest thought ; for this comes from Spirits who are near the man. But the **influx** is in this way :—with the man are such things as he believes, and with which he is affected from the heart ; and when the Angels who are with him are in such things, and are speaking together about them, there then **inflows** with the man cheerfulness of mind, content, and quiet. But when such things are not in the faith and affection of the man, there then **inflow** things sad, inquietude, and the like ; and this falls no otherwise into the thought of the man, who may then be thinking about a totally different subject . . . 4645.

4768<sup>e</sup>. Thus it became evident what a great and terrible Hell the **influx** of Heaven causes with those who are in Hell.

4792<sup>2</sup>. (The Moravians) were told that the Lord does not **inflow** into the truths of faith except through good . . . As they say that they have a sensation, they were told that that sensation is not the perception of truth ; but a sensation of the confirmation of their doctrine ; and that it comes from the **influx** of those who had been in that doctrine in the world . . .

4846<sup>e</sup>. These things have been written by means of **influx** from Heaven ; from the wisdom of the Angels there.

5161. (Fred. Gyllenborg) was such, that he could . . . take away the **influx** from Heaven from me . . .

5569. (These Spirits) thus turn away thence all the **influx** from Heaven ; for Heaven **inflows** on every side.

— The **influx** of Heaven has its axis around the ear ; so that the axis of the **influx** is there ; because the ear receives such things ; and the things which enter there come to the man's perception.

5590. There is a like **influx** of the speech of Spirits with a man to that of the man in himself. He is a man Spirit ; and his speech **inflows** from his spirit into the natural speech of a man . . .

5607. How the Angels have their wisdom from the Word ; and the **influx** then. Ex.

5686. For there is no physical **influx**.

5809<sup>e</sup>. All their qualities were felt from their **influx** into the breast . . .

6080. On the **influx** of the Lord into the honours and gains of man.

— With those who had not shunned evils, this **influx** (of the Lord) is turned into their Own loves, which are the loves of self and of the world—which are excited—and thus the Lord leads the men of the world by means of their Own affections : so that it is the man who turns the **influx** of good or love into such things.

D. Min. 4651. If one should get command over another, he would take away all the **influx** round about . . .

4694. On **influx**. . . For many years it has been given me continually to apperceive that each and all things **inflow** into the thoughts and into the affections, by turns ; and that this is effected through Spirits and Angels . . . The Angels **inflow** no otherwise than that it appears as if it belonged to the man.

— (The great unwillingness of evil Spirits to believe that all things **inflow** into them. Des.)

4744. On **influx**.

4825. That principles of falsity and delights of evil take away the **influx** . . . from Heaven and the Lord. I was held in spiritual delight; and there was **influx** from Heaven; and the affection and thought were varied according to the **influx** . . . But as soon as I was left to any delight from proprium, the thought inhered in it; and thus excluded the **influx**. Care and anxiety about future things especially effect this.

E. 54. 'On the Lord's day' = the Divine **influx** then; (that is,) when the Lord is instructing man; thus when He is **inflowing**.

61. The Divine **influx** from Heaven is into man's will; and through this into his understanding. The **influx** into the will is into the occiput, because into the cerebellum; and from this it passes into the . . . cerebrum, where the understanding is; and when it comes through this way into the understanding, it then also comes into the sight; for man sees from the understanding . . .

163<sup>2</sup>. For Heaven **inflows** through the internal man into the external; and not into the external man immediately: into this the world then **inflows** immediately.

209<sup>2</sup>. For the Lord **inflows** with all . . . from His Divine Human; and not from the Divine separated; nor from the Human separated. Therefore they who . . . separate the Divine of the Lord from His Human . . . receive no **influx** from the Lord, thus neither from Heaven . . .

— The reason these truths are from the Lord, is that the Lord **inflows** into the love with man; and through the love into the truths . . .

248<sup>4</sup>. Those err, also, who believe that they can dispossess themselves for the **influx** by means of prayers . . .

277. For the **influx** of the Lord is both immediate from Himself, and mediate through the higher Heavens into the lower Heavens, and into the Church.

302. Exploration from the **influx** of the Lord into Heaven. Sig. and Ex.

349<sup>2</sup>. (That good, truth, and life **inflow** into man.)

—<sup>3</sup>. Those in Hell also live from the **influx** of life from the Lord . . .

—<sup>4</sup>. All man's five senses . . . are excited and produced from **influx** . . .

413<sup>2</sup>. As they cannot endure such an **influx** of the Divine love . . . 419<sup>25</sup>.

418. The remission of its **influx**. Sig. and Ex.

— When the Last Judgment is at hand, the Lord first **inflows** gently . . . 419, Ex. 425, Sig.

—<sup>2</sup>. Into the eastern and western quarters the Lord **inflows** more strongly with Divine good than with Divine truth; and into the southern and northern quarters, more strongly with Divine truth than with Divine good . . .

419. But when the Divine . . . **inflows** intensely, the goods with the evil are dissipated . . .

—<sup>11</sup>. The winds in the Spiritual World originate from the determination of the Divine **influx** . . .

—<sup>22</sup>, Ex.

422<sup>8</sup>. 'His voice' = **influx** . . .

471. **Influx** out of Heaven from the Lord, and the consequent perception. Sig. and Ex.

—<sup>e</sup>. Whatever comes into perception from the Lord is called **influx**.

479. The **influx** of Divine good into the truths with them. Sig. and Ex.

—<sup>2</sup>. That the **influx** of the Lord is into the good with a man; and through the good into the truths which are with him; but not the reverse. Refs.

489a. **Influx** from them, and the consequent changes of state and separations. Sig.

493<sup>2</sup>. This **influx** of the Lord from the higher Heavens is received by those who had lived in good . . .

497. **Influx** into the lower things where are those who were to be separated. Sig. and Ex.

498. Through the **influx** from the Heavens, the externals with the evil are closed, and their internals are opened.

500. The changes in their order originating through the **influx** from Heaven. Sig. 502. 681.

504<sup>18</sup>. Because the Divine **influx** from Heaven opens the spiritual mind with the good . . . But with the evil . . . it opens the interiors of their natural mind, where evils and falsities reside . . .

543<sup>3</sup>. This is the general effect of the **influx** of Heaven with every man.

—<sup>7</sup>. By the **influx** of the sensuous man into the natural man, is meant . . .

562. That they received **influx** from the Hell where are they who are in the falsities of evil . . . Sig.

566. An **influx** from Heaven manifesting the state of the Church at its end. Sig.

569<sup>12</sup>. 'The great river' = the **influx** of spiritual things into rational things; and 'the river Euphrates' = the **influx** of rational things into natural things; thus both = the **influx** of spiritual things through the Rational into natural things.

616<sup>2</sup>. He who believes that Divine Truths and goodnesses **inflow** without such a Reactive or Reciprocal, is much mistaken . . .

617<sup>15</sup>. With (the men of the Most Ancient Church) there was spiritual **influx**; thus from the spiritual mind into the natural . . .

644. That they who reject the goods and truths of Heaven and the Church . . . receive no **influx** from Heaven. Sig. and Ill.

677<sup>3</sup>. When Societies are being purified . . . an **influx** from Hell is let in . . .

700<sup>6</sup>. The **influx** of Divine truth was signified by the carrying round of the ark.

701. The Lord continually **inflows** with all men with the light which illustrates, and with the affection of knowing truths, and of willing and doing them . . .

702<sup>2</sup>. According to this successive ordination (of the Heavens, etc.) is effected the **influx** from the Lord; thus through the Inmost Heaven into the Middle one; and through this into the Ultimate one; and from these

in their order into the subjacent Hells. The World of Spirits is in the middle, and receives **influx** from both the Heavens and the Hells; everyone there according to the state of his life.

[E. 702]<sup>3</sup>. For the **influx** of the higher Heavens is into the interiors which are proper to Spirits; and not into the exteriors which are not proper to them.

—<sup>4</sup>. The **influx** from the Heavens . . . is nothing but the love of good and the affection of truth; but with the evil it is turned . . .

714<sup>2</sup>. By the opening and formation of the spiritual mind . . . and by the **influx** of Heaven . . . through it into the natural mind.

726<sup>9</sup>. That power resides in the truths of the natural man in proportion as he receives **influx** from the Lord through the spiritual man. Ex. —<sup>10</sup>.

730<sup>2</sup>. The Lord never **inflows** immediately into the truths with a man . . . If the will is not in good . . . the **influx** of truth from the Lord into the understanding . . . is dissipated . . . The Lord is able . . . to **inflow** with Divine truths into every man . . . But still He does not **inflow**, because the truths do not remain except in proportion as the will has been reformed . . .

739<sup>4</sup>. If he is truly rational, he receives **influx** from the Lord through Heaven.

—<sup>7</sup>. Is called the order of physical **influx** . . .

744. The Lord **inflows** through the Third Heaven into the Ultimate one; and by **influx** conjoins the Heavens . . .

757<sup>2</sup>. The things which are above (natural thought) depend upon **influx** . . .

806<sup>3</sup>. The operation of the Lord's Divine through the Human assumed in the world is called His immediate **influx** down to ultimates.

825<sup>3</sup>. Man is led and taught not immediately by any dictate, nor by any perceptible inspiration; but by **influx** into his spiritual delight . . .

831<sup>5</sup>. For spiritual love derives its essence from celestial love by mediate and immediate **influx** from the Lord.

846<sup>e</sup>. For there is no natural **influx** with man into the thoughts and intentions of his spirit . . .

859<sup>2</sup>. Because no others can receive **influx** from Heaven . . .

945<sup>e</sup>. Such a man . . . perceives the **influx** with some thought . . .

954<sup>e</sup>. Sight from light out of Heaven is what is meant by **influx**.

955<sup>5</sup>. From the general **influx** from the Spiritual World have been received with men ideas of God as a Man . . .

—<sup>e</sup>. That is said to be implanted which is from general **influx**.

982<sup>3</sup>. Loves of falsity and evil . . . are manifested with the evil by an **influx** of love of good and truth from Heaven . . .

1080<sup>2</sup>. Here shall be told what **influx** is. Examps. . . . The action of the lower mind into the face . . . is called **influx**. . . The action of the understanding into the eye . . . is **influx**. . . The action of thought into

speech . . . is **influx**. . . The action of obedience into the hearing . . . is **influx**.

—<sup>e</sup>. Correspondences are presented by the **influx** of the Spiritual World and of all things of it, into the natural world and all things of it. (Thus does) our Word . . . make one with the Words in the Heavens . . . by **influx** and by correspondences.

1081<sup>e</sup>. The Spiritual acts into the Natural, and forms it into a likeness of itself, so that it appears before the eyes . . . Therefore this action is **influx**. Such is the Word . . .

1093<sup>4</sup>. Hence the Angels in their turn do not know anything about the **influx**. Neither does the **influx** (of man's thought) in any way disturb the Society.

1146<sup>4</sup>. The five senses of the body sense by **influx** from within the things which **inflow** from without . . .

1147<sup>3</sup>. I replied that I am more alive than they, because I feel the **influx** of good and truth from the Lord . . .

1173<sup>3</sup>. The Lord **inflows** into the interiors of man's mind; and through these into his exteriors: also into the affection of his will; and through this into the thought of his understanding; but not contrariwise. Ex.

1198<sup>e</sup>. All these are to me proofs of spiritual **influx** into natural things.

1212<sup>2</sup>. The only difference is in the forms into which the **influx** is effected.

1215<sup>e</sup>. It is an eternal Truth that there is spiritual **influx**, and not physical **influx**; that is . . .

J. (Post.) 311. The Divine Itself cannot **inflow** into (human beings), except through discrete degrees . . .

De Verbo 3<sup>e</sup>. The **influx** of the light of Heaven into the light of the world is like the **influx** of cause into effect.

—<sup>9</sup>. All the Celestial **inflows** into the Spiritual; and the Spiritual into the Natural . . .

5<sup>e</sup>. For the **influx** of the Lord's Divine through the Word is from primes through ultimates.

9<sup>2</sup>. All who love truth receive **influx** from the Lord . . .

D. Wis. ii<sup>3</sup>. The **influx** is effected according to the formation . . .

iii. On the formation of man in the womb by **influx** into these two receptacles. Gen.art.

vii<sup>3</sup>. That the spirit's pulsation and respiration **inflow** into the pulsation and respiration with the man in the world. Gen.art.

4. That the life of the body . . . comes forth and subsists by this **influx** . . . Gen.art.

viii<sup>2</sup>. Because all Divine **influx** is from primes into ultimates; and, through connection with ultimates, into mediates . . .

xii. 5. When creation has once been perfected, it is continued by **influx** from the Sun of Heaven . . .

—<sup>e</sup>. The **influx** is into uses, and from them into their forms.

De Conj. 77. For the **influx** of Hell prevails with them over the **influx** of Heaven.

81. On the **influx** of adultery from Genii.

**Can.** Holy Spirit iii. 2. The Holy Spirit **inflows** in order into the Heavens; immediately into the Third Heaven; immediately and also mediately into the Second Heaven; in like manner into the First Heaven.

3. Through these Heavens it **inflows** into the world; and through the world into the men there.

**Inv.** 20. That the spiritual things of Heaven **inflow** into every man; and [natural things] **inflow** through the world . . . so that spiritual and natural things **inflow** conjointly . . .

60. (On Miracles.) All things in nature . . . take place from the **influx** of the Spiritual World into the natural. . . The miracles mentioned in the Word were in like manner effected by the **influx** from that prior World . . . Examps.

**Docu.** 302. D. On the order of **influx**. F. On **influx**.

**Inform.** *Informare.*

**Information.** *Informatio.*

A. 995<sup>2</sup>. They have not been **informed** . . .

1032<sup>3</sup>. When they are **informed** by the Angels . . .

1931. **Information.** Sig. 7769. 7793. 7830. 7994.

8041. 8425. 8430. 8463. 8923.

2759<sup>6</sup>. Such are **informed** in the other life.

9382. Illustration and **information** from the Lord by the Divine truth which is from Him. Sig. and Ex.

9412. **Information** concerning the good and truth of worship. Sig.

—<sup>3</sup>. That 'to eat and drink' = to be **informed** concerning the good and truth of faith. Ill.

9418. For reminiscence and for **information**. Sig.

9437. What is plenary as to **information** and influx. Sig.

9457. **Information** about the holy things of Heaven . . . Sig.

10355. The **information** of those who are of the Church through the Word. Sig. and Ex. —<sup>5</sup>.

10682. **Information** concerning primary truths . . . Sig.

10707. However they may be **informed**. Sig. —<sup>2</sup>.

H. 312<sup>2</sup>. Thus to be **informed** about Heaven and Hell.

509<sup>2</sup>. **Information** no longer avails anything; nor fear . . .

R. 376. Answer and **information**. Sig.

T. 587. By means of the **informations** which the understanding receives. —

D. 2993<sup>6</sup>. The **information** of the neighbour.

3199. Those who stand upon the head are those who have contracted a sphere of having **informed** others; thus preachers and others . . .

3475<sup>6</sup>. According to the **informations** of infants in the Heavens.

3617<sup>2</sup>. They perceive nothing to be more happy than to **inform** and teach . . .

4219. I was **informed** that . . .

5517. They said that they are awaiting **information** . . .

5579<sup>6</sup>. The celestial know how to write and read without any preceding **information**.

E. 474. **Information.** Sig. 471<sup>2</sup>.

J. (Post.) 23. The Dutch cannot be prepared by any **informations** . . . They are not **informed**; but they themselves inquire . . .

**Infula, Infulatus.** Coro. 17. 51<sup>3</sup>.

**Infundibulum.** A. 4050<sup>2</sup>. D. 1807.

D. 913. On those who represent the **infundibulum** . . .

**Infuse.** *Infundere.*

**Infusion.** *Infusio.*

See TRANSFUSE.

A. 661. They **infused** doctrinal things with their cupidities.

751<sup>3</sup>. They **infuse** themselves into the life of his cupidities.

761<sup>2</sup>. At the moment they **infuse** . . . they also accuse . . .

938. They **infuse** and immerse their thoughts into corporeal and earthly things.

947<sup>6</sup>. They **infuse** their poison so clandestinely . . .

1667<sup>6</sup>. Then the evil Spirits **infuse** themselves into him.

1673. They who **infused** Falsities into cupidities . . .

1947<sup>3</sup>. The evil Spirits with them **infuse** this (servile freedom).

4031<sup>3</sup>. It appears to **infuse** what is holy; and it does **infuse** it . . . But at this day there are (only) invisible miracles, which do not **infuse** what is holy . . .

4876<sup>3</sup>. Who believe that there was power in the rod . . . of Moses by **infusion**.

5008<sup>5</sup>. They call them holy in themselves, by **infusion**.

6574<sup>2</sup>. The Lord permits the infernals in the other life . . . to **infuse** falsities and evils.

7686<sup>2</sup>. They **infused** direful persuasions . . . —.

8146<sup>2</sup>. All their falsities are (then) collected into one . . . and are **infused** into them. —. 8334.

8212<sup>2</sup>. When the Angels look at anyone, they **infuse** into him the affection which is of their life.

8249<sup>6</sup>. The words of language were not immediately **infused**; but were invented . . .

8797<sup>3</sup>. Such is the lot of those who from the cupidity of pride, domination, or envy, from a lower Heaven **infuse** themselves into a higher Heaven.

H. 322<sup>6</sup>. Certain evil Christians **infused** scandals.

527. Some wanted . . . the angelic life to be **infused** in its stead; which was done . . .

561. The moment the Divine inflows, it is . . . **infused** with evils . . .

S. 26<sup>6</sup>. The Lord . . . does not **infuse** new truths immediately.

82<sup>6</sup>. The Lord . . . thus **infuses** life into him.

W. 130<sup>2</sup>. The execrable heresy that God has infused Himself into men. R.875<sup>13</sup>.

392. The Lord from His Sun . . . infuses the (cardiac and pulmonary motions).

P. 76. If anyone should infuse anything from his own affections into the mind of another.

290<sup>2</sup>. I compelled them . . . not to infuse such a thing into my thought any more.

312<sup>3</sup>. One Spirit can infuse his thoughts and affections into another Spirit . . . D.3786.

R. 316<sup>4</sup>. 'Pouring in oil and wine.'

462<sup>2</sup>. (In enchantments) they infused a Persuasive. Ex.

M. 135<sup>2</sup>. Man (thus) persuades himself that God . . . has infused His Divine into him. Sig.

T. 504<sup>5</sup>. God infuses His life into (man), as the sun infuses its heat into a tree . . .

616. (The notion) that faith is infused into a man, he being like a stock . . .

D. 1708. How the Lord's life is infused also into the evil.

1723. Occurs. 2428. 2472. 2904. 2969. 3024a. 3033. 3361. 3375. 3552. 3682. 3782. 3876. 3923. 3990. 4066. 4079. 4627<sup>11</sup>. 4962. 5464.

3653. They endeavoured to dig their knives into my throat.

4348. They infused a pain . . .

5731<sup>2</sup>. By this infusion many were miserably tormented.

5739. They who imparted light . . .

D. Min. 4661. On Spirits who infuse affections.

E. 544<sup>3</sup>. In the Spiritual World . . . there is an infusion (of thoughts and affections).

Coro. 20. So long as this state lasts, no doctrine of truth and good can be infused into man from Heaven . . .

**Ingathering.** See under GATHER.

**Ingenerate.** *Ingenerare.*

**Ingeneration.** *Ingeneratio.*

W. 269. That the things made to be of the love . . . are ingenerated in the offspring.

—<sup>2</sup>. Concerning the ingeneration of the love of evil . . .

270. Both ingenerated and superinduced . . .

T. 587. The evils into which a man is born, have been ingenerated into the will of the natural man.

E. 1093<sup>4</sup>. The light is the truth of faith, and the heat is the good of love; both . . . ingenerated in the Societies with which the man's love acts as one.

**Ingenuity.** See under CLEVERNESS — *ingenium.*

**Inguinal.** *Inguinalis.* D.3453.

**The Groin.** *Inguen.* J.(Post.).202.

**Inhabit.** *Inhabitare.*

See under DWELL; and also E.617<sup>12</sup>. 630<sup>11</sup>. 1035.

**Inhabitant.** *Habitator.* See DWELL.

**Inhabitant.** *Incola.*

A. 931. There first ceases to be an inhabitant upon the Earth when there is no longer a Church . . .

2196<sup>12</sup>. The inhabitants who are diametrically opposite. (The antipodes.)

2268. Truths without goods are like a city without inhabitants.

2915. 'I am a sojourner and an inhabitant with you' (Gen.xxiii.4)=that although the Lord was unknown to them, still He could be with them.

3631<sup>e</sup>. The inhabitants of this Earth are relatively very few.

6695. On the inhabitants of other Earths. Gen.art. 9790.

—, I have not spoken with the inhabitants themselves . . .

6701. Because the inhabitants of one Earth are of a completely different genius from the inhabitants of another . . .

E. 741<sup>10</sup>. 'The dwellers of the world and the inhabitants of the earth' (Is.xviii.3)=all in the Church who are in goods and in truths.

1094<sup>2</sup>. Becomes an inhabitant either of Heaven or of Hell.

**Inhere.** *Inhaerere.*

A. 241<sup>2</sup>. Their descendants . . . inhere with the mind (in worldly and earthly things).

1143<sup>2</sup>. The man of the Most Ancient Church . . . would not have inhere at all in the sense of the letter.

1667<sup>2</sup>. (Thus hereditary evil) inheres and adheres.

3502<sup>e</sup>. Whatever does not enter by some delight . . . does not inhere . . .

5208<sup>e</sup>. Without such insertion . . . nothing inheres . . .

6203. When a man comes into evil thus, it inheres . . .

10751<sup>e</sup>. For compulsory faith . . . does not inhere. H.293<sup>9</sup>.

H. 352<sup>2</sup>. When they think from their own understanding, they do not inhere in these things . . .

513<sup>9</sup>. For confirmed falsities inhere hardly.

W. 96<sup>e</sup>. For natural light does not inhere; but departs with the sun.

114. This proprium inheres in the Angels from their birth as men.

T. 611. The things of the flesh . . . inhere from birth.

Can. Holy Spirit iv. 4. The Holy meant by the Holy Spirit does not inhere, nor remain, except in so far as the man who accepts it . . . is in doctrine . . . and a life according to it.

**Inherent.** See ENGRAFT, and IMPLANT.

**Inheritance.** See HEIR.

**Inhibit.** *Inhibere.*

**Inhibition.** *Inhibitio.*

A. 582<sup>8</sup>. If the efflux is inhibited, the influx is inhibited.

R. 346. The inhibition and withholding of the influx. Sig.

M. 461<sup>8</sup>. The inhibition and withdrawal of the delights (in Hell), is what is called infernal torment.

**Iniquity.** *Iniquitas.*

**Iniquitous.** *Iniquus.*

**Iniquitously.** *Inique.*

A. 374<sup>2</sup>. All iniquity is 'blood;' for the fountain of all iniquities is hatred. 379.

383. 'Cain said . . . Mine iniquity is greater than can be taken away' = the consequent despair.

62<sup>2</sup>. 'Iniquity and violence' are predicated of the things of the will, or of works.

2408. 'Lest thou be consumed in the iniquity of the city' (Gen.xix.15) = lest they should perish in the evils of falsity. 'Iniquity' = evil.

3488<sup>8</sup>. 'On account of the multiplication of iniquity' (Matt.xxiv.12) = according to the falsities of faith.

5785. 'God hath found the iniquity of thy servants' (Gen.xliv.16) = confession that they had done iniquitously . . .

8876. 'Visiting the iniquity of the fathers upon the sons' = the proliferation of falsity from evil . . .

9156. Evils are sometimes called 'sins;' sometimes 'iniquities' . . . Those are called 'iniquities' which are done against the goods of faith; 'sins,' those which are done against the goods of charity and love. Ill.

9937. 'Aaron shall bear the iniquity of the saints' (Ex.xxviii.38) = the removal of falsities and evils with those who are in good from the Lord. 9965.

—<sup>2</sup>. (The bearing of iniquities. Ex.) —<sup>5</sup>.

—<sup>1</sup>. That 'to bear iniquity' = to expiate, thus to remove sins. Ill.

9965<sup>2</sup>. 'To bear iniquity,' when they did not do according to the statutes, = damnation because sins were not removed . . . Ill.

10621. 'Bearing iniquity, transgression, and sin' (Ex.xxxiv.7) = the removal of evil and its falsity so that it does not appear.

10623. 'Visiting the iniquity of the fathers upon the sons, and upon the sons' sons' (id.) = the rejection and damnation of evils and the derivative falsities in a long series.

10629. 'Be Thou propitious to our iniquity, and to our sin' (ver.9) = that their interiors which abound in falsities and evils may be removed.

L. 16<sup>6</sup>. Hence it is evident that 'to bear iniquities' = to represent in one's self sins against the Divine truths of the Word.

S. 84. The term 'iniquity' is predicated of falsity. (As 'sin' is of evil.)

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T. 120. Without the Redemption . . . iniquity and wickedness would have overrun . . .

646. That the good which is charity and the evil which is iniquity are imputed after death . . .

756<sup>e</sup>. The iniquity once inrooted . . . is handed down to posterity . . .

E. 193<sup>8</sup>. 'The iniquity of Ephraim' (Hos.vii.1) = the falsities of the understanding; 'the evils of Samaria' = the evils of the will.

386<sup>24</sup>. Evils are signified by 'the iniquity which his heart does' (Is.xxxii.6).

391<sup>8</sup>. 'Iniquity' is said of the life of falsity, or of life against truths; and 'sin' of a life of evil . . .

475<sup>14</sup>. 'To wash from iniquity' (Ps.li.2) = from falsities; and 'from sin' = from evils; for 'iniquity' is said of falsities; and 'sin' of evils.

587<sup>12</sup>. The evils of doctrine, religion, and worship, are signified by, 'All are iniquity . . .' (Is.xli.29).

624<sup>4</sup>. This is meant by . . . 'I know you not, workers of iniquity.' It seems as if they had not worked iniquity, seeing that they had done such things. But still all that is 'iniquity' which a man does solely for the sake of self and the world . . .

624<sup>12</sup>. The falsities of evil are signified by 'the multitude of iniquity' (Hos.ix.7).

710<sup>18</sup>. The falsity of a perverted understanding is signified by 'the iniquity of Ephraim' (Hos.xiii.12); and the evil of falsity, by 'his sin.'

741<sup>19</sup>. Occurs. 778<sup>11</sup>.

—<sup>24</sup>. 'Iniquity' is said of falsities.

768<sup>24</sup>. 'A people heavy with iniquity' (Is.i.4) = those who are in the derivative falsities.

789<sup>e</sup>. Meritorious goods are in themselves iniquitous. 794<sup>3</sup>.

866<sup>4</sup>. 'Iniquity' has relation to evil; and 'deceit' to the derivative falsity. Ill.

911<sup>6</sup>. 'Those who do iniquity' (Matt.xiii.41) = those who live evilly.

951<sup>2</sup>. 'Lest they bear their iniquity and die' (Ex.xxviii.43) = that otherwise falsities from Hell would destroy them.

1115<sup>3</sup>. 'Her iniquity is expiated' (Is.xl.2) = that thus evil has been removed by the Lord.

**Initiate.** *Initiare.*

**Initiation.** *Initiatio.*

**Initiament.** *Initiamentum.*

**Initial.** *Initialis.*

A. 1708. 'The initiated ones,' or the novitiates of Abram (Gen.xiv.14) = those goods with the external man which can be conjoined with the interior man.

—<sup>e</sup>. These goods made genuine are what are called 'the initiated ones' . . . of Abram; for they had been initiated . . . (by temptations).

1893. With children . . . there is only a kind of initiament (of the Rational).

2276<sup>4</sup>. 'Thirty' = those who were being initiated; 2 U

thus those who could as yet engage in warfare—as understood in the spiritual sense—only a little.

[A.] 2928°. By truths, the spiritual are initiated into good.

3012. In (Gen.xxiv.) is described the process of initiation which precedes the conjunction (of truth with good in the Lord's Divine Rational). 3013.

3092. 'She gave him to drink'=initiation. 3093.

3104. As much as was for initiation. Sig.

3107. What is full for initiation. Sig.

3108. It treats in these two verses of the initiation of truth into good; but the nature of this initiation does not easily fall into the idea . . .

—<sup>2</sup>. The case with the initiation of truth into good is this. (See Good, here. 3110°. 3155. 3158. 3159).

3116. The Lord . . . initiated these derivations . . .

3125°. In what follows it treats of the initiation.

3131. The truth which is to be initiated to truth Divine. Sig. and Ex. —<sup>3</sup>.

3132°. The conjunction of good and truth is the marriage; but the initiation is the betrothal . . . 3155. 3158.

3167. That truth is initiated to good in the Rational . . . 3168°. 3175°.

3178. As to the state of initiation. Sig.

3185°. The affection of truth (Rebekah), when initiated to good (Isaac).

3192. That Divine natural good would initiate. Sig.

3206. The initiation is effected through the Divine Natural.

3768. In the supreme sense it treats of the Lord,—how He made His Natural Divine; and, in this chapter, of the initiation. In the internal sense it treats of those who are being regenerated,—how the Lord renovates their natural man; and, in this chapter, of the initiation. And therefore it here treats of the Word and of the doctrine thence; for the initiation and regeneration are by means of doctrine from the Word.

3808. 'He kissed him'=initiation . . . here, the initiation for this conjunction; for initiation precedes conjunction.

3832. 'He made a feast'=initiation.

—The feasts made in ancient times=initiation into mutual love . . . and the wedding feasts, initiation into conjugal love; and the holy feasts, initiation into spiritual and celestial love; and this because to feast . . .=appropriation and conjunction.

3833. The feasts made in the evening . . .=the state of initiation which precedes conjunction, which state is relatively obscure . . . for when a man is being initiated into truth, and thence into good, everything which he then learns is obscure to him . . .

3913. The twelve sons of Jacob=the twelve general or cardinal things through which man is initiated into spiritual and celestial things . . .

4099°. In proportion as a man is initiated into heavenly things by the Angels, the Spirits who are in worldly things are removed . . .

4117°. 'Gilead' . . .=the first good . . . into which man is initiated . . .

4145°. Man is initiated by this into both the affection of doing good, and Knowledges about good . . .

—<sup>3</sup>. As with conjugal love,—the good which precedes and initiates is beauty, etc.

4255. 'Jordan'=initiation into the Knowledges of good and truth . . . —<sup>2</sup>, Ex.

—<sup>4</sup>. 'Gilead'=the sensuous good or pleasure by which man is first initiated . . . 4747.

—'. 'To dwell in the passage of Jordan'=in the things which are initiations; thus which are the primes and ultimates of the Church . . .

—<sup>3</sup>. For baptism=initiation into the Church, and into the things which are of the Church.

4262. The Divine things to be initiated into celestial natural good. Sig. and Ex.

—'. 'A present'=initiation. —<sup>2</sup>, Ex.

—<sup>3</sup>. As this ritual was holy, signifying initiation, the wise men from the east . . . brought presents . . .

—<sup>c</sup>. That the presents which were sent=initiation, is evident from . . . Num.vii., where their presents are called 'initiation' (ver.88).

4266. Ordination as to how they should be initiated. Sig. and Ex.

—<sup>2</sup>. As to the initiation of truth into good in the natural man, it cannot be expounded . . .

4273°. By the conjunction (of Israel with Esau) is signified the initiation of truth into good.

4486. If they were initiated into their representatives as to externals alone. Sig.

4973. That (the Celestial of the Spiritual) might be initiated into natural good. Sig. and Ex.

—'. 'To be in the house'=to be initiated.

5006°. Man is in the world in order that by the exercises there he may be initiated into the things of Heaven.

5161. 'Pharaoh made a feast to all his servants'=initiation and conjunction with the exterior Natural.

5660°. Spirits who by truths are being initiated into good . . .

5667. 'The man brought the men to the house of Joseph'=initiation to conjunction with the Internal.

—<sup>e</sup>. The general influx . . . is also initiation.

5804. Man . . . does not know what spiritual good is . . . unless by truth . . . he is thus initiated into good.

6004. That natural truth, with all things belonging to it, must be initiated into the scientifics of the Church. Sig. (by Jacob going into Egypt). 6023. —<sup>2</sup>, Examp.

6418°. Thus through truths (those of the Spiritual Church) are initiated into good.

6537. The passage of Jordan=initiation into the Knowledges of good and truth. 6538.

7831. A state of initiation of the interiors. Sig. and Ex.

7841. The time and state of initiation. Sig.

7849. 'To eat'=enjoyment, because it treats of a state of initiation.

—<sup>e</sup>. This preparation or **initiation** for a state of the reception of good and truth is described by the things which they did between the tenth day of the month and the fourteenth . . .

7957<sup>2</sup>. The **initiation** (of the Spiritual Church into the good of charity) is effected by means of truth . . . and when they do this truth it is called good. Afterwards, from this good, when they have been **initiated**, they see truths according to which they again act.

9186. Truths **initiating** to a full conjunction. Sig.

9209<sup>2</sup>. Those not yet **initiated** into internal truths believe that we must do good to . . . beggars . . . Those who do this from obedience . . . do well ; for the external is thereby **initiated** into the internal of charity and mercy. But those who have been **initiated** into (this) know that . . .

9296<sup>2</sup>. The good (of infantile innocence) constitutes the **initiamient** of the new will . . .

— . In the same proportion this new Voluntary or **initiamient** of the new will is closed. —<sup>3</sup>.

9340<sup>6</sup>. They who by scientific truths have been **initiated** into spiritual truths and goods. Sig.

H. 223. At the door (of the temple) . . . stand those who are being **initiated**.

277<sup>3</sup>. Thence (little children) have the **initiamient** of memory and thought.

331<sup>e</sup>. In a short time (the infants) are **initiated** also into these ideas . . .

344<sup>e</sup>. Thus the parents **initiate** their infants into hatred and revenge.

517<sup>e</sup>. When the angelic Spirit comes into his own Society, into which he is **initiated** by instruction . . .

530. Everyone is from infancy **initiated** into a civil and moral life.

533. When a man has been **initiated** (into living the life of Heaven) then the Lord operates all goods with him . . .

W. 6. To which as a stamen or **initiamient** in the womb . . . D. Love ii<sup>e</sup>.

404. This state is the **initiamient** to the nuptials.

— . Its first, or **initiamient**, was the affection of knowing.

432. The nature of the **initiamient** of man from conception. Gen.art.

— . The Angels . . . presented the **initial** form of man in a type . . .

P. 164<sup>4</sup>. Every man is **initiated** into his place by the Lord according to his life.

255<sup>e</sup>. In the ultimate (Mohammedan) Heaven are they who are being **initiated**.

332<sup>3</sup>. The **initiamients** of man into the marriage of good and truth . . . are like the flowers . . .

R. 623. The **initiamient** of the Christian Heaven . . . Sig.

M. 59<sup>e</sup>. This first state (of marriage) is the **initiamient** to perpetual happinesses.

146<sup>e</sup>. In the same proportion he is **initiated** into purity.

322. The state of marriage of a youth with a maiden is the **initial** [state] itself to genuine marriage.

—<sup>2</sup>. Between a youth and a widow there is not a like **initiation** . . .

411. In which there is something **initial** of thought.

531<sup>2</sup>. Religion is the **initiamient** and inoculation of conjugal love.

T. 297. (Oaths as used in **initiations** into offices of trust.)

426<sup>2</sup>. By giving to beggars . . . boys and girls . . . and in general all the simple, are **initiated** into charity.

530<sup>e</sup>. This is sufficient to **initiate** one's self into the actuality (of repentance). —

D. 357. Those Spirits who have not yet been **initiated** . . .

2447. As in the life of the body they had been **initiated** into like things.

2631<sup>2</sup>. Therefore names are not distinguished by capital **initials**.

3553<sup>e</sup>. (The lowest of the common people) are **initiated** in various ways.

3820<sup>e</sup>. Before they have been instructed or **initiated** in the Knowledge of faith.

3914. For everyone in the other life is **initiated** into his functions.

4770. On the **initiamient** of the New Church.

5585. Which are the **initiamients** of natural words.

E. 475<sup>19</sup>. That they would be **initiated** into Knowledge, Sig.

518<sup>16</sup>. Their stay in Egypt represented the first **initiation** into the things of the Church.

802<sup>3</sup>. Who are **initiated** into this dogma when [they are **initiated**] into the priesthood.

D. Wis. ii<sup>3</sup>. These are the **initial** forms (of the body).

iii. 2. These first receptacles, which are the **initiamients** of man, are from the father.

4. A fallacious idea of the **initiamients** of the human form, which are of the man's seed . . . from their being called receptacles . . . I will describe this **initial** form . . .

—<sup>3</sup>. Therefore the **initiamients** of the life of beasts are not receptacles of the Lord's love and wisdom . . .

**Inject.** *Injicere.*

**Injection.** *Injectio.*

See INFUSE.

A. 6479. They continually **injected** doubts . . .

7111<sup>2</sup>. They who **inject** falsities and evils are the Hells . . .

7116. To **inject** fictitious and false things. Sig.

7218<sup>2</sup>. They are compelled to think of the falsities which are **injected**.

7298. They know how to **inject** what is persuasive.

7474<sup>3</sup>. Infestations are effected by **injections** of falsity against truths.

**Injure.** *Laedere.*

**Injuring, An.** *Laesio.*

See HURT.



A. 259<sup>o</sup>. The serpent can 'injure' only the lowest natural things.

2466. Such things hurt . . . chaste ears.

3701<sup>2</sup>. If anyone injures, or tries to injure him . . . he hates him.

6595. Therefore the Internal cannot be injured by man; for . . . he cannot injure what he does not know.

6849. Lest they should be injured by the presence of the Divine Itself. Sig. and Ex.

8164. These griefs come forth from the injuring of the natural life.

8313<sup>3</sup>. Despair on account of the injuring of good. Sig.

8970. It treats in (Ex.xxi.) of those who injure or destroy the truth of faith or the good of charity with themselves or with others. 8971<sup>e</sup>.

9007. The injuring of the truth of faith . . . Sig. and Ex.

9011. They who, not on purpose, injure anyone as to the truths and goods of faith. Sig. and Ex.

9013<sup>5</sup>. They who are from the Lord in the faith of truth and life of good cannot be injured by their poison . . .

9042. The injuring of the good which is from truth. Sig. and Ex.

9051. If they have injured anything in the interior Intellectual. Sig. and Ex.

9053. If they have injured or extinguished anything of the power of spiritual truth. Sig.

9055. The injuring or extinction of the good of love. Sig.

— . It treats here, as in what precedes, of the injuries which take place in both the internal man and the external; for the injuring of the interior understanding is signified by 'the eye;' and of the exterior by 'the tooth;' and the injuring of the power of truth of the internal man, by 'the hand;' and of the power of the external by 'the foot:' thus, here, the injuring of the Voluntary of the internal man, by 'burning;' and of the external by 'wound.'

9056<sup>e</sup>. 'Wound' is predicated of the injuring of good; and 'plague' of the injuring of truth.' Ill.

9057. The extinction or injuring of the affection of truth. Sig. and Ex.

9058. If the internal man has injured the truth of faith in the external. Sig.

9065. If the affection of evil in the Natural has injured the truth or good of faith. Sig.

9090. Two truths . . . and the affection of one has injured the affection of the other. Sig. and Ex.

9331<sup>2</sup>. There are falsities which do not injure; there are falsities which injure slightly, and others which injure grievously . . .

9430<sup>o</sup>. Beware of injuring the Word in any way; for they who injure it injure the Divine Itself.

9434. That Divine truth . . . with (such) injures and lays waste. Sig. and Ex. —<sup>3</sup>.

9492. Termination from good lest they be approached and injured by evils. Sig.

9506. Also, lest those in Heaven be approached and injured by those in Hell.

10618<sup>2</sup>. When evil cannot injure good—to injure good is always in the endeavour of evil—it is first indignant, then angry.

S. 13<sup>3</sup>. 'To have the Power of injuring men five months' (Rev.ix.10)=that they induce a kind of stupor on them . . . R.439. E.561.

R. 316. 'Injure not the oil and the wine' (Rev.vi.6) = . . . that the holy goods and truths . . . should not be violated and profaned.

426. 'Not to injure the grass of the earth . . .' (Rev.ix.4)=not to be able to take away any truth and good of faith.

D. 2487. That the inmost and more interior things of man cannot be injured; but only his interior things.

2924. (Evil Spirits) live in such ignorance lest they should injure anyone.

5074. I will not hurt the ears by reciting . . .

E. 375. 'Not to injure'=not to harm. 545.

582. 'In these they injure' (Rev.ix.19)=that thus they pervert the truths and goods of the Church.

962<sup>9</sup>. Ulcers and wounds come forth from the injuring of the flesh and blood; and evils and falsities from the injuring of Divine good and Divine truth.

## Injury. *Injuria*.

See under HARM, and HURT.

A. 822. Delighted to do injuries. (See HATRED here.)

1879<sup>e</sup>. Still less to revenge an injury . . .

1914. 'My injury be upon thee' (Gen.xvi.5). Ex.

5022. Then injury is done to the spiritual man.

10517. They suffer injuries . . . without a disposition to revenge them.

**Ink.** *Atramentum*. T.383<sup>e</sup>.

**Inkstand.** *Atramentarium*. T.483. 797<sup>9</sup>.

M. 207<sup>5</sup>. Whence have you pen and ink?

**Inmate.** See under SOJOURNER.

**Inmost.** *Intimus*.

A. 32<sup>e</sup>. The inmost things are signified by 'His face;' and those which proceed from the inmost things, by 'His garments.'

1311<sup>3</sup>. Jehovah is not in the highest, but in the inmost things; and therefore 'the highest,' and 'the inmost'=the same. 2242<sup>2</sup>.

2162<sup>3</sup>. 'The head'=celestial things, which are inmost.

—<sup>8</sup>. 'The heavens'=celestial and spiritual things thus inmost things.

2515. Thought from perception . . . is the inmost thought which exists with man.

2737. Conjugal love inflows from the Lord through the inmost of man.

2879. The Lord inflows through the **inmost** of man with good, and there conjoins truth; their root must be in the **inmost**.

2882<sup>e</sup>. The **inmost** Angels . . .

2873<sup>3</sup>. Hence the middle = the **inmost**.

—<sup>4</sup>. It is the **inmost** of man where the Lord dwells with him, and from it rules the things (around). When the man suffers the Lord to dispose the circuits to correspondence with the **inmosts** . . . then the **inmosts**, and the interiors, and the externals, act as one . . .

3562. For the **inmost** is all in all of its lower things . . .

3633. Because the **inmost** of Spirits and Angels conspires to (the human form) . . .

3855. The Lord inflows from the highest into the **inmosts** of man; and, through these, into his interiors . . .

4154<sup>2</sup>. (Such a one) knows no otherwise than that the natural things from which he thinks are the **inmost** things . . .

4963<sup>2</sup>. The **inmost** of man is from his father . . .

5114<sup>4</sup>. The **inmost** of man is such that it can receive the Divine; and not only receive it, but also appropriate it to itself by acknowledgment and affection; thus by what is reciprocal; and therefore man . . . can never die.

5147. That the **inmost** of the Voluntary was full of celestial good. Sig. . . For the good from the Lord inflows through the **inmost** of man . . . for the **inmost** is relatively in the most perfect state; and therefore it can receive the good from the Lord immediately . . .

5690. 'Joseph hastened' = . . . that he broke out from the **inmost**.

5826<sup>e</sup>. For the Voluntary is the **inmost** of man.

5897. The middle and the **inmost** of the Church. Sig. and Ex.

—<sup>1</sup>. It is said the middle and the **inmost**, because that which is **inmost** with man—in the Natural, where **inmost** and interior things are together—holds the middle place. . . Thus do **inmost** things dispose themselves in exterior ones.

6084. 'In the best of the land . . .' = in the **inmost** of scientifics . . .

—<sup>2</sup>. The reason 'the best' = the **inmost**, is that the best is kept directly under the sight . . .

—<sup>3</sup>. But (with such persons) falsities . . . come directly under the sight; that is, are in the **inmost**.

6104. 'In the land of Rameses' = the **inmost** of the mind and its quality . . . 'Rameses,' which was the best tract in the land of Goshen, = the **inmost** of the Spiritual in the natural mind. But the quality of this **inmost** can scarcely be comprehended by man . . .

6135<sup>2</sup>. Even if there is no heavenly love with a man . . . still the **inmost** of his life is from heavenly love . . .

6285. Extension from the **inmost**. Sig.

6322<sup>e</sup>. Because the Lord is in the **inmost**.

6391<sup>2</sup>. When they hear that this heavenly delight inflows through the **inmost** of man . . .

6451<sup>2</sup>. There are, in man, the **inmost**, the interiors

under the **inmost**, and the exteriors. All these are most exactly distinguished from each other, and they succeed in order, from the **inmost** down to the outermost; and according to the order in which they succeed, they also inflow . . . In the ultimate . . . the **inmost** which inflow holds the centre . . .

6452. That the **inmost** and the interiors are together in the exteriors; thus in the goods and truths in the Natural. Sig.

6716<sup>2</sup>. He was conceived from Jehovah; hence the **inmost** of His life was Jehovah Himself. For the **inmost** of the life of every man, which is called the soul, is from the father . . . The **inmost** of life . . . continually inflows and operates in the external which is from the mother . . . even in the womb . . .

7354. 'Upon thy bed' = to the **inmosts**. Ex.

7542. 'In thine heart' = in the **inmost**. Ex.

—<sup>1</sup>. The **inmost** with the good is love to the Lord and towards the neighbour; but the **inmost** with the evil is the love of self and of the world. This latter is the **inmost** which is here meant . . .

—<sup>2</sup>. In the other life . . . the **inmost** is what is manifested last. . . The **inmost** to which the evil at last come is Hell itself with them . . .

7831<sup>2</sup>. The paschal lamb = the good of innocence, which is the **inmost**; thus that this **inmost**, together with the interiors in which it is, were meanwhile secluded and withheld from such things as defile. This state is that of the initiation of the interiors . . . to receive the influx of good and truth from the Lord.

7859. From the **inmost** to the external. Sig.

7910<sup>e</sup>. As to his interiors, man is in Heaven; and as to his **inmosts**, he is near the Lord . . .

8690<sup>e</sup>. The immediate influx of the Lord does not come to the perception, because it is into the **inmosts** of man.

8750<sup>2</sup>. Because in the **inmost** sphere of Heaven there is a certain progression according to the Divine heavenly form, which comes to the perception of no one . . .

8864<sup>e</sup>. The **inmost** reigns universally in the things around . . .

8885<sup>2</sup>. In the thought itself of man are . . . the things which universally reign there, which are its **inmost** things.

—<sup>3</sup>. That which reigns universally is that which is insinuated into the very will; for the will itself is the **inmost** of man, because it is formed from his love; for whatever a man . . . loves above all things, he **inmostly** wills.

9422. The summit of Sinai = the highest or **inmost** of the . . . Word.

9642. In the interior and **inmost** things where truth is in light. Sig.

9656. In the head are the beginnings of the senses and motions; and the beginnings are the **inmost** things . . .

9666<sup>2</sup>. In the Spiritual World the best and purest things—thus those which are more perfect—are in the **inmost** . . .

[A.] 9773<sup>o</sup>. For the Lord is in the **inmost**; and from the **inmost** proceed all things . . .

9825. The **inmost** of the Spiritual Kingdom communicates with the Celestial Kingdom . . . The **inmost** of each Heaven communicates with the higher one . . .

— . The end must be the **inmost**; the cause the mediate . . .

— . The tunic (of Aaron) represented the **inmost** there.

9990<sup>o</sup>. The purification of his Internal itself, which is his **inmost**, (was represented by the burnt-offerings and sacrifices) of lambs.

9992. 'Unleavened bread' = the purification of the Celestial in the **inmost** man.

10011. The head is circumstanced as is the highest or **inmost** in the Heavens, which descends and inflows into the Heavens below, and produces and derives them . . . In a word, that which is **inmost** is the one only thing in the derivatives which essentially lives. Hence, the Divine, being the **Inmost** of all things . . . is the one only thing from which is the life of all.

10044. As from the **inmost** proceed all things which are without . . . The **inmost** with man is his will and understanding . . .

10048<sup>o</sup>. There are in man externals, internals, and **inmosts**. All these are disposed and ordained simultaneously and successively for the reception of sequents to eternity.

10181<sup>o</sup>. In like manner in the man in whom is Heaven:—his **inmost** is in a more perfect state than his mediate; and this than his ultimate; and they consociate solely by correspondences.

10184. 'Its roof' = the **inmost**. Ex.

— . The **inmost** here signified . . . is the **inmost** of worship.

—<sup>2</sup>. For good is everywhere the **inmost** . . .

10188<sup>o</sup>. For the Divine sphere which proceeds into the universe proceeds from the **inmost**; and the **inmost** is all in all things which thence succeed.

10259<sup>o</sup>. From the ultimate and the **inmost** there must be what is full; but from the mediate, as much as is correspondent. Sig.

H. 39. There is with everyone . . . an **inmost** or highest degree, or an **inmost** or highest something, into which the Lord's Divine first inflows . . . By this **inmost** or highest, man is man, and is distinguished from brute animals . . . 435. J.25<sup>o</sup>.

—<sup>o</sup>. What is disposed and provided by the Lord in this **inmost** . . . is above the thought . . .

285. There are two **inmost things** of Heaven,—innocence and peace. They are called **inmost things**, because they proceed immediately from the Lord . . .

—<sup>o</sup>. That innocence is the **inmost** of good . . .

297. The Lord Himself . . . rules man's ultimates from his **inmosts**, and at the same time his **inmosts** from his ultimates . . .

J. 25<sup>o</sup>. Those in Hell also have this **inmost** degree of life . . .

P. 39<sup>o</sup>. The happinesses . . . begin from the Lord, thus from the **inmost** . . .

119<sup>o</sup>. Because the Lord acts into the **inmost** of man; and, from the **inmost**, into the consequents . . .

124<sup>o</sup>. That the Lord acts from **inmosts** and from ultimates simultaneously. Ex.

125. The **inmost** of man is his life's love . . .

—<sup>2</sup>. These things which are in the **inmosts** of man, and in the successives from the **inmosts** to the ultimates, are utterly unknown to him . . .

181. The mind . . . actuates . . . the ultimates from the **inmosts**; and also the **inmosts** from the ultimates.

R. 933. That in the **inmosts** of the Truths . . . is the Lord in His Divine love . . . Sig.

— . 'In the midst' = in the **inmost**; and thence in all things around. Refs.

—<sup>3</sup>. Because in spiritual things all things are, and all things proceed, from the **inmosts**; as . . .

D. 979. The Lord . . . acts thus, from the **inmosts**.

1825. That all things of faith are infilled from the **inmosts**.

2462. On the more interior and **inmost things** of the Word.

287. That the **inmost** and more interior things of man cannot be injured; but only his interiors.

3474. The **inmost** and more interior minds are not theirs, but the Lord's.

4627<sup>o</sup>. The interiors of man . . . thus succeed,—the Sensuous, the Natural, the Spiritual Natural. These are of the external man. Then come the Celestial of the Spiritual, the Celestial, and the **Inmost**, which lacks a name, because it receives immediately the good and truth which proceed from the Lord. These are of the internal man . . .

E. 313<sup>o</sup>. For such as is the **inmost**, such is the whole; because all the other things are produced and derived from the **inmost** . . . The **inmost** of everything is what is called its soul. Examp. and Sig.

Inv. 49. Nothing is more common . . . than for one thing to be within another,—thus, the **inmost**, the middle, and the outermost,—and for these three to communicate with each other; and for the force of the mediate and of the outermost to be from the **inmost**. Examps.

**Inmost Heaven.** See THIRD HEAVEN.

**Inmost Sense.** *Sensus intimus.*

See SUPREME SENSE.

A. 6343<sup>o</sup>. In each thing in the **inmost sense** is the marriage of the Lord's Divine Human with His Kingdom and Church; nay, in the supreme sense there is the union of the Divine Itself and the Divine Human in the Lord.

— . And in the **inmost** and supreme **sense** there is the Divine marriage which is in the Lord; thus the Lord Himself.

8943. The Word in its **inmost sense** treats of the Lord alone.

8988<sup>o</sup>. The Lord Himself, who is the all in all things of the Word in its **inmost sense**.

9389<sup>o</sup>. Therefore the Word in its **inmost** and supreme

sense treats of the Lord alone; and especially of the glorification of His Human. Hence comes all the Holy of the Word. 10370.

10614<sup>2</sup>. In the Word there are the external sense, the internal sense, and the inmost sense. . . The Word in its inmost sense is celestial, being accommodated to the perception of the Angels in the Lord's Celestial Kingdom. 2802.

N. 107<sup>2</sup>. The doctrine of celestial good . . . is contained in the inmost sense of the Word. A.725S.

W. H. 10<sup>2</sup>. The celestial Angels . . . perceive the Word in its inmost sense. Refs.

S. 6<sup>2</sup>. In its ultimate sense the Word is natural; in its interior sense it is spiritual; and in its inmost sense it is celestial.

D. 5102<sup>2</sup>. These are in the inmost sense, which treats of the Lord.

5578. He told me what each thing signified; not what the sense of the letter, nor what the interior or spiritual sense, but what the inmost sense which is celestial. This he saw, not from the words, but from the letters and their flections and curvings . . .

5604. The celestials have [the Word] according to the inmost sense.

E. 435<sup>4</sup>. In the inmost sense is the Lord alone; for it treats there about Him, the glorification of His Human, the ordination of the Heavens, the subjugation of the Hells, and the establishment of the Church by Him; and therefore, in the inmost sense, each of the tribes = the Lord as to some attribute and work of His.

— The inmost or celestial sense is for the inmost or Third Heaven.

### Inn. *Diversorium.*

See DIVERSIONS.

A. 5495. 'To give fodder to his ass in the inn' (Gen. xlii.27) = when they reflected upon the scientifics in the exterior Natural. . . 'An inn' = the exterior Natural. That 'an inn' has this signification cannot be confirmed from parallel passages . . . but it can from the fact that scientifics are as it were in their inn when they are in the exterior Natural . . . Hence this Natural is the inn, or place of rest or of passing the night, for scientifics.

5656. 'When we came to the inn, and opened our sacks' (Gen. xliii.21) = introspection into the exterior Natural. 'An inn' = the exterior Natural in general.

7041. 'It was in the way in the inn' (Ex. iv.24) = the posterity of Jacob, that they were in externals without an internal.

— 'The inn' = the external Natural or Sensuous.

R. 386. They are colleges which are called by us inns, where disputations are carried on . . . T.460.

M. 10<sup>5</sup>. The fourth said . . . I was carried into an inn, where health returned to me.

D. 1189. So that (the higher region of the palate) is as it were an inn; and therefore they called their chamber . . . their inn.

E. 375<sup>42</sup>. That 'he brought him into an inn, and said that they were to take care of him' (Luke x.34) = that

he brought him to those who are instructed in the doctrine of the Church from the Word . . . 444<sup>e</sup>.

706<sup>12</sup>. It is said that this was done 'because there was no place in the inn' (Luke ii.7); for by 'an inn' is signified a place of instruction. This is signified by 'an inn' in Luke x.34; xxii.11; Mark xiv.14; and it was with the Jews, who were then in mere falsities by the adulteration of the Word. This, therefore, is what is signified by there being no place in the inn.

J. (Post.) 282. From their corner, which is as it were their inn there, the Moravians go out by turns . . .

### Innate. *Innatus.*

See ENGRAFT, and IMPLANTED—*insitus.*

A. 2727. Almost all believe that (marriage love) is innate . . .

3843<sup>e</sup>. The things which come forth—*prodeunt*—from the interior memory appear as if they were innate. Examp. 7935<sup>2</sup>.

6367. Innocence with innate forces. Sig. and Ex.

— Those of the Most Ancient Church . . . were born into the good of love . . . Hence the forces are called innate.

7327. Falsification becomes total when falsity begins to reign; for then the man lives according to evil [both] innate and acquired . . .

9918<sup>2</sup>. (Scientifics then) almost vanish from the external memory, and appear as if they were innate, because they are implanted in the man's life.

H. 270<sup>2</sup>. Hence it is that to the (celestial) Angels Divine truths appear as if they were inscribed, or as if they were implanted and innate . . .

342<sup>2</sup>. Therefore he was let into the life of evils which was innate to him.

343. Such a desire is innate with Spirits.

366. As this love is innate with both (sexes).

### Innocence. *Innocentia.*

#### Innocent. *Innocens.*

See under INFANT, KID, LAMB, and NAKED.

A. 154<sup>e</sup>. They who are in innocence appear there as infants variously adorned . . .

163. 'They were naked, and blushed not' = that they were innocent; to wit, that the Lord had insinuated innocence into their proprium, lest the latter should be ungrateful. 165.

164. Innocence as it were abolishes evils and falsities . . . So long as infantile innocence shines out with infants . . . their evils and falsities . . . are even pleasing.

—<sup>2</sup>. Hence . . . no one can be admitted into Heaven unless he has something of innocence. Sig.

165. Spirits . . . present themselves naked, to testify their innocence. (And) the innocent in Heaven appear as naked infants, wreathed with garlands according to the species of their innocence; whereas they who have not so much innocence appear clothed with garments . . .

430. 'A little one' = innocence, and also charity; for there is no true innocence without charity, nor true charity without innocence.

[A. 430]. There are three degrees of **innocence**, which in the Word are distinguished as 'sucklings,' 'infants,' and 'little children' . . . 5236<sup>2</sup>.

— Here, 'lamb,' 'kid,' and 'calf' = the three degrees of **innocence** and love . . .

540<sup>e</sup>. (Upright Spirits) are finally let into a state of **innocence**, (to show them) what true spiritual and celestial good is.

544. Some were admitted into the Heaven of **innocence** of the First Heaven. Their joy. But this was only in the First Heaven; whereas there are three Heavens; and in each of them a state of **innocence** together with its innumerable varieties.

593<sup>2</sup>. They who are in ignorance can be in a certain species of **innocence**, when saying or doing anything against the truths and goods of faith . . . But it is quite otherwise with those who have the doctrine of faith . . .

947. Those who have deceitfully persecuted the **innocent** are there for ages.

1023<sup>2</sup>. In man's intellectual proprium He formed a new will which is conscience; and into conscience He insinuated charity; and into charity **innocence**; and thus conjoined Himself . . . with man.

1032<sup>3</sup>. The Lord is present with (the gentiles) in their charity and **innocence**; for there is nothing of charity and **innocence** except from the Lord. The Lord also . . . insinuates **innocence** and charity into their conscience; and when there are **innocence** and charity in the conscience they suffer themselves to be easily imbued with truth . . .

1043<sup>3</sup>. **Innocence** adds much to the beauty . . . of the colours.

—<sup>3</sup>. For in ignorance itself there can be **innocence**, and thus charity.

1100. So with the simple, in whom there are **innocence**, charity, and mercy.

1389<sup>e</sup>. With those who have lived in . . . **innocence**, the faculties are immensely elevated . . .

1514<sup>e</sup>. There is a stench of house lice from those who persecute the **innocent**.

1555<sup>2</sup>. The will is formed . . . by insinuated **innocence** . . .

1557. This childlike state is holy, because **innocent**; for ignorance never takes away holiness when there is **innocence** in it; for holiness dwells in the ignorance which is **innocent** . . .

1616<sup>2</sup>. Thus He became as to the Human Essence **innocence** itself . . . from whom is all **innocence** . . . Such **innocence** is true infancy, because it is at the same time wisdom. But the **innocence** of infancy, unless by Knowledges it becomes the **innocence** of wisdom, is of no use . . .

1667. Ignorance excuses; and **innocence** causes it to appear as it were good . . .

1738. Remains . . . are all the states of **innocence** and peace . . .

— Without . . . a state of **innocence** . . . man is not man.

1776. The Angels understand the internal sense better . . . because the infant boys and girls are in a state of mutual love and **innocence**.

2126. How those within the Church are against **innocence** itself. Rep.

— For **innocence** (there) is represented by infants. 2179<sup>2</sup>.

2303. Angels from the Heaven of **innocence** are with infants.

— As the **innocence** and charity with the infant children decrease . . .

2305. Some suppose **innocence** to be the same as infancy . . . But . . . by 'infancy' is meant the **innocence** of intelligence and wisdom, which is such, that they acknowledge that they have life from the Lord alone; and that the Lord is their one only Father . . . The **innocence** itself, which is called 'infancy,' never exists or dwells anywhere except in wisdom; inasmuch that the wiser anyone is, the **more innocent** he is; and therefore the Lord is **innocence** itself, because He is wisdom itself.

2306. As to the **innocence** of infants, being as yet devoid of intelligence and wisdom, it is only a kind of plane for the reception of genuine **innocence**, which they receive according to the degrees in which they become wise. The **innocence** of infants was represented by a wooden something devoid of life; which is vivified as they are perfected by Knowledges of truth and affections of good. The quality of genuine **innocence** was afterwards represented by a most beautiful infant, full of life, and naked; for the **innocent** themselves . . . appear before other Angels as infants, and naked; for **innocence** is represented by the nakedness of which they are not ashamed . . . In a word, the wiser the Angels are, the **more innocent** they are; and the **more innocent** they are, the more they appear to themselves as infants. Hence it is that **innocence** is signified by 'infancy.' H. 341. M. 413.

2526. Because good is good from **innocence** . . .

2636<sup>2</sup>. Such things are insinuated into man as may serve him for ground . . . and which are many states of **innocence** and charity . . .

2720<sup>6</sup>. 'Seven ewe lambs' = the holiness of **innocence**.

2736. Genuine conjugal love is **innocence** itself, which dwells in wisdom . . . They are in the Inmost Heaven, which is called the Heaven of **innocence**.

2754. The most deceitful . . . are the modern antediluvians; they insidiate by **innocence** . . .

2780. A state of peace and **innocence**. Sig. and Ex.

— The case is the same with a state of **innocence**; this comes forth in a state of peace; and is a General affecting all things which are of love and faith: unless these have **innocence** in them, they lack their essential. Hence no one can come into Heaven unless he has something of **innocence**. Mark x. 15.

2786. The first preparation for that state (of undergoing temptations) was, that He put on a state of peace and **innocence** . . .

2915<sup>e</sup>. The quality of good is according to the state of **innocence**, love, and charity.

3067. An affection in which there is **innocence**. Sig.

3080. Hence it is that all beauty is from the good in which there is **what is innocent** . . .

—<sup>2</sup>. They who are in good are affected from the affection of good . . . in proportion to the amount of **innocence** there is in the good . . .

30817. 'Virgins' are so called from conjugal love; thus those who are in **innocence**; for conjugal love is **innocence** itself. . . All in Heaven are called 'virgins' from the **innocence** which is in their good. And according to the quantity and quality of **innocence** in their good, they 'follow the Lamb.'

3110. Further exploration concerning **innocence**. Sig. and Ex.

3111<sup>2</sup>. (The first origin of truth is from **innocence** and charity. Ex.)

3183. 'Her nurse' = from her **innocence**.

— . As soon as a man is born, he is introduced into a state of **innocence**, in order that this may be a plane for the rest of the states, and be the inmost in them, which state is signified by 'a suckling.' —<sup>3</sup>. Ill.

— . This last state, which is signified by 'old men,' is a state of wisdom in which is the **innocence** of infancy . . .

—<sup>2</sup>. For the affection of truth is not the affection of truth unless there is **innocence** in it. Refs. For by **innocence** the Lord inflows into this affection; and in fact with wisdom; for true **innocence** is wisdom itself . . .

—<sup>3</sup>. For all goods and truths perish together with **innocence**; for **innocence** is immediately from the Divine Itself; thus it is the very essential in them.

3186. (These goods and truths) are not genuine; for the soul itself, which is the good in which there is **innocence** from the Lord, is not in them; and therefore they do not affect the man and make him happy . . .

3224<sup>o</sup>. This interior mind is opened only with those who are in **innocence**, in love . . . and in charity . . .

3436<sup>2</sup>. Meanwhile, the few truths which are with (him who is in simple good) are vivified with charity and **innocence**; and when these are in him, falsities . . . do not hurt him . . .

3519<sup>4</sup>. That the truth and good of the **innocence** of the external man are signified by 'a kid,' and 'a she-goat.' Ill.

— . 'A lamb' and 'a kid' = those who are in **innocence**; who being the safest of all, are mentioned in the first place.

—<sup>5</sup>. For all in Heaven are protected by the Lord by states of **innocence**.

—<sup>6</sup>. The Lord cannot appear to anyone . . . unless he to whom He appears is in a state of **innocence**; and therefore as soon as the Lord is present, they are let into a state of **innocence**; for the Lord enters through **innocence**, even with the Angels in Heaven . . .

3755. Those who are imbued with the . . . good of **innocence**. Sig.

3887. The celestial Angels are . . . above others in a state of peace and **innocence** . . .

3994. The proprium of the **innocence** which is of the good signified by 'Laban.' Sig.

— . As to the proprium of **innocence** . . . in all good there must be **innocence** in order for it to be good. Charity without **innocence** is not charity; still less is love to the Lord; and therefore **innocence** is the essential itself of love and charity . . . The proprium of **innocence** consists in knowing, acknowledging, and believing . . . that there is nothing but evil from self, and that all good is from the Lord.

—<sup>3</sup>. 'The wolf' = those who are against **innocence**.

—<sup>6</sup>. As the Lord is the **innocence** itself which is in His Kingdom . . .

— . **Innocence** is the essential of regeneration; for no one can be regenerated except through the charity in which there is **innocence**.

—<sup>7</sup>. As **innocence** is the primary in the Lord's Kingdom; and is the Heavenly itself there . . .

4001. The first state of **innocence**. Sig.

4021. As to **innocence**. Sig. . . In what follows it treats of the disposing of the good and truth of the Natural to receive and inapt **innocence**.

4286<sup>2</sup>. The celestial Angels . . . are **innocent**; and are called **innocences** and wisdoms.

4503<sup>e</sup>. The **innocence** of the external man which is in ignorance. Sig.

4563. 'A nurse' . . . = the insinuation of **innocence** by means of the Celestial Spiritual.

—<sup>2</sup>. The difference is, that the **innocence** of infancy is without, and hereditary evil within; but the **innocence** of wisdom is within, and actual and hereditary evil without.

4797<sup>2</sup>. With an infant there is **innocence** in the external form; and **innocence** is the human itself; for into it as into a plane inflow love and charity from the Lord. When a man is being regenerated, and is becoming wise, then the **innocence** of infancy which was external, becomes internal. Hence it is that genuine wisdom dwells in no other abode than **innocence** . . .

4918. 'The womb' . . . = the inmost of conjugal love in which is **innocence**.

5060<sup>2</sup>. That they wanted to put on a state of **innocence**. Rep.

5102. The affections are conspicuously presented in the face with those who are in **innocence** . . .

5126<sup>2</sup>. The **innocence** which he then has is only external, and not internal; for true **innocence** dwells in wisdom. Through external **innocence** the Lord reduces into order the things which enter through sensuous things. Without the influx of **innocence** from the Lord in this first age, no foundation would ever come into existence upon which the Intellectual or Rational, which is proper to man, could be built.

5135<sup>2</sup>. The state of **innocence** promotes and inapts (goods and truths) to the memory; but places them at the first threshold; for infantile and childish **innocence** is not the internal **innocence** which affects the Rational; but is the external **innocence** which affects only the exterior Natural. Refs.

5137. **Innocence**. Sig.

5236<sup>2</sup>. As, with a child, **innocence** begins to be put

off; therefore by 'a child' is signified that **innocentness** which is called guiltlessness.

[A. 5236<sup>d</sup>]. But . . . the **innocence** of sucklings, of infants, and of children is only external; and there is no internal **innocence** with a man until after he has been born anew . . .

—<sup>3</sup>. He who receives **innocence**, receives the Lord, because He is the source of all **innocence**. Sig.

—<sup>4</sup>. That **innocence** alone acknowledges and receives the Lord; that is, those in whom there is **innocence**. Sig.

— . That by no other way can praise come to the Lord than by **innocence**; for by this alone is effected all communication, and all influx, and thus approach. Sig.

5342<sup>e</sup>. From his first infancy, man is . . . among the celestial Angels, by whom he is kept in a state of **innocence**; which state is with infants up to the first of childhood . . . When the age of childhood begins, he then by degrees puts off the state of **innocence** . . .

5510<sup>e</sup>. When **innocence** is insinuated by the Lord, (the fallacies of the senses) appear as truths.

5604<sup>e</sup>. Because there is more **innocence** in what is interior than in what is exterior.

5608. Because by ('infants,' and 'children') is signified **innocence**; and **innocence** is what is inmost.

— . The Third Heaven consists of those who are in **innocence**; for they are in love to the Lord; and, as the Lord is **innocence** itself, therefore they, being in love to Him, are in **innocence** . . .

—<sup>3</sup>. This is the case with **innocence**; for this makes one with love to the Lord:—unless it is interiorly in charity, it is not charity . . . Hence it is that with all in the Heavens there must be **innocence** interiorly. Sig.

—<sup>5</sup>. No one can 'see the face of God' except from **innocence**.

—<sup>6</sup>. For the **innocence** which is signified by 'infants' is wisdom itself; for genuine **innocence** dwells in wisdom. Sig.

—<sup>7</sup>. 'Suckling'=**innocence**; and that nothing of evil can befall those who are in **innocence**, is signified by, 'the suckling shall play upon the hole of the viper.'

—<sup>8</sup>. **Innocence** destroyed. Ill.

—<sup>9</sup>. The **innocence** of infants is only external . . . and therefore cannot be conjoined with any wisdom.

—<sup>e</sup>. Man was so created that when he grows old . . . the **innocence** of wisdom should conjoin itself with the **innocence** of ignorance which he had as an infant.

5658<sup>e</sup>. They called those times the Golden Age, when there was **innocence** . . .

6013. Together with those things which are of **innocence**. Sig. . . Because without **innocence** and charity, natural truth cannot be advanced by spiritual truths; for truth, in order to be genuine, must derive its essence and life from charity; and this latter from **innocence**; for the interior things which vivify truth succeed in this order,—**innocence** is inmost, charity is lower, and the work of charity from truth is lowest. . . For the Third Heaven is the Heaven of **innocence**, the Second Heaven is the Heaven of charity, in which is **innocence** from the Third Heaven; and the First

Heaven is the Heaven of truth in which is charity from the Second Heaven, and in this **innocence** from the Third . . .

6107. Each one according to the quality of the good of **innocence**. Sig.

— . As to influx from the Celestial Internal into spiritual good and into the truths of the Church in the Natural being according to the quality of the good of **innocence**, the case is this:—It is **innocence** which from the inmost qualifies all good of charity and love; for the Lord inflows through **innocence** into charity; and, in proportion to the **innocence**, is the charity which is received; for **innocence** is the very essential of charity. What **innocence** is, may be seen as in a mirror from infants. (Continued under INFANT, here.)

6367. **Innocence**, with innate forces. Sig. and Ex.

— . The reason 'a lion's whelp'=**innocence**, is that 'a lion'=the good of celestial love; and 'a whelp' is its infant; thus it=**innocence**.

6405<sup>3</sup>. What saves them is the intention to do what is good; and something of **innocence** in their ignorance.

6576. Spiritual truths in the Natural, and the **innocence** which is in them. Sig.

6745<sup>e</sup>. Such a lack of truth, that everything of **innocence** perishes. Sig.

6765<sup>e</sup>. Combat can be waged from truth not genuine, provided it is such that it can be conjoined in some way with good; and it is conjoined with good through **innocence**; for **innocence** is the medium of the conjunction.

6914<sup>2</sup>. They deceive by a simulation of **innocence** and charity.

7073. (The Spirits of Mercury) did not understand what the **innocence** is which lambs signify . . . They said that they did not know what **innocence** is, except as to the Word. The reason is, that they are affected solely with thoughts, and not with uses . . .

7493. In proportion as a man appropriates evils . . . the Lord separates the good of **innocence** and of charity which he had received in his infancy . . .

7831<sup>2</sup>. The paschal lamb=the good of **innocence**, which is the inmost . . .

7832. As to **innocence**. Sig. . . (For 'a lamb'=the **innocence** of the interior man; and 'a kid,' the **innocence** of the exterior man.)

7834. If particular good is not enough for **innocence**. Sig.

7836. Thus the impletion of good for **innocence** from so many truths according to its appropriation. Sig. and Ex.

—<sup>5</sup>. **Innocence** reigns in the Third Heaven; for the Lord, who is **innocence** itself, inflows immediately into that Heaven: whereas into the Second Heaven . . . the Lord inflows with **innocence** mediately . . . (and) according to the influx of **innocence**, the states of good are changed . . .

7837. Unspotted **innocence**. Sig.

7838. The **innocence** of those of the Spiritual Church (is here treated of).

7839. It is called a full state, when the good is such

that nothing is wanting for the reception of the good of **innocence** . . .

7840. The good of **innocence**, exterior and interior. Sig. and Ex.

— . In all good there must be **innocence** for it to be good. Without **innocence**, good is as it were without its soul. The reason is, that the Lord inflows through **innocence**, and through it vivifies the good with those who are being regenerated. The good which **innocence** vivifies is internal and external . . .

7852. (For) 'the paschal lamb'=the good of **innocence**; which good is the good of love to the Lord.

7854. For the good of **innocence** . . . cannot be appropriated to anyone except through temptations. Sig.

7877. The truth of the good of **innocence**. Sig. and Ex.

—<sup>2</sup>. The good of **innocence** is the good of love to the Lord; for they who are in this love, are in **innocence**. Hence those in the Third Heaven are in **innocence** above all others . . . and from **innocence** they appear to others as infants; and yet they are the wisest of all . . . for **innocence** dwells in wisdom. The truth of the good of **innocence**, which is with them, is not the truth of faith, but the good of charity. Ex.

7902<sup>e</sup>. **Innocence** is to acknowledge that with self there is nothing but evil, and that all good is from the Lord; and also to believe that one does not know or perceive anything from self, but from the Lord . . . Sig.

7909. If falsity is . . . firmly believed, there is no reception of the good of **innocence**; consequently no deliverance from damnation. Ex.

7914. For the good of **innocence**, which is the good of love to the Lord, is not received by the man of the Spiritual Church, unless he compels himself . . . Sig. and Ex.

8078. That faith merely natural shall not be ascribed to the Lord, but the truth of **innocence** which is therein. Sig. and Ex.

—<sup>e</sup>. The truth of **innocence** . . . is what is believed to be so from **innocence**.

8118. As such was the state (in the most ancient time,) **innocence** then reigned, and with it wisdom.

8883. 'For Jehovah will not render him **innocent** who takes His name in vain' (Ex.xx.7)=that these things cannot be forgiven.

8902<sup>s</sup>. 'The infants being dashed to pieces'=that **innocence** will be completely extinguished.

9127<sup>e</sup>. The truth Divine proceeding from the Lord in the Inmost Heaven has **innocence** inmost in it; for it affects no others than those who are in **innocence**. Refs.

9262. 'Kill thou not the **innocent** and the just' (EX. xxiii.7)=aversion for destroying interior and exterior good. . . 'The **innocent**'=interior good . . . for 'what is **innocent**' is predicated of the good of love to the Lord . . . because those are in **innocence** who love the Lord. For **innocence** is to acknowledge at heart that from self one wills nothing but evil, and perceives nothing but falsity; and that all the good which is of love, and all the truth which is of faith, are from the Lord alone. No others can acknowledge these things at

heart, except those who are conjoined with the Lord through love . . .

—<sup>2</sup>. (Thus) the Lord's Divine cannot be received except in **innocence**; whence it is that good is not good unless **innocence** is in it; (Refs.) that is, the acknowledgment that from proprium proceeds nothing but evil and falsity, and that all good and truth are from the Lord. To believe the former, and to believe the latter, and also to will the latter, is **innocence**. The good of **innocence**, therefore, is the Divine good itself from the Lord with a man . . .

—<sup>3</sup>. The shedding of '**innocent** blood.' Ex. and Ill.

—<sup>7</sup>. The **innocent**, in the proximate sense, =one who is without fault, and without evil . . .

9296<sup>o</sup>. Man, when an infant, receives from the Lord . . . the good of **innocence** . . . This good makes the initiation of the new will . . .

9301. 'Thou shalt not seethe a kid in its mother's milk'=that the good of **innocence** of the posterior state is not to be conjoined with the truth of **innocence** of the prior state. Ex.

— . The **innocence** of the prior state is the **innocence** which is of infants and children; and the **innocence** of the posterior state is the **innocence** which is of the adults and old people who are in the good of love to the Lord. The **innocence** of infants and children is external, and dwells in dense ignorance; whereas the **innocence** of old people is internal, and dwells in wisdom.

—<sup>2</sup>. The **innocence** which dwells in wisdom is to know, acknowledge, and believe that one can understand nothing, and will nothing, from self . . . but only from the Lord . . . This state of life is the state of **innocence** of the posterior state, in which are all who are in . . . the Heaven of **innocence** . . .

— . But the **innocence** which dwells in ignorance, such as is with infants and children, is to believe that all things they know and think, and also which they will, are in themselves . . .

9391. 'Bullocks,' (and 'calves')=the good of **innocence** and charity in the external man. Ex. —<sup>5</sup>.

— . 'Lambs,' and 'sheep'=the good of **innocence** and charity in the internal man. —<sup>5</sup>.

9470. 'A she-goat'=the good of **innocence** in the external man. Refs.

9912<sup>o</sup>. The good of mutual love is the external good of **innocence** . . .

9938<sup>o</sup>. **Innocence** is the good of love to God; and dwells in ignorance, especially with the wise at heart . . .

9960<sup>19</sup>. When the interiors are chaste, then 'nakedness'=**innocence**; because . . . love truly conjugal in its essence is **innocence**.

10021<sup>o</sup>. When a man is being regenerated . . . he is then first let into a state of . . . external **innocence**, almost like that of infants. . . This state is the plane of the new life . . .

— . In proportion as the man then comes into genuine good, he comes into the good of internal **innocence**; which **innocence** dwells in wisdom.

—<sup>3</sup>. That the **innocence** of infants is external **innocence**, and dwells in ignorance. Refs.



[A. 1002<sup>13</sup>]. That the **innocence** of infants is a plane. Refs.

— . That the Knowledges of truth and good are implanted in the **innocence** of infancy, as in their plane. Refs.

— . That the **innocence** of the regenerate is internal **innocence**, and dwells in wisdom. Refs.

— . On the difference between the external **innocence** of infants, and the internal **innocence** of the wise. Refs.

—<sup>e</sup>. That all the good of the Church and of Heaven has **innocence** in it, and that without it good is not good. Refs.

— . What **innocence** is. Refs.

1003<sup>12</sup>. The juice (by which embryos are nourished) corresponds to the good of **innocence**.

—<sup>e</sup>. The liver = the good of **innocence**. Ex.

1004<sup>2</sup>. 'One ram' = the good of **innocence** in the internal man.

—<sup>13</sup>. As the purification (of the whole man, external, internal, and inmost) was represented, the implantation of the good of **innocence** was represented; for 'a bullock' = the good of **innocence** in the external man; 'a ram,' in the internal; and 'a lamb,' in the inmost.

1012<sup>2</sup>. The continual removal of evils and falsities in the natural man, through the good of **innocence** from the Lord. Sig. and Ex.

10129<sup>4</sup>. All purification from evils is effected in a state of the good of **innocence**. Sig.

10131. For 'lambs' = the good of **innocence**; and the good of **innocence** is the one only thing which receives the Lord; for without the good of **innocence** there is no love to the Lord, nor charity towards the neighbour, nor faith which has life in it; in general, no good in which is the Divine.

10132. The good of **innocence** in every state. Sig. and Ex.

—<sup>2</sup>. The state of peace and **innocence** in the Heavens and in the Church, after the Lord came into the world. Sig. And as a state of peace and **innocence** is described, there are mentioned 'a lamb,' 'a kid,' and 'a calf;' and also 'a little child,' 'a suckling,' and 'a weaned one;' and by all these is signified the good of **innocence**:—the inmost good of **innocence**, by 'a lamb;' the interior good of **innocence**, by 'a kid;' and the exterior good of **innocence**, by 'a calf.' In like manner by 'a child,' 'a suckling,' and 'a weaned one.' 'The mountain of holiness' = the Heaven and Church where is the good of **innocence**; 'the nations' = those who are in this good; 'the Root of Jesse' = the Lord from whom is this good. The good of love from Him to Him, which is also called celestial good, is the good of **innocence**.

—<sup>3</sup>. That 'a lamb' = the good of **innocence** in general; and, in special, the inmost good of **innocence** . . .

—<sup>5</sup>. As the Lord when in the world, as to His Human was **innocence** itself; and because therefore everything of **innocence** proceeds from Him, He is called 'the Lamb' . . .

—<sup>7</sup>. For the good of **innocence** is the inmost of

love and faith, and is their soul . . . and where the good of **innocence** is, Hell cannot enter. Sig.

—<sup>9</sup>. 'The son of a dove,' and 'a turtle-dove,' in like manner = **innocence**.

—<sup>10</sup>. The Divine Celestial is the Divine of the Lord in the Inmost Heaven; and this Divine is **innocence**.

—<sup>12</sup>. The good of **innocence** is signified not only by 'a lamb,' but also by 'a ram,' and by 'a bullock;' but with this difference,—that by 'a lamb' is signified the inmost good of **innocence**; by 'a ram,' the interior or middle good of **innocence**; and by 'a bullock,' the external good of **innocence**. In every man there must be the external, the internal, and the inmost good of **innocence**, in order for him to be regenerated; for the good of **innocence** is the very essence of all good. And as these three degrees of **innocence** are signified (by these three animals), they were offered in the sacrifice and the burnt-offering when purification by this good was being represented. Ill.

10133. For the good of **innocence** must be in all good, and thence in all truth, for them to be good and truth in which there is life from the Divine; thus it must be in all worship . . . Sig.

10134. The removal of evils through the good of **innocence** from the Lord in a state of love and derivative light in the internal man. Sig. and Ex.

—<sup>2</sup>. The reason the removal of evils, and the implantation of good and truth, and their conjunction, are effected through the good of **innocence** from the Lord, is that in all good there must be **innocence** for it to be good; and because without this good it is not good; for **innocence** is not only the plane in which truths are inseminated, but is also the very essence of good. In proportion, therefore, as a man is in **innocence**, does good become good, and truth live from good; and in the same proportion the man becomes alive, and evils are removed from him; and, in proportion as these are removed, goods and truths are implanted and conjoined by the Lord. Hence the burnt-offering was constantly made with lambs.

—<sup>9</sup>. The first state (of every Church) is a state of . . . **innocence**, and therefore of love to the Lord; (which) is called 'morning.'

10137<sup>10</sup>. For there are three Heavens . . . and therefore three degrees of the good of **innocence**. . . The good of **innocence** is the very soul of Heaven; because this good is the sole Receptive of the love, charity, and faith which make the Heavens.

10138. 'The first lamb,' or that offered in the morning, = the good of **innocence** in the internal man.

10210. (Purification from evils) through truths from the good of **innocence**. Sig. and Ex.

— . For the good of **innocence** is to acknowledge that all truths and goods are from the Lord, and nothing of them from the proprium of man; thus it is to want to be led by the Lord, and not by self. Hence it is evident that the more a man trusts and believes in himself, thus the more he is in the love of self, the less he is in the good of **innocence**. Hence it is that man cannot be purified from evils unless he is in the good of **innocence**; for, if he is not in this good, he is not led

by the Lord, but by self; and he who is led by self, is led by Hell.

1022<sup>5</sup>. The first state of man is from birth to his fifth year, (which) is a state of ignorance, and of **innocence** in the ignorance, and is called infancy. . . The fourth state is from the 60th year upwards, which is a state of wisdom, and of **innocence** in the wisdom. . .

—<sup>3</sup>. (Hence,) the **innocence** which is called the **innocence** of infancy, is **innocence** in the highest degree external.

—<sup>6</sup>. The state of **innocence** in wisdom, is when the man no longer cares to understand truths and goods, but to will and live them; for this is to be wise; and a man can will truths and goods and live them in proportion as he is in **innocence**; that is, in proportion as he believes that he has nothing of wisdom from himself . . . but from the Lord; and also loves it to be so. Hence it is that this state is a state of **innocence** also in the wisdom.

—<sup>7</sup>. For he who knows that of himself he is ignorant of all things, and that whatever he knows is from the Lord, is in the ignorance of wisdom, and also in the **innocence** of wisdom.

1022<sup>7</sup>. The ascription of all things to the Lord opens the interiors . . . for thus he acknowledges that nothing of truth and good is from himself; and in proportion as he acknowledges this . . . the man comes into **innocence** . . . Hence come conjunction with the Divine, influx thence, and illustration.

H. 276. On the state of **innocence** of the Angels in Heaven. Gen.art.

— What **innocence** is . . . is known to few . . . and not at all by those in evil. It does indeed appear before the eyes . . . from the face, speech, and gestures, especially from those of infants; but still it is not known what it is; still less that it is that in which Heaven stores itself up with man. . . I will, therefore . . . speak first of the **innocence** of infancy; afterwards of the **innocence** of wisdom; and lastly of the state of Heaven as to **innocence**.

277. The **innocence** of infancy . . . is not genuine **innocence**; for it is only in the external form . . . Nevertheless the quality of **innocence** may be learned from it; for it shines forth from their faces, and from some of their gestures, and from their first speech, and affects; and this because they have no internal thought . . . (Continued under INFANT, here.)

—<sup>2</sup>. But this **innocence** . . . is external, because only of the body . . .

278. The **innocence** of wisdom is genuine **innocence**, because it is internal; for it is of the mind itself; thus of the will and thence of the understanding itself; and, when there is **innocence** in these, there is also wisdom . . . Hence it is said in Heaven, that **innocence** dwells in wisdom; and that the wisdom an Angel has, is in proportion to the **innocence** he has. That it is so they confirm by this, that they who are in a state of **innocence** attribute nothing of good to themselves . . . that they want to be led by Him . . . that they love all that is good, and are delighted with all that is true, because they know and perceive that to love good . . . is to love the Lord, and that to love truth is to love the neigh-

bour; that they live content with their own things, whether they are few, or whether they are many, because . . . the Lord alone knows what is profitable for them; hence they are not solicitous about future things . . . With their companions they never act from an evil end . . . As they love nothing more than to be led by the Lord . . . they are removed from their proprium; and . . . the Lord inflows. Hence it is that the things they hear from Him . . . they at once obey . . . (thus) the will is their memory. For the most part they appear simple in the external form; but are wise and prudent in the internal . . . Such is the **innocence** which is called the **innocence** of wisdom.

—<sup>3</sup>. As **innocence** attributes nothing of good to itself . . . and as it thus loves to be led by the Lord . . . man is so created, that when he is an infant he is in **innocence**, but external; and when he becomes old he is in internal **innocence**, in order that through the former he may come into the latter; and from the latter into the former . . . Hence 'an infant' = one who is **innocent**; and 'an old man,' one who is wise in whom is **innocence**.

279. So with everyone who is being regenerated . . . he is first introduced into the **innocence** of infancy, which is, that he knows nothing of truth, and can do nothing of good, from himself . . . and that he longs for these things solely because they are true and good. . . He is first led into the knowledge of them; then . . . into intelligence; and finally . . . into wisdom; **innocence** always accompanying, which is . . . that he knows nothing of truth, and can do nothing of good from himself . . . Without this belief and the perception of it, no one can receive anything of Heaven. In this chiefly consists the **innocence** of wisdom.

280. As **innocence** is to be led by the Lord . . . all in Heaven are in **innocence** . . . Hence, in proportion as an Angel is in **innocence**, he is in Heaven . . . Therefore, the Heavens are distinguished according to **innocence**. Those in the First Heaven are in **innocence** of the first degree; those in the Second Heaven are in **innocence** of the second degree; and those in the Third Heaven are in **innocence** of the third degree. Therefore these latter are the **innocences** themselves of Heaven . . .

281. I have spoken much with the Angels about **innocence**; and have been informed that **innocence** is the esse of all good; and therefore that good is good in proportion as **innocence** is in it; consequently, that wisdom is wisdom in proportion as it derives from **innocence**; in like manner, love, charity, and faith; and that hence it is that no one can enter Heaven unless he has **innocence**. Sig. M.414.

— A state of **innocence** is also described by the Lord in Matt.vi.25-34; but by mere correspondences.

— The reason good is good in proportion as there is **innocence** in it, is that all good is from the Lord, and **innocence** is to want to be led by the Lord. M.414<sup>c</sup>.

—<sup>2</sup>. Truth cannot be conjoined with good, and good with truth, except by **innocence** as a means. Hence, too, it is, that an Angel is not an Angel of Heaven, unless **innocence** is in him . . .

— Love truly conjugal derives its coming forth—*existentiam*—from **innocence**, because from the conjunction of good and truth . . .

[H.] 282. As **innocence** is the esse itself of good with the Angels . . . it is evident that the Divine good proceeding from the Lord is **innocence** itself . . . In like manner with infants, whose interiors are not only formed by a transflux of **innocence** from the Lord, but are also continually adapted and disposed to receive the good of celestial love; because the good of **innocence** acts from the inmost, being . . . the esse of all good. From these things it may be evident that all **innocence** is from the Lord. Hence the Lord is called 'the Lamb.'

—<sup>2</sup>. As **innocence** is the inmost in all the good of Heaven, it so affects minds, that he who feels it . . . seems to himself to be no longer his own master; and thus to be . . . carried away with such delight, that all the delight of the world is comparatively nothing.

283. All who are in the good of **innocence** are affected with **innocence** . . . But those not in the good of **innocence** are not affected with it. Therefore all in Hell are altogether against **innocence**; nor do they know what **innocence** is. Nay . . . in proportion as anyone is **innocent**, they burn to inflict injury upon him . . . (Thus) the proprium of man, and thence the love of self, are against **innocence** . . .

285. There are two inmost things of Heaven,—**innocence** and peace. They are called inmost things, because they proceed immediately from the Lord. **Innocence** is that from which is all the good of Heaven . . . Hence it follows that . . . **innocence** and peace proceed from the Lord's Divine love, and affect the Angels from the inmost . . . M.394.

288<sup>o</sup>. Peace . . . differs in the Heavens according to the **innocence** of those who are there; for **innocence** and peace walk *pari passu* . . . **Innocence** and peace are conjoined as are good and its delight . . . —<sup>3</sup>.

330<sup>o</sup>. And **innocence** is such that all things of Heaven can be implanted in it; for **innocence** is the receptacle of the truth of faith and of the good of love.

341. That **innocence** is the receptacle of all things of Heaven . . . may be evident from (the fact) that **innocence** is to want to be led by the Lord . . . and therefore that man is in **innocence** in proportion as he is removed from his proprium . . .

— . But the **innocence** of infants is not genuine **innocence**, because it is as yet devoid of wisdom. Genuine **innocence** is wisdom; for in proportion as anyone is wise, he loves to be led by the Lord . . .

—<sup>2</sup>. Infants (in Heaven) are led from external **innocence** . . . which is called the **innocence** of infancy, to internal **innocence**, which is the **innocence** of wisdom. This **innocence** is the end of all their instruction and progression; and therefore, when they come to the **innocence** of wisdom, the **innocence** of infancy—which had meanwhile served them as a plane—is conjoined with them.

382. The Angels of the lower Heavens are also in conjugal love, but only in so far as they are in **innocence**; for, regarded in itself, conjugal love is a state of **innocence** . . .

Life 69<sup>o</sup>. The means of reformation . . . are . . . that a new-born child is kept in a state of external **innocence** . . .

W. 427<sup>o</sup>. These, being in **innocence**, appear to others as infants.

P. 275. This state is the state of **innocence** in which were Adam and Eve . . .

M. 164<sup>o</sup>. The spiritual virtues with the men are . . . **innocence**, etc.

180. That the states of love truly conjugal are **innocence**, etc. Gen.art.

222<sup>o</sup>. There are many spheres which proceed from Him; as . . . the sphere of **innocence** and peace, etc.

394. That (the sphere of the love of infants) is also a sphere of **innocence** and peace. Gen.art.

395. That the sphere of **innocence** inflows into infants; and through them into the parents, and affects them. Gen.art.

— . The nature of the **innocence** of infancy, which affects the parents. Des.

—<sup>c</sup>. This is the **innocence** of infancy, which is the cause of the love which is called storgé. Compare 398<sup>o</sup>.

396. The Lord's **innocence** inflows into the Angels of the Third Heaven, where all are in the **innocence** of wisdom, and passes through the lower Heavens, but only through the **innocences** of the Angels there, and thus immediately and mediately into infants.

— . But unless the parents also received this influx in their souls . . . in vain would they be affected by the **innocence** of their infants . . . Thence now it is, that the **innocence** inflowing into the souls of the parents conjoins itself with the **innocence** of the infants.

397. That **innocence** operates like things . . . with beasts and birds . . .

398. That in the degree in which **innocence** recedes with infants, the affection and conjunction are remitted . . . Ex.

399. That the state of rational **innocence** and peace with parents towards their infants, is that they know nothing and can do nothing from themselves . . . and that this state successively recedes as they know and can do from themselves . . . Gen.art.

413. That it is there provided . . . that with these (infants in Heaven) the **innocence** of infancy shall become the **innocence** of wisdom. Gen.art.

— . The infants are brought from the **innocence** of infancy to the **innocence** of wisdom; that is, from external **innocence** to internal **innocence**. This **innocence** is the end of all their instruction and progression; and therefore when they come to the **innocence** of wisdom the **innocence** of infancy is adjoined to it, which in the meantime had served them as a plane.

—<sup>e</sup>. The quality of the **innocence** of wisdom may in some measure be seen from the **innocence** of infancy, described above in number 395, provided that instead of the parents there is taken the Lord as the Father . . .

444<sup>o</sup>. I rejoiced . . . that I was permitted to speak with Angels of such **innocence**, who did not know what whoredom is.

—<sup>s</sup>. I asked them not to say anything about this love to their brothers and sisters in Heaven, because it would injure their **innocence**.

513. On the lust of seducing **innocences**. Gen.art. D.3896.

—<sup>2</sup>. By simulations of **innocence**, love, etc.

D. 832. On a state of **innocence**.

— . Certain Souls . . . were let into a state of **innocence**, and . . . confessed that it is such a state of joy and gladness, that . . .

1110. They who want to slay the **innocent** . . . seize the way towards Hell. Ex.

1150. The persecution of the **innocent** produces a stench of wall lice. Ex.

1200. These **innocences** constitute as it were their inmost . . . Nor can any Heaven subsist, unless its . . . inmost is **innocence**, and all other things are held as the circumferences into which **innocence** springs from the inmost . . . The Inmost Heaven also communicates with the more interior one through its middle; that is, its **innocences** . . .

1206. That Souls . . . strip themselves, when they suppose themselves to be **innocent**.

1259<sup>2</sup>. As he still insisted that he was **innocent** . . .

1266. This remained with him (there), that he especially wanted to destroy the **innocent** . . .

1842. Such is the state of those . . . who simulate **innocence**, or want to be **innocent** from themselves . . .

2411. He grieved with . . . **innocent** grief . . . I perceived **innocence** in each thing . . . He was from India, and . . . had adored a graven image in his . . . **innocence**; which **innocence** moved some much.

2416. That mercy and **innocence** affect all the good who are in society.

— . They who are merciful and **innocent** incite all the good who are in society to love them . . . with the whole heart . . . For **innocence** and mercy are the Lord . . .

2417. The evil Spirits . . . said . . . that they do not know what mercy and **innocence** are. They wondered there are such things . . .

2420. They who . . . in the life of the body . . . are **innocent**, receive much in the other life. Ex.

2589. That no mercy nor **innocence** can be man's.

2705<sup>2</sup>. Such . . . are against **innocence**, which they thus injure that they may kill it . . .

3389. On the bright whiteness of **innocence**.

3851<sup>2</sup>. They wanted to act through **innocent** persons . . .

3895<sup>2</sup>. Which signified that they want to exhibit themselves as **innocent** . . . 3896, Ex.

4284. On **innocence**. . . Thus **innocence** is accepted, although he does not know what is true.

4374. On **innocence**, and on Hell.

4583. On a certain very wicked one, who was deceitful under the appearance of **innocence**.

5170. On the Hell of those who are outwardly **innocent**, but within are evil.

6027<sup>25</sup>. Both (the Empress of Russia and De la Gardie) were on the 25th of March in a state of **innocence** together; and they walked around, and were seen by many there as little children.

— . Afterwards, King Louis XV. was also in a state

of **innocence**; and he seemed to others as a child of from five to six years of age; and he went into a fox, which fled away . . .

D. Min. 4604. Because conjugal love is **innocence** . . .

E. 314<sup>2</sup>. 'The lamb' = **innocence** of the inmost degree, the opposite of which is 'the wolf'; 'the kid' = **innocence** of the second degree, the opposite of which is 'the leopard'; 'the calf' = **innocence** of the ultimate degree, the opposite of which is 'the young lion' . . . The **innocence** of the inmost degree is such as is with those in the Third Heaven, and its good is called celestial good; the **innocence** of the second degree is such as is with those in the Second Heaven, and its good is called spiritual good; and the **innocence** of the ultimate degree is such as is with those in the First Heaven, and its good is called spiritual natural good. All those who are in the Heavens are in some good of **innocence** . . . 780<sup>6</sup>.

—<sup>6</sup>. 'Lambs, rams, and he-goats' = the three degrees of the good of **innocence** . . . —<sup>8</sup>.

—<sup>7</sup>. 'The fat of lambs, of rams of Bashan, and of he-goats' = the goods of **innocence** of three degrees.

—<sup>11</sup>. The good of love to the Lord from the Lord is the good of **innocence** itself.

391<sup>12</sup>. 'To wash the hands in **innocence**' (Ps.xxvi.6) = to be purified from evils and falsities. (=to testify himself to be **innocent** and pure from evils and falsities. 475<sup>16</sup>.)

780<sup>6</sup>. 'A child' = **innocence**, and at the same time love to the Lord; for love to the Lord makes one with **innocence**, because they who are in this love are also in **innocence**. 828<sup>2</sup>.

996<sup>2</sup>. As love truly conjugal in its first essence is love to the Lord from the Lord, it is also **innocence**. **Innocence** is to love the Lord as one's Father, by doing His commandments, and by wanting to be led by Him . . . As **innocence** is this love, it is the very esse of all good . . .

1056<sup>2</sup>. All these minds with infants are disposed by the Lord by an influx of **innocence** from Heaven, so that they can be opened.

D. Wis. iii. 1. While man is in the womb, he is in **innocence**; hence his first state after birth is a state of **innocence**; and the Lord does not dwell with man except in his **innocence** . . . The reason man is then in a state of **innocence** and peace, is that the Divine love and the Divine wisdom are **innocence** itself and peace itself.

**Innovate.** *Innovare.*

**Innovation.** *Innovatio.*

**Innovator.** *Innovator.*

A. 1188. From the desire of innovating . . .

1241. The First Ancient Church . . . like all Churches . . . was adulterated by **innovators**.

3901<sup>2</sup>. 'To be renewed with strength' (Is.xl.31) = to grow as to the willing of good.

H. 489<sup>4</sup>. The varieties constantly **renew** these delights.

R. 866. After which there is **renewal** of life.

M. 525<sup>4</sup>. This **renewal** can only be effected from time to time.

T. 142. The Divine virtue and operation . . . are . . . **renovation**, vivification, etc.

—<sup>2</sup>. By Divine truth from good . . . man is . . . **renovated** . . .

149. The Lord . . . regenerates, **renovates** . . . and finally saves them.

512. They say . . . that they are **renovated** . . . without any co-operation . . .

601. A regenerated man is a **renovated** or new man.

E. 294<sup>4</sup>. 'To renew a firm spirit in the midst of me' (Ps. li. 12)=to reform as to the truth of faith.

**Innumerable.** *Innumerabilis. Innumerus. Innumerability.* *Innumerabilitas.*

A. 644. Occurs. 675. 978<sup>4</sup>. 1532. 5398. W. 277. D. 2322.

3186<sup>e</sup>. **Innumerable things.** Sig.

4005<sup>3</sup>. In each good there are **innumerable things** . . .

4046. In every idea of thought there are **innumerable things** . . . 6613. 6616<sup>2</sup>.

7233<sup>e</sup>. He . . . sees **innumerable truths** . . . 7236<sup>3</sup>.

10217<sup>4</sup>. Spiritual truths and goods, which are **innumerable.** Sig.

H. 18 (c). That in love there are **innumerable things.** Refs.

N. 260. That in the internal sense there are **innumerable** areana. Refs.

P. 120. In the internal of man's thought . . . there are as **innumerable things** as there are in his body; nay, still more **innumerable things** . . .

296. That there are **innumerable things** in every evil. Ex.

E. 336<sup>2</sup>. The innumerability of those who are in goods, is signified by 'thousands of thousands;' and the **innumerability** of those in truths, by 'myriads of myriads:' but in the abstract sense . . . there are signified **innumerable truths** and **innumerable goods.**

— . When **innumerable things**, which are infinitely many, are to be expressed, they are called 'myriads of myriads, and thousands of thousands.'

**Inoculate.** See ENGRAFT—*inoculare.*

**Inquire.** *Disquirere.* D. 1216.

**Inquiry.** *Disquisitio.* A. 3385. 9159. 9160.

**Inquire.** *Inquirere.*

**Inquiry, Inquisition.** *Inquisitio.*

**Inquirer, Inquisitor.** *Inquisitor.*

A. 127. That men wanted to **inquire** into the mysteries of faith by sensuous and scientific things . . . 1072.

2345<sup>e</sup>. The inquiry about the evils within the Church . . . here begins.

3776<sup>e</sup>. **Inquiry** concerning this charity. Tr.

5864. Evil Spirits sought after them long, but in vain.

6475. They sought after Heavens where the Lord is not acknowledged . . .

7233<sup>2</sup>. Nor do they **inquire** from the Word as to whether it is true; and if they did **inquire**—unless they were regenerate, and peculiarly illustrated—they would not find it.

8083. **Inquiry** as to why it is so. Sig.

8692. 'The people come to me to **inquire after God**' (Ex. xviii. 15)=that they do not will and act from any other source than that the Word has said so.

9154. **Inquisition** from good. Sig. and Ex.

—<sup>3</sup>. That they are to be **inquired after** from good. Ex.

9160. **Inquisition** and dijudication by means of truth. Sig. and Ex. 9166.

10381<sup>e</sup>. It is not angelic to seek after the evils with a man, unless the goods [are sought after] at the same time.

H. 393. They who from longing had sought after truths (in the Word). —<sup>2</sup>.

463. The **inquisition** is extended through the whole body . . .

W. 119<sup>2</sup>. These fallacies the inquirer calls causes . . .

394. The **inquisition** concerning the soul.

—<sup>2</sup>. The **inquisition** concerning the operation of the soul in the body.

P. 278<sup>2</sup>. They do not search after any sin in themselves.

R. 110<sup>e</sup>. They give aid without **inquiring** who and what he is . . .

611. Then an **inquisitor** meets them . . . T. 622.

M. 461. **Inquire** and learn what delight is . . . T. 570.

D. 4101. They said that . . . I should be brought to the **Inquisition.**

5214. A pit which is in the place of the **Inquisition** . . .

5630<sup>2</sup>. They sent to me a certain person who was an **Inquisitor** . . . 5633.

5632. They said that they have the **Inquisition** . . . 5651<sup>e</sup>.

E. 654<sup>48</sup>. Visitation is an **inquisition** as to the quality of a man; and the **inquisition** is made by Divine truth.

J. (Post.) 5<sup>2</sup>. There is no freedom . . . (in Italy) on account of the **Inquisition** . . .

23<sup>2</sup>. (The Dutch) are not informed, but they themselves **inquire** . . .

**Inquire.** *Interrogare.* See INTERROGATE.

**Inquire.** *Sciscitare.* T. 503<sup>5</sup>. D. 160.

**Inroot.** *Irradicare.*

**Inrooting.** *Irradicatio.*

See ERADICATE.

A. 2875. Such is the insemination and **inrooting** of faith . . .

4352<sup>2</sup>. Good . . . **inrooted** by the previous course of life.

4747<sup>2</sup>. What is **inrooted** in both the lives of man . . . cannot be eradicated.

5044<sup>2</sup>. The truth which is implanted and **inrooted** in the interiors of man has been implanted and **inrooted** by affection. . . The truth which has been implanted and **inrooted** by affection, adheres . . .

5354<sup>3</sup>. To remove such evil, and in its place to **inroot** good (requires) the whole course of life.

6348<sup>3</sup>. Truth . . . and good . . . are first **inrooted** in the interiors by doctrine and life . . .

6829<sup>2</sup>. After temptation, truth and good penetrate towards the interiors, and are **inrooted**.

7007<sup>2</sup>. What is compulsory does not reform, because it **inroots** nothing.

8403<sup>e</sup>. For they are **inrooted** in the parents . . .

8788. Such is **inrooted** in that people . . .

9009<sup>2</sup>. The evils which proceed (only) from one part of the mind . . . are not **inrooted** and appropriated to the man . . .

9336<sup>2</sup>. Every evil, together with its falsities, has an **inrooted** connection with all their [other] evils and falsities.

9444. The sins which a man does, are **inrooted** in his very life . . .

9587. Thus the Lord in freedom inseminates and **inroots** good in the very life of man, which remains to eternity.

10194. Truth from good not only resides in the memory, but is also **inrooted** in the life . . .

H. 330<sup>e</sup>. Evil from actual life is not yet **inrooted** in (infants).

T. 533. There are two loves which have been **inrooted** in the human race from of old . . .

**Insane.** *Insanus.*

**Insane, To be.** *Insanire.*

**Insanity.** *Insania.*

**Insanely.** *Insane.*

**Insaneness.** *Insanitia.*

A. 1040. He who is **insane** (in every single thing of his will and of his thought). Ex.

1630<sup>e</sup>. Nothing is believed except what is apprehended . . . Hence is the **insanity** of our age.

1880<sup>2</sup>. They would have said that I was **insane** . . .

1914<sup>e</sup>. They who are thinking evil and falsity are **insane** in thought, and therefore the Rational can never be predicated of them.

1944<sup>2</sup>. If these external bonds were taken away, some would be **insane** more than the former.

—<sup>3</sup>. When the external bonds were taken away . . . they were more **insane** than those who in the world are openly **insane**; for they rush into every wickedness without shame, fear, or horror . . .

2568<sup>1</sup>. There are two principles; one of which leads to all folly and **insanity** . . .

2584<sup>e</sup>. To regard (the doctrine of faith) from reason and knowledge, (and not from the Word,) is to do so

from man . . . From these are all **insanity** and folly. 2588<sup>10</sup>, Sig.

3224<sup>2</sup>. Spirits who are solely in the things which are of the light of the world . . . Thus do they think, as if they were delirious and **insane**.

3341. All shade, and therefore all **insanity** and folly, are from the proprium . . .

3643<sup>e</sup>. The thick darkness in the other life has **insanity** in it. D.Min.4682.

3646<sup>2</sup>. For what spiritual and celestial things are, as they do not care, so neither do they know. Hence the **insanity** of our age, that they compare themselves to brutes . . .

3938<sup>5</sup>. But falsities and evils reject, suffocate, and pervert these things: hence come folly and **insanity**.

4156<sup>2</sup>. With those who are in a life of evil, scientifics are a means of being **insane**; for by the scientifics they confirm not only the life of evil, but also principles of falsity . . .

4198<sup>2</sup>. They who receive His presence . . . in evil and falsity, are in the life of **insanity** and folly; but still are in the faculty of being intelligent and wise.

4217<sup>3</sup>. But he who is in evil is ruled by external bonds, on the breaking of which everyone of them would be **insane**, in the same way as he is **insane** who is devoid of fear of the law, etc.

4330<sup>2</sup>. They wondered not only at the **insanity** (of the sensuous), but also at their stupidity.

4531. Thus the folly and **insanity** which are from proprium are what reign in Hell . . .

4658<sup>2</sup>. Hence philosophical things are to them a means of being **insane**, rather than of being wise.

4793<sup>2</sup>. With some, the interior affections are so **insane**, that unless they were restrained by external bonds . . .

5070<sup>e</sup>. Therefore these have no other life than such as is with the **insane**.

5116<sup>e</sup>. They reject (interior gladness and beauty) as of no account, and consequently deny them, and that what is spiritual and celestial is anything. Hence, then, is the **insanity** of the age, which is believed to be wisdom.

5120<sup>8</sup>. 'That they may . . . be **insane** on account of the sword which I will send among them . . .' (Jer.xxv. 16) . . . The reason the falsity through which is evil is signified, is that as wine inebriates and makes **insane**, so does falsity. Spiritual drunkenness is nothing else than **insanity** induced by reasonings about things to be believed, when nothing is believed which is not apprehended. . . Therefore it is said, 'that they may drink and stagger, and be **insane** on account of the sword . . .' 'The sword' = falsity . . .

—<sup>13</sup>. 'The nations have drunk of the wine of (Babel); therefore the nations are **insane** . . . 'inebriating the universal earth'(Jer.li.7)=that they lead those who are of the Church into errors and **insanities**.

5145<sup>6</sup>. Unless the affections of evil and falsity were bonds, man would be **insane**; for **insanities** are nothing but the loosings of such bonds . . . But as these have

no internal bonds, they are insane within, as to the thoughts and affections . . .

[A.] 5718. I replied, that they were insanities if they were seeking their own command by such things.

5828<sup>3</sup>. Then the influx of good withdraws, and thus the internal is closed . . . At last comes insanity, so that he sets falsities against truths . . .

6316. For all knowledges . . . are a means of being wise, and also of being insane. 8628<sup>2</sup>, Ex.

7324<sup>4</sup>. 'A pool of waters' . . . = evils from falsities, and the consequent insanity. Ill.

9105. They replied that (the Spirits of our Earth) are insane; for there cannot be greater insanity than to inquire what God anyone worships . . . and that they are still more insane in this, that they do not know that the Lord is the Only God . . .

9108. On seeing them, (the Spirits of our Earth) became as if they were insane, and began to infest them . . .

9109. The external man separated from the internal, when he comes into a spiritual sphere . . . is insane. Ex.

9394<sup>2</sup>. Hence it is that the learned . . . are more insane than the simple, and deny the Divine . . .

9801. (When) the internal man is closed . . . then in proportion as the external man is opened towards the world, he thinks falsity and wills evil, and thus is insane . . . 9803.

10227<sup>3</sup>. The more they attribute all things to themselves . . . the more they are insane; for they confirm falsities . . . and evils . . .

H. 290<sup>6</sup>. Hence it is that their Delight dwells in insanity; but that of those who are in good, in wisdom.

481<sup>4</sup>. They who are in corporeal love . . . in the light of Heaven their interior sight is darkened, so that they are insane . . . 482<sup>2</sup>.

505. He who has been in evil . . . (in the state of his interiors) acts foolishly and insanely; nay, more insanely than in the world, because he is in freedom . . . For, when he lived in the world, he was sane in externals . . . and therefore, when external things are taken away from him, his insanities are revealed. M. 48a<sup>3</sup>. 269.

506<sup>3</sup>. Some then . . . acknowledge that they have been insane.

508. The quality of the evil in this state cannot be shortly described; for each one is then insane according to his cupidities . . . Examps.

—<sup>3</sup>. Papists who have been such, are more insane than all others. Des.

532<sup>6</sup>. From these things may be concluded whence man has wisdom, and when he has insanity.

569<sup>6</sup>. When (the light of Heaven) inflows into the falsities of evil, it is turned therein into insanities . . .

571<sup>2</sup>. When this (infernal) heat inflows with man, it excites . . . with the sick insanities.

N. 17<sup>6</sup>. So all insanity and folly are born from the conjunction of evil and falsity.

J. 10<sup>2</sup>. For without the influx of Heaven . . . man would be insane, and would rush . . .

W. 144<sup>6</sup>. All the sensuous natural . . . believe themselves wise above all, although they are insane.

275<sup>3</sup>. Folly and insanity, which appear as if they were wisdom and intelligence, from their loves make the middle degree in the Hells.

425<sup>2</sup>. Instead of being in angelic wisdom . . . they are in infernal insanity.

P. 83<sup>3</sup>. They who confirm these loves . . . in their Own thought, which is that of their spirits, are insane; but still, while in the world, they can speak and act rationally . . .

209. When Heaven is opened to such, and they are told that they are insane, and this is made manifest to their perception . . . still . . . they close up Heaven to themselves . . .

223. When in a state of wisdom they laughed at their insanity; and when in a state of insanity they laughed at wisdom. A man who has been such . . . is for the most part let into an alternate state of wisdom and insanity, that he may see the latter from the former. But although from wisdom they see that they are insane, when the option is given them . . . they let themselves into a state of insanity and love it . . . 298<sup>2</sup>.

281<sup>3</sup>. If man were not allowed to think according to the delights of his life's love . . . the delights of these evils would take possession of the interiors of his mind . . . and thus he would be insane not only to himself, but also before the world . . . But . . . he is permitted to think and will evils . . . and meanwhile learns civil, moral, and spiritual things, which enter his thoughts, and remove those insanities, and he is thereby made sane by the Lord; but no further than to know how to guard the door; unless he also acknowledges God, and implores His aid . . .

298. When he is let into his internal . . . then from being wise he becomes insane . . . Des.

—<sup>2</sup>. I have often seen such insanities . . .

R. 455<sup>2</sup>. With those who are insane from the falsities of evil . . .

538. 'Having seven heads' = insanity from the truths of the Word falsified and profaned.

—<sup>2</sup>. 'The head,' in the opposite sense, = insanity and folly. Ill.

M. Title. The Pleasures of Insanity concerning Scortatory Love.

10<sup>4</sup>. He said, From the light of Heaven . . . I began to be insane.

212. In this end (lasciviousness) there is the love of being insane; for, regarded in itself, every end is a love; and lasciviousness in its spiritual origin is insanity. By insanity is meant a craziness of the mind from falsities.

—<sup>6</sup>. At the first scent of marriage love they . . . are insane, like crazy people in the world.

263<sup>2</sup>. I said . . . Thou art insane from the phantasy of pre-eminence. He replied, How can you say so . . .

On hearing this I was unwilling to persist in saying, Thou **art insane**, because he was **insane** from phantasy.

267<sup>3</sup>. Thus every man who is not interiorly led by the Lord is a simulator . . . of whom it may be said, that his . . . body is wise, but his . . . spirit is **insane** . . .

— . By which they are kept in externals, and thus in a state of intelligence, however much they may rave and be **insane** interiorly.

268<sup>3</sup>. Thus we are wise and **insane** by turns. Des.

269<sup>3</sup>. The white circle around the head with the dusky face represents that his intelligence is in externals . . . and that **insanity** is 'in his internals' . . . A man who is such is wise when in the body, but is **insane** when in the spirit . . .

294<sup>4</sup>. I asked, Whence comes this . . . conjugal cold? They replied, It is from their **insanity** in spiritual things; and everyone who is **insane** in spiritual things is inmosty cold towards his wife, and inmosty warm towards harlots . . .

—<sup>7</sup>. That the deliciousnesses of scortatory love are pleasures of **insanity**. . . They added, that in externals the pleasures of **insanity** appear like the deliciousnesses of wisdom; but not in internals. Rep.

331. **Insanity** is not to love the wife, but the sex; and with this love there is a deficiency of virtue.

—<sup>2</sup>. If the intelligence of the man is not united to its genuine love, which is with the wife, his intelligence becomes **insanity** from conceit . . . and what man can unite the **insanity** of his own conceit to the love of intelligence?

380<sup>8</sup>. We said, Friend, you are **insane** . . . What is more **insane** than to say . . . T. 35<sup>8</sup>.

432<sup>2</sup>. When alone, (adulterers) are **insane**. Des.

442. That the delights of scortatory love are pleasures of **insanity** . . . Ex.

— . Because only natural men are in this love; and the natural man is **insane** in spiritual things; for he is against them . . .

— . In the highest degree (of the Natural) are those natural men who from rational sight see **insanities**, and are nevertheless carried away by their delights.

477<sup>3</sup>. With the evil, the internal mind is **insane**, and the external wise.

498. When they again return into their love, they are **insane** worse than wild beasts.

T. 80<sup>5</sup>. I said, Satan, thou **art insane** in being **insane**. . . Then he was ashamed, and cried, I **am insane** . . . He kept in his mouth that he would call (his companions) **insane**; but as he descended . . . he was **insane** in like manner; and called the things he had heard from me **insanities**. D. 229.

589. The reason they are in **insanity** in spiritual things, is that they do not will good, but evil. Hence they are averse to know and understand truths . . .

598. Such is the **insanity** in Hell . . .

605. A non-regenerate man is . . . in the darkness of Hell; that is, in its **insanities** . . .

D. 230<sup>2</sup>. Their life was as it were **insane**, of no reason . . . I wondered whether there were **insane** ones in the

other life; but it was said that the souls of such were [so] . . .

1741. **Insanities**, that is, phantasies, reign with all those who constitute the externals of man . . .

— . Such phantasies or **insanities** are very numerous . . . therefore, so long as they are in them, they constitute such externals, especially the skins and membranes . . .

2421. A memorable [relation] concerning **insanity**.

—<sup>2</sup>. A man who is in faith may sometimes appear . . . to be **insane** as to the body, but not as to the mind or thought. But men who are corporeal are **insane** with the mind, and with the body may appear as Angels . . .

2565. That **insanity** reigns in the interior sphere of the World of Spirits.

2765. They persuaded them . . . that I was **insane**.

278<sup>7</sup>. In the life of the body there are some who are as it were **insane**, and who labour under this kind of **insanity**,—that they do not suffer themselves to be persuaded when in certain Falsities, even direful ones.

2790. The impressions such as it was insinuated into me to say, are either **insanities** such as are in the world with the **insane**, which are easily expelled . . .

2808. That if in the world the sphere of the thoughts of self-love and of self-gain were absent, all would be **insanities**.

— . I saw an **insane** woman in the street. It was granted to think . . . that if that external were absent . . . all would be like her, with a variety of **insanity** according to the acquired nature of each person . . .

—<sup>e</sup>. (Thus,) Spirits . . . with whom such an external is taken away . . . would be mere **insanities**, if they were not governed by the Lord alone . . .

3128<sup>e</sup>. If man should speak with man (as Spirits speak to each other), in a few minutes his brain would be distracted, and he would be **insane**.

3331. The Spirits of our Earth, in their regard, were as it were **insane** . . .

3625. (The reflections of thought) are the source of melancholy . . . debilities of the mind . . . deliriums . . . also **insanities** and phantasies; for they who are thus kept in thought about spiritual things . . . have many things which are of their memories poured into them by Spirits; and they hold them long in them, even to **insanities** and phantasies. Therefore they who are in solitude of life easily fall into such things; for they are dispelled by variety and society. The more solicitude of the love of self . . . of gain, reflection on the future, or the occurrence of some misfortune, [exists,] the more [easily do they fall] into phantasies, and at last into **insanities**.

3626. Some are so led by Spirits that they cannot return into truths; but their phantasies are so much rooted that whenever they fall into those thoughts, they are so completely immersed in them that they cannot be dispelled by variety . . . When such persons are manifest to men, they are called open **insanities**; for they do not suffer themselves to be brought out of that **insanity** or phantasy. In all other things they



appear sane, as is the case with many of the insane. It is a species of insanity; like that of two at Stockholm, one of whom carries papers . . . But there are very many of such who do not manifestly appear. All phantasies about spiritual things also, originate thence, in so far as they have induced persuasion.

[D.] 3628. The Lord alone makes provision that man may not come into such open insanities . . . and to prevent him from falling into such things the Lord has commanded that we have no care for the morrow . . . Those who are in such things, or who incline to such things, can never be drawn out of them, except through faith in the Lord. They who are in faith are delivered by the Lord, however infested by Spirits; and this by innumerable means, both external and internal.

3640. The evil who are in the interior sphere . . . think like those who are crazy and insane, knowing nothing of what they are thinking . . .

4167<sup>2</sup>. (The Spirits who are with the insane are also insane.)

4318. Spirits are more insane than men; they have more excellent faculties than men, and to the same extent are more insane than men . . . As man is ruled with external bonds, and as his thought does not openly appear, he cannot be so insane; and therefore Spirits are, so to speak, more excellent insanities.

4334. That evil Spirits are insane . . .

4661. Such (adulterers) in the other life are insane, like the rest of the infernals.

4662. A Hell . . . where are those who are in the insanity that they are more than deities, and that they have subjugated Heaven . . . When these are in Hell, they are in this insane [notion] . . . Some did not believe there is such insanity, because they believed that as they had been men they were receptive of some reason; but they were not, because in the life of the body they had confirmed themselves against the truths of the Church, and against God; and they who have (done this), and have despised others in comparison with themselves, and have continually breathed high things, become such; nor can they return from the insanity; which was proved by this,—that those persons laboured in vain to persuade them that they were insane.

4723. On the insanity of the evil from the love of self, in that they suppose themselves to be gods . . .

4741<sup>o</sup>. It was shown that (Charles XII.) was to be considered as insane.

4829. The Angels . . . removed themselves a little, so that there was no influx from the Lord to him . . . He then began to rage exactly like an insane person . . . (So would it have been with all if the Lord had not come into the world.)

4851<sup>o</sup>. They were told that wickedness cannot possibly be intelligence; but that it is insanity . . .

4947<sup>o</sup>. They drank (of her liquor), and then those who were the guards there began to be insane.

4952. On a place where people are insane when they look in.

5121. When the spiritual Angels enter into this

sphere (of the celestials), they become as if insane, and at once cast themselves out of it.

5635. These (Babylonians) then began as it were to be insane. Thus they lost their cleverness in wickedness . . .

5647. (When walking,) the evil are in their phantasy, because they are in their interiors and in evil, thus in insanity. But the good are in their wisdom . . .

5658. When all the upright Spirits were removed . . . they became insane, and rushed . . . into the Hell which they adored.

6034<sup>2</sup>. Others, too, were seen, who blazed with the cupidity of commanding, and who were as if insane, with no reason; as Charles XII., Ericus Benzelius, etc.

—<sup>4</sup>. They who are in these loves, especially in the love of self, appear insane, and laugh whenever they see themselves insane. But still they return to their insanity; and never desist from it; and believe insanity to be wisdom, and cunning sagacity; for, although they are insane, they are very cunning, some in the highest degree.

D. Min. 4801. The infernals sometimes come into such a state that they are insane exactly like the insane; and do not know what they are thinking and saying. This insanity is what is called 'drunkenness.'

E. 118. Hence with (the Spirits of Hell), in place of intelligence and wisdom, there are insanity and folly.

121. When they perceive . . . the delight of the spiritual affection of truth, they become as it were insane . . .

376<sup>31</sup>. These things are said of those who are insane in spiritual things, from the fact that they believe themselves intelligent from themselves. Ill.

560<sup>2</sup>. Cunning and wickedness . . . regarded in themselves, are insanity and folly; for they remove themselves from eternal happiness . . . which is the part of the insane and of fools . . .

652<sup>5</sup>. 'To be insane' (Nahum ii. 5) = to call falsities truths.

715. 'Having seven heads' = the knowledge of the holy things of the Word, which they have adulterated; and the consequent insanity, but still cunning. Ex.

960<sup>2</sup>. 'Cups' . . . = falsities from Hell, and the consequent insanity. Ill.

—'To be insane' (Jer. xxv. 16) = to be spiritually insane, which takes place when they call falsity truth, and truth falsity.

1003<sup>3</sup>. In place of the intelligence and wisdom which are with those who live chastely in marriages, there are insanities and follies with those who live in adulteries.

1035<sup>2</sup>. As to the insaneness which is signified by 'drunkenness' . . . it is not from falsities, but from falsified truths . . . (which cause) a tearing asunder in the mind, and an insanity such as is that of a drunkard in the world. But this insanity exists only with those who are in evil, and have confirmed the falsities of evil by the Word . . .

1170<sup>o</sup>. Then the evil love of the will has its own form in the understanding; which form, being from the falsities of evil, is insanity.

J. (Post.) 230. They who have lived evilly are let into the evils of their will, and then they cannot think otherwise than in agreement with their evils; and when they are in this state they appear as if **insane**, more like beasts than men. . . Above all others **are those insane** who have been in the love of reigning for the sake of self. . . They are allowed by turns to return into their Rational. . . but still the pleasure draws them to return into the delight of their will, so that. . . they want to **be insane**; and, as they are such, they are sent into Hell. . .

D. Love xv. As soon as the external of their mind has been taken away, they think, speak, and act **insanely**. . .

—<sup>2</sup>. They then themselves see and confess that they have spoken **insanely**. . . but still, the moment they are remitted into their interiors. . . they **are insane** as before.

— Their **insanities** are many, which all come to this,—that they want to have dominion, to steal, commit adultery, blaspheme, and do evil to others; to despise, reject, and mock at what is upright, just, sincere, and all the truth and good of the Church and of Heaven. And, what is more, they love this state of their spirit; for trial has been made with many, as to whether they want to think sanely, or **insanely**; and it has been found that they would rather think **insanely**. The cause of their being such has also been disclosed; namely, that they had loved themselves and the world above all things; that they had not applied their minds to uses. . . and had preferred the delights of the body to the delights of the soul. Of such a character were they in the world, that they had never thought sanely with themselves except when they saw men. The sole remedy for their **insanity** is this,—that they are sent into labours under a judge in Hell; and so long as they are at these labours they **are not insane**. . .

Can. Trinity iii. 7. To **be insane** in religious things is not said here of those who do not see the things contradictory. . . to the Holy Scripture, and yet believe them; thus not of the Nicene Council; nor of the Churches after it and from it, because they did not see them.

Docu. 243. For real madness and **insanity** reside in the external or natural, and not the internal or spiritual man.

**Insane.** *Vesanus.*

**Insanity.** *Vesania.*

**Insanely.** *Vesane.*

A. 309. Its **insane** cupidities and persuasions.

458. Evil Spirits rush into **insanity**. . .

3340. **Insanities** are perceived to be exhaled from the falsities. . .

4136<sup>e</sup>. Into what **insanities** those things would fall (if they were said).

8301<sup>b</sup>. That nation had such **insanity**, that. . .

10160<sup>e</sup>. The **insane** love of commanding. . .

H. 508<sup>b</sup>. To such lengths does their **insanity** go.

W. 254<sup>b</sup>. The **insane** cupidity of possessing the goods of others.

259. By any **insane** love bursting forth. . .

M. 252. (**Insanity** a cause of lawful separation.) (And of concubinage. 470<sup>e</sup>.)

267<sup>b</sup>. They become the **insanities** of their own concupiscence.

T. 839. Exterior men are in **insanity**. . .

D. 2097. Christians turned to Judaism. . . in the other life become as if **insane**. The **insane** cannot exist among Spirits as they do in the life of the body; but their **insanity** consists in this,—that they are **insane**—*insaniant*—with the like phantasies as those who in the body are supposed to be sane. But they who betake themselves to Judaism are as if **insane** when they come among other Spirits. Des.

4478. So that he who so **insanely** supposes that he can resist (the penalties there), may know that this is **insanity**.

4542. Some go to such **insanity** (as to suppose that they can sin with impunity).

**Inscribe.** *Inscribere.*

A. 1121. They had the Law **inscribed** on themselves.

—<sup>e</sup>. (Such) also have the Law **inscribed** on them.

2256<sup>e</sup>. Are **inscribed** in his book of life; that is, on both his memories, and on his nature. 7398.

2417<sup>1</sup>. Thus (the Most Ancient Church) had the doctrine of love and charity **inscribed** on itself.

2474. Are **inscribed** on the interior memory. . . H.463<sup>2</sup>.

8541<sup>e</sup>. (In Jupiter) they have doctrine **inscribed** on their minds. . .

9009<sup>2</sup>. When confirmed. . . they are **inscribed** on the man.

9340<sup>2</sup>. The interior truths of faith. . . are **inscribed** on the internal man. . .

9430. The internal sense. . . is then **inscribed** on both his understanding and his will. . .

9818<sup>2</sup>. The good and truth **inscribed** on the intellectual part. Sig.

—<sup>27</sup>. 'To say a word'. . . against the truth Divine not as yet implanted or **inscribed** on man's life. Sig.

10505<sup>1</sup>. All things **inscribed** on the internal man, are **inscribed** by the Lord; and the things **inscribed** there make the very spiritual and celestial life of the man; also, each and all things **inscribed** there, are **inscribed** on the love.

10640<sup>2</sup>. (Then) evil remains **inscribed** on his soul and heart. . .

10740. Whatever anyone does from love remains **inscribed** on his heart. . .

H. 270<sup>2</sup>. Divine truths are therefore as it were **inscribed** on (the celestial Angels). . . Hence it is, that Divine truths appear to be as if **inscribed**, or as if implanted and innate, in these Angels. 271.

463. Each thing of thought and will is **inscribed** on the brain. . . thus also is **inscribed** on the universal body. . . whence. . . the things **inscribed** on the memory from the will and the derivative thought are not only **inscribed** on the brain, but also on the whole

man . . . (Thus the book of life, means) that all the acts and thoughts are **inscribed** on the whole man.

481<sup>6</sup>. All things of Heaven are **inscribed** on this love.

W. 134. The quarters are as it were **inscribed** on an Angel . . .

231. Therefore these three degrees are **inscribed** on man . . .

427<sup>2</sup>. They . . . have wisdom **inscribed** on their life, and not on their memory. . . But those in spiritual love have wisdom **inscribed** on their memory . . .

P. 68<sup>e</sup>. Into this place every man Angel is **inscribed** . . . 69. 307<sup>2</sup>. —<sup>e</sup>.

249<sup>3</sup>. Every evil . . . is **inscribed** with its penalty.

R. 123. That it does not appear to anyone, because it is **inscribed** on their life. Sig. and Ex.

556<sup>e</sup>. In the man on whose life (His precepts) are **inscribed**: and they are **inscribed** on man by willing and doing them.

613. By 'written,' or '**inscribed**,' is signified the acknowledgment in them.

M. 338. The genuine Conjugal is more deeply **inscribed** on the minds of Christians . . . —.

345<sup>2</sup>. Polygamie love . . . is **inscribed** on the natural man.

E. 222<sup>2</sup>. That all things of faith and love are **inscribed** on the spirit of man. Sig.

—<sup>3</sup>. 'To write' = the things which are **inscribed** and implanted in the life. Ill.

617<sup>15</sup>. They had Divine truths **inscribed** on themselves.

J. (Post.) 235. That the Knowledges of truth are **inscribed** on the love . . .

**Inscrutable.** *Imperscrutabilis.*

**Inscrutability.** *Imperscrutabilitas.*

D. 2477. On the inscrutability of the inmost and more interior things. . . They are **inscrutable**. —<sup>e</sup>. 2478. 2484. 2562<sup>e</sup>.

2483. On the Providence of the Lord,—that it is not only **inscrutable** . . .

**Insect.** *Insectum.*

See under WORM.

A. 7441<sup>2</sup>. These things are compared to such an insect, because . . .

—<sup>3</sup>. Flying things of the lowest sort, which are **insects**, = truths; (or) falsities, which are more ignoble and obscure, such as are those things which are proper to the Sensuous . . .

9331. Flying **insects** = such things as are of the thoughts . . . thus truths or falsities . . . but in the extremes of man.

—<sup>2</sup>. When falsities are (there) represented in a visible form, they are presented as a filthy conflux of **insects** and of unclean flying things . . .

—<sup>3</sup>. Various kinds of **insects** are mentioned in the Word, and they everywhere signify falsities or evils in the extremes, or in the external Sensuous of man, which are evils and falsities originating from the fallacies of

the senses, and from various pleasures and appetites in the body, which seduce by their allurements and by appearances, and cause the Rational to ascend, and thus immerse it in falsities from evil. Examps. and Ill.

W. 62. There is an endeavour of plants to vivify themselves. Hence come **insects** of various kinds corresponding to their odoriferous exhalations.

65<sup>3</sup>. The primes (of created things) are each and all things of the animal kingdom. The lowest things therein are called worms and **insects** . . . For in each kingdom there are lowest, middle, and highest things; the lowest things are for the use of the middle ones . . .

341<sup>2</sup>. I once noticed that in my garden, in the space of an ell, almost all the dust was turned into minute winged [**insects**] . . .

342. That such noxious animalcules and **insects** . . . are hatched from eggs carried thither, or stored up everywhere in the earth from the creation, is not supported by all experience. For worms come forth in minute seeds, in nuts, in wood, in stones, and even from leaves. Moreover, upon plants and in them there are lice and grubs which are in agreement with them. Flies, too, appear in houses, fields, and woods, in great swarms . . . from no oviform matter, in great abundance. Some gnaw to pieces meadows and lawns, and in hot places fill and infest the air; besides those which swim and fly invisible in fetid waters, soured wines, and pestilential air. These experiences go to support those who say that the very odours, stenches, and exhalations breathed out from plants, earths, and ponds, give additional-*quoque*-initiaments to such [**insects**]. The fact that afterwards . . . they are propagated either by eggs or by spawnings-*egestiones*—does not take away their immediate origin. . . In agreement with these things, is the experience . . . that there are also like things in the Hells.

Ad. 2/1956<sup>e</sup>. They are called frogs, which are greater **insects**.

D. 386. They who have loved a lascivious life . . . are infested by . . . filthy **insects** . . .

387. The species of the **insects** are indefinite in number . . . being composed according to the commingling of the phantasies with the loves . . .

1913. That fierce creatures with many feet, as such **insects**, signify the more insane devils.

1914. When those who are in Heaven perceive in the ideas of anyone what is undelightful, shocking, or criminal . . . there is formed in the Spiritual World some species of beast, wild beast, or **insect**; having its form, colour, size, exactly such as is the representative idea, which thus falls into the World of Spirits.

2506. They are like **insects** of various kinds, which are hurtful, and filthy. —<sup>e</sup>.

3404. Stings like those of certain **insects**, which have stings on both sides.

3640. The evil in the interior sphere, when looked at by the Angels, are turned into serpents and direful **insects**.

E. 1201<sup>e</sup>. There are . . . three degrees of natural affections . . . In the lowest degree are **insects** of various kinds . . .

**Ath.** 26. The clothing of form, which is everywhere in the atmospheres . . . is an essential of the atmosphere, both spiritual and natural. Hence it is that **insects** are born, each according to its spiritual genius ; and hence it is that affection everywhere clothes itself with a body. Hence come so many **insects**, greater and smaller.

**Inseminate.** *Inseminare.*

**Insemination.** *Inseminatio.*

**A.** 620<sup>e</sup>. Faith is the containant of the Knowledges of faith which are **inseminated**.

**880.** The things which man hears from the Word, and keeps in the memory, is nothing but **insemination** . . .

**895.** His ground is . . . in the intellectual part, in which truths are **inseminated**. . . (But) with the man of the Most Ancient Church, the ground was in the voluntary part, in which the Lord **inseminated** goods. . . How **insemination** in the voluntary part and in the intellectual part is circumstanced. Ex.

**932.** Seed will never cease to be **inseminated** in man by the Lord . . .

**1937<sup>e</sup>.** All good and truth must be **inseminated** in freedom. **1947<sup>e</sup>.**

**2343<sup>s</sup>.** Nor can truth be **inseminated**, except in the good which is from the Lord.

**2875.** Such is the **insemination** and inrooting of faith . . .

**2915<sup>e</sup>.** In those (who are not in goods) there cannot be **inseminated** anything of Heaven . . .

**4301<sup>e</sup>.** Thus good is that in which truths are **inseminated** and implanted.

**8699.** That thus will perish the truth which has been **inseminated**. Sig.

**9272.** 'To sow the earth' = when the truths and goods of faith are being **inseminated**.

**9294<sup>s</sup>.** When the ground has been thus prepared, then the truths of faith are **inseminated** . . . For the truths which are **inseminated** must be implanted in good . . .

**9296<sup>s</sup>.** How the truth of faith is **inseminated** and implanted in man, is known . . . but not well how the good of charity . . .

**9587.** See **INROOT**.

**9588.** What is **inseminated** in freedom remains, because it is inrooted in the very will of the man . . . But what is **inseminated** in compulsion does not remain . . .

**D.** 1531. The Knowledges of the truths of faith . . . serve as for ground, in which can be **inseminated** the spiritual and celestial Truths of faith. Without such ground they cannot be easily **inseminated** . . .

**Insensible.** *Insensibilis.*

**Insensibility.** *Insensibilitas.*

**A.** 169. I was brought into a state of **insensibility** as to the bodily senses . . . **H.** 449.

**M.** 59. (The **insensibility** to these pleasantnesses after the wedding.)

**D.** 3397. Occurs. 4614.

3464. **Insensible** external respiration.

4419. An **insensible** pain in the teeth.

4733<sup>e</sup>. (These Spirits) are almost **insensible**.

**Inseparable.** *Inseparabilis.* Can. God v. 10.

**Insert.** See under **LET INTO**—*immittere*.

**Insert.** *Ingerere.* T. 133. D. 2655.

**Insert.** *Inserere.*

**Insertion.** *Insertio.*

**A.** 71. If they were **inserted** . . .

—<sup>e</sup>. Those which are **inserted** here and there.

**5208<sup>e</sup>.** Less general things are successively **inserted** . . . Without such an **insertion** . . .

**6052<sup>e</sup>.** By the **insertion** of truths into scientifics.

**7090<sup>s</sup>.** Until such things are **inserted** as . . .

**H.** 246<sup>e</sup>. Such a conjunction, and as it were **insertion**, of Heaven with man.

**J.** 12. Every thing there is **inserted** as . . . intermediate between two or more ; and that which is **inserted** confirms and conjoins.

**P.** 278a<sup>e</sup>. He remains in the Society into which he had **inserted** himself in the world . . .

**2961<sup>s</sup>.** The delights of the affections of good and truth are **inserted** in these by the Lord.

**R.** 463. They **inserted** (the small head) in the larger head.

**T.** 140. Inspiration is **insertion** into angelic Societies.

**360<sup>s</sup>.** By this **insertion** (of spiritual faith into natural faith) . . .

**607<sup>s</sup>.** He is immediately **inserted** among his like.

**677.** (Baptism) is an **insertion** among Christians in the Spiritual World.

**680<sup>e</sup>.** Everyone is **inserted** in Societies and congregations there, according to . . .

**689.** By the baptism of John . . . those were **inserted** into Heaven who . . .

**D.** 3377<sup>e</sup>. By the **insertion** of scientific and intellectual things.

**3812.** **Insertions** for the sake of the connection.

**4844.** This is to be **inserted** where . . .

**Inv.** 2. From this ingrafting or **insertion**, man becomes a new creature. 4.

**Inside.** See **WITHIN**.

**Insidiate, Insidious.** See **AMBUSH**.

**Insight.** See under **INTUITION**, or **LOOK AT**.

**Insincere.** *Insincerus.*

**Insincerely.** *Insincere.*

See under **SINCERE**.

**A.** 9283. (The two thoughts) do not make one with the **insincere** and the unjust.

—<sup>s</sup>. (Thus,) with an **insincere** and unjust man, the

internal man is formed after the image of Hell, and the external to the image of Heaven subordinate to Hell.

H. 533. When anything comes up which he knows to be **insincere** and unjust . . .

R. 891. They are in no charity . . . for they are **insincere** and fraudulent. Sig.

T. 317. Workmen . . . who do their works **insincerely** . . .

**Insinuate.** *Insinuare.*

**Insinuation.** *Insinuatio.*

**Insinuator.** *Insinuatorius.*

A. 27<sup>e</sup>. Whatever is **insinuated** into the memory of the external man . . .

136. Innocence was **insinuated** by the Lord into the proprium. Tr. 1043.

177. It was **insinuated** into me, that . . . It was also **insinuated** that . . .

188. It is **insinuated** into him, that . . .

576<sup>3</sup>. Remains . . . are **insinuated** as it were by stealth among so many evils and falsities.

678. Nothing scientific or rational is ever **insinuated** into man, except by means of good and delight.

829. Shame is **insinuated** into him.

831. They could **insinuate** themselves into the cupidities and pleasures of others . . .

865<sup>2</sup>. In him particulars, and the singulars of particulars, can be **insinuated**.

—<sup>e</sup>. Innumerable Falsities . . . **insinuate** themselves.

1382. The idea itself of the Infinite Divine is **insinuated** into the Angels by this . . .

1434. The first truth that was **insinuated** into the Lord when a child. Sig.

—<sup>e</sup>. This sensuous truth is not **insinuated**, except with the celestial man.

1450. These celestial things are **insinuated** into man especially (from infancy to childhood); and indeed without Knowledges . . . These are remains . . . which are **insinuated** by the Lord . . .

1472<sup>2</sup>. To this end the Lord **insinuates** the delight in knowledges which he perceives in childhood and adolescence.

1496. A fit vessel into which what is celestial can be **insinuated**.

1555<sup>2</sup>. The will is formed . . . by **insinuated** innocence, and charity . . .

1616<sup>3</sup>. Into His Knowledges as receptacles were constantly **insinuated** celestial things. . . For . . . the celestial things which are of love, are **insinuated** from the first infancy up to . . . adolescence . . .

1717<sup>2</sup>. In proportion as they are purified, the celestial things of love are **insinuated** into the exterior man.

1820<sup>2</sup>. They who are malignant and deceitful, **insinuate** themselves into the loves themselves . . .

1874<sup>2</sup>. It can be **insinuated** into them, that all things are from the Lord.

1901<sup>2</sup>. The Knowledges which are **insinuated** through sensuous things.

1902<sup>2</sup>. By scientifics and Knowledges **insinuated** through the senses . . .

1921. The Lord . . . expelled the evil which . . . had **insinuated** itself into this first Rational.

1937<sup>5</sup>. This freedom is from the Lord, who **insinuates** it into his conscience.

1983<sup>3</sup>. (Women who) **insinuate** themselves by external things . . .

2144<sup>3</sup>. When charity and innocence are **insinuated** (into this truth of conscience) by the Lord . . .

2189<sup>2</sup>. The more truth there is **insinuated**, the more the life of charity is perfected.

2204<sup>e</sup>. Into these delights . . . spiritual good is **insinuated** by the Lord.

2249<sup>3</sup>. Then, from things not understood, fallacies have **insinuated** themselves.

—<sup>4</sup>. New ideas are (then) **insinuated**.

2280. All the good and truth which the Lord **insinuates** with man, from infancy . . .

2290<sup>e</sup>. How the Angels . . . **insinuated** into their tender . . . ideas the sense of the things contained in the Lord's Prayer.

2296. How all things are **insinuated** into (the infants) by means of delightful and pleasant things . . .

—<sup>e</sup>. The goods of innocence and charity which are continually being **insinuated** by the Lord into these delights and pleasantnesses.

2299. Thus intelligence is **insinuated** into them by degrees.

2303<sup>e</sup>. By continually **insinuating** good ends . . .

2380<sup>4</sup>. It is at once **insinuated** by the Angels . . . that they are not in good . . .

2524<sup>2</sup>. The truth of the Rational is acquired through knowledges . . . which are **insinuated** through external and internal sensuous things . . .

2574<sup>2</sup>. By the things in this chapter it is **insinuated** how the Lord cast out the human from the mother.

2601. Innocence is thus **insinuated** into (the Gentiles), and also charity . . .

2636<sup>2</sup>. Man is prepared by the Lord by this, that such things are **insinuated** into him as may serve for ground . . .

2748. (The adulterers) sought where there were houses into which they might **insinuate** themselves.

2753. (These seducers) **insinuate** themselves by cunning methods . . .

2875. The good of life . . . is **insinuated** by the Lord through an internal way, quite unawares to the man; but the truth of doctrine through an external way . . .

2876<sup>e</sup>. In freedom is **insinuated** the affection of good and truth. 2877.

2890. The Angels consider man as their brother, and **insinuate** into him affections of good and truth.

2946<sup>2</sup>. After they have been regenerated, the Knowledge is by degrees **insinuated** into them, that . . .

2979<sup>2</sup>. The good of faith . . . is at the same time **insinuated** into him, but so that he scarcely knows it.

— . Thus is truth **insinuated** into good . . . for a man imbues the good of life according to the truth which has been **insinuated**.

—<sup>3</sup>. Man is regenerated according to the quality and quantity of the truth which has been **insinuated** into good.

3175<sup>2</sup>. By this (external) way must truth be **insinuated** and be implanted in his memory.

3911. Good . . . adopts the truths which have been **insinuated** through the sensuous things of the external man.

3994<sup>2</sup>. **Insinuates** into him a heavenly proprium.

4063<sup>3</sup>. His concupiscences are to be extirpated, and heavenly affections are to be **insinuated**.

4097<sup>0</sup>. Thus good together with truths **insinuates** itself from the intellectual part into the voluntary.

4099. The goods and truths which are **insinuated** through middle good.

4171<sup>3</sup>. 'Torn' is predicated of the good into which falsity is **insinuated**.

4231<sup>2</sup>. Natural good and its truths are the first things which are **insinuated** into man . . .

4247<sup>3</sup>. Are **insinuated** through the hearing or the sight.

4270. The first **insinuation** of the affections of truth together with the acquired truths. Sig.

— . The reason 'Jabbok' = the first **insinuation**, is . . .

—<sup>0</sup>. By which the man who is being regenerated is **insinuated** into good.

4271. Further **insinuation**. Sig.

4301. The state of truth when **insinuated** into good. Sig. and Ex.

—<sup>2</sup>. Man does not even know that there is any **insinuation** . . .

4302<sup>4</sup>. General truths into which (genuine truths) can be **insinuated**.

4336. The **insinuation** of the good of truth into Divine natural good. Tr.

4345<sup>4</sup>. As man advances in age, he **insinuates** particulars into the generals of infancy; and afterwards, singulars into particulars.

—<sup>5</sup>. The general affections with their truths are first **insinuated** into good; then the less general ones . . . and finally the still less general ones. Tr.

4364<sup>3</sup>. (Examps. of truths which are to be **insinuated** into good.)

—<sup>4</sup>. This truth cannot be **insinuated**, except by special things, as . . .

4365. The things which are accepted are initiated gratefully; that is, are **insinuated**.

4366. That he might thus **insinuate** the affection of good from truth. Sig. and Ex.

4367. Refusal to accept a present **insinuates** affection.

4368. That the Reciprocal of affection might be **insinuated**. Sig. and Ex.

4373. That it was **insinuated** by the good of truth through affection inspired from Divine good. Sig. and Ex.

4379. The process itself of the **insinuation** of truth into good. Tr. 4381.

4563<sup>2</sup>. 'A nurse' = the **insinuation** of affection through the Celestial Spiritual.

4627<sup>3</sup>. Spirits . . . who had **insinuated** themselves among them . . .

5060<sup>3</sup>. Such is the **insinuation** with those who insidiate against marriage love.

5157<sup>2</sup>. Which are **insinuated** through the five external senses.

5207. The truths which in the beginning are **insinuated** with man . . .

5208. As truths from good are **insinuated** therein . . .

5280<sup>3</sup>. The affections of truth and good which have been **insinuated** from infancy . . .

—<sup>3</sup>. There is **insinuated** by the Lord through an internal way the light of truth . . .

5671. 'To prepare a present' = **insinuation**.

5675. **Insinuation** as much as possible. Sig.

5854. They avert evil ends, and **insinuate** good ones.

—<sup>2</sup>. To compel man is not to **insinuate** into his will . . . and therefore when he returns to his will . . . it is extirpated.

5992. When evil Spirits pour in evils and falsities, the Angels **insinuate** truths and goods; and if these are not received, still they temper by means of them.

6052<sup>2</sup>. Unless truths are **insinuated** into scientifics . . .

6059. The Scientific into which these truths are **insinuated**, is 'Pharaoh.'

6071. **Insinuation** into scientifics. Sig and Ex.

—<sup>5</sup>. (Then) love with good is successively **insinuated**.

6183. The regeneration of the Natural is effected by the **insinuation** of spiritual life by the Lord through the internal man into the scientifics there. This **insinuation** is treated of in this chapter.

6450. 'He commanded them, and said to them' = **insinuation**. 6462.

6512. 'To find grace in the eyes' = a formula of **insinuation**.

6663<sup>2</sup>. (Thus) more truths and goods are **insinuated**.

6717. The truth which is **insinuated** by the Lord with the man who is being regenerated, derives its origin from good.

6740. A perception that good was to be **insinuated** into it by the Church itself. Sig. and Ex. 6745, Sig.

— . For the milk which a nurse **insinuates** = the good of truth. Ill.

6745. 'To suckle' = to **insinuate** good. Ill.

—<sup>3</sup>. 'To suck the milk of the gentiles' = the **insinuation** of celestial good; 'the breasts of kings' = the **insinuation** of celestial truth.

[A.] 6822. Good can be **insinuated** into another by anyone in the Country, but not truth, except by those who are teaching ministers . . .

7122. Infestation is permitted to the end that falsities may be removed, and truths **insinuated**.

—<sup>2</sup>. Evil Spirits excite falsities and evils; and the Angels excuse if the end has been good; and **insinuate** truths.

7342<sup>2</sup>. Unless the Lord **insinuates** the affection of spiritual truth . . .

7984<sup>2</sup>. The **insinuation** of good and truth . . . is effected by infestations and temptations . . .

8078<sup>2</sup>. Faith merely natural is faith which is **insinuated** through an external way.

—<sup>4</sup>. But spiritual faith is that which is **insinuated** through an internal and at the same time an external way. The **insinuation** through the internal way causes it to be believed, and then its being **insinuated** through an external way causes it to be confirmed . . . The **insinuation** of faith through the internal way is effected by the reading of the Word . . .

8413<sup>2</sup>. When the good of charity is to be **insinuated** . . .

8456. The **insinuation** of truth. Rep.

—<sup>1</sup>. The truth of peace . . . **insinuates** itself into the truth which is below . . .

—<sup>2</sup>. The **insinuation** of truth with man through the truth of peace. Sig. and Ex.

—<sup>e</sup>. The **insinuation** of life by the Lord with those who are being regenerated, is effected in successive order from Him . . .

8700<sup>2</sup>. When he desists from evil . . . in freedom, then is **insinuated** the affection of truth and good by the Lord.

8773<sup>e</sup>. The primary truths which are first **insinuated** by the Lord . . .

8794<sup>2</sup>. Enrichment in good is . . . **insinuation** into angelic Societies.

8966. Temptations conduce . . . to **insinuate** (the truths of faith) into the will . . .

9780<sup>2</sup>. Then the Lord **insinuates** good into his life.

10067<sup>2</sup>. When the Lord is regenerating a man, He **insinuates** truth . . . into his Intellectual, and good . . . into his will . . .

10777. For eternal life is **insinuated** when man is in freedom, and his reason is enlightened.

H. 68. A Society into which many had **insinuated** themselves who . . .

334. Into the affections (of the infants) are first **insinuated** such things as appear before the eyes . . .

429. The World of Spirits appears like a valley . . . here and there **winding into** [the mountains and rocks], and elevated.

M. 161. The inspiration or **insinuation** of love is . . . by the wives.'

T. 802<sup>2</sup>. The thought is **insinuated** into them from Heaven . . .

D. 156<sup>e</sup>. If the Angels are being **insinuated** [into

Heaven] they are to be called interior, more interior, and inmost.

715. Evil Spirits who **insinuate** themselves into Heaven . . .

1070. (Whoremongers who) **insinuate** themselves (with virgins) . . . They also have the faculty to **insinuate** themselves into Societies . . .

1071. He was an **insinuator**; for he was permitted to **insinuate** himself into some Societies of the interior Heaven; for he was accustomed to **insinuations** with married people . . . His **insinuations** were at the same time deceitful.

1169. Such **insinuate** themselves into the affection of everyone . . .

1438. Such Knowledges are thus **insinuated** . . .

2166. They who can **insinuate** themselves with all in the world, and yet can think otherwise.

2464. At the same time the faculty of choosing was **insinuated** into me.

2495. They can **insinuate** themselves into any Society . . . 2496.

2496. They are loved, because they can **insinuate** themselves into the passions of everyone . . .

2500. Such . . . **insinuate** themselves more than others.

2688<sup>e</sup>. The vessels into which spiritual things, and into these celestial things, are **insinuated**; no one knowing when and how.

2698. The things **insinuated** into man by the Lord . . . in Heaven have a wonderful connection.

2740. They who in the life of the body . . . **insinuate** themselves by externals, in the other life have a sphere of sufficient efficacy to do the like . . .

2963. Sirens are they who **insinuate** themselves into the cupidities, pleasures, and affections, in such a manner, that when they are in the state of **insinuation** they are unaware that evil or deceit is underneath. . . But those who, when they **insinuate** themselves, meditate about deceits, and thus . . . **insinuate** themselves with deliberate care for the sake of an evil end, are not Sirens, but are the deceitful.

2988. That the persuasion cannot be **insinuated** except at intervals . . .

3218<sup>e</sup>. It was **insinuated** that these are they who . . . But it is now **insinuated** . . . 3224. 3408<sup>e</sup>.

3514. Then the Knowledges of faith are successively **insinuated**.

3701<sup>2</sup>. How he **insinuated** himself I did not perceive . . . because in the world he had thus **insinuated** himself . . .

3712<sup>2</sup>. For they **insinuate** themselves by means of good affections . . . 3720.

3839. It was discovered from various things which were **insinuated**: by his **insinuating** adulteries . . .

3884. It was **insinuated** to me that I should think about shame.

—<sup>e</sup>. It was understood by the Angels, and was thus **insinuated** into my thought.

3966<sup>2</sup>. They draw out the interior thoughts of others by means of an **insinuation** that one should talk about one's delights . . .

3997. I perceived that they **insinuated** themselves into the affections . . . They had derived this from the life in the body . . . thus **insinuating** themselves . . . They could thus **insinuate** themselves into Societies of the upright.

4121. That celestial and spiritual things can be **insinuated** into (the vessels of the literal sense).

5255. They who sat in the **windings** in of the cavern . . .

**Inspid.** *Insulsus.*

A. 3718. Love without holy fear is as it were an **inspid** affair, or like food in which there is no . . . flavour . . .

9207<sup>3</sup>. 'Salt unsalted' (Mark.ix.50)=truth without the longing for good. (=a longing from some other love than what is genuine. 10300<sup>2</sup>.)

P. 140. Without this fear, love is **inspid** and cutaneous . . .

D. 4054. (The representations used by evil Spirits) were **inspid**, devoid of an idea.

**Insist.** *Insistere.*

A. 9166<sup>5</sup>. The truth Divine in Heaven **stands upon** the literal sense.

10396<sup>4</sup>. That nation was received because it **insisted**.

10430. That it is not to be so obstinately **insisted upon**. Sig.

— That nation was received, because it had obstinately **insisted**.

10612. It was so done because they had **insisted**. Sig.

— For they had **insisted** that they should be introduced into the Land of Canaan.

M. 291. It is **insisted upon** by the men, that . . .

D. 1259<sup>6</sup>. He **insisted** that he was innocent.

3852. They seem to have nothing on which they may stand.

**Inspect, Look at.** *Inspicere.*

**Inspection, A looking at.** *Inspectio.*

A. 803<sup>2</sup>. When the Angels merely **look into** anyone, they at once know his quality.

1861<sup>9</sup>. If man were **looked at** by the Angels close at hand . . .

4299<sup>2</sup>. Evil Spirits cannot endure that the Angels should **look at** them . . . for they are tortured . . .

4319<sup>2</sup>. They are explored by . . . being **inspected** by the Angels ; and when they are **inspected**, the higher part of the head appears to be withdrawn . . .

4533. When the Angels **look into** evil Spirits, the latter appear quite different . . . Examp.

—<sup>2</sup>. The Angels **inspect** the evil whenever they notice that they are **struggling out** from their Hells into the World of Spirits . . .

4623<sup>2</sup>. When (the appearances in Hell) are **inspected**

by the Angels, they appear like phantasms and disappear ; and the infernals themselves appear . . . as monsters.

6849<sup>3</sup>. When the Angels **look at** any Spirit who is in evil, he appears to be turned into something inanimate . . . Ex.

8212<sup>2</sup>. Hence it is that when the Angels **look at** anyone, they infuse into him the affection which is of their life.

8237<sup>2</sup>. To **look into** the Hells . . . is sometimes granted to good Spirits.

H. 232<sup>2</sup>. When an evil Spirit is merely **looked at** by the Angels, he falls into a swoon, and does not appear as a man ; and this until the Angel averts his eyes. Ex.

463. (In examining a man after death) the Angels **inspect** his face . . .

481<sup>3</sup>. When it is granted to **inspect** the interiors and exteriors of thought and affection of those who are in celestial love . . .

514. When these places (of instruction) are **looked at** from Heaven, they appear like Heaven in a less form.

579<sup>6</sup>. When (Genii) are **looked at** as to their deceits and cunning, they appear as vipers.

580. The third (kind of infernal arts) has relation to the communication and influx of the thoughts and affections by conversions, by **inspections** . . .

586. It has been granted to **look into** the Hells, and to see what they are like within . . .

W. 125. To speak according to this appearance :—the Lord sees and **looks at** everyone face to face . . .

P. 29. All conjunction in the Spiritual World is effected by **looking at**. Ex. . . The Lord looks at—*aspicit* the Angels in the forehead.

R. 49<sup>8</sup>. By a **looking at** the brazen serpent . . . they were healed.

262. 'Not **look at it**' (Rev.v.3)=not at all.

— 'To **look at it**'=to see the quality of the state of life of the one and of the other.

347<sup>2</sup>. The Lord **looks at** the Angels in their foreheads . . . because the Lord looks at—*aspicit*—all from the good of love . . .

T. 805. For, in the Spiritual World (the intentions) are drawn out by **inspections**. J.(Post.)22<sup>2</sup>.

D. 1961. When the Lord's Heaven **looks into** evil, it is tortured . . .

1966. Evil Spirits are tortured when the Angels **look into** them.

2395. An evil Spirit, who was only **lightly looked at** by the Angels, began to lament . . . as if in the death agony. A certain one appeared to me to be turned into conglomerations of snakes . . . 2492. 2497.

2497. They were not changed into serpents, because they were **looked at** only by exterior Angels . . .

2571<sup>6</sup>. If the Angels **look into** such, they are affected with such straitness that they seem to perish, and seem to themselves to be turned into filthy reptiles and wild beasts. 3061.



[D.] 3079. That such varieties of . . . faces . . . originate from the inspection of the Angels.

3087. That a certain one, when looked at from Heaven, was turned into intestines.

3142. How good Spirits appear when looked at by the Angels.

3621. Boys . . . can scarcely look at one another with a pleasant countenance.

3640. The evil who are in the interior sphere cannot be looked at by the Angels, because they are then turned into serpents, etc.

3840. He was then suddenly inspected by angelic Spirits . . . and, when inspected, he was suddenly stretched out into a long bandage . . .

4098. When inspected, she was a more deceitful Subject than they . . .

4215. As evil Spirits, when inspected by the Angels : and good ones, when inspected by the Angels . . .

4379. How many evil Spirits around me were inspected by the Angels.

4496<sup>2</sup>. She could allure to adulteries . . . by looking into the right side of his face . . .

4631. They appear, when looked at, like serpents.

4937. For the affection is completely varied according to the inspection, or the turning of the face to them.

5019. Thus they cannot be infested by . . . inspection, and thus by magical infestations. (But) if perchance they were to look at them, the ideas of their thought which penetrate would be bound by certain ones there, and then those who look at them cannot move from the place . . .

5786<sup>e</sup>. When they look into anyone who worships the Lord, they become as if insane . . .

5920<sup>2</sup>. Then he looked into them, and poured out his Persuasive into their eyes . . . J.(Post.)26.

6037<sup>e</sup>. But I looked into his mouth from truths, and he became as if dead . . .

E. 304<sup>2</sup>. When an opportunity is afforded to (Spirits) to look into our Earth, they do not see anything unlike (the scenery there).

306<sup>e</sup>. 'To look at the book' = to explore these things.

**Inspiration.** *Inspiratio.*

**Inspire.** *Inspirare.*

See BREATHE.

A. 50. The Angels inspire into him all goods and truths. 904.

94. 'To breathe into his nostrils the breath of lives' (Gen.ii.7) = to give him the life of faith and love.

97. The reason life is described by inspiration . . . is . . .

714<sup>e</sup>. The Lord . . . through the Angels, continually inspires his own life into man . . .

1756<sup>e</sup>. That the Word is inspired as to its least jot.

1770<sup>e</sup>. They had not before believed that each and all things in the Word were inspired by the Lord. 3474<sup>e</sup>.

1783. For each and all things in the Word are inspired ; and, as they are inspired, they cannot be otherwise than from a heavenly origin ; that is, store up celestial and spiritual things in their bosom . . .

1870<sup>2</sup>. It has been shown me by a wonderful experience, that the Word is inspired, not only as to each word, but also as to each little letter of each word . . .

1876<sup>e</sup>. Being inspired with the Lord's life . . .

1886. Although they say that every jot is Divinely inspired . . . they mean no more than that the historicals have been disclosed, and that something dogmatic . . . can be deduced from them . . . and that therefore, being Divinely inspired, they have a Divine force on minds . . .

1887. Inspiration involves that in each thing of the Word . . . there be the celestial things of love . . . and spiritual things of faith . . . thus things Divine. For that which is inspired by the Lord descends from Him . . . 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 ; but quite different from what it is in its first origin . . .

2310<sup>2</sup>. Unless the historicals . . . contained Divine and heavenly things . . . they could not be acknowledged . . . as the inspired Word.

2338. The evil Spirits who . . . induce the temptation, strongly inspire what is negative.

2574<sup>e</sup>. For ideas which are inspired with the affection of good, conjoin in the other life.

2686. (Thus) in the Ancient Church there were Writings both historical and prophetic, which were Divine and inspired ; and which, in their internal sense, treated of the Lord and His Kingdom . . .

2763<sup>2</sup>. Hence it is . . . that the Word is so inspired ; namely, when it is read by man, Spirits and Angels at once perceive it spiritually according to the representations and correspondences.

2967<sup>e</sup>. To each word . . . there correspond Divine spiritual and celestial things. Thus and no otherwise is the Word Divinely inspired.

3161. Consent inspired from the Lord. Sig. and Ex.

4060<sup>2</sup>. The Lord has not come in Person . . . but by appearances, either manifest . . . or by those not so manifest, as by the inspirations through which is the Word . . .

4373. Through affection inspired by Divine good. Sig.

—<sup>2</sup>. The affection inspired into truth by good. Sig.

—<sup>e</sup>. Such correspondences are perpetual, which cause the Word to be holy and Divine ; for thus the literal sense by ascent becomes spiritual, and this even to the Lord, where it is Divine. This is inspiration.

4402<sup>1</sup>. From the fact that the Word . . . derives its origin from the Divine ; and that it is therefore inspired as to all the words ; nay, as to the smallest point.

4642<sup>2</sup>. He who believes that the Word is not inspired as to the smallest jot ; or he who believes that the Word is inspired in any other way than that each series repre-

sents Divine things, and thence celestial and spiritual things, and that each word signifies these things, cannot suppose otherwise than . . .

472<sup>e</sup>. It is a Divine truth that the Word . . . is Divinely inspired as to every jot; and that its . . . Divine inspiration is because everything therein is representative and significative of the celestial and spiritual things of the Lord's Kingdom.

595<sup>2e</sup>. The Lord does not teach truths openly to anyone, but . . . unknown to the man, inspires the apperception and the consequent choice that this is true because the Word says so . . .

8113. They want to inspire into them tranquillity . . .

8354. That the Lord inspired good. Sig.

—'. 'To show' = to give perception, which, being effected by influx, it = to inspire.

886<sup>2e</sup>. Hence it is evident . . . what is meant by the Word being inspired as to every jot . . .

888<sup>53</sup>. (Then) love inflows into the intellectual ideas; and, by a certain species of inspiration, vivifies and moves them.

898<sup>82</sup>. For the Lord inspires into the very will of man the good from which to act . . .

9094<sup>e</sup>. The worldly and legal things . . . promulgated from Mount Sinai . . . are Divine and holy by inspiration; but inspiration is not dictation, but it is influx from the Divine. That which inflows from the Divine passes through Heaven, and there is celestial and spiritual; but when it comes into the world it becomes worldly, and contains the former things within it. Hence it is evident . . . what inspiration is. W.H. 10<sup>4</sup>.

9229<sup>2</sup>. 'He breathed on them, and said, Receive ye the Holy Spirit' (John xx.22). The inspiration was representative of vivification by faith and love; as also in Gen.ii.7. Further ill. 9281<sup>e</sup>.

—<sup>3</sup>. From this, too, the Word is said to be inspired, because from the Lord; and they are called 'inspired' who wrote the Word.

—'. That respiration, and thus inspiration, correspond to the life of faith. Refs. Hence it is that 'spirit' is so called from 'wind' . . .

9416. That (the commandments) were uttered by the Lord with the living voice = an immediate Divine inspiration also in all the rest.

9818<sup>15</sup>. Respiration = the life of faith; and therefore the 'inspiration' of the Lord (into His disciples) = the faculty conferred of perceiving Divine truths, and thus of receiving that life.

10182<sup>6</sup>. The thought of man from his Voluntary makes all the strength of the body, and if it were inspired by the Lord from his Divine truth, man would have the strength of Samson . . .

10300<sup>2</sup>. There are many such in Hell, who are present with and inspire the like men, especially preachers who imitate Divine worship . . .

H. 254. The Lord spoke with the prophets . . . through Spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired the words which they dictated to the prophets; so that it was not influx, but dictate. And as the words came forth immediately

from the Lord, each of them is infilled with the Divine, and contains in itself an internal sense . . .

391<sup>2</sup>. The Angels of every Society are sent to men . . . and they inspire good affections in so far as they receive from freedom . . .

517<sup>2</sup>. As Spirits are such, there is constantly inspired the affection of truth for the sake of the uses of life.

J. 58<sup>4</sup>. By communications of the thoughts . . . they could inspire . . .

W. H. 6. The Ancient Word was like our Word as to inspiration . . . Ref.

S. 18. That it is from the spiritual sense that the Word is Divinely inspired . . . Gen.art. T.200.

72<sup>2</sup>. A copy of the Word written by Angels inspired by the Lord is kept in every greater Society of Heaven . . .

R. 55. Life then inspired by Him. Sig. and Ex.

343<sup>3</sup>. 'The Holy Spirit' = the Divine truth proceeding from the Lord, the influx of which into the disciples was represented by His 'breathing into' them.

462<sup>2</sup>. (In the first kind of enchantment) they kept the . . . mind of the other in their words . . . at the same time aspiring and inspiring thought conjoined with affection by means of the breath in the sound of the speech . . .

843. Lest they should inspire something of their heresy . . . Sig. and Ex.

M. 23<sup>e</sup>. When order is disturbed, the priest is not inspired.

25. They were inspired with a longing to be gone.

56. I was inspired with a pleasant pleasure of seeing the Temple of Wisdom.

—<sup>3</sup>. Hence (woman) is a form of wisdom inspired with the affection of love.

161. That conjunction is inspired into the man by the wife according to her love . . . Gen.art.

—'. The reason the inspiration or insinuation of love is in the men from their wives, is . . .

207<sup>4</sup>. They said . . . Are not all in Heaven inspired and led by God?

225<sup>e</sup>. Even (when a man does not love his wife) this sphere is inspired by the wife; but unknown to the man . . .

261. (Love and wisdom) are inspired into them by the Lord from His Sun; and they are inspired according to the reception . . .

268. The two Angels and I were overtaken with the longing to . . . And we perceived that this longing was inspired, to the end that . . .

444<sup>7</sup>. In the Spiritual World, no one is allowed to stand behind another, and to speak to him; for there is thus inspired into him a love which his Own intelligence favours and obeys . . .

I. S. 'To breathe into his nostrils the soul of lives' = to impart the perception of good and truth.

T. 8<sup>2</sup>. As the Divine coheres as one, it cannot but inspire into man the idea of one God.

[T.] So. (The Siren) inspired lasciviousness into her man . . .

132. What is more ardently taught and inspired in the schools . . .

135<sup>3</sup>. Then from the injected-*illata*-*inspiration* I spoke to them, saying . . .

140. The reason the Lord breathed on-*aspiravit*-the disciples . . . was, that aspiration was an external sign representative of Divine inspiration. Inspiration, however, is an insertion into angelic Societies.

146. They believe that when preaching from zeal, they are inspired, like the Lord's disciples, into whom the Lord inbreathed . . .

156. The mind (is not in the head only), but is in the body . . . and inspires a perception as if the body thinks and acts from itself.

448. He whose interiors are in Hell inspires his infernal things into him whose interiors are in Heaven; for . . . evils can be inspired into the good, but not goods into the evil. Ex.

457<sup>3</sup>. God loves every man; and as He cannot do good to him immediately, but mediately through men, He therefore inspires His love into them; as He inspires love towards their children into parents.

459<sup>3</sup>. He said . . . Morality inspired with faith is charity.

—<sup>4</sup>. (Another) said . . . Piety inspired with compassion is charity.

481. The Lord . . . thereby inspires into man life distinct from the life of beasts.

—<sup>2</sup>. The Angels inspired into his understanding the glory of reputation . . .

539. The Lord led him in (his self-examination), and inspired sorrow.

692<sup>3</sup>. Christians . . . can be inspired by God from a written Revelation.

840<sup>3</sup>. Augustine . . . is inspiring (into the Africans) the worship of the Lord.

Ad. 1/1409, Index. That I have spoken Truths which I have not understood, and which were afterwards explained; thus that words are inspired which the man does not understand.

2/1281, 2. Although it is so dangerous to investigate and explore spiritual and celestial things by means of natural knowledges, it has been granted me of the Divine mercy . . . that I dare do these things; not from my own daring, but from the inspiration of God Messiah . . .

3/3764. The things which have now been written appeared Divinely inspired; for the very words, although not dictated, were still sensibly inspired . . . I sacredly confess, that not a syllable . . . is from me.

3/6965. The Angel who inspires the words into a prophet, or into those who speak inspired things, as here into Moses, is only in spiritual things, and thus acts into the mind of him who is inspired. He thus excites his thought by which (the spiritual things) fall into words in the wonted manner. The words are such as are in the prophet, thus are according to his appre-

hension, and according to the form in which they are seated in him, which is the cause of the very diverse styles of the prophets . . . But this I can sacredly asseverate—who am inspired—that there is not the least of a word; there is not a jot; which is not inspired; but it is varied a little, according to the gift of him who sets the things forth; but still so, that even then there is not a jot which is not inspired.

3/7167. (This revelation) was dictated, but wonderfully in the thought, and the thought was led to the understanding of these words, and the idea was kept fixedly in each of the words, being withheld as it were by a heavenly force; thus this revelation was effected sensibly. . . . It is accomplished otherwise when the thought is manifestly illustrated by a certain light, and the writing is led, so that not a syllable can be written otherwise; sometimes, however, more insensibly, and sometimes so sensibly that the finger is carried into the writing from above, so that if he wants to write something else he cannot possibly do so; and this not only with an added perception of the thing, but even—as has once and again happened, with variety—without any perception, so that I did not know the series of things until after it had been written. But this very rarely, and only for the sake of the information that such revelations do also take place. But these papers were destroyed, because God Messiah was unwilling for it so to be done, nor was it permitted to dictate anything viva voce. Although they have spoken viva voce with me almost continuously for so long a time, they were silent while it was being written. Concerning these things . . . it shall be told more fully elsewhere, in order that man may know how revelations were formerly circumstanced; in the primitive Church; afterwards in the representative one; and finally in the symbolic one; so that they may be able to acknowledge that there is not so much as a jot in the books of Moses, of the prophets, and of David, which has not been inspired . . .

4/5394. These things which have been written above, have been inspired into me by an Angel who was with me; as I could perceive from the light and other indications. The words came spontaneously upon the paper, but without dictation.

D. 1509. That many things on earth take place immediately, is evident from the apostles, who were sometimes inspired by the Holy Spirit when they spoke, and the words which they were speaking were given them; which was immediate inspiration.

1749<sup>3</sup>. The skin is disposed by the interior life to admit such things (as may serve to nourish the interiors). Inspirations through externals take place according to the affections of the interiors.

2265. On the inspiration of the Word of the Lord.

2270. They especially observed what is the inspiration of those things which are written in the Word of the Lord; for now it has appeared to them in what way and what abundance there inflowed into those things which were being written by me; and this not only into the sense, but also into the several words, and ideas of words; nay, it seemed to them as if some persons were holding my hand and writing, and supposing that it

was they who were writing, in that it was also granted me to perceive by a spiritual idea, nay, as it were to feel, beforehand, what was in the veriest singulars of each little letter which was being written. Hence it is as in clear light that the Word of the Lord is inspired as to every letter.

2416. For innocence and mercy are the Lord; and the Lord inspires Himself into all the good, from Himself, with indefinite variety . . .

2874°. These things were better understood by means of spiritual ideas which were then also inspired into me, and which have been confirmed in a heavenly way.

3596°. Deceitful Spirits . . . who inspire mercy for the sake of themselves . . . and so long as the deceitful persuasion is inspired, they persist. 3597.

3659°. Perhaps by inspiring them with his own delights (from adultery).

3689. These are they who rule the Pope, and inspire into him such a respiration . . .

3701°. She could thus inspire into anyone affection . . . by merely applying herself to the ideas which were inflowing.

3702. She was a Subject of evil Genii, who were inspiring such things.

3710. Among the magical arts was also this,—that they would inspire others with anger, and many other things, with an efficacy of persuasion that they should kill themselves . . .

3735°. (The Quakers) have no fixed doctrinal things of faith, except what the Spirits inspire into them.

3764. (The holy spirits of the Quakers) act into the lower Quaker Spirits . . . whom they inspire as in life never to say anything to anyone.

3809. Their insane scientifics, which they inspire.

3839. (All these things) I well . . . perceived from the things which were inspired; and he inspired a certain other person not to care for spiritual things . . .

3843°. (The interior evil Spirits) in the highest degree inspire adulteries and hatreds.

3909. A certain female Subject of evil Spirits, who was inspiring wicked things, with persuasion . . . (had her forces greatly augmented by magically attracting the ideas and looks of others) . . . Therefore they were withdrawn; and she, being left alone with the evil, had no longer any force.

3912°. They become like skeletons . . . and afterwards life is inspired into them . . .

4552°. The Sirens inspired into them that they were learned . . .

4681°. The deceitful . . . continually insuflate and inspire others to do evil clandestinely.

4752°. With those who inspired these things.

4819. On the inspiration of the Word.

4820. When I was writing, and was in a certain intermediate celestial perception, it was perceived and said that each and all the words, and the letters, with their little horns, were perceived by the celestials, and as it were spoke to them. This is effected from the affection

in which the man then is, being communicated to the hand, or being in the hand; for the hand, being power, is the man himself. Hence it was evident in what way the Word has been inspired,—that it is so as to the veriest jot and point. Hence it is that in the writing, the hand has been circumstanced according to the affection of the lower mind and the obscurity with me.

4938. I was in such a place of worship, and I heard one preaching, but with an averted face . . . nor was I then led by the Lord to inspire an affection into any doctrinal thing whatever, provided it is from good, which, however, was afterwards done.

4956. (The Catholics) excited many crews . . . whom they inspire with erroneous faith that the things which they say are from the Lord . . .

5208. These wicked ones inspired into him whatever they wanted . . .

5605. The Word of the Ancient Church . . . is also inspired.

6062°. Paul did indeed speak from inspiration; but not such as that from which the prophets spoke, to whom the several words were dictated; but his inspiration was that he received an influx according to those things which were with him; which inspiration is totally different; nor has it conjunction with Heaven by means of correspondences.

D. Min. 4608. There are devils . . . who inspire into others to say that they are to be adored . . .

4636. By instruction, experience, inspiration, and revelation, it was given (to the sons of the Most Ancient Church) to know all things which were of faith . . .

4667°. If they are closed, so that not a single thing should be inwardly inspired by affection . . .

4706. They inspire good, so that others cannot believe them to be otherwise.

4774. He began from the inspiration of the diabolical crew . . .

4816. Hells . . . where were such as had been able to inspire affections; and by inspiring affections try to seduce the simple good. . . They tried to inspire affections into him . . .

E. 419°. 'Breathe into these slain, that they may live' (Ezek. xxxvii.9) . . . The inspiration (of spiritual life) from the Lord is signified by 'Prophecy upon the spirit, and say to the spirit, Come from the four winds, O spirit, and breathe into these slain, that they may live . . .

—<sup>5</sup>. That the Lord breathed into and said to them, Receive the Holy Spirit'=the same as that Jehovah breathed into the nostrils of Adam the spirit of lives; namely, spiritual life . . .

— The wind of respiration=spiritual life . . . and it is from this correspondence that the word inspiration is used; that the prophets are said to be inspired; and that the Word is said to be Divinely inspired.

471°. 'To answer,' when said of the Lord, =influx, inspiration, perception, and information . . . III.

824. Because it has been said by a leader who is believed . . . to be illustrated or inspired.

825°. When a man shuns (evils), because they are

contrary to the Word . . . he is led . . . and also taught by the Lord . . . not immediately by any dictate, or by any perceptible **inspiration**; but by influx into his spiritual delight . . .

[E.] S28. Infants . . . into whom they **inspire** innocence . . .

1044<sup>2</sup>. Persuading . . . that their Pope gives forth his utterances from **inspiration** . . . The common people are kept in the densest darkness; in which thick darkness they **inspire** spurious goods, and fatuous truths . . . Nay, in such thick darkness . . . they can **inspire** diabolical and infernal evils and falsities . . .

1071. The Gallican Church . . . ascribes Divine **inspiration** to every single thing of the Word.

1079<sup>e</sup>. From these things it is evident in what way the Word is **inspired** by the Divine, and that from such **inspiration** it is a Writing to which no other in the world can possibly be compared.

J. (Post.) 193. On some who have no spiritual life, because they are in ignorance of truth, and that life has been **inspired** into them by the Lord through the Angels.

5 M. 19. The speech of the Lord with the Angels there, was the **inspiration** (there would be at the Lord's Second Advent). The trumpets seen in their hands . . . were representations of their speech together from **inspiration**.

Coro. iii. The Lord Jehovah derives and produces from this Heaven a New Church on earth, which is done by revelation from His mouth or from His Word, and by **inspiration**. 18, Ex.

Inv. 28. (Thus) the Lord **inspires** men; and, when He is present, He is present through the Heavens . . .

**Instant.** *Instans.*

**Instantaneous.** *Instantaneus.*

See URGE-*instare*.

A. 5188<sup>3</sup>. Seeing in an **instant**.

6923<sup>e</sup>. Their judgment was **instantaneous**.

S. 63<sup>e</sup>. The evolution (of the internal senses of the Word) is **instantaneous**.

M. 389. Hence whatever proceeds from the Lord is in an **instant** from primes in ultimates.

T. 31<sup>3</sup>. Days, years, and ages . . . are to God an **instant**.

614<sup>2</sup>. The remission of sins is not **instantaneous** . . .

E. 1211<sup>4</sup>. Creation there is **instantaneous**; and the duration is . . . sometimes momentaneous. 1226<sup>2</sup>.

**Instigate.** *Instigare.*

D. 1356. Instigating others to do harm. 3297<sup>e</sup>. 5923<sup>e</sup>.

E. 1145<sup>3</sup>. That evil confirms falsity, and **instigates** it. Sig.

De Conj. 66. Nakedness (there) does not excite or instigate.

**Instinct.** *Instinctus.*

A. 2727. They believe that conjugal love . . . flows forth from a certain natural **instinct**, as they call it.

4760<sup>3</sup>. They see . . . that brute animals act from **instinct** . . .

4988<sup>4</sup>. They are carried as by blind **instinct** into the exercises of charity.

5198<sup>2</sup>. For beasts follow their affection from **instinct** without reason.

5984. Evil Spirits . . . know how to do this from a kind of **instinct** . . .

7750. This knowledge is said to be connate, and is called **instinct**; but it is of the love in which (these animals) are.

P. 317<sup>e</sup>. Besides other wonderful things, which are called **instinct**.

M. 208<sup>3</sup>. Our husbands liken this to **instinct** . . .

229<sup>2</sup>. At once, as from a kind of **instinct**, they know that they are mates. . . It is said as from fate, **instinct**, and dictate, and it is meant from the Divine Providence. 316<sup>2</sup>.

399<sup>e</sup>. (With animals) this is **instinct**.

I. 14<sup>4</sup>. Without this separation (of the understanding from the will) . . . man could not act from reason, but from **instinct**.

15<sup>4</sup>. A beast does not know and understand what it is doing; and yet it acts; for it acts from influx from the Spiritual World; and such act is **instinct**.

T. 145<sup>2</sup>. Every (animal) is known from its own essence or nature. From this, and according to this, is the **instinct** of each.

335<sup>6</sup>. This influx from the Spiritual World is what is called **instinct**; and it is called **instinct** because it comes forth without thought as a means. There are also accessories of **instinct**, from habit.

417. (These beasts) enjoy no faculty of understanding . . . but act from **instinct**, which is excited by their natural love.

Ad. 919. Brute animals are carried to natural ends only; and this by a certain impetus, which is called **instinct**.

988. Brute animals are carried away to natural good by **instinct**; and thus from ignorance of truth and good.

D. 415. From a natural **instinct**, as it were, Spirits can at once transfer good into evil.

644<sup>e</sup>. Their natural **instinct** imbued in the life of the body . . . [causes them] to be possessed of such a cupidity . . . that they cannot desist.

696. Each Spirit has his own **instinct** of life, which is apperceived when he is either as it were left by himself, or is in the society of his like. But it disappears when he is in the society of better Spirits. I have perceived this variety; and also that he has been suddenly brought back to his natural **instinct** . . .

718. They who desire to be the highest in Heaven . . . are deprived of all rationality . . . They do not know what they are doing: they do everything from **instinct**: and as if in sleep. . . As they have supposed that there is something good in such ambition, it is conceded to them to act according to their **instinct** . . .

719. When rationality is taken away from a Spirit, so that he acts solely from **instinct**, he is excused for

whatever he does ; for he acts as if in sleep. . . Whereas, when the same are at the same time rational, their rationality then serves for nothing more than to make them careful to conceal their instinct . . .

774. On the left side there is a Hell where there are demons . . . who act from mere **instinct**, having been deprived of rationality. Nor are they so evil ; for when they are doing evil they suppose that they are doing good . . . 1398<sup>e</sup>.

795. Such Spirits cannot desist . . . Their nature and **instinct** drive them to these things.

804. That the ends in the life of the body induce a nature and **instinct**, which he carries with him into the other life. Ex.

808. Such do they become who in the life of the body do nothing except from **instinct** . . .

1169. They derive such an **instinct** from actuality . . .

1171. He could know the lower minds of all as it were from **instinct**.

2837. Everyone forms for himself his natural soul ; consequently a certain natural **instinct** as it were ; for, after the life of the body, Souls and Spirits are carried along by a kind of **instinct** to the doing of evil ; for, in their soul, from the things acquired by actualities, there is a Natural, which is no otherwise circumstanced that is **instinct** with animals ; with this difference, that the Spirits are able to reason . . .

2838<sup>2</sup>. This cunning is a Natural which they had acquired, thus a kind of **instinct** . . .

2848. But . . . many . . . do evil, and that deceitfully, but still from natural **instinct** . . . There is a distinction between deceit as an **instinct**, and deceit as premeditated.

3078. The life (of evil Spirits) is no otherwise than as is the life of wild beasts ; for they act from **instinct** . . .

4115<sup>e</sup>. That there are such lives with Spirits, which are as it were an **instinct** remaining from the confirming and thus persuading things of the life of the body . . .

4195. On spheres, **instinct**, etc. . . Every Spirit, and still more every Society of Spirits, exhales a sphere from itself . . . With evil Genii, from the life of cupidities . . . which is a sphere as it were of **instincts** thence . . .

—<sup>e</sup>. As Spirits lack memory, they have a sort of **instinct** as it were, which acts as has been said.

4253. On the **instinct** of Spirits, and on their memory, and love. Ex.

—<sup>e</sup>. Spirits have a kind of **instinct**, which is such that they desire . . . this or that thing according to their nature and state . . . 4469.

4909. They believe . . . that all things flow from blind **instinct** . . .

5008<sup>e</sup>. He (then) acted as if deprived of mind, acting as it were from **instinct**.

6020<sup>2</sup>. Into everyone of them is inspired the desire together with the endeavour to go away . . . to the place destined for himself, thus from **instinct**, although it appears to them as if they know.

E. 1197<sup>2</sup>. Animals . . . know from what is innate and implanted, which is called **instinct** . . .

VOL. III.

Inv. 20<sup>e</sup>. The reason is that man is not born with **instinct**, like a beast.

**Institute.** *Instituere.*

**Institution.** *Institutio.*

**Purpose.** *Institutum.*

See under ESTABLISH, and JACOB.

A. 1409<sup>2</sup>. The representative Church **instituted** with the descendants of Jacob. 9457. E.608<sup>6</sup>.

1756<sup>2</sup>. Gods . . . to whom the heathen **instituted** Divine worship.

8891<sup>2</sup>. The **institution** of the Sabbath. Tr.

9295. From the **institution** of (this feast). Ill. 9296<sup>4</sup>.

9434<sup>e</sup>. To **institute** worship from some other love than celestial. Sig.

10375. After all things had been **instituted** ; for the things which Jehovah spoke to Moses on Mount Sinai were those which were to be **instituted** with the sons of Israel.

10612. They insisted . . . that a Church might be **instituted** among them. E.710<sup>20</sup>.

H. 287<sup>e</sup>. In remembrance of these things the Sabbath was **instituted**.

389. All things in the Heavens are **instituted** according to Divine order.

N. 7<sup>e</sup>. (This) is the **purpose** of this Work.

R. 182. Because the Church was **instituted** with them.

M. 332. The **institution** of monogamical marriage is founded upon the Word . . . Ill.

340. Some think doubtfully about the **institution** of monogamical marriages . . .

T. 109. The Church **instituted** by the Lord (when in the world) . . .

115. A New Church is to be **instituted**, which cannot be **instituted** unless . . .

—<sup>e</sup>. Before a New Church can be **instituted** on earth.

433. Dinners and suppers . . . are held for the sake of various ends . . . In the Primitive Church . . . they were held that they might be glad from the heart.

667<sup>e</sup>. (The Sacraments supposed to be holy) because **instituted** by command.

674. That baptism was **instituted** in place of circumcision . . .

699. In the **institution** of the Holy Supper . . . 702.

703. The **institution** of the Holy Supper by the Lord. Ill.

D. 1061. According to the **institution** from creation, the male sex pertains to the classes of spiritual things . . .

2506<sup>2</sup>. So it has been **appointed**.

2665. I told him that this was contrary to the **appointed** order.

4716<sup>e</sup>. To **institute** a comparison.

Can. Trinity x. 5. A New Church would descend and be instituted from the New Heaven by the Lord.

**Instruct.** *Instruere.*

**Instruction.** *Instructio.*

**Instructor.** *Instructor.*

See PASTURE, SHEPHERD, and SOJOURN.

A. 59<sup>e</sup>. From the experience of so many years, I am most instructed concerning . . .

188. That (the novitiate Spirit) is to be instructed in the Knowledges of truth and good. Rep. 2762<sup>3</sup>.

292. That the Lord instructed them in spiritual and natural good. Sig.

301. If they had been instructed in the mysteries of faith, they would have perished to eternity. Sig.

314. The spiritual Angels (then) . . . instruct the Soul . . .

315. But if he is not such as to want to be instructed . . .

— The Angels love everyone ; and long for nothing more than . . . to instruct him . . . 2284<sup>e</sup>.

519. The name 'Enoch' means 'to instruct.'

608<sup>2</sup>. They could then no longer be instructed in this way through the internal man, but through the external ; and therefore, in place of the revelations of the Most Ancient Church, there succeeded doctrinal things, which were first apprehended by the external senses, from which were formed material ideas of the memory, and thence ideas of thought, by means of which, and according to which, they were instructed. 609.

677. Before man can be regenerated, he must be instructed in all those things which can serve as means ; in goods . . . in truths . . . and in things confirmatory . . . Before a man has been instructed in such things, he cannot be regenerated. These are the foods. 711.

737. Man's preparation for temptation, in that he was instructed by the Lord in . . . truths, and . . . goods. Tr.

895<sup>2</sup>. The man of the Most Ancient Church . . . perceived innumerable things without new instruction.

1069<sup>3</sup>. 'To plant vineyards' = to be instructed in the truths and goods of faith.

1090. 'Noah awoke from his wine' = when he was better instructed.

1101. The man of the external Church is 'enlarged' when he is instructed in the truths and goods of faith.

1106<sup>e</sup>. When the time of vastation is over, they are taken up into Heaven and are instructed as novitiates in the truths of faith . . . by the Angels . . . 1111<sup>e</sup>. 2694<sup>2</sup>. 2959.

1113. They have a certain instructor with them, very severe . . .

1402. The Lord's first instruction (signified by Abram's sojourn in Egypt). 1502. 1542. 1659<sup>2</sup>.

1453. Before man is instructed in the things of love and faith, he is in an obscure state . . . Tr.

1457. That the Lord was instructed also as another man. Ill.

1461. 'Abram descended into Egypt to sojourn' = instruction in Knowledges from the Word. . . 'To sojourn' = to be instructed.

1462<sup>6</sup>. The migration of Jacob and his sons into Egypt . . . represented the Lord's first instruction in Knowledges from the Word.

— His instruction when a child is meant by, 'Out of Egypt have I called My Son.'

—<sup>e</sup>. The Lord is called 'a Vine out of Egypt' in respect to the Knowledges in which He was being instructed.

1463. Changes of state as to the thoughts . . . are presented in the World of Spirits by means of instructions. (Hence, 'to sojourn' = to instruct.)

1469<sup>2</sup>. These vessels (of the memory) were to be formed by the Lord, or rather opened, by means of instruction in Knowledges from the Word.

1479. When the Lord began to be instructed. Sig.

—<sup>e</sup>. 'To come into Egypt' = to be instructed.

1495. When man is being instructed, there is a progression from scientifics to rational truths ; further to intellectual truths ; and finally to celestial truths. Sig. —<sup>2</sup>, Ex.

—<sup>2</sup>. All instruction is only an opening of the way ; and as . . . the vessels are opened, so do (these principles) inflow . . .

1502<sup>3</sup>. These things . . . involve arcana concerning the instruction and regeneration of man, that he may become celestial ; and also concerning the instruction and regeneration of man, that he may become spiritual ; and not only that of man in particular, but also concerning that of the church in general. They also involve arcana concerning the instruction of infants in Heaven.

1560. When man begins to be instructed, it is 'the beginning.'

1641<sup>2</sup>. Good Spirits then love nothing more than to instruct novitiates . . .

—<sup>3</sup>. The Spirits themselves do not know that . . . they are furnished with so excellent a gift . . .

1661<sup>2</sup>. No one can ever fight against evils and falsities, before . . . he has been instructed.

1775<sup>2</sup>. (Necessity of a Divine Revelation for the sake of the instruction of man.)

1802<sup>3</sup>. No one can be carried up from the First Heaven into the Second . . . before he has been instructed in the goods of love and truths of faith. In the proportion in which he has been instructed, in the same proportion he can be carried up, and can come among angelic Spirits. In like manner the latter, before they can be carried up . . . into the Third Heaven ; that is, among the Angels. By instruction the interiors are formed, and thus the internals, and are adapted to receive the goods of love and the truths of faith, and thus the perception of good and truth. No one can perceive what he does not know and believe, thus cannot be endowed with the faculty of perceiving the good of love and the truth of faith, except by means of Knowledges . . . The case is the same with all, even with infants, who are all instructed in the Lord's Kingdom. These, however, are easily instructed, because they are imbued with no principles of falsity ; but they are instructed

only in general truths; and when they receive them, there are then indefinite things which they perceive. Ex.

1832. (Spiritual things) do not inflow by an internal dictate and conscience, as do those things which are of love and charity; but they inflow by **instruction**, and thus by hearing . . .

—<sup>4</sup>. (These things) are obliterated in the other life with those who suffer themselves to be **instructed**; and real truths are implanted . . .

1838<sup>2</sup>. For, unless man were **instructed** by means of appearances, he would never suffer himself to be **instructed** . . .

1974<sup>2</sup>. Nothing escaped me, in so far as it was for **instruction**.

2009<sup>7</sup>. 'To make mention of His name'=**to instruct** as to His quality.

2025. As man acquires life especially by **instruction** in the scientifics, doctrinals, and Knowledges of faith . . .

2231. 'The way'=**the doctrine** in which they are being **instructed**.

2280<sup>2</sup>. The goods of infancy are what are insinuated . . . up to the age in which man begins to be **instructed** . . . The goods of ignorance are what are insinuated when he is being **instructed** . . .

2289. See INFANT, here. 2299. H.334.

2336<sup>4</sup>. The Gentiles who are not yet **instructed**. Sig.

2490<sup>o</sup>. (These) retain all things which are true and good . . . Hence it is that they can be **instructed**, and that they are **instructed** in the other life.

2496. The sojourn of Abraham in Egypt=**the instruction** of the Lord in scientifics while He was still a child. . . The sojourn of Abraham in Gerar . . . in like manner=**the instruction** of the Lord, but in the doctrinal things of charity and faith.

2500<sup>2</sup>. As to the Lord's **instruction** in general . . . it was by means of continual revelations, and thus by means of Divine perceptions and thoughts from Himself; that is, from His Divine, which revelations He implanted in Divine intelligence and wisdom . . . This way of being wise is never possible with any man; for it inflowed from the Divine Itself . . . thus from the Divine love itself . . . It is an arcanum . . . that in love itself there are intelligence and wisdom; but such as the love is, such are they. Ex.

2504. **Instruction** thence in the spiritual things of faith. Sig. and Ex.

2533<sup>2</sup>. The Angels who . . . **instruct** the simple in heart . . . do not elevate themselves above the apprehension of those whom they teach; but speak simply with them, rising up by degrees as they are **instructed** . . .

2551<sup>2</sup>. (The Angels) are then at the same time **instructed** and perfected; in this especially . . .

2590. See GENTILE, here. 2597. 2599. 2600. E.1180<sup>2</sup>.

—<sup>e</sup>. Even if they who are in evil were to be **instructed** in a thousand ways; nay, even if they became the **most instructed**, nevertheless the truths of faith with them would go no further than into the memory,

and would not penetrate to the affection which is of the heart; and therefore their truths of memory are dissipated . . . in the other life.

2702<sup>4</sup>. Consolation, recreation, and **instruction**, after desolation. Tr.

—<sup>8</sup>. 'To be brought to the fountains of waters'=**recreation and instruction** in truths.

—<sup>10</sup>. 'To give to drink'=**to instruct**.

2704. '(Hagar) gave the boy to drink'=**instruction** in spiritual things.

— . This state, which is one of **instruction** . . . is the third state of those who come out of vastation or desolation. For, when they come into a state of illustration . . . they are in the affection of knowing and learning truths; and when they are in this affection, they are easily and as it were spontaneously imbued with truths . . .

2708<sup>4</sup>. The illustration and **instruction** of those who are in desolation. Tr.

2761<sup>5</sup>. 'To ride upon a chariot and upon horses'=**to be instructed** in the doctrine of truth from the Word with internal understanding.

2781<sup>4</sup>. 'They who sow beside all waters'=**those who** suffer themselves to be **instructed** in spiritual things.

2861. The gentiles . . . even if they are in the good of charity, are still not truly spiritual before they have been **instructed** in the truths of faith. And as most of the gentiles cannot be **instructed** in the world, they . . . are **instructed** in the other life . . .

2979<sup>2</sup>. As to the regeneration of the spiritual man . . . he is first **instructed** in the truths which are of faith . . .

3057. A state of **instruction**. Sig. and Ex.

— . 'A drawer of water'=**to be instructed**. 3058, Ill. 3066.

—<sup>2</sup>. That there is a holy disposition [into order] of general scientifics, and a removal then from doctrinal things for receiving the truths of faith; and (then) that there is an obscure state; and that such is the state of **instruction**. Sig.

3066. Affections of truth, and **instruction** through them. Sig.

—<sup>2</sup>. No one is ever **instructed** by means of truths, but by means of the affections of truth. Ex.

3069. 'I will drink'=**the instruction** of truth thence. 'To drink'=**to be instructed**. Ill.

3094. 'To draw water'=**to instruct**. 3097.

3141<sup>2</sup>. For the ordinary way is, that **instruction** ought to precede, and that influx is effected according to the degree of the **instruction**.

3146. 'He gave straw and provender to the camels'=**instruction** in truths and goods.

3148<sup>2</sup>. Journeyings and sojournings = those things which are of **instruction**, and thence of life. Refs.

3151. 'Until I have spoken my words'=**before he was instructed**. . . The things which he spoke . . . are things of **instruction**. That Divine things inflow into the things which are in the natural man, according to the **instruction** and the consequent advance. Ref. 3152.

3155<sup>o</sup>. **Instruction** precedes, with good, concerning truth; and with truth, concerning good.



[A.] 3226. After death, man comes into these faculties, and has no need to be **instructed** about them . . .

3369<sup>e</sup>. **Instruction** in rational things. Sig.

3597<sup>d</sup>. 'Isaac answered and said to Esau'=**instruction**.

3672. The life of **instructions**. Sig.

—<sup>e</sup>. The life of **instructions**, here treated of, is the life of good from truth . . . for when man lives according to the truths in which he is **instructed**, he is then in the life of **instructions**.

3762<sup>2</sup>. These truths . . . must be learned before the man can be regenerated . . . They are first implanted (in the Natural) by means of **instruction** by parents and masters . . .

3787. Still, **instruction** (from the Word) for a few. Sig.

3901. 'He **instructed** him . . . as an eagle stirreth up its nest . . .' (Deut. xxii. 10, 11). It is **instruction** in the truths and goods of faith which is here described, and is compared to 'an eagle' . . .

4104<sup>2</sup>. Therefore a man who has been regenerated, when he dies . . . can think and speak with the Angels, and this without **instruction** . . .

4169. He is only **instructed** so by others . . .

4197. Their good) is opened in the other life, when they are **instructed** there in the truths of faith . . . It is otherwise with Christians (who) live in charity . . . These . . . are in direct good, because in Divine truths; and therefore they enter into Heaven without such **instruction** . . .

4225<sup>2</sup>. (Hypocrites) are admitted only to the first entrance (of Heaven); that is, to those who are . . . not yet **instructed** to the full.

4245. **Instruction** concerning his state. Sig. and Ex.

4266. To **instruct** (or furnish) with power. Sig. and Ex.

4280<sup>3</sup>. (He then knows the internal sense) without **instruction**.

4368<sup>2</sup>. There are few who have the end that they may be **instructed** concerning the truth (when they are reading the Word).

—<sup>3</sup>. They who are in the affection of truth from the good of genuine charity love to be **instructed** . . .

—<sup>5</sup>.  
4390. 'To build a house'=**to instruct** the external man in intelligence and wisdom.

4538<sup>3</sup>. When the Lord makes a man new, He first **instructs** him in the truths of faith . . .

4682<sup>2</sup>. 'To pour out the spirit upon them'=**to instruct** concerning truths.

4686<sup>e</sup>. 'To carry the casting of seed'=**instruction** in truths.

4720<sup>2</sup>. Their being brought by Elisha to Samaria, where their eyes were opened=**instruction** through the Word.

4749. 'Going, to carry them down to Egypt'=**instruction** in scientifics.

4844<sup>5</sup>. Those who are being **instructed** by the Lord in truths . . . Tr.

—<sup>10</sup>. From affection to **instruction** in truths, and to lead by truths to good, those who have been in ignorance. Sig.

— . By **instruction** and life to lead to evil and falsity. Sig.

—<sup>11</sup>. As it is the Lord alone who **instructs** . . .

5088. '(Joseph) ministered to them'=**that he instructed** them.

5120<sup>4</sup>. 'To give to drink with a cup of water in My name'=**to instruct** in the truths of faith from a very little charity.

5126<sup>3</sup>. From childhood to adolescence a communication is opened to the interior Natural . . . by means of **instruction** by parents and masters . . .

5201. 'They fed in the sedge'=**instruction** . . . in scientifics . . .

— . 'To pasture'=**to be instructed**. —<sup>2</sup>, III.

—<sup>3</sup>. 'Shepherds'=**those who instruct**; and 'flock'=**those who are being instructed**.

5280<sup>4</sup>. So far as they allow, all do indeed begin to be reformed by **instruction** in the truths and goods of spiritual life . . .

5342<sup>3</sup>. Truths give quality to good . . . and therefore from this age (of adolescence) he is imbued with truths by means of **instructions** . . .

5433<sup>6</sup>. (That the Ancient Church) was at first without truths, but was afterwards **instructed** in truths; and that it finally rejected them. Sig.

— . 'To cover the naked with a garment'=**to instruct** in truth those who long for truths.

5576<sup>2</sup>. After the infants have been **instructed** in Heaven in the truths which are of intelligence and in the goods which are of wisdom, they no longer appear as infants, but as adults . . .

5670. 'He gave provender to their asses'=**instruction** concerning good.

6004<sup>3</sup>. (The exercises of charity relating to giving **instruction**.) Sig.

6078<sup>5</sup>. In these places, 'pasture'=**the truths** in which man is **instructed** . . . For the spiritual life is such that if it is deficient of this 'pasture,' it languishes.

6443<sup>e</sup>. They cannot come into clearness before they have been in Heaven, and have been **instructed** concerning truths by the Angels . . .

6471. A certain Spirit . . . from those who . . . have **instructed** many others . . . that all good and truth are from the Lord . . .

6628<sup>2</sup>. In these (truths of faith the Ancients) **instructed** one another; which was among their works of charity; nor were they indignant if one did not accede to the opinion of another . . . N.9.

6695<sup>2</sup>. I have spoken . . . with the Spirits and Angels who had been inhabitants of those Earths . . . with open **instruction** from the Heaven whence they were.

6776. 'They came and drew'=**that they were instructed** in truths from the Word.

6778. 'To give to drink the flock of their father'=**that they might thence be instructed** in good.

6827. That the Law from the Divine would **instruct** those who are in the truth of simple good. Sig.

6879. 'God said to Moses' = the first **instruction**. Ex.

6881. The second **instruction**. Sig.

—<sup>c</sup>. The first **instruction** was, that God, from whom all things are, is to be acknowledged. The second is, that the Divine truth, which is from Him, is to be received.

6883. The third **instruction**. Sig.

6931. From these things . . . it is evident that Spirits . . . can be **instructed** . . .

705S. **Instruction** in each thing of doctrine. Sig. and Ex.

— . **Instruction** is signified by 'Moses told these things to Aaron;' by **instruction** by the Divine is effected by means of influx . . .

7075. They said that they do not **instruct** (the inhabitants of their Earth) as to how the case is, but still they insinuate some apperception of the thing, in order that the desire to know may be fed . . .

7186. 'Jehovah said to Moses' = **instruction** concerning the Law Divine. Ex.

7226. **Instruction** anew from the Law Divine, and at the same time from doctrine. Sig.

7241. 'Jehovah spake to Moses, saying' = **instruction** by the Divine. 7288. 7304.

7320. 'To drink' = to be **instructed** in truths . . . Hence, 'to labour to drink' = not to want to be **instructed** . . .

7347. 'Jehovah said to Moses' = new **instruction**. 7380. 7434. 7497. 7517, Ex. 7537. 7672. 7765. 7775.

7804. The Spirits who **instruct** (in Jupiter) apply themselves to their left side . . . They reprove, but gently; and presently they teach how they ought to live . . . These are called **instructors**; the former, chastisers. 8847.

7847. For the natural man is **instructed** before the rational.

8048. 'Moses said to the people' = **instruction** through truth Divine.

8127. 'Jehovah spake to Moses, saying' = **instruction** by the Divine through Divine truth. . . (For) the Divine Itself does not immediately **instruct** and speak with men, not even with the Angels; but mediately through Divine truth. Sig.

8349. Everyone wants to be **instructed** in the things he loves . . . He who loves good . . . loves to be **instructed** in the things which lead to it, consequently in truths.

—<sup>2</sup>. There are indeed some who live evilly, and yet want to be **instructed** in truths; but there is no affection of truth with these, but only the affection of confirming the doctrinal things of the Church, for the sake of their own glory . . .

8352<sup>2</sup>. It is the delight of life (of the spiritual man) to be **instructed** in truths . . . Therefore, when these are deficient, his life labours and suffers . . .

8358<sup>c</sup>. In the things which follow, it treats of **instruction** as to how they should live, in order that they may not yield in temptations.

8359. ('Jehovah said' = **instruction**.)

8438. 'Say to all the assembly of the sons of Israel' = **instruction**. Ex.

8441. **Instruction** from the Divine through influx. Sig.

— . For the Divine influx with a man is into the truth in which he has been **instructed**.

8492. ('Moses) said to them' = **instruction**.

8493. The Lord **instructs** by means of influx; and this is expressed in the historicals of the Word by 'to say,' and 'to speak.' Refs.

8499. 'As Moses commanded' = according to **instruction** by truth Divine. 8484<sup>e</sup>.

8562. See DRINK—*bibere*, here.

8580. 'To take his rod in his hand' = to be **instructed** by (Divine) power.

8619. 'Jehovah said to Moses' = **instruction**. (For) 'to say' involves the things which follow; and as Moses is therein **instructed** what he is to do, it is **instruction** which is signified.

9042<sup>2</sup>. 'The blind' = those who are in ignorance of truth, and yet receive the truth when **instructed**.

9049<sup>6</sup>. 'To lend' = to **instruct**.

9050<sup>7</sup>. 'To draw out the soul to the hungry' = to **instruct** in the truths of faith one who longs for them. 'To satisfy the afflicted soul' = to **instruct** in the good of faith.

—<sup>8</sup>. 'To be watered' = to be **instructed**.

—<sup>12</sup>. 'To eat and drink' = to be **instructed** in the good and truth of faith.

9088<sup>2</sup>. The Lord inflows into those things with a man which the man knows, and not into those which he does not know; and therefore He does not amend what is evil or false until the man has been **instructed** that it is evil or false.

9123. It afterwards treats (in Ex.xxii.) of **instruction** in the truths of faith.

9174. 'To borrow' = to be **instructed** by another; and thus to receive truths, or Knowledges of truth and good, from some other source than self. Ex. and Ill. —<sup>2</sup>.

—<sup>3</sup>. In the Word . . . 'to borrow,' and 'to lend' = to be **instructed**, and to **instruct**, from the affection of charity. Ill.

—<sup>4</sup>. Enemies are 'loved' . . . when they are **instructed** . . .

9196. That those who want to be **instructed** in the truths and goods of faith are not to be infested with falsities of faith and evils of life. Sig. 9268.

9209. The **instruction** of those who are in ignorance of truth, and still are in the longing to learn. Sig. . . These are in spiritual 'need,' and are to be **instructed**.

—<sup>4</sup>. 'The poor' = those who have not the Word . . . and still long to be **instructed**. —<sup>5</sup>, Ill. 9231<sup>3</sup>.

—<sup>6</sup>. In these places, 'the needy' = those who are in ignorance of truth and long to be **instructed**.

9212. To communicate goods = to **instruct** in truths.

9253. 'A poor man' = those who are in few truths, and also in falsities, from ignorance; but those of them who are in good, long to be **instructed** in truths,

whereas those who are in evil, do not want to be instructed.

[A.] 9256. 'Thou shalt lead [his ox] back to him' = instruction and amendment. Ex.

9258. Not to be able to be instructed. Sig. and Ex.

9259<sup>2</sup>. [These ordinances] contain that the gentiles are to be loved, and are to be instructed in the truths of faith, and amended as to the life.

9272. 'Six years thou shalt sow the land' = the first state, when the man of the Church is being instructed in the truths and goods of faith. Ex.

—<sup>5</sup>. To be instructed concerning the good of life, but still not to live in it. Sig.

— . To be instructed concerning the truths which are from good, but still not to appropriate them. Sig.

—<sup>6</sup>. 'To sow beside all waters' = to be instructed in all truths whatever which are for use.

— . 'To send forth the foot of the ox and of the ass' = to be instructed in external goods and truths.

—<sup>7</sup>. Instruction in the truths and goods of faith. Sig.

— . 'Teachers' = those who instruct.

9273. 'To gather' = after instruction to appropriate to one's self; for as 'to sow' = to instruct and to be instructed in the truths of faith . . . 'to gather' = to appropriate these to one's self. 9294.

9275. Conjunction through the good of charity with those who are in few truths, and still long to be instructed. Sig.

9294. 'The first-fruits' . . . = the things which are the last of instruction and the first of life.

—<sup>2</sup>. When man is being regenerated, he is first purified from the falsities which are from the evil of the loves of self and of the world, which is done by this, — that he is instructed concerning evil, hell, and damnation; also concerning good, Heaven, and eternal happiness; and that thus he suffers himself to be withheld from doing, willing, and thinking evils. When the ground has been thus prepared, then are inseminated the truths of faith . . .

9311. 'If by hearing thou shalt hear his voice' = instruction concerning the precepts of faith, and reception. 'To hear' = to be instructed and to receive.

—<sup>2</sup>. That 'to hear' = to receive in the memory and to be instructed . . . Ill.

—<sup>3</sup>. 'To hear the voice' = to be instructed concerning the precepts of faith, and to receive them in faith and obedience. Ill.

9412<sup>3</sup>. 'To eat and drink before the Lord' = to instruct from the Word concerning the goods and truths of faith.

—<sup>5</sup>. 'To eat bread and to drink waters' = to be instructed in the goods and truths of faith.

—<sup>6</sup>. 'To break bread and give to them,' in the Spiritual World, = to instruct in the good and truth of faith, by means of which the Lord appears.

9414. 'Jehovah said to Moses' = instruction by the Lord for those who are in the external sense. 'To say' = instruction, when it involves following things which are of instruction. Refs.

9430<sup>2</sup>. Man will then apprehend the Word according

to its internal sense . . . The reason it is so, is that all who are in Heaven are instructed by the Lord from the truth Divine which is with man, thus from the Word. The reason is that man is in the ultimate of order . . .

9468<sup>4</sup>. 'To clothe with double-dyed' = to instruct concerning the truths which are of the good of mutual love . . .

— . 'To teach the sons of Judah the bow' = to instruct those who are in the good of love and charity concerning the truths of doctrine.

—<sup>5</sup>. 'To be educated upon scarlet' = to be instructed from infancy in the good of mutual love from the Word.

9755<sup>4</sup>. 'To tread the sea with horses,' when said of Jehovah, = to instruct the natural man, who possesses scientifics.

9857<sup>4</sup>. 'To instruct him in the way of judgment' (Is. xl. 14) = to render knowing, intelligent, and wise.

10225. The second state (of man) is from the fifth up to the twentieth year. This state is a state of instruction and knowledge, and is called childhood. —<sup>4</sup>, Ex.

10280. 'Thou shalt speak to the sons of Israel, saying' = instruction for those who are of the Church. . . 'To speak,' and 'to say,' when by Jehovah, = instruction. Refs.

10283<sup>7</sup>. That however they are instructed concerning good and truth, still they will not receive. Sig.

—<sup>8</sup>. 'Not to pasture them' = not to instruct and reform.

10525. 'Jehovah spake to Moses' = instruction concerning the quality of worship and of the Church with the Israelitish nation.

10548. That all instructions concerning the truths and goods of the Church and of worship will be given to everyone by means of the external of the Word, far from the externals in which was that nation. Sig. and Ex.

—<sup>2</sup>. It is said, by the external of the Word, because all instruction concerning the truths and goods of faith and love, which make the Church, and enter into worship, is thence.

10565. Instruction concerning the Divine such as it must be with them. Sig.

10582<sup>6</sup>. 'To fish them' = to instruct in the externals of the Church. 'To hunt them' = to instruct in its internals.

10609. That neither can they be instructed concerning the interior and exterior good of the Church, of worship, and of the Word. Sig. and Ex.

10728. '(Moses) said to them, These are the words which Jehovah hath commanded, to do them' = instruction concerning what is primary of the Church, to which all things have reference.

H. 2<sup>o</sup>. All those who have not separated truth from good . . . in the other life, when instructed, receive the heavenly idea concerning the Lord, that He is the God of the universe.

33<sup>2</sup>. They who live morally, and believe in the Divine, and do not so much care to be instructed, are in the . . . First Heaven.

202<sup>o</sup>. In order that the image or form of Heaven may be restored in man, he must be **instructed** in such things as are of order.

308. The Gentiles are **instructed** after death by the Angels. 321.

341<sup>o</sup>. This innocence is the end of all their **instruction** and progression.

391. There are other Societies whose functions are to **instruct** and educate (the infants) while they are growing up; and there are others who in like manner **instruct** and educate boys and girls who are of a good disposition from their education in the world . . .

479<sup>o</sup>. Every love wants to be nourished by its own things . . . Certain good Spirits have sometimes wanted to **instruct** the evil in truths and goods; but the latter fled far away from the **instruction** . . .

480<sup>o</sup>. After death, man can no longer be reformed by means of **instruction**—as he can in the world—because the ultimate plane . . . is then quiescent, and cannot be opened . . .

512. On the third state of man after death, which is the state of the **instruction** of those who come into Heaven. Gen.art.

— They who come into Hell . . . cannot be **instructed** . . .

—<sup>3</sup>. No one can act (justly and sincerely . . . for the sake of the Divine) unless he is first **instructed**; as, that there is a God, that there is a Heaven and a Hell, that there is a life after death, that God is to be loved above all things and the neighbour as one's self, and that the things in the Word are to be believed because the Word is Divine . . . From these things it is evident . . . that no one can be prepared for Heaven except by means of **instruction**.

—<sup>4</sup>. Moreover, in proportion as the Lord inflows into the life of anyone, in the same proportion He **instructs** him; for in the same proportion He kindles his will with the love of knowing truths, and enlightens his thought to know them.

513. **Instructions** are given—*frunt*—by the Angels of many Societies, especially by those who are in the northern and southern quarters; for these angelic Societies are in intelligence and wisdom from the Knowledges of good and truth. The places of **instruction** are to the north, and are various, being ordained and distinguished according to the genera and species of heavenly goods, so that each and all may be there **instructed** according to their own nature and faculty of reception. These places extend round about there to a great distance. The good Spirits who are to be **instructed** are conveyed thither by the Lord, when they have passed through their second state in the World of Spirits. But still not all; for they who have been **instructed** in the world have also been prepared there by the Lord for Heaven; and are carried up into Heaven by another way . . .

514. All who are in the places of **instruction** dwell distinctly among themselves; for, as to their interiors, they are all attached to the Societies of Heaven to which they are about to come. Therefore, as the Societies of Heaven are ordinated, so are the places

where the **instructions** take place; and therefore, when these places are looked at from Heaven, there appears as it were a Heaven in a less form. They extend themselves there in length from east to west, and in breadth from south to north; but the breadth is to appearance less than the length. The ordinations in general are as follows. In front are those who have died as infants, and have been educated in Heaven to the first adolescent age; who . . . are brought thither by the Lord, and **instructed**. Behind these, are the places where they are **instructed** who have died as adults . . . Behind these are they who have been devoted to the Mohammedan religion . . . Behind these, more to the north, are the places of **instruction** of the various gentiles . . .

515. But all are not **instructed** in the same way, nor by the like Societies of Heaven. They who have been educated in Heaven from infancy are **instructed** by Angels of the interior Heavens . . . They who have died as adults are for the most part **instructed** by Angels of the Ultimate Heaven . . . But the Mohammedans are **instructed** by Angels who had been in the same religion before, and had been converted to the Christian one. The gentiles are also **instructed** by their own Angels.

516. All the **instruction** there is given—*fit*—from doctrine which is from the Word, and not from the Word without doctrine. Christians are **instructed** from the heavenly doctrine . . . All others . . . are **instructed** from doctrines adapted to their apprehension . . .

517. The **instructions** in the Heavens differ from the **instructions** on earth, in that the Knowledges are not committed to memory, but to life . . .

—<sup>2</sup>. The affection of truth is continually inspired for the sake of the uses of life . . . With everyone, therefore, the affection of truth is conjoined with the affection of use, insomuch that they act as one. Truth is thereby implanted in use, so that the truths which they learn are truths of use. Thus are angelic Spirits **instructed**, and prepared for Heaven.

—<sup>3</sup>. Therefore, when he comes into his own Society, into which he is initiated by means of **instruction**, he is in his own life when he is in his own use.

519. After Spirits have been prepared for Heaven by **instructions** . . . which is effected in a short time, on account of their being in spiritual ideas . . . they are clothed in angelic garments . . . and are conveyed to a way which tends upwards to Heaven . . .

520. There are eight ways (to Heaven from these places), two from each place of **instruction**; one ascends towards the east, the other to the west . . .

548. When a man enters the other life, he is first received by the Angels, who . . . **instruct** him in truths and goods . . .

C. J. 49. (The method by which the Dutch are [**instructed**] there.) D.3514.

S. 93<sup>o</sup>. Everyone is after death **instructed** by the Angels, and they who see truths are received . . .

W. 429<sup>o</sup>. Those who have not confirmed themselves in the faith of what is unknown, are **instructed** by the Angels according to their reception of Truths, and their life according to them . . .

P. 253<sup>e</sup>. As they love to be taught . . . they are instructed by the Angels . . .

282<sup>2</sup>. It is the will itself which is to be healed, not by the influx of the understanding into it . . . but by the instruction and exhortation of the understanding.

321<sup>3</sup>. These sometimes receive some answer by a living perception in the thought, or by tacit speech in it . . . but they are never instructed as to what they are to believe and what they are to do . . . They who are instructed by influx as to what they are to believe or what they are to do, are not instructed by the Lord, nor by any Angel of Heaven, but by some enthusiastic Spirit . . .

324<sup>9</sup>. Everyone who dies as an infant is educated and instructed in Heaven, as a man is in the world ; and, by means of the affection of good and truth, is imbued with wisdom, and becomes an Angel. In like manner could man, who is educated and instructed in the world . . .

328<sup>8</sup>. All who have lived well, and have acknowledged a God, after death are instructed by the Angels . . .

—<sup>9</sup>. The opportunity of amending his life, if possible, is given to every man after death. They are instructed and led by the Lord by means of the Angels, and . . . in the beginning they receive truths . . .

R. 236. Illustration, perception, and instruction from the Lord. Sig.

—, 'Voices' = instruction.

415. Instruction and prediction by the Lord. Sig.

698. That although they are instructed from the Word, still they do not recede from the falsities of faith, and the derivative evils of life. Sig.

814. That those who will be of the Lord's New Church will be instructed in genuine and pure truths through the Word by the Lord. Sig.

—, 'To be clothed' = to be instructed in truths.

M. 152a. Is not man just as he is instructed . . .

—<sup>2</sup>. From these things we conclude, that a man without instruction is not a man, nor a beast ; but that he is a form which can receive into itself that which makes man.

176<sup>6</sup>. The care . . . of the instruction of the girls . . . is of the proper office of the wife ; but the care of the instruction of the boys, after childhood until . . . they become their own masters, is of the proper office of the husband . . .

207<sup>4</sup>. He answered, In this World we are instructed and we learn what is good and true, and also what is just and fair, in like manner as in the natural world ; and these things we learn not immediately from God, but mediately through others.

261. In the higher northern quarter near to the east . . . are the places of instruction for children, for young people, for men, and also for old people. Into these places are sent all who have died as infants, and are being educated in Heaven. There are also sent into them all who have newly arrived from the world, and who long for Knowledges about Heaven and Hell. This tract is near the east, in order that all may be instructed

by means of influx from the Lord. . . (Love and wisdom) are inspired into them by the Lord from the Sun there ; and they are inspired according to the reception, and the reception is according to the love of being wise. After the times of instruction, those who have become intelligent are sent out thence, and these are called disciples of the Lord . . . T.661.

—<sup>2</sup>. In this longing (for Knowledge) I looked towards that tract in the northern quarter near the east, where the places of instruction are, and went there . . . I entered one of the colleges, where there were young men ; and approached the head-masters who were instructing there, and asked them whether they knew the universals concerning Heaven and Hell. They replied . . . If we look towards the east to the Lord, we shall be illustrated, and we shall know. They did so, and said . . . T.661<sup>2</sup>.

T. 138. All of the holy order . . . are first instructed concerning the Divine Trinity, and in special concerning the Holy Spirit . . .

146. That this Divine virtue and operation . . . with the clergy in special is illustration and instruction. Gen.art.

—, The reason it is illustration and instruction in special, is that these belong to their office, and their inauguration into the ministry carries them with it . . .

155. Therefore, there are four things which follow in order with the clergy,—Illustration, Perception, Disposition, and Instruction.

—<sup>e</sup>. Instruction follows as an effect from the former as causes.

301. (The Sabbath) was made a day of instruction in Divine things . . .

—<sup>2</sup>. By all these things (which the Lord did on the Sabbath) is signified to be instructed in doctrinal things.

497<sup>2</sup>. The reasons this free will resides in the will and understanding of man are :—1. That these two faculties are first to be instructed, and reformed . . .

776<sup>2</sup>. 'To ride' = to instruct in Divine truths from the Word ; for 'a horse' = the understanding of the Word.

795<sup>2</sup>. They who do not acknowledge (the Lord Jesus Christ as God the Redeemer and Saviour), are under Heaven, and are instructed there ; and they who receive are elevated into Heaven . . .

799. All of them who have led a life of charity, and still more they who have loved truth because it is truth, in the Spiritual World suffer themselves to be instructed, and receive the doctrinal things of the New Church. But they who have confirmed themselves in the falsities of religion, and also they who have led an evil life, do not suffer themselves to be instructed . . .

D. 1048<sup>e</sup>. As they advanced in life, they became sufficiently instructed from themselves . . . concerning the goodness of a thing, but not so well concerning the Truth of a thing.

1119. Thus is (the novitiate Spirit) instructed . . .

1647. Thus have I been instructed, consequently by no Spirit, nor by any Angel, but by the Lord alone . . . Nay, when they wanted to instruct me about various

things, there was scarcely anything but what was false . . .

2699. There are some who . . . esteem others as of little account; as those whom they **instruct** . . .

3096. They who relate to the saliva . . . serve to **instruct** others, just as the saliva does to digest the things received into the mouth.

3431<sup>2</sup>. His preacher or **instructor**, who . . . directs him, does not admit what I am writing . . . As his preacher or **instructor** has taught him.

3715. Sirens cannot be **instructed** in the other life. Ex.

3820<sup>2</sup>. They who come into the other life not at all **instructed** about spiritual and celestial things, are like pieces of wood, and scarcely anything of life appears in them, until they have been **instructed** in the Knowledges of faith, or initiated.

4311. On affections not **instructed**, and on intellectual things not **instructed**.

—<sup>e</sup>. (Thus) unless a man is **instructed** as to his intellectual part, although . . . he may be endowed with natural goodness [the affection is blind, and is easily seduced].

4378. That persons are recalled, together with the idea, if any have **instructed** concerning evils.

—<sup>e</sup>. Hence it may be known how dangerous it is to **instruct** others concerning evils, or to make temptations—*scandala*—for anyone.

5730. How some are **instructed** in the other life. (See CELESTIAL, here.)

5880<sup>2</sup>. They are **instructed** in the other life almost like infants . . .

D. Min. 4636. See INSPIRATION, here.

E. 9<sup>2</sup>. 'Feed My lambs,' etc.=that those who are in faith from love ought to **instruct** those who are in the good of love to the Lord and in the good of charity; for they who are in faith from love are also in truths, and they who are in truths from this source **instruct** concerning good, and lead to good; for all the spiritual good which a man has, is procured and implanted by means of truths.

101. 'To have patience'=the assiduity of **instructing**. —<sup>e</sup>.

107. Hence it is that they cannot be **instructed** what makes Heaven and the Church . . . For everyone is **instructed** from Heaven, that is, through Heaven from the Lord, concerning such things as are of eternal life; thus (he is **instructed**) through the way of his life, which is through the way of his soul and heart.

195<sup>16</sup>. 'To give bread to the hungry'=from the good of charity to **instruct** those who long for truths.

242<sup>7</sup>. All who come from the world are first received by Angels and good Spirits, and are **instructed** in every way; nay, many things are shown them to the life and to the sight; but still they do not receive . . .

444<sup>14</sup>. 'The man going down from Jerusalem into Jericho'=those who wanted to be **instructed** in the truths and Knowledges of the Church.

—<sup>e</sup>. 'To take him into an inn . . . '=to those who

are more **instructed** in the Knowledges of good and truth. An inn is where food and drink are bought, by which are signified the Knowledges of good and truth, and thence the spiritual nourishment which is given by means of **instruction**.

478<sup>2</sup>. To this end there are places of **instruction** for those who are about to come into Heaven; for no one can come thither until he has been **instructed**.

482. That the Lord will **instruct** them from Heaven. Sig. and Ex.

—<sup>3</sup>. That 'to pasture'=to **instruct**; 'pasture,' **instruction**; and 'a shepherd,' an **instructor**. Ill.

556<sup>9</sup>. 'From him that would borrow of thee turn not thou away'=that if one longs to be **instructed**, we are to **instruct** him; for the evil long for this in order to pervert and deprive; but still they cannot do so.

602. **Instruction** from Heaven and perception concerning the last state of the Church. Sig.

654<sup>19</sup>. By (the flight into Egypt) is signified the first **instruction** of the Lord; for the Lord was **instructed** like another man . . . But this departure into Egypt only represented His **instruction**.

—<sup>60</sup>. **Instruction** only by the natural man, whence come mere falsities. Sig.

700<sup>18</sup>. The profanation of Divine truth from its prime to its ultimate, if **instruction** in it were represented elsewhere than in Jerusalem, by which is signified the Church as to the doctrine of truth and good, and as to **instruction** from the Word. Sig.

706<sup>12</sup>. 'An inn'=a place of **instruction**. Ill.

860. 'Bought from the earth'=those who, having been **instructed**, have received in the world. (For) 'the bought,' or redeemed, of the Lord,=those who receive **instruction** from the Word, especially concerning the Lord. —<sup>2</sup>, Ex. 865.

1104. **Instruction** in those things which are of Heaven and the Church, which derive their delightfulness . . . from the love of dominion . . . Sig.

— 'The merchants of the earth'=**instruction** in the things of the Church, because to teach is to **instruct**; and to be taught, or to learn, is to be **instructed**; and **instruction** belongs to both; and, as the spiritual sense of the Word is abstracted from persons, 'a merchant'=**instruction**; and the natural sense from the spiritual=those who **instruct** and who are **instructed**.

J. (Post.) 220. Many of them said that they wanted to be **instructed**, and thus to reject that faith; but in vain; it was rooted in them . . .

De Verbo 3<sup>10</sup>. Concerning this thing it has been granted to **instruct** the Angels themselves, because it has been granted me to be in both worlds by turns.

5 M. 12. The Angels said, We have been chosen from Heaven to **instruct** new-comers from the natural world . . .

Can. Holy Spirit vi. That the operation of the Holy Spirit is **instruction**, etc.

Coro. 6. That in each Church there have followed four changes of state; of which . . . the second was its **instruction**, and then its day or progression. 51. 52.

**Instrument.** *Administrum.*

H. 602<sup>o</sup>. The body . . . is only an instrument . . .

**Instrument.** *Instrumentum.***Instrumental.** *Instrumentalis.*

A. 418. Stringed instruments; as harps and the like, =the spiritual things of faith. . . The like instruments represented nothing else in the worship of the representative Church. . . All heavenly joy produces gladness of heart, which was testified by singing, and afterwards by stringed instruments, which emulated and exalted the singing.

—<sup>2</sup>. The spiritual choirs, from their winged melodious sound, to which the sound of stringed instruments may be likened, are well distinguished from the celestial . . . The Most Ancients . . . referred what is spiritual to whatever belongs to the lungs . . . and thus to the notes or sounds of such instruments.

419. As faith involves both (celestial and spiritual things), they are signified by two instruments, the harp and the organ. The harp is a stringed instrument . . . and therefore =spiritual truth. But the organ is an instrument intermediate between a stringed one and one that is blown, and therefore by it is signified spiritual good.

420. Various instruments are mentioned in the Word, and each has its own signification . . .

—<sup>2</sup>. Spiritual things, or the goods and truths of faith, were celebrated by the harp and the psaltery, by singing, and the like; but the holy or celestial things of faith, by wind instruments, as trumpets, and the like. Hence there were so many instruments about the temple, and this or that was so often celebrated with certain instruments. Hence the instruments are taken and understood for the things themselves which were celebrated by means of them; as these here treated of. Ill.

—<sup>3</sup>. 'An instrument of a psaltery.'

—<sup>4</sup>. Let no one believe that so many instruments would have been mentioned, unless each signified something.

—<sup>5</sup>. In David they are called 'praises,' and 'confessions,' which were made by instruments. Ill.

—<sup>e</sup>. It is a memorable thing that Angels and Spirits distinguish sounds according to their differences as to good and truth, not only those of singing and of instruments, but also those of words; nor do they admit any except such as are in concord; so that there is a concordance of tones, and therefore of instruments, with the nature and essence of good and truth.

821<sup>e</sup>. They cannot cast these instruments—an axe and a hammer—out of their hands.

1472. The knowledge of Knowledges is (merely) an instrumental something . . .

1589<sup>o</sup>. As the Scientific applies itself to the Rational, and is its instrumental . . .

1895<sup>e</sup>. In themselves, scientifics and Knowledges are nothing but . . . instrumental causes.

1904<sup>2</sup>. Regarded in themselves, good and truth are things of no life . . . They are only things instrumental to life . . .

2021<sup>e</sup>. The principal with the instrumental, as they are called.

3749<sup>o</sup>. Suppose that in Heaven they are always playing on musical instruments . . .

4104<sup>3</sup>. When a man acknowledges . . . (the things of the body and the world) as instrumental and secondary . . .

4138<sup>2</sup>. Formerly, in the Churches, various kinds of musical instruments were employed; as drums, psalteries, pipes, harps, deachords, and many others; some of which belonged to the class of celestial things, and some to the class of spiritual things. When these instruments are mentioned in the Word, they involve such things, inasmuch that it may thence be known what good is being treated of. Drums (or timbrels), and harps, belonged to the class of spiritual things . . .

—<sup>o</sup>. That by stringed instruments are signified spiritual things, and by wind instruments, celestial things. Refs.

4364<sup>4</sup>. Of which the material body is the Instrumental, or organ.

5077. The principal is the Sensitive, and the instrumental is the Corporeal. The instrumental, without its principal to which it is adapted, cannot even be called the Corporeal . . . but the instrumental together with the principal, when these act as one.

5786. The external man is only the organ or instrumental of the internal.

5948. That instrumental things should not be objects of care. Sig. and Ex.

—. There are essentials, and there are instrumentals. In order that an essential may perform an effect anywhere, it must have an instrumental by means of which it may act; and, as the instrumental has been formed, so it acts. As, for example; the body is the instrumental of its spirit; the external man is the instrumental of the internal; the Scientific is the instrumental of truth; and truth is the instrumental of good; and so on.

—<sup>2</sup>. Instrumentals are in the Word called 'vessels;' here, 'household stuff.'

—. By instrumental things not being objects of care, is meant that they should not be as the end, but essential things; for, in proportion as instrumental things are as the end, essential things withdraw themselves and vanish. Exaamps.

—<sup>3</sup>. But it is to be known that the essential and the instrumental are relative; namely, that the essential is so called because it acts through the other, as through its instrument or organ; but when another thing acts through that which was essential, this latter becomes an instrumental, and so on. Moreover, in the created universe, there is nothing essential in itself. This exists only in the Supreme . . . all other things are only instrumentals. Hence it follows, that as essentials must be as the end, and not instrumentals, the Lord alone must be so.

5949. That if not instrumental things but essential ones are objects of care to them, they will have instrumental things in abundance. Sig. and Exaamps.

6325<sup>e</sup>. It is known . . . that the principal cause and

the **instrumental** one act together as one cause. As man is a form recipient of the Lord's life, he is an **instrumental** cause; but the life from the Lord is the principal cause. This life is felt in the **Instrumental** as its own . . .

6353. 'Instruments of violence are their swords' (Gen. xlix. 5) = that doctrinal things serve to destroy the works of charity . . . 'Instruments' = the things which serve [to do something].

7352. Nature is only the **instrumental** *per quod*.

8168<sup>e</sup>. The forces in the Spiritual World are affections . . . and the **instrumental things** through which they act are truths, (or) falsities.

8261<sup>3</sup>. Hence the glorifications of the Lord with the Ancients . . . were effected by songs, psalms, and **instruments** of music of various kinds.

8337<sup>e</sup>. As **instruments** of every kind from their correspondence signified the delightful and pleasant things of spiritual and celestial affections, on many of the Psalms . . . there is an inscription indicating how they were to be played; as, 'upon Neginoth,' 'upon Nehiloth,' 'upon the Octave,' 'Shigaion,' 'Gittith,' 'Muthlabben,' 'Sheminith,' 'Shoshannim,' 'Mahalath.'

8802. The reason the sound of the trumpet, or 'jobel,' = celestial good, is that musical **instruments** from their tones correspond to the affections of good and truth; stringed **instruments**, to affections of truth; and wind **instruments**, to affections of good. Refs.

8942<sup>e</sup>. By these **tools** are signified such things as are of Own intelligence, and fashion (a thing).

9011<sup>2</sup>. The state of . . . him who has injured anyone by falsities of faith which he had believed to be truths, or by scientifics from the fallacies of the senses . . . is described by 'any kind of **instrument**' . . . and also by 'an axe falling from its wood . . .' (Num. xxxv. 22). The reason it is described by such things, is that 'an **instrument**' = what is scientific . . .

9926<sup>3</sup>. Moreover, the sounds of musical **instruments** of various kinds = the like (Divine truths); but those which give forth a stridulous and discrete sound = Divine spiritual truths; and those which give forth a continuous sound = Divine celestial truths. Refs. (Continued under BELL, here.)

10738<sup>4</sup>. The body is the **Instrumental** by which the will—which is the Principal—acts; and the **Instrumental** and the Principal are one in acting together . . .

H. 432<sup>e</sup>. The body is only of service to the spirit, just as the **Instrumental** is to the living moving force. It is indeed said of an **instrument** that it acts, moves, or strikes; but to believe that it is of the instrument . . . is a fallacy. 435.

W. 4<sup>2</sup>. In the **instrumental** cause, the principal cause is not perceived otherwise than as one with itself.

157. It would be like ascribing the work which an artificer executes to the **instrument** which is driven by his hands.

340. Nature no more contributes . . . than as an **instrument** in the hands of a workman, which has to be moved perpetually in order to act.

P. 217<sup>3</sup>. The good regard . . . the honours and gains of their own person as **instrumental** causes. But the evil regard . . . the honours and gains of the thing as **instrumental** causes.

324<sup>10</sup>. The spiritual degree of life loves . . . self and the world as lower, **instrumental**, and subservient.

R. 276. It is known that the confessions of Jehovah in the temple . . . were made by means of songs, and at the same time by musical **instruments** which corresponded. The **instruments** were chiefly trumpets and drums, and psalteries and harps. To celestial goods and truths corresponded the trumpets and drums, and to spiritual goods and truths the psalteries and harps. The correspondences were with their sounds.

792. 'The voice of harpers and of musicians, and of pipers and of trumpeters shall be heard in thee no more' = that with them there shall not be any spiritual affection of truth and good, nor any celestial affection of truth and good. 'The voice' means the sound; and all sound corresponds to affection . . . It is from this that the sounds of the harp, of music, of the pipe, from their correspondence = affections. But affections are of two kinds, spiritual and celestial. Spiritual affections are affections of wisdom; and celestial affections are affections of love. They differ as do . . . the Spiritual and Celestial Kingdoms. There are therefore musical **instruments** the sounds of which relate to spiritual affections, and there are those which relate to celestial affections, (as above). For the **instruments** the sounds of which are discrete, as stringed ones, belong to the classes of spiritual affections; and the **instruments** the sounds of which are continuous, as wind **instruments**, belong to the class of celestial affections . . .

M. 17. There are raised orchestras (in this Heaven) . . . In three rows, one above another, sit the musicians, with **instruments** of string, and with **instruments** of sound, of high pitch and of low pitch, of vigorous tone and of soft tone; and at the sides there are male and female singers . . .

86<sup>e</sup>. That the influx is according to the form of each thing (is evident from) the various **instruments** of sound; as pipes, flutes, trumpets, horns, and organs . . .

380<sup>6</sup>. As the principal and the **instrumental** are one . . .

I. 11<sup>2</sup>. In everything which is done there are the principal and the **instrumental**; and these two, when anything is done, appear as one, although they are distinctly two; and therefore among the canons of wisdom there is also this,—that the principal cause and the **instrumental** cause together make one cause. So also the Spiritual and the Natural . . .

T. 360. As **instrumental** causes always serve their principal ones.

473. Because an **instrumental** feels the principal as its own . . . The principal cause is life, and the **instrumental** cause is man's mind.

576<sup>2</sup>. In all . . . action there is an active and a passive . . . as a mill [acts] from its wheel, a carriage from the horse . . . in general, as the **instrumental** from the principal.



D. 649. That man, who is an **instrument**, supposes . . . himself to be the acting force. Ex.

1996. It has twice happened that I have heard music from stringed **instruments**—a violin and a dulcimer—in the street, which so soothed the Spirits that they scarcely knew otherwise than that they were in Heaven . . . I felt their joy . . . and even now, while I am writing these things, that music of stringed **instruments**—*fidium*—and of pulsatile strings is continued; and the Spirits are so altered by it that they are scarcely the same Spirits.

2112. In the life of the body, the evil also can, in a certain state, be as it were carried out of themselves, and feel a sweetness as it were heavenly, from the hearing of **instrumental music**.

2355<sup>2</sup>. That the spirit has the body as a kind of covering or **instrument** for living upon the earth . . .

2640. These three kinds of **instruments**—harrows, axes, and files—are those which the infernals seem to themselves to use, (as **instruments** of torture).

2688<sup>2</sup>. Natural things are as it were vessels, **instruments**, and organics . . .

2806<sup>e</sup>, 2807. Just as in all harmony: unless there is general something general, as it were resounding in general, there is no distinct singular. So in all musical **instruments**.

2981. Without general spheres, particulars cannot come forth, which was shown by means of stringed **instruments**, of which if there is not a General as a body, with which the particulars accord, sound is quite impossible. 2986.

3000. They want me to serve them as a slave and an **instrument**.

3786<sup>2</sup>. He who supposes that he thinks and speaks from himself . . . in the eyes of other Spirits is as nothing . . . for they can use him as a mere dead **instrument**.

3851<sup>2</sup>. David appeared furnished with his **instruments** (of torture).

4043<sup>2</sup>. Every General has in it indefinite particulars, sounding otherwise and opposite, as in musical **instruments**; which is a general sphere . . .

4482. As with a musical **instrument**—a clavichord, violin, and the like—unless they have wood to which the strings are attached, they cannot sound; but their sound is such as the wood is . . .

4630. For uses and their forms make a one, as the principal and the **instrumental** . . .

—<sup>2</sup>. Just as the **instrumental** is formed for the sake of its principal; as the eye for sight.

6012<sup>2</sup>. They ate; they played on **instruments**; sometimes they danced . . .

E. 152<sup>2</sup>. The whole body . . . is only an **instrument** of its soul.

323. The harp was a stringed **instrument**; and by these **instruments** are signified spiritual things, or those of truth; whereas by wind **instruments** are signified celestial things . . . The reason such things are signified by musical **instruments**, is from their sounds; for sound corresponds to affections . . . And as there are

various affections, and various sounds are given out by musical **instruments**, therefore these, from correspondence and thence accordance, = these affections. In general, stringed **instruments** = such things as are of affections of truth, and wind **instruments**, such things as are of affections of good. Or, what is the same, some **instruments** belong to the spiritual class, and some to the celestial class. . . According to musical sounds and their varieties are the Angels affected. . . Discrete sounds excite affections of truth; that is, they who are in affections of truth are affected by them: and continuous sounds excite affections of good; that is, they who are in affections of good are affected by them. . . Hence it may be evident why in the Word . . . so many kinds of musical **instruments** are mentioned; as psalteries, harps, pipes, cymbals, timbrels, trumpets, organs, and others; that it is on account of the correspondence with the affections, and at the same time with the articulations, which are words that contain the things, and that flow thence.

—<sup>9</sup>. The various kinds of affections from which come the confession and glorification of the Lord, are here expressed by various kinds of sounds and of **instruments**. (Ps. xcvi. 4-6.)

—<sup>11</sup>. As musical **instruments** and also dances = the joys and gladnesses which result from the affections, and also the affections themselves which the sounds of them in what is simple and in what is composite produce, therefore 'David and the universal house of Israel played before Jehovah upon every kind of wood, and upon harps, and with psalteries, and with timbrels, and with dulcimers, and with cymbals' (2 Sam. vi. 5).

—<sup>13</sup>. In the opposite sense, musical **instruments** = gladnesses and joys resulting from the affections of falsity and evil. Ill.

326<sup>2</sup>. (Hence) many kinds of musical **instruments** were employed in holy worship by the Jewish and Israelitish nation, each of which was applied to affections of celestial good or to affections of spiritual good, and thence to the joys concerning which it was being evangelized. The stringed **instruments** were applied to affections of spiritual good, and the wind **instruments** to affections of celestial good; to which was also joined the singing of songs . . . —<sup>11</sup>.

—<sup>12</sup>. As there are various affections of good and truth, and each of them gives itself out in a suitable sound, therefore various kinds of **instruments** are mentioned in the Word . . . by which the like affections are signified. He who knows the internal sense of the Word, and at the same time the sounds of the **instruments** mentioned there, can know what affection is there signified and described. The Angels know this from the mere mention of them . . . when a man is reading the Word. Ill.

— All the **instruments** here mentioned = affections; each its own affection; and this from the concordance of their sound; for there are affections which produce with men varieties of sound; whence also the affections are Known from the sounds.

—<sup>13</sup>. The sounds of the musical **instruments** which are here mentioned elevate the affection; and the truths form it. For this reason the Psalms of David are called 'Psalms' from playing on stringed instruments, and

also 'Songs' from singing; for they were played and sung together with the adjoined sounds of various instruments. That they are called 'Psalms' from this very thing is known, because many of them are inscribed with them.

700<sup>28</sup>. The instruments here mentioned (2 Sam. vi.), on which they played . . . represented gladness of mind from the natural and the spiritual affection of truth.

856. The affections of those who are in the Spiritual Kingdom are heard as the sounds . . . of stringed instruments; for the sounds from stringed instruments correspond to truths from good; that is, to the intellectual things in which are the Angels in the Spiritual Kingdom: whereas the sounds from wind instruments correspond to the goods in which are the Angels of the Celestial Kingdom.

863<sup>13</sup>. For by the instruments which are beaten, and those which are blown, is described the joy of those who are of the Celestial Kingdom; and by stringed instruments, and by singing, is described the gladness of those who are of the Spiritual Kingdom. Ill.

935. Spiritual affections, which are affections of truth, are expressed by means of stringed instruments; whereas celestial affections, which are affections of good, are expressed by wind instruments. Refs.

1012<sup>4</sup>. As the instrumental cause serves its principal cause.

1122<sup>2</sup>. That is called the Principal which acts; and that the Instrumental which suffers itself to be acted—*agi*.

1185. 'The voice,' or sound, of the various musical instruments, = the joys from internal and external affections. These are signified from the concordance; for musical sounds express affections, and produce them with joy. That stringed instruments = spiritual things, and wind instruments celestial things; and that they correspond to affections. Refs.

D. Wis. xii. 5. The sun of the world . . . is only an instrumental cause . . .

**Instrument of ten strings.** *Decachordium*.

A. 413<sup>8</sup>. See INSTRUMENT, here.

E. 323<sup>10</sup>. Occurs.

**Insufficient.** *Insufficiens*.

D. 4394<sup>9</sup>. This medium was then insufficient.

**Insult.** *Contumelia*. R. 325. E. 1012<sup>3</sup>.

**Insult.** *Conviciari*.

**Insult.** *Convitium*.

See REVILE.

T. 298. To insult and blaspheme God.

E. 781<sup>11</sup>. It was indeed an insult to the prophet.

**Insult.** *Insultus*.

**Insult, To.** *Insultare*.

**Insulting, An.** *Insultatio*.

A. 9079. An insult by the affection of evil against the truths and goods of faith. Sig. and Ex.

943<sup>8</sup>. Safe from the insult of evil Spirits . . .

H. 536<sup>9</sup>. Unless the Lord restrained the insults by the Hells . . .

572<sup>9</sup>. Only when the insults (of the infernals) are to be allayed.

574<sup>3</sup>. Hence come new outbreaks.

595<sup>9</sup>. In so far as possible, the outrages in the Hells are mastered.

T. 121. Such an outbreak of the Hells is meant by the tower (of Babel).

123<sup>4</sup>. Not one of them dares to . . . make an assault upon any man who is in the Lord.

407<sup>2</sup>. If anyone repels an insulting enemy . . . he acts in the vein of charity.

D. 3913. The bones defend the brain from attacks.

4633. On the Hells of insulters.

— In a dream there were two who grievously insulted me . . .

4634. Others came, and insulted me without any cause . . . These insulted with words.

— In Hell they complained that they were being insulted by them.

— Until their ferine nature . . . should be removed by such insultings from others.

**Insult, To.** *Sugillare*. Life 31. D. 6101<sup>2</sup>.

**Insurrection.** *Insurrectio*.

**Rise up against.** *Insurgere*.

A. 8283. 'In the multitude of Thy excellence Thou destroyest those that rise up against Thee' (Ex. xv. 7) = that opposites are rejected from the Divine as of no account . . . 'Those who rise up against' = those who set themselves in opposition; thus opposite things.

8700<sup>3</sup>. The evil would rise up against the good . . .

10481. 'To the annihilation of those who rise up against them' (Ex. xxxii. 25) = to be devoid of all power of resisting evils which are from Hell. . . 'Those who rise up against,' or 'enemies' = evils and falsities thence, for these are the enemies who rise up. Ill.

— They are called 'those who rise up,' because evils and falsities rise up against goods and truths, but not contrariwise.

H. 592. If good did not react against evil, and constantly restrain its insurrection . . .

E. 724<sup>6</sup>. 'The children shall rise up against their parents.'

734<sup>10</sup>. Hence it is, that 'enemies' . . . 'insurgents,' etc. = such things as are of combat . . . against the Hells.

**Integrity, Perfection.** *Integritas*.

**Integral, Entire, Perfect, Whole.**

*Integer*.

**Integrate.** *Integrare*.

**Integration.** *Integratio*.

A. 530<sup>2</sup>. The things remaining (of the Most Ancient Church) were not of perception, but of integrity.

[A.] 612. 'Noah was a man just and perfect in his generations' (Gen.vi.9) . . . 'Just' regards the good of charity; 'perfect,' the truth of charity.

—<sup>2</sup>. 'Perfect'=the truth which is from charity; for truth exists from many other origins, but that which is from the good of charity from the Lord is called 'perfect,' and the man 'a perfect man;' as in . . . He that walketh 'perfectly' . . . (1's.xv.2). Here is described one who is perfect. . . 'With the perfect man Thou wilt show Thyself perfect' (1's.xviii.25); where it treats of 'the perfect man,' who is such from the Holy or good of charity. . . 'Jehovah will not prohibit good to them that walk in integrity' (Ps.lxxxiv.11).

—<sup>3</sup>. That 'the perfect'=him who is true from good, or who speaks and does what is true from charity, is evident from the fact that there are many times applied to 'perfect,' or 'integrity,' the words 'walk,' and 'way;' and also 'right,' or 'rectitude;' which words belong to truth; as in David: 'I will inform the perfect in the way . . . I will walk in the integrity of my heart . . .' (1's.ci.2) . . . 'Blessed are the perfect in the way, who walk in the Law of Jehovah' (Ps.cix.1) . . . 'Mark the perfect, and behold the right . . .' (1's.xxxvii.37). From these passages it is evident that he is called 'just' who does what is good; and that he is called 'perfect' who does the truth thence derived; which also is to do justice and judgment. Holiness and justice are the Celestial of faith; integrity and judgment are the Spiritual thence derived.

712. 'Just'=the good of charity; 'perfect' the truth of charity. Ref.

1013. They say that in Adam there was the image of God, which they say was a certain integrity . . . There really was an integrity; for by 'Adam' is meant the Most Ancient Church . . .

—<sup>e</sup>. He who is in charity from the Lord is in integrity; of which integrity . . . in what follows.

1356. 'Serve Him in integrity and truth . . .' (Jos.xxiv.14). 1992<sup>2</sup>.

1994. 'Be thou perfect' (Gen.xvii.1)=the good of charity. 'Perfect'=to do what is good from truth; that is, good from the conscience of truth, thus from charity, for this makes conscience. . . But as the Lord is treated of, by 'perfect' is signified the good of charity; for good proceeds from charity, inasmuch that the truth itself which is thence is good.

2183<sup>2</sup>. Before these two are conjoined, the man cannot be a whole man.

2525. 'Rectitude,' in the Original Language, is expressed by a word which means also integrity and perfection . . .

2581. 'God healed Abimelech'=the wholeness of doctrine as to good. . . His wife also is said to be 'healed,' by which is signified the wholeness of doctrine as to truth.

2826<sup>5</sup>. 'Integrity' (Jos.xxiv.) is predicated of the good of faith; and 'Truth' of the truth of faith.

2882. Not even the man who, from the integrity in which he was, was called 'the likeness and image of God.'

3311. 'Jacob was a perfect man' (Gen.xxv.27)=truth.

. . . 'Perfect' is predicated of those who are in truth, thus of truth. Ref.

4326<sup>3</sup>. With the Most Ancients, whose age was called golden, because they lived in a certain state of integrity . . .

4493<sup>2</sup>. For the men of the Most Ancient Church had a Voluntary in which there was what is integral or entire.

5113<sup>2</sup>. The Most Ancient Church was celestial, because with them there was something entire (or perfect) in their voluntary part; but the Ancient Church . . . was spiritual, because with them there was not anything entire (or perfect) in the voluntary part, but in the intellectual part.

—<sup>3</sup>. With him the understanding and the will made one mind. . . Herein consisted the integrity (or undiminished perfection) of the first man . . .

5658<sup>2</sup>. They called those times the Golden Age when there were innocence and integrity . . . They called those times the Silver Age when there was no longer innocence, but still a species of integrity; which did not consist in their doing good from good, but in their doing truth from truth.

7837. 'A lamb without blemish' (Ex.xii.5)=unspotted innocence. . . 'Without blemish'=without a fault, thus unspotted.

8005. 'Ye shall not break a bone in it'=that scientific truth also shall be entire.

—<sup>2</sup>. The Scientific is said to be entire when it admits into itself nothing except the truths which agree with their good; for the Scientific is the general receptacle. Moreover, scientifics are like the bones in man. If these are not entire, or in their order, as when they are out of joint, or when distorted, the form of the body is varied, and its actions accordingly thereto.

9358<sup>e</sup>. It is otherwise in our Earth, where Divine truth, which is the Word, remains in its integrity in perpetuity.

9568. 'One solid of pure gold'=entire and perfect because from the same good. . . For that which is wholly from good is entire and perfect. By what is wholly from good, and thus by what is entire and perfect, is meant when good is the all in all . . .

9905<sup>3</sup>. 'Thumnim,' in the Hebrew language, is integrity; but in the angelic language, a shining forth. . . The like is perceived by the Angels when 'Thum' is read in the Hebrew language, by which is meant what is entire, or integrity. Hence it is that by 'entire' in the internal sense of the Word, is signified Divine truth in effect, which is a life according to the Divine precepts. Ill.

J. 41<sup>e</sup>. Hence it is that . . . these Books (of the Old Testament) have been preserved entire even to a jot. . .

Life 83. By sincerity are also meant integrity, justice, etc.

W. 270. The spiritual mind . . . is preserved in its integrity by the Lord, in order that man may be able to become man . . .

P. 277. Hence it is, that with man there is nothing entire, but that he is wholly evil.

M. 135<sup>8</sup>. They are in an enormous error who believe that Adam was wise and did good from himself, and that this was his state of integrity . . . For he then fell from his state of integrity, which he had from the fact that he believed himself to be wise and to do good from God . . . E. 774<sup>6</sup>.

187. The changes of state (with men and women) are to integrate their forms; the intellectual form with the men, and the voluntary form with the women . . . With both, however, the external form which is of the body is integrated according to the integration of the internal form which is of the mind.

355<sup>3</sup>. You know nothing about the primeval state of man, which you call a state of integrity. Ex.

T. 118. That without this Redemption . . . no Angel could subsist in a state of integrity. Gen.art. 119. 579.

714. This relation causes that all things of the universe have been preserved in their integrity . . .

D. Index. Integrity, see Perfection.

D. 3250. If the inhabitants of Mars did not remain in their state, which with us is called the state of integrity, others would succeed from a new Earth who would be like them.

3251<sup>e</sup>. Such would have become the men and sons of the Most Ancient Church, if they had remained in the state of integrity (or perfection), as it is called.

3863. When men were as it were in a state of integrity, the natural operation . . . of the cerebellum, was shown at once in the whole face . . .

3876<sup>e</sup>. This signified those of the inhabitants of Mars, who now, by little and little, begin to decline from the state of perfection, as people call it.

5634<sup>2</sup>. With these, there at last remains not anything entire.

E. 357<sup>14</sup>. 'To shoot in secret places at the perfect' (Ps.lxiv.4)= . . . to cheat those who are in truths from good.

365<sup>15</sup>. 'Mark the perfect, and see the right . . .' . . . 'The perfect' . . . is said in the Word of good; and 'the right' . . . of truth.

386<sup>2</sup>. 'The Lord knoweth the days of the perfect' (Ps.xxxvii.18). 'The days of the perfect'=the states of those who are in good and the derivative truths, or who are in charity and the derivative faith.

391<sup>21</sup>. Therefore the altar was made . . . of whole stones, upon which iron had not been moved. . . The reason it was made of whole stones, was that these stones=truths formed from good, or good in form . . .

585<sup>11</sup>. That nothing from Own intelligence should accede to the truths of doctrine and the derivative worship, and consequently be in it, was represented by the stones being whole and not cut . . .

774<sup>4</sup>. The integrity (of Adam) consisted in a fuller reception of good and truth, and thence of intelligence and wisdom from the Lord, than that of his descendants . . .

799<sup>7</sup>. 'He that walketh perfectly'=him who is in good as to life, and in truths as to doctrine.

597. They who believe that the Angels were created . . . in such a state of integrity that they could do good of themselves, is very much mistaken . . .

962<sup>2</sup>. 'From the sole of the foot even to the head there is no soundness in it' (Is.i.6)=that both natural and spiritual things . . . are destroyed.

Can. Trinity x. 4. Therefore, unless a New Church had been established by the Lord, which has restored both the Church and the Word to its integrity, no flesh could be preserved.

## Integument. *Integumentum.*

See COVERING-*tegumentum.*

A. 4046<sup>6</sup>. The dura mater, which is the general covering of the brain . . . (This is called *Tegumentum* in 4040.)

5554. There are very many Societies which constitute the external integuments of the body, with a difference, from the face to the soles of the feet; for everywhere there is a difference. . . As to their spiritual life they were such as to suffer themselves to be persuaded by others that it is so, and when they heard it confirmed from the sense of the letter . . . they fully believed it, and remained in their opinion, and founded upon it a life which was not evil. But it is not easy for others, who are not of the same nature, to hold intercourse with them; for they tenaciously inhere in the opinions they have taken up, and do not suffer themselves to be led from them by reasons. There are very many such from this earth, because our world is in externals, and reacts against internals, as the skin is wont to do. D. 1736.

6275<sup>e</sup>. For the Internal clothes itself with such things as are of the Natural . . . but these things . . . are nothing but coverings, which do not act at all from themselves.

9544<sup>e</sup>. For as the Natural is without . . . and covers and closes that which is within . . . it is called a covering.

T. 6. In its derivatives, the Holy Scripture is likewise Divine . . . In these it is called Divine Celestial, Spiritual and Natural, which are nothing else than coverings of God.

**Intellect.** See UNDERSTANDING.

**Intellectual.** See UNDERSTANDING.

**Intellectual good.** See under GOOD.

**Intellectual truth.** *Verum intellectuale.*

See SARAH.

A. 778. 'Birds of the heavens'=intellectual truths, thus thoughts.

1475. 'Say thou art my sister'=intellectual truth, which is 'sister' . . . when celestial truth is 'wife.'

1484. The deliciousnesses of truth are those which come from intellectual truth, which is signified by 'sister.'

1485. That knowledge . . . did well . . . to the Lord when a child . . . for the sake of intellectual truth, which it longed for. Sig.

1495. That He knew no otherwise than that He would have intellectual truth. Sig. and Ex.

[A. 1495]. When man is being instructed, the progression is from scientific to rational truths, then to **intellectual truths**, and finally to celestial truths . . . If advance is made from scientific and rational truths to celestial truths without the intermediation of **intellectual truths**, the Celestial is violated; because there is no connection of rational truths . . . with celestial truths, except by means of **intellectual truths** . . .

1496<sup>e</sup>. Scientific truth is one thing, rational truth is another, and **intellectual truth** is another; they succeed one another. Scientific truth is of knowledge; rational truth is scientific truth confirmed by reason; **intellectual truth** is conjoined with an internal perception that it is so. This last was with the Lord in His childhood, and with Him opened the way to celestial things.

1499. That scientific left the Lord, is in this way. When celestial things are being conjoined with **intellectual truths**, and the latter become celestial, then all things which are empty are dissipated of themselves.

1891. As (the Lord's first Rational) was from the external man, its nature was such, that it lightly esteemed **intellectual truth**. Tr.

1895. Truth adjoined to good is **intellectual truth** in the genuine sense; but rational truth is below it.

1901. 'Sarai' = the **intellectual truth** which is adjoined as a wife to good. **Intellectual truth**, which is with the Inmost, is quite bereaved, or as a childless mother, when as yet there is no Rational into which and through which it may inflow; for without the Rational as a medium, it cannot inflow with any truth into the exterior man, as may be evident from infants. These cannot know a whit of truth until they have been imbued with Knowledges; but the better and more perfectly they are imbued with Knowledges . . . the better and the more perfectly can **intellectual truth**—which is with the Inmost, or with good—be communicated.

—<sup>2</sup>. This **intellectual truth**, represented by 'Sarai,' is the Spiritual itself which inflows through Heaven, and thus through an internal way, and this with every man; and constantly comes to meet the Knowledges which are insinuated through sensuous things and are implanted in the memory. This [**intellectual truth**] man does not know, because it is too pure to be perceived by a general idea. It is like a kind of light which illuminates, and gives the faculty of knowing, thinking, and understanding.

— The Rational, which cannot come forth except by means of the influx of the **intellectual truth** represented by 'Sarai,' is no otherwise than as a son . . .

1904<sup>3</sup>. **Intellectual truth**, rational truth, and scientific truth are distinguished from each other as internal, middle, and external. **Intellectual truth** is internal . . . These are most distinct from each other, because one is more interior than another. With every man whatever, **intellectual truth**, which is internal or with his Inmost, is not of the man, but is of the Lord with the man. From this the Lord inflows into the Rational—where, first, truth appears as of the man—and through the Rational into the Scientific; from which it is evident that man can never think as of himself from **intellectual truth**; but from rational and scientific truth, because these appear as of him. The Lord alone thought

from **intellectual truth** when He lived in the world, because this was His Divine conjoined with good, or the Divine Spiritual conjoined with the Divine Celestial . . . As He thought from **intellectual truth**; that is, from the love or affection of **intellectual truth**; He also, from it, longed for the Rational. Hence it is here said, that 'Sarai the wife of Abram,' by whom is meant the affection of **intellectual truth**, 'took Hagar the Egyptian, and gave her to Abram her man for a wife.'

1911. The Rational first conceived cannot acknowledge **intellectual** or spiritual truth as truth, because there adhere to it many fallacies from the knowledges received from the world . . . and from the Knowledges taken from the appearances of the literal sense . . . Examps.

—<sup>2</sup>. It is an **intellectual truth**, that all life is from the Lord . . .

—<sup>3</sup>. It is an **intellectual truth**, that all good and truth are from the Lord . . .

—<sup>4</sup>. It is an **intellectual truth**, that there is nothing but good from the Lord . . .

—<sup>5</sup>. It is an **intellectual truth**, that the celestial man has from the Lord a perception of good and truth . . .

—<sup>6</sup>. As the Rational first conceived is such, it is evident that . . . it lightly esteems **intellectual truth**. **Intellectual truth** does not appear; that is, is not acknowledged, until fallacies and appearances have been dispelled; and these never can be dispelled so long as the man reasons about truths themselves from sensuous and scientific things; but it then first appears, when the man believes with a simple heart that it is true because the Lord has said so . . .

—<sup>7</sup>. But with the Lord there were no fallacies; but . . . appearances of truth . . . Hence His Rational, too, in its first conception, lightly esteemed **intellectual truth**; but, successively, as the Rational was made Divine, the clouds of appearances were dispelled, and **intellectual truths** appeared to Him in their own light, which . . . is signified by Ishmael being expelled from the house when Isaac grew up. That the Lord did not lightly esteem **intellectual truth**, but that He perceived and saw that His new Rational lightly esteemed it, will be evident from the things which follow.

1914. These words involve that the Lord perceived this first Rational to be such that it would lightly esteem **intellectual truth**, and therefore He reproved it. For the Lord thought from **intellectual truth** . . . Ex.

—<sup>2</sup>. How much more the Lord, who had Divine celestial perception, and (had also) thought from the affection of **intellectual truth**, which is above the Rational . . . Hence it may be evident, that the Lord did not lightly esteem **intellectual truth**, but that He perceived that the first Rational with Him did so.

—<sup>3</sup>. What it is to think from **intellectual truth**, cannot be explained to the apprehension . . . still less as no one except the Lord has ever thought from that affection, and that truth. He who thinks from it is above the angelic Heaven; for the Angels of the Third Heaven do not think from **intellectual truth**, but from the interior [truth] of the Rational . . .

1919<sup>3</sup>. The Lord's . . . thought was from **intellectual truth** and its affection. Refs.

1921<sup>2</sup>. This was said by Sarai, by whom is represented the intellectual truth which was of the Lord Himself, and from which He thought . . . and from which He had command over the Rational, and also over the Natural . . . He who thinks from intellectual truth, and perceives from Divine good . . . cannot but act from His Own power . . .

1923. Here is described the indignation of this Rational against intellectual truth, because intellectual truth, or the Lord, willed to humble or subjugate it . . .

1926. In proportion as He united Himself with . . . Jehovah, His thought became more interior, and intellectual truth was united to Divine good.

1935. The Lord's interior thought was from the affection of intellectual truth; and this affection was from the Divine good itself. There is never such thought with any man, nor can there be. Ex.

1938. The fructification of the rational man, when he submits himself under the Power of intellectual truth adjoined to good. Sig. 1940, Ex.

2053. With man there is no pure intellectual truth, that is, truth Divine; but the truths of faith with man are appearances of truth . . .

2065. For by 'Sarah' . . . is represented . . . the truth of good, which is intellectual truth; of which truth and its multiplication it here treats.

2507. 'Sarah the wife' = intellectual truth conjoined with Divine good; or, what is the same, spiritual truth conjoined with celestial. Refs.

2545<sup>e</sup>. His thought was from intellectual truth, which is above the Rational.

**Intelligence.** *Intelligentia.*

**Intelligent.** *Intelligens.*

See OWN INTELLIGENCE, and under EPHRAIM, GARDEN, UNDERSTANDING, and WISDOM.

A. 34. From love (the celestial Angels) are in such life and light of intelligence . . .

57<sup>e</sup>. 'Leaf' = intelligence.

77. His intelligence is described by 'the garden in Eden from the east.'

98. 'A garden' = intelligence . . . Thus 'a garden in Eden from the east' = the intelligence of the celestial man, which inflows by love from the Lord.

99. As (with the spiritual man) the external man fights with the internal, it appears as if intelligence did not inflow from the Lord, but from self by scientifics and rational things.

107. 'To be separated into four heads,' is a description of intelligence by the four rivers.

119<sup>e</sup>. 'Egypt' = knowledge; 'Asshur,' reason; 'Israel,' intelligence.

207. 'Desirable to give intelligence' (Gen. iii. 6) = pleasure.

265<sup>e</sup>. For the Rational is imitative of intelligence . . .

306. The Celestial, from which is intelligence. Sig.

546. When they entered they became much more intelligent.

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—<sup>2</sup>. Afterwards were admitted those who supposed themselves to be intelligent from themselves. Des.

1232<sup>2</sup>. 'Ephraim' = perverted intelligence.

1457<sup>2</sup>. 'They were amazed at His intelligence and answers' (Luke ii. 47). T. 89<sup>2</sup>.

1458. 'The south,' here, = intelligence, which is procured by Knowledges.

1493. The order in which the Lord advanced to intelligence, and thus to wisdom. Tr.

1555. From the light of intelligence into the light of wisdom. Sig. and Ex.

— . That is called the light of intelligence which is procured by Knowledges of Truths and goodnesses of faith . . . The light of intelligence regards the understanding . . .

—<sup>2</sup>. Intelligence is not wisdom, but leads to wisdom; for to understand truth and good is not to be true and good; but to be wise, is to be so.

1588. The Rational is the intelligence of the external man.

2280<sup>2</sup>. The goods of intelligence are when he is able to reflect upon what is good and what is true. . . From the twentieth year, man begins to become rational . . . and to acquire the good of intelligence.

—<sup>5</sup>. The good of intelligence is the best, for this is of wisdom . . .

2304. Intelligence and wisdom make an Angel.

2305. Man is man from the intelligence of truth and the wisdom of good . . .

2592. Concerning intelligence, he said that it is from wisdom.

2701. 'God opened his eyes' = intelligence.

2761<sup>e</sup>. 'To ride upon the high places of the earth' = intelligence.

— . 'To ride upon the word of Truth' = the intelligence of truth . . .

2992<sup>e</sup>. Such is angelic intelligence, that from spiritual things they know each and all things in the body . . . (and) in the universal world . . .

3001<sup>e</sup>. In the Spiritual World, all the modifications which come forth from the influx of life are spiritual. Hence such differences of intelligence and wisdom.

3051. 'Rivers' = intelligence, which is of the Knowledges of truth.

3134. 'No man' = no intelligent person, thus no truth.

3183<sup>e</sup>. 'Kings thy nursers' = intelligence.

3190<sup>e</sup>. When truth is elevated out of the Natural towards the Rational, the man is at the same time elevated into intelligence and into wisdom; for all the intelligence and wisdom with man is thence.

3195. 'The south' = the light of intelligence, which is wisdom.

3217. A place which is the abode of the intelligent. Des. D. 4707.

3220. When the Angels are discoursing about the things of intelligence and wisdom . . . (paradises, etc., appear).

[A.] 322<sup>2</sup>. In the light of Heaven there are **intelligence** and wisdom. 3579. 3636.

3254. Instead of adult age, they have an idea of a state of **intelligence** . . .

3337<sup>2</sup>. These two lights are what make all the **intelligence** of man . . .

3339. From the light of Heaven the Angels have **intelligence**.

3427<sup>4</sup>. In proportion as anyone is in the good of life . . . he is in **intelligence**; that is, in faith from the Lord.

3484<sup>e</sup>. In the Spiritual World the modifications are spiritual; therefore, such as the recipient forms are there, such is the **intelligence** they have, and such is the wisdom.

3636<sup>e</sup>. Therefore, **intelligence** is called spiritual light, and it also presents the light of man's life.

3693. What is obscure of **intelligence** as to truth, Sig.

—<sup>4</sup>. 'The moon,' here, = **intelligence**.

3862. All the thoughts which are of . . . truth are variations of that celestial and spiritual light . . . and hence is **intelligence**.

3863<sup>13</sup>. 'They who see' = those who suppose themselves to be **intelligent** above others.

3887. The more they will (to do good to others without recompense), so much the greater are their **intelligence** and happiness.

3901<sup>6</sup>. Doth the hawk fly by thine **intelligence** . . . (Job xxxix. 26, 27). The eagle, here, = reason, which is of **intelligence**.

3934. Omniscience is predicated of infinite truth; or, what is the same, of Divine **intelligence**.

3938<sup>5</sup>. The delight of charity is what infills the universal Heaven, and makes there . . . **intelligence** and wisdom with their delights; for the Lord inflows into the delights of charity with the light of truth and the flame of good, and thence with **intelligence** and wisdom.

3969<sup>3</sup>. They who are in the faith of charity are as to their interiors in the light of Heaven, in which light there is **intelligence**; but . . . in the light of the world there is not **intelligence**, except in so far as this has the light of Heaven in it. 4405. 5411<sup>e</sup>.

3982<sup>e</sup>. The internal sense is adequate to angelic **intelligence**, while the external sense is adequate to human **intelligence**.

3993<sup>6</sup>. The light in Heaven has in it **intelligence** and wisdom; for the Divine **intelligence** and wisdom . . . are presented as light there.

4041. Surpasses all human **intelligence**.

4046. Luminous things indicate affections, and also degrees of **intelligence**.

4051. Men are men from **intelligence** and wisdom . . .

4174<sup>2</sup>. When the Lord inflows through the internal man with the light of **intelligence** . . .

4220<sup>e</sup>. They are (there) deprived of all **intelligence**, and become most stupid.

4286<sup>2</sup>. (In the Second Heaven) one loves another

more than himself; and, as they are such, they are in **intelligence**, and are thence called **intelligences**.

4318. The chief thing of the **intelligence** possessed by the Angels, is to know and perceive that all life is from the Lord; and also that the universal Heaven corresponds to His Divine Human, and consequently that all Angels, Spirits, and men correspond to Heaven; and also to know and perceive how they correspond. These are the chief things of the **intelligence** in which the Angels are above men . . . II. 59.

4419<sup>e</sup>. (The quality of **intelligence** from the Divine, shown by means of a light.)

4526. The reason man can acquire **intelligence** by the things which appear to him in the light of the world, is that the light of Heaven inflows into the objects which are from the light of the world, and causes them to appear representatively and correspondently.

4682<sup>2</sup>. 'Young men' = the **intelligent**.

4844<sup>6</sup>. Truth without good, which is 'a widow,' becomes the truth of **intelligence** by a life of good.

4884. 'She put on the garments of her widowhood' = **intelligence**. . . For nothing else than truths make **intelligence**; for they who are in truths from good are in **intelligence**; for by truths from good the intellectual mind is in the light of Heaven; and the light of Heaven is **intelligence**, because it is Divine truth from Divine good.

—<sup>e</sup>. That 'to put on the garments of widowhood,' here, = **intelligence**, is from the fact that 'a widow' . . . = one who is in truth, and longs to be led through good into the truth of **intelligence** . . . thus into **intelligence**.

—<sup>2</sup>. The truth with man is not the truth of **intelligence**, until he is led through good; and when he is led through good, it then first becomes the truth of **intelligence**.

—<sup>e</sup>. (Thus) the truth of **intelligence** is the truth which is from good.

4893<sup>e</sup>. The relative quality and amount of angelic **intelligence** is hence evident.

4949<sup>e</sup>. They are in a certain kind of stupidity; for such arrogance extinguishes and suffocates the light of Heaven, and therefore **intelligence**.

4966<sup>2</sup>. The fountain (on Parnassus) was **intelligence**.

5070. In the life from the Lord are wisdom and **intelligence**; for to receive good from the Lord, and thence to will good, is wisdom; and to receive truth from the Lord, and thence to believe truth, is **intelligence**; and they who have this wisdom and **intelligence** have life . . .

5097. The variations of the light of Heaven . . . are variations of **intelligence** and love; for the light of Heaven is nothing else than Divine **intelligence** from the Lord, which shines before the eyes. —<sup>e</sup>.

5115<sup>2</sup>. The man who is being reborn . . . produces such things as are of **intelligence**, which in the Word are signified by 'leaves;' afterwards such things as are of wisdom; these are what are signified by 'flowers' . . .

5287. 'A man **intelligent** and wise' (Gen. xli. 33) = the inflowing truth and good.

—<sup>2</sup>. In the Word a distinction is made between 'wisdom,' 'intelligence,' and 'knowledge;' and by 'wisdom' is meant that which is from good; by 'intelligence,' that which is from truth; and by 'knowledge,' both of these in the Natural of man. Ill.

5310. 'No one is intelligent and wise as thou' (Gen. xli.39)=that thence alone are truth and good.

5411<sup>e</sup>. Hence, in proportion as a man is in the light of Heaven, he is in intelligence; and he is in intelligence in proportion as he is in the truths of faith; and he is in the truths of faith in proportion as he is in the good of love.

5427<sup>3</sup>. For heavenly light inflows into natural light and illuminates it, from which illumination appears that which comes forth with the interior man, and hence the exterior or natural man has intelligence and wisdom.

5533<sup>e</sup>. The difference between man's intelligence while he is in the world and its lumen, and when he is in Heaven and its light.

5649<sup>3</sup>. When any Spirit who is in good . . . comes into an angelic Society, he at the same time comes into all the knowledge and intelligence (of it).

5934<sup>e</sup>. Through such degrees of scientifics, man ascends to intelligence . . .

6015<sup>7</sup>. To pervert the truths of faith by scientifics . . . and thus to pervert intelligence. Sig.

6125<sup>6</sup>. 'King' represents the Lord as to Divine truth . . . thus as to intelligence; for this, when genuine, is from Divine truth.

—<sup>e</sup>. That intelligence is to be procured by the Word . . . and not by scientifics from man's Own Intellectual. Sig.

6500<sup>e</sup>. (To confirm) is a work of cleverness, and not of intelligence, still less of wisdom.

6524. 'Princes'=primary truths, which are of intelligence . . .

—<sup>2</sup>. Wisdom is of life, thus of good; intelligence is of Knowledges, thus of truth.

—<sup>e</sup>. In old men is wisdom, in length of days intelligence (Job xii.12).

—<sup>3</sup>. They are called intelligent who are in the Second Heaven, because they are not so near the Lord.

6655. See CUNNING, here.

6890. 'Gather together the elders of Israel'=the intelligent in the Spiritual Church.

7024. 'To ride' . . . here,=the things which are of new intelligence.

7270<sup>e</sup>. But these things are said to an intelligent person.

7323<sup>e</sup>. 'Streams'=the things which are of intelligence, thus which are of truth. Refs.

7324. 'Pools' in the Word,=intelligence from the Knowledges of good and truth . . . for waters gathered together and lakes are Knowledges in the complex, by which is intelligence. Ill.

7332. Lest by truths they should acquire something of light from Heaven, and thus something of intelligence . . .

8313<sup>4</sup>. Such believe themselves to be the most intelligent of all . . .

8360<sup>3</sup>. The flowers upon the walls (of the Temple)= . . . the intelligence which is from the Lord.

—<sup>4</sup>. 'Flowers'=the intelligence which is of truth from Hin.

8513<sup>e</sup>. The intelligent of the world are especially in this ignorance . . .

8630. As the inhabitants of Jupiter acquire intelligence by another way . . .

8644<sup>e</sup>. That the light (from the Sun there) is Divine truth, from which is intelligence. Refs.

8705<sup>e</sup>. From these things it is evident of what quality are the intelligent of the world, and of what quality are the intelligent of Heaven . . .

8707. The light of intelligence and the derivative life. Sig. and Ex.

8708. Action from the light of intelligence, thus from faith; for faith from the Lord is in the light of intelligence. Sig.

8773. 'Moses . . . called the elders of the people'=the choosing of those who are primarily in the intelligence of truth.

9192<sup>3</sup>. 'The intelligent shall shine as the brightness of the firmament' (Dan.xii.3). 'The intelligent'=those who are in truth, and teach truths. 9263<sup>5</sup>. E.72<sup>2</sup>.

9407<sup>2</sup>. That the end is the first of speech, is evident from the common rule, that in everything of intelligence there is an end, and that without an end there is no intelligence.

9466<sup>3</sup>. Knowledge and the derivative intelligence are described by . . . 'Hyacinthine and crimson from the isles of Elishah'=the intelligence of truth and good.

9548<sup>6</sup>. The extinction of faith and of the derivative intelligence in spiritual things. Tr.

—<sup>7</sup>. 'The eye,' here,=faith and the derivative intelligence.

9642. 'The south'=a state of light, which is a state of intelligence from truths . . .

9818<sup>10</sup>. 'Spirit' . . . =the life of truth, which is the life of the intellectual part in man, and is called intelligence. Ill.

—<sup>e</sup>. 'In him was an excellent spirit, both of knowledge and of intelligence' (Dan.xii.12,14).

—<sup>21</sup>. 'A mitre of ornament'=the intelligence which is of truth. (=Divine intelligence. 9857<sup>3</sup>.)

9857<sup>2</sup>. Intelligence from Divine truth. Sig. —<sup>3</sup>.

9943<sup>e</sup>. Intelligence is to know and understand Divine truths, and afterwards to have faith in them . . .

9949. 'Turbans (for the sons of Aaron)'=intelligence there.

9960<sup>4</sup>. 'Baldness upon all heads'=deprivation of the intelligence of truth and of the wisdom of good.

10016. 'Turbans'=intelligence from wisdom.

10156. For the knowledge of the natural man . . . is in the light of the world; but the intelligence of the spiritual man . . . is in the light of Heaven.

10201<sup>3</sup>. By intelligence and wisdom is not meant the



faculty of thinking and reasoning about everything . . . but the faculty of seeing and perceiving truths and goods . . . This faculty exists only with those who are in illustration from the Lord ; and they are in illustration in proportion as they are in love to Him and in charity towards the neighbour . . .

[A.] 10225. 'A son of twenty years and upwards' = a state of **intelligence** of truth and good.

—<sup>5</sup>. The third state is called a state of **intelligence**, because the man then thinks, discerns, and concludes from himself . . . At this time faith begins. Ex.

—<sup>9</sup>. Therefore, man is not admitted into temptations . . . until he is in a state of **intelligence** ; that is, of his own judgment.

—<sup>e</sup>. (Only) those who are in the state of **intelligence** that they can discern, conclude, and judge from themselves, are blamable for their evil.

10331. 'In wisdom, and in **intelligence**, and in knowledge, and in all work' (Ex.xxxi.3) = as to those things which are of the will and of the understanding in the internal and external man . . . '**Intelligence**' = those things which are of the understanding in the internal man.

—<sup>2</sup>. (The distinction between wisdom, **intelligence**, knowledge, and work. Ex.)

—<sup>1</sup>. Wisdom, **intelligence**, and knowledge are all of the life, and not of doctrine without life. The life is the end *propter quem* ; such, therefore, as the end is, such are the wisdom, **intelligence**, and knowledge. If the end is genuine good . . . then they are wisdom, **intelligence**, and knowledge in the proper sense . . . But if the end is for the sake of the good of the love of self and of the world, they are not wisdom, **intelligence**, and knowledge. Ex.

—<sup>3</sup>. With those who are in the good of love to the Lord, wisdom, **intelligence**, knowledge, and work, follow in order from the inmost to the ultimate. Wisdom there is the inmost ; for it is to will well from love. **Intelligence** is second ; for it is to understand well from willing well. These two are of the internal man . . . Hence it is evident, that wisdom must be in **intelligence** ; this in knowledge ; and this in work . . .

10492<sup>4</sup>. The Internal is closed with more of the **intelligent** than of the simple. The reason is, that they are more **intelligent** than the simple in the cupidities of being eminent and of gain . . . and also in the faculty of confirming evils and falsities . . .

H. 86. (The Angels) wonder that men believe themselves **intelligent** who . . .

—<sup>2</sup>. Those whom they call simple . . . the Angels call **intelligent** . . .

148<sup>e</sup>. The light of truth (from charity) is **intelligence**, which is also called faith.

153. (Then evil Spirits) have **intelligence** . . . but no affection of good . . .

176. To those who are in **intelligence**, there appear gardens and paradises. Des.

178. Therefore, all in the Heavens appear clothed according to their **intelligence** . . . The most **intelligent** have garments sparkling as from flame ; and some have garments resplendent as from light. The less **intelligent**

have bright white and dead white garments devoid of resplendence ; and the still less **intelligent** have garments of various colours. But the Angels of the Inmost Heaven are naked. 179, Ex.

179. As the garments of the Angels correspond to their **intelligence**, they also correspond to truth, because all **intelligence** is from Divine truth.

186. Wisdom is of good and at the same time of truth, and **intelligence** is of truth from good.

251. The region of the head (which contains the cerebrum) corresponds to **intelligence** . . . and that region (which contains the cerebellum) corresponds to wisdom.

271<sup>2</sup>. The eye corresponds to **intelligence**, and **intelligence** is of doctrine.

279. Man is led first into the knowledge (of good and truth) ; afterwards from knowledge into **intelligence** ; and finally from **intelligence** into wisdom ; innocence always accompanying . . .

295. In adolescence and young manhood Spirits are present who are in the affection of truth and good, and thence in **intelligence** ; thus who communicate with the Second Heaven.

335. Thus, by degrees, is **intelligence** insinuated into (the infants), which derives its life from good.

346<sup>e</sup>. In the world all such are believed to be **intelligent** ; but they are not **intelligent** in Heaven . . . unless their **intelligence** is heavenly **intelligence**.

347. Heavenly **intelligence** is interior **intelligence**, originating from the love of truth . . . with which they are inmost affected and delighted. Ex. . . They who are in this affection . . . are in heavenly **intelligence** ; and they shine in Heaven as with the resplendence of the firmament. Ex.

—<sup>3</sup>. Before men . . . these appear equally as **intelligent** and learned as do those who are in the light of Heaven . . .

—<sup>e</sup>. Hence it is evident who are meant by 'the **intelligent**, who will shine in Heaven . . .'

348. (In Heaven) they are called **intelligent** who do not commit Divine truths immediately to life ; but first to memory . . .

393<sup>2</sup>. In so far as they . . . thus became **intelligent** . . . they administer offices in Heaven in that place or degree in which their **intelligence** is ; which is in an equal degree with the love of use . . .

469. They are imbued with Knowledges ; and through these with **intelligence** . . .

F. 29<sup>e</sup>. Such as is the faith from charity, such is the **intelligence** with a man.

31<sup>2</sup>. Faith is then no longer called faith, but **intelligence**.

60<sup>2</sup>. 'He that hath **intelligence**' (Rev.xiii.18) = those who are in illustration. R.608. E.845.

W. 406<sup>2</sup>. An act derives its esse from love, and its quality from **intelligence**.

411. The beauty (of the human form) is its **intelligence**, which it acquires by truths . . .

428. They who are in spiritual love . . . have not wisdom inscribed on their life, but they have intel-

ligence ; for wisdom is to do good from the affection of good, and intelligence is to do good from the affection of truth.

P. 75. Therefore man can be elevated from natural knowledge into spiritual intelligence . . .

—<sup>3</sup> (These) cannot be elevated from knowledge into intelligence . . .

187<sup>e</sup>. In itself, human intelligence is a nullity ; it is from influx that it appears to be.

242<sup>e</sup>. They who are in charity and the derivative faith are in intelligence from the Lord ; thus in the Divine Providence.

293. I will add the angelic opinion concerning the will and the intelligence with man . . .

318<sup>8</sup>. That to be able to confirm whatever you please is not intelligence, but only cleverness. Ex.

R. 27<sup>e</sup>. 'The moon shall not give her light'=that there are no longer intelligence and faith.

51<sup>e</sup>. 'The intelligent' (Dan. xii. 3)=those who are in truths.

90<sup>e</sup>. Around those who are in intelligence, and not in the good of love, there does not appear a garden, but grass.

351. The consort of natural love is knowledge ; of spiritual love, is intelligence ; and of celestial love, is wisdom. The reason these things are signified by 'Renben,' is that he was named from sight ; and spiritual natural sight is knowledge, spiritual sight is intelligence, and celestial sight is wisdom.

357. The affection of truth from good, from which is intelligence with those who will be of the Lord's New Heaven and New Church. Sig.

—<sup>e</sup>. That the affection of truth flourishes from intelligence. Sig.

420. By Divine truth spiritual is meant intelligence from spiritual love . . . and as this intelligence is at this day called faith . . . it is faith from charity . . . which is here signified by 'the star.'

493. 'The two olive-trees and the two candlesticks . . .'=love and intelligence, or charity and faith, both from the Lord with them.

— Because intelligence is from illustration in truths ; and from intelligence is faith.

— For these two make the Church ; love and charity its life, and intelligence and faith its doctrine.

932, Pref. The New Church is described (in Rev. xxii. 1-5) as to intelligence from Divine truths from the Lord.

M. 76<sup>3</sup>. All who lived in the Silver Age had intelligence from spiritual Truths and the derivative natural ones. The like is signified by silver.

—<sup>4</sup>. (They said,) The study of our age was the study of Truths, by means of which we had intelligence . . . and the knowledge of correspondences conjoined the sensations things of our bodies with the perceptions of our minds, and won for us intelligence.

—<sup>7</sup>. The bright white colour = the intelligence of the husband.

187. As the men from creation are forms of knowledge, intelligence, and wisdom . . .

— This is why infants in Heaven become men of stature and handsomeness according to the increments of intelligence with them.

188. By the light into which the men are elevated are meant intelligence and wisdom.

—<sup>2</sup>. Therefore, elevation into higher light with the men is elevation into higher intelligence, and from this into wisdom . . .

207<sup>e</sup>. And everyone has intelligence according to his affection of knowledges.

218. That the intelligence of women is in itself modest, elegant, peaceful, yielding, soft, and tender ; but the intelligence of men is in itself grave, harsh, hard, daring, and fond of unrestrained liberty. Ex.

233<sup>7</sup>. From the things I had heard I made this universal conclusion:—That to be able to confirm whatever one pleases is not [the part of] an intelligent person ; but that to be able to see that truth is truth, and that falsity is falsity, and to confirm it, is [the part of] an intelligent person.

267. The two Angels said, We are conversing about phantasy, concupiscence, and intelligence.

—<sup>2</sup>. I asked them to deliver their minds on these three things ; concupiscence, phantasy, and intelligence . . . They said that everyone is in concupiscence interiorly from birth, but in intelligence exteriorly from education ; and that no one is in intelligence, still less in wisdom, interiorly . . . except from the Lord ; for everyone is withheld from the concupiscence of evil, and is kept in intelligence, according to his looking to the Lord, and . . . his conjunction with Him. Without this, a man is nothing but concupiscence ; but still in externals . . . he is in intelligence from education. For man lusts for honours and wealth . . . and he cannot attain them, unless he appears to be . . . intelligent and wise . . .

269<sup>3</sup>. They replied, (The circles round the head) represent intelligence ; the white circle round the head with the dusky face represents that his intelligence is in externals . . . but insanity in his internals . . .

270<sup>3</sup>. The middle part (of the palace), into which the birds of paradise flew, represents the middle region, where conjugal love dwells in the love of truth with its intelligence.

293<sup>e</sup>. She said, Receive the deliciousnesses of intelligence. Know that a hat = intelligence . . .

331. The three wives . . . said to the men . . . We in our turn will discuss whether a man who loves himself from his own intelligence can love his wife. The first conclusion they made was:—No wife loves her husband from his face, but from his intelligence in his office and conduct—*mores*. Know, therefore, that a wife unites herself with the intelligence of the man, and thus with the man ; and therefore if the man loves himself from his own intelligence, he withdraws it from the wife into himself, whence results disunion . . . Moreover, to love his own intelligence is to be wise from himself, and this is to be insane . . . Virtue fails not when a man loves his wife from intelligence ; but it does fail if he loves her from insanity. Intelligence is to love the wife alone, and virtue does not fail this love ; but in-

sanity is not to love the wife, but the sex, and virtue does fail this love.

[M. 331]<sup>2</sup>. The second conclusion was :—We women are born into the love of the **intelligence** of the man ; and therefore if the men love their **Own intelligence**, their **intelligence** cannot be united with its genuine love, which is with the wife ; and if the **intelligence** of the man is not united with its genuine love . . . it becomes insanity from conceit, and marriage love becomes cold. . . . What man can unite the insanity of self-conceit to the love of **intelligence** ? But the men said, Whence has a man honour from his wife, unless he magnifies his **intelligence** ? But the wives replied, From love, because love honours . . .

—<sup>3</sup>. The third conclusion they made was this : . . . Your **intelligence** is the receptacle (of our love). If therefore you love your **intelligence** in yourselves, it becomes the receptacle of your love ; and as the love of the proprium cannot endure an equal, it never becomes conjugal love ; but . . . remains scortatory.

T. 39<sup>2</sup>. Thence man has love and **intelligence** . . .

350. Human **intelligence**, which is truly **intelligence**, is from no other source.

402<sup>16</sup>. At last he comes into the light of Heaven, and hence the man has the perception of truth, which is properly **intelligence**.

476. In the south are those who are in **intelligence**.

778. Every man is his own love and his own **intelligence** ; and whatever proceeds from him derives its essence from these two essentials . . . of his life. Therefore, from the tone of his voice (the Angels Know) his love ; and from his discourse his **intelligence**. . . The understanding is the receptacle and habitation of his **intelligence**.

808. Politics engage the minds (of Englishmen), sometimes to such an extent as to draw away their spirits from studies of more lofty judgment, by which the higher **intelligence** is procured.

D. 3012<sup>9</sup>. The more **intelligent** he seemed to himself, the more insane he was.

3174. On the **intelligence** of the Angels.

3351. How great are the knowledge and **intelligence** of Spirits above those of men. Ex.

3646. The quality of the **intelligence** of the Angels relatively to the **intelligence** of lower Spirits. Ref.

4659. I at first thought that (these evil Spirits) were more **intelligent** than the upright . . . because I supposed **intelligence** to consist in persuading falsities cleverly . . . But I afterwards observed that their state was entirely different . . . Hence it was evident that they were nothing so little as **intelligent** ; wickedness is not **intelligence** . . . 4851<sup>e</sup>.

4691. On **intelligence** and perception in Heaven.

— They are in perception, and not in **intelligence** . . . They believe that everything of Heaven consists in perception, and are averse to such things as are of **intelligence** . . . They cherish wrong opinions about all who are in **intelligence** and wisdom.

4744. On the learned who have placed learning in

such things only as subserve **intelligence**, and not in **intelligence** itself.

5095. On the **intelligence** of Spirits.

5629. Hence, too, (the English) are **intelligent** : the Dutch also . . .

5835. On the sensuous, that they appeared learned and **intelligent** in the other life also.

— His **intelligence** within was likened to something of ebony . . . It appears to others as if it were **intelligence**, because the **intelligent** draw these things into their own **intelligence** . . . Thus they can seduce even the **intelligent**, and get the reputation of being **intelligent** . . . They do not know what **intelligence** is : they believe **intelligence** to consist in their ability to talk and reason in this way. Such are all who are in the love of themselves and of their own **intelligence** ; and by this fire they are elevated to speak according to the manner of the **intelligent**. 5836.

5905<sup>2</sup>. Hence it was evident that the sight of every one in the Spiritual World is such as is his **intelligence**.

5999<sup>3</sup>. Many there do not come to **intelligence**, but to learning.

D. Min. 4789. On those who excel in **intelligence**, but have lived evilly.

E. 14<sup>9</sup>. (Thus) hearing has been given to man chiefly to receive wisdom ; but sight to receive **intelligence**. Wisdom is to perceive, will, and do ; **intelligence** is to know and perceive.

21. 'In Asia' = those who are in the light of **intelligence**. Ex. 58.

—<sup>2</sup>. The south = the light of **intelligence**.

— 'Asia' = all who are in the spiritual light of **intelligence** ; or, what is the same, who are in truths from good ; for they who are in truths from good are in the spiritual light of **intelligence**. All these constitute the Lord's Church.

152. Truths interiorly seen and acknowledged make **intelligence** . . .

198. For **intelligence** is to see within ourselves whether a thing is true or not true. But they who are wise solely from worldly things do not see truths within themselves, but from others ; and to see from others is only to know ; nor do they enter any more deeply into the view of the mind than to be confirmed . . .

218. 'That no man take thy crown' = lest **intelligence** perish. 'A crown' . . . here, = **intelligence**, because they who are in spiritual love, or in charity and the derivative faith, are in **intelligence** . . . Evils and the derivative falsities take away **intelligence** from man ; for **intelligence** is of truth, and it is taken away from man by evil Spirits when the man is in evils.

280<sup>3</sup>. **Intelligence** is distinguished from wisdom by this,—that **intelligence** is of the understanding of truth, such as belongs to the spiritual man . . .

304<sup>51</sup>. The Church is formed through truths, and the truths of the Church make **intelligence**. Therefore it is said, 'Jehovah who maketh the heavens through **intelligence**' (Ps.cxxxvi. 5).

395. All Spirits and Angels are clothed according to their **intelligence**, or according to their reception of

truth in the life, for this is intelligence; for the light of intelligence is formed in their garments . . .

400<sup>4</sup>. By 'a man—*virum hominem*' is meant intelligence; and 'to render him more rare than pure gold' (Is. xiii. 12) = that there is scarcely any intelligence any longer. By intelligence is meant intelligence from truths; for all intelligence is from truths.

400<sup>2</sup>. 'The heavens which He has made by His intelligence' = 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.

405<sup>3</sup>. As by this He gives man intelligence, it is added, 'uttering to man what is his thought;' for the intelligence which man has is his thought, which inflows from the Lord through the good of love into his life.

408. In proportion as the natural man receives the light of Heaven through the spiritual mind, it is in intelligence. He who believes that intelligence is solely from the light of the world, which is called natural lumen, is much mistaken. By intelligence is meant to see truths and goods from one's self, whether they are civil, moral, or spiritual; whereas to see them from another, is not intelligence, but knowledge.

420<sup>2</sup>. The reason 'a tree' = perception and Knowledge, is from the fact that 'a garden' = intelligence, and all intelligence is according to Knowledges and the perception of them. Hence it is that every species of tree = something of knowledge and intelligence.

458<sup>3</sup>. For the Divine good united to Divine truth proceeding from the Lord is received . . . in the First Heaven as Divine intelligence.

507<sup>3</sup>. For from the knowledges which are alive he has intelligence; whereas from the knowledges which are not alive he has no intelligence.

518<sup>28</sup>. The natural man has Knowledge and apperception, as the spiritual man has intelligence.

560. The reason is . . . that in good resides all intelligence.

—<sup>2</sup>. It is believed in the world that they who are cunning are also prudent and intelligent; but cunning and wickedness are not prudence and intelligence; but, regarded in themselves, are insanity and folly . . .

577<sup>2</sup>. The reason 'the head' = intelligence is . . .

—<sup>2</sup>. But as those only are intelligent who receive influx from Heaven; for all intelligence and wisdom inflow out of Heaven from the Lord, it follows that those who are in falsities of evil have no intelligence; for the higher and spiritual mind is closed with them, and only the lower mind . . . is open, and this mind, when the higher one is closed, does not receive anything of truth and good, and consequently does not receive any intelligence from Heaven, but only from the world; and therefore, instead of intelligence, these have only knowledge, and from this thought, from which proceeds ratiocination . . .

629<sup>3</sup>. How the intelligence which belongs to those who are of the Church increases through the reception of the Divine truth which proceeds from the Lord. (Described by 'the waters going eastward,' in Ezek. xlvii.)

—'. 'Waters up to the knees' = intelligence such as

belongs to the spiritual natural man. . . 'Waters up to the loins' = intelligence such as belongs to the spiritual man . . . 'Waters which they could not pass over' = celestial intelligence, which is called wisdom, such as belongs to the celestial man, or to an Angel of the Third Heaven.

675<sup>9</sup>. That they who in the world do not acquire spiritual intelligence through the Knowledges of truth and good from the Word, are evil. Ex.

696<sup>17</sup>. By 'the spirit of intelligence' (Is. xi. 2) is meant the Divine Spiritual, which is the Divine proceeding received by the Angels of the Second Heaven . . .

714<sup>10</sup>. Intelligence from the Lord belongs to all those who are in the spiritual affection of truth; that is, who love truth because it is truth . . .

715<sup>2</sup>. Because the intelligence which belongs to the man of the Church is from genuine truths which are from the Word.

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

—<sup>3</sup>. It is this illustration which is meant by this spiritual intelligence and circumspection.

957<sup>3</sup>. Those in the Middle Heaven are in intelligence . . .

995. The state of the Church manifested as to . . . intelligence. Sig.

—'. For all the intelligence of the natural man is from his Rational . . .

998<sup>4</sup>. When the Angels are separated from their consorts, they are in intelligence, but not in wisdom . . .

1146<sup>6</sup>. By the form in man, we mean his intelligence . . .

1171<sup>4</sup>. The love of the will gives intelligence according to its quality: love natural from spiritual gives intelligence in civil and moral things; love spiritual in natural gives intelligence in spiritual things; but love merely natural . . . does not give any intelligence in spiritual things, but gives the faculty of confirming . . .

1179. They who are in doctrine from the Word are called the intelligent; but they who teach the Word, the wise.

1186. The inmost of the understanding is wisdom; the middle is intelligence; and the ultimate is knowledge.

De Verbo 19<sup>4</sup>. The Angels of the Spiritual Kingdom are called the intelligent . . .

24<sup>2</sup>. The intelligence of the Angels of the Spiritual Kingdom is ineffable and incomprehensible to those who are in the natural kingdom . . .

D. Wis. 1<sup>4</sup>. In the light of the Second Heaven I was in intelligence . . .

Can. Holy Spirit viii. 'Spirit,' relatively to man, is his intelligence, and whatever proceeds thence.

### Intelligible. *Intelligibilis.*

A. 440<sup>2</sup>. These things . . . to those who are in the light of the world . . . are scarcely intelligible.

D. 2696. It is intelligible to Spirits . . .

3879. On an idea not intelligible . . .

### Intemperance. *Intemperantia.*

A. 571<sup>2</sup>. In general, the origins of diseases are intemperance, etc. D. 4592.

P. 112<sup>3</sup>. With luxury and intemperance . . . it is the same.

M. 252<sup>2</sup>. Intemperance (a cause of lawful separation).

472. Intemperance (a really weighty cause of concubinage).

D. 618. On the stench of intemperance.

— . When I had taken . . . much milk and bread . . . the Spirits kept their senses in intemperance, of which they accused me. Hence from the dry things there arose an odour of human ordure, and from the liquids a foul odour of urine, which adhered to my nostrils . . . because they kept their senses in such intemperance.

E. 617<sup>3</sup>. By 'eating,' in these passages, is meant luxury and intemperance . . .

790<sup>6</sup>. When intemperance is removed, temperance enters.

D. Wis. xi. 5a. The opposites which destroy charity, and relate to . . . intemperance, etc.

### Intense. *Intensus.*

### Intensely. *Intense.*

### Intension.\* *Intensio.*

A. 5000. 'Day by day' . . . = intensely.

H. 134. The heat of Heaven . . . is more intense and pure in the Celestial Kingdom . . .

155. The Angels . . . are sometimes in a state of intense love; sometimes in a state of love not intense. 159<sup>6</sup>.

194. Provided he intensely longs for his presence . . .

196. The things a man views intensely in thought . . .

W. 365<sup>4</sup>. When the brain is injured by . . . too much strain . . .

M. 207<sup>3</sup>. What keeps the system of the whole body in expansion and tension but the intension of the mind-*animus*; and whence comes the intension of the mind but from administrations and works, when they are done from delight?

D. 3079. These lights are many, both as to their degrees of intension, and . . .

3321<sup>e</sup>. According to the intensions and qualities of the sensations and acts of the body . . .

3464<sup>2</sup>. By intense speculations . . .

E. 419. The separations . . . are effected by various degrees of remission and of intension of the Divine proceeding . . . When this inflows . . . intensely, the evil are rejected.

—<sup>2</sup>. When the influx of the Divine is intense-*intenditur* . . .

\* This is the same word in the Latin as INTENTION, but is here separated from it for convenience of reference. The words INTENSE and INTENSELY also belong to the same group of words as INTENTION, being all derived from the verb *Intendere*.

### Intend. *Intendere.*

### Intention. *Intentio.*

See INTENSE, and under PURPOSE.

A. 362. When a man is intent on any thing . . .

1317. Thought or intention, and therefore the end. Sig.

1318. Thought to do is nothing else than intention; that is, end.

1640<sup>e</sup>. It is known from his thought alone what he intends to say.

1909<sup>2</sup>. The ends are as innumerable as are the intentions.

2045<sup>e</sup>. Who turns the best intentions of others . . . into wickedness.

2364<sup>e</sup>. They who have imbued the life with evil, are bent by . . . intending good . . . Their intention or end is then regarded . . .

3198. Intention (in the sense of intentness). Sig. 3202. 4339.

3489. The Angels attend only to . . . the ends, or to the intentions . . . and to the thoughts thence.

3573<sup>3</sup>. The Most Ancients . . . had no fear that others should know their ends and intentions . . .

—<sup>4</sup>. It is believed to be a matter of civil prudence to speak, act, and show by the expression of the face, differently from what one thinks and intends.

4096<sup>2</sup>. Others cannot bend the mind thither.

4459. An evil opinion and intention . . . Sig. and Ex.

4464<sup>3</sup>. As spheres originate from loves . . . they originate from the intentions and ends for the sake of which the man so wills and acts . . .

4493<sup>6</sup>. Everyone is judged according to the end or intention.

4793<sup>2</sup>. The quality (of interior obsessions) may be evident if one attends to the thoughts and affections, especially to the interior intentions which they are afraid to manifest . . .

4839. All evil which springs from . . . the intention or end of evil . . . is contrary to Divine order . . .

5037. They who are in vastations, that is, they who have been in principles of falsity, and in a life of evil from falsity, and yet in good as to the intentions . . .

5128<sup>4</sup>. Such, therefore, as is the intention or end in discourse and in works, such is the life . . .

5655. 'To descend' = a mind to, or intention.

6405<sup>3</sup>. That which saves them is the intention of doing good . . .

6571. That they intend nothing but evil. Sig. and Ex.

— . For the evil which is thought against anyone, is intended; and as the alienated things cannot intend good, it is said that they intend nothing but evil.

—<sup>2</sup>. (For) the man who has been alienated from good and truth intends nothing but evil . . . and that which he intends reigns with him, and therefore it is in all his thoughts . . . for the intention or end is the veriest life of the man. (Continued under END.)

6572. 'To think for good'=to **intend** ; but, as it is said of God, it=to turn into good; for what God **intends** He does.

6574<sup>3</sup>. They **intend** nothing but evil, but the Divine turns it into good. Tr. and Ex.

6655<sup>2</sup>. For they **intend** nothing but good towards the neighbour . . . It is otherwise with those who are in evil . . . for they **intend** nothing but evil to the neighbour ; if good, it is for the sake of self.

7523. The interior good, and also the interior evil, which are signified by 'man,' are those which are of the **intention** or end; for the **intention** or end is the inmost of the man.

7779<sup>3</sup>. The life of man is his love ; and what he loves, he wills and **intends** ; and what he wills and **intends**, he does. This is of the man . . .

7808. The angelic Spirits regulate the punishment according to the **intention** in the deeds, and according to the will in the thoughts.

8223. That the falsities from evil which are **intended** to be brought upon others redound . . . upon themselves. Sig.

—<sup>2</sup>. As it is from a law of order that evil relapses upon those who **intend** the evil . . .

—<sup>3</sup>. It often happens in the other life . . . that the evil which they **intend** for others relapses upon themselves. . . The good cannot take away the evil of the penalty, because they are then kept in the **intention** of good . . .

8334. 'Jehovah brought back upon them the waters of the sea'=that the falsities of evil which they **intended** for the good relapsed upon them, from the presence of the Lord with those who are in good.

—<sup>2</sup>. That the falsities of evil which they **intend** for others relapse upon themselves by a law of order. Refs.

9210. If the end or **intention** is to do good for the sake of reputation . . .

9334<sup>2</sup>. All things which a man has thought, **intended**, and done from infancy, have added themselves to his life, and have made it ; and have also formed such a connection among themselves, that one thing cannot be removed unless they are all removed . . .

9407<sup>2</sup>. In the Inmost Heaven (they perceive the Word) as is wont to be the case with an **intention** or end.

10336<sup>e</sup>. Hence the end *propter quem*, or the **intention**, is the man himself.

H. 379. From thought alone with some **intention** . . .

391<sup>2</sup>. The Angels . . . remove, as far as possible, evil **intentions**.

495<sup>e</sup>. The external acts are such as are the **intentions** and thoughts . . .

499. With everyone there are . . . exterior and interior thoughts and **intentions**.

532. The thoughts . . . tend according to the **intentions**, or in the direction in which the man **intends** ; for the thought . . . is like the external sight, in that it is turned . . . to where it is bent and **intended** . . .

—<sup>2</sup>. It is the man's love which makes the **intention** . . .

—<sup>3</sup>. The **intention** of a man, from which his internal sight or thought is determined, is his will ; for what a man wills he **intends** ; and what he **intends** he thinks. If, therefore, he **intends** Heaven, his thought is determined thither . . .

534<sup>3</sup>. The thoughts . . . which proceed from the **intention** or will, are (there) represented by ways. Ways are also presented . . . exactly according to the thoughts of the **intention** ; and everyone walks according to his thoughts which proceed from **intention**.

578. Deceit enters more inwardly into the thoughts and **intentions**, and infects them with poison.

N. 164. The man who examines himself . . . must examine his thoughts, and the **intentions** of his will.

W. 215<sup>2</sup>. Hence from the deeds of a man others judge of the thought of his will, which is called his **intention**.

363<sup>2</sup>. There are many things of wisdom ; as . . . thought, **intention** to a thing . . . These are indeed of both (love and wisdom), but they are denominated from the more prevalent and near.

387. The mind . . . **aims** the eye to see.

432. There are some . . . who **strain** the mind to explore . . .

P. 152<sup>2</sup>. The spirit is examined no otherwise than by the man attending to his thoughts, especially to his **intentions** ; for the **intentions** are the thoughts from the will. Evils are there in their origin and in their root ; that is, in their concupiscences and in their delights . . . That to think from **intention** is to will and to do, is evident from . . . Matt.v.28.

197. Man knows his own thoughts and thence his **intentions**, because he sees them in himself.

281. By thinking and willing, and also by **intending**, but still not by doing . . .

—<sup>2</sup>. The love of the will inflows into the understanding . . . thence it comes into the thoughts, and also into the **intentions** . . .

— . But . . . when man is allowed to think the evils of his life's love even to **intention**, they are cured by spiritual means . . .

—<sup>3</sup>. In proportion, then, as he resists the evils, he does not admit them into his **intentions**, and at last not into his thoughts.

283. The reason man is permitted to think evils even to the **intention** of them, is . . .

R. 867<sup>e</sup>. Spiritual light discloses the thoughts . . . spiritual heat the affections . . . and spiritual light and heat together the **intentions** and endeavours.

868. The works of the mind are **intentions** and endeavours . . .

M. 71<sup>2</sup>. As the **intention** which is of the will is primarily regarded by the Lord . . .

318<sup>3</sup>. The soul inclines in both will and thought ; that is, in **intention** . . .

400<sup>2</sup>. The end goes forth from the will, and produces for itself a cause in the understanding, and presents to itself an **intention** ; and an **intention** is as an act before

determination. Hence it is, that by a wise man, and also by the Lord, an **intention** is accepted as an act.

[M.] 452<sup>2</sup>. With these, a conjugal life is the purpose, **intention**, or end . . .

— . Because a man is such a man as he is in his purpose, **intention**, or end . . .

—<sup>4</sup>. They who separate these two in perception and **intention** . . .

453<sup>e</sup>. All are contemplated from the purpose, **intention**, or end . . . 527<sup>e</sup>. T. 523<sup>2</sup>.

493<sup>2</sup>. That which flows forth from . . . the will . . . is principally called the purpose; but that which flows forth from . . . the understanding and its thought is called the **intention**; and guilt is predicated principally of the will . . .

T. 43<sup>3</sup>. That the Divine love continually **intends** conjunction. Sig.

309. These are murders in **intention**, but not in act . . . That hatred is murder. Sig. The reason is that everything which is of **intention** is also of the will, and thus, in itself, is of the deed.

313. The reason is that concupiscence is as a deed when it is in the will . . . for the **intention** is in the will, and the **intention** of concupiscence is deed.

374<sup>2</sup>. This infinite diversity between the good-will of one and of another, originates from the end, the **intention**, and the consequent purpose . . .

—<sup>3</sup>. In the seed . . . are concealed, as it were the end, **intention**, and purpose of producing fruits . . .

—<sup>4</sup>. As a temple of God, man has salvation and eternal life as his end, **intention**, and purpose. In these there is a correspondence with the will, in which these three are.

404<sup>2</sup>. The quality of any love is predicated from the end which it regards and **intends**.

416<sup>2</sup>. As the will inflows into all things of **intention** . . . and the understanding into all things of thought . . .

428<sup>e</sup>. A robber, who directs his mind . . . after booty.

532. That true repentance is to explore . . . also the **intentions** of one's will. Gen.art.

— . The root is torn up . . . when the man explores the **intentions** of his will, and removes the evils by repentance. A man explores the **intentions** of his will when he explores his thoughts; for in these the **intentions** manifest themselves . . .

— . If he directs his mind to this . . .

535. When anyone is . . . **intending** evil, he should say to himself, I think this, and I **intend** this; but as it is a sin I will not do it. By this the temptation injected by Hell is broken . . .

658<sup>4</sup>. As the end is the purpose, and this **intends**, purpose is also of the will, and through **intention** enters the understanding . . .

D. 152<sup>4</sup>. The whole sphere opposes the things which the Angels **intend**.

809. That they are as it were **intentions** . . .

956. The evil . . . can better penetrate the thoughts and **intentions** of others than the good.

1940. That when evil Spirits **intend** evil to the good, the communication is at once closed.

2519. Without any **intention** of hurting him . . .

2526. These thoughts are as it were thinking **intentions** . . .

2565. It is in (the interior sphere of the World of Spirits) where the **intentions** of men, or their ends, reign . . .

2567. In this sphere, which may be called a sphere of **intentions** . . .

2569. Those Spirits . . . do indeed inflow into the thoughts of man, but do not perceive them, but only their **intentions**; and therefore when such **intentions** are absent from man, these Spirits cannot understand . . .

2745. An art innate in them through almost continual **intentions** in the life of the body . . .

2760. In the interior sphere are **intentions** or ends ceasing in the world and in self: such natural **intentions** or ends exist more at this day . . . 2777.

2776. When anyone **intends** evil actually, the like is reflected from me upon him. Ex.

2845. That . . . Spirits see all the thoughts of man, and . . . his **intentions**.

2937<sup>e</sup>. Interior Spirits have a speech still more interior; namely, one of **intentions**.

2992. With such force . . . was the **intention** (of the infants) directed, that it could not be resisted . . .

3123a. The **intention** for which they wanted to be so subtle reigned in everything else . . .

4000. The innumerable applications of the lungs to the several muscles . . . according to all the **intention** and will of the thought . . .

4163. From his answer, the Angels could clearly perceive the **intention** he had had . . .

—<sup>e</sup>. The Angels perceive at once from a man's answer what kind of an **intention** he has had . . .

4233<sup>2</sup>. Nor do the Angels perceive anything except the **intention**, end, or will. They do not know their words. Therefore, when the **intention**, end, or will . . . is good, the words may fall in whatever way they do fall . . .

4455. They entered . . . into each and all things . . . of the **intentions**, and extinguished, suffocated, and perverted them, so that nothing could be thought, because they had taken possession of the **intentions**, even of **intentions** of which I was completely ignorant, and which were within the sphere of my perception.

6079. If anything to be done comes into **intention**, thus into will and into act . . .

E. 159<sup>2</sup>. These loves . . . turn all their thoughts and **intentions** to self and the world . . . and in proportion as man's thoughts and **intentions** are turned to his hereditary proprium . . . they are turned away from Heaven . . . (But) when a man loves God above all things . . . the Lord turns the interiors of . . . his thought and **intention** to Himself . . .

185. The life which is in the works is the **intention** which is of the will and of the derivative thought . . . Hence the wise do not look at the works, but to this life in the works, namely, at the **intention**. This is

especially done by the Angels who are with the man : they do not see his works, but only the intentions of his mind; and thence infer the quality of the man's state.

413<sup>2</sup>. Then the Lord from the Sun directs His virtue . . . to protect the Angels . . .

D. Wis. x. 7<sup>2</sup>. The love produces from itself affections, of which are the intentions . . .

xi<sup>2</sup>. The end intends, or wills to do what it loves. . . The Lord . . . from His Divine love perpetually intends, or wills, to do uses . . . Man . . . being in the love of uses . . . in this love intends, or wills, to do uses.

5 M. 19. The tables and the heaps of books upon them were . . . representations of the intentions of the mind and of the consequent deeds, according to which (they) will be judged.

**Intercalary.** *Intercalaris.* M.293<sup>2</sup>.

**Intercede.** *Intercedere.*

**Intercession.** *Intercessio.*

**Intercessor.** *Intercessor.*

A. 2135<sup>2</sup>. The intercession of the Lord for the human race. . . His intercession for those with whom truths were adjoined to goods, and with whom there were goods through temptations . . . or through other states. Sig. 2140. 2141. 2250.

2250<sup>2</sup>. The intercession of the Lord for the human race was when He was in the world, and indeed when He was in a state of humiliation . . . But in His state of glorification . . . He does not intercede, but pities, and . . . aids and saves. It is mercy itself which is intercession, for such is its essence.

2253. Intercession from love, that they should not perish. Sig.

2318<sup>2</sup>. The grief and intercession of the Lord for those who are in evil, but still in some good and truth. Tr.

2933. 'Intercede for me with Ephron . . .' (Gen. xxiii.8)=those with whom the truth and good of faith can be received.

—<sup>e</sup>. 'To intercede,' here, = to be prepared to receive.

7396. Intercession for those who are in falsities and who infest. Sig. 7405. 7462. 7591. 7596. 7698. 7963.

8179. 'Why criest thou to Me?'=that there was no need of intercession; (for) 'to cry to Jehovah' = to intercede for deliverance from temptation.

—<sup>2</sup>. As to there being no need of intercession, the case is this. Ex.

8573. Interior lamentation and intercession. Sig.

— As by 'Moses cried to Jehovah' is signified intercession by Divine truth . . . it shall be told in a few words what intercession is . . . They who do not know what intercession is, (think) that the Lord continually prays the Father and intercedes for the sinner who supplicates devoutly . . .

—<sup>2</sup>. With intercession the case is this. In all love there is intercession, and therefore in all mercy . . . That he who loves . . . continually intercedes, may be evident from examples. A husband who loves his wife . . . continually intercedes for her . . . From these

examples it may be evident that intercession is constantly in all love. The case is the same with the intercession of the Lord for the human race, and in special for those who are in the good and truth of faith . . . Nor does He pray the Father for them, and thus intercede . . . but He continually excuses, and continually forgives . . .

—<sup>3</sup>. An arcanum which lies still more interiorly concealed in the word intercession shall also be told. The Divine truth which proceeds from the Lord intercedes in this way continually, because it proceeds from the Divine love. When the Lord was in the world He was Divine truth . . . And as there is continual intercession in the Divine truth which proceeds from the Divine good, it is said that the Son asks the Father, and intercedes for man.

8705. Mediation and intercession. Sig.

— Mediation and intercession are of Divine truth, because this is proximately with the Divine good which is the Lord Himself.

— How the case is with the mediation and intercession of the Lord . . . shall be told. . . These . . . have no other idea about mediation and intercession than that the Lord . . . brings the supplications of men to the Father, and asks that for His sake . . . He will forgive . . . Such an idea about mediation and intercession exists with every simple person from the sense of the letter . . .

—<sup>3</sup>. But he who knows the interiors of the Word has an entirely different notion about the Lord's mediation and about his intercession, in that He does not intercede as the Son with the Father . . . but as the Lord of the universe with Himself . . . The reason He is called the Mediator and Intercessor, is that by 'the Son' is meant Divine truth, and by 'the Father' Divine good; and mediation is effected by means of Divine truth; for by it there is approach to Divine good . . . Hence it may be evident what mediation and intercession are.

—<sup>4</sup>. It is to be told further whence it is that the Lord Himself, who is the Divine good itself and the very Sun of Heaven, is called the Mediator and Intercessor with the Father. When the Lord was in the world, and before He was fully glorified, He was Divine truth, and therefore there was then mediation, and He interceded with the Father; that is, with the Divine good itself. Ill. But now that He has been glorified as to the Human, He is called Mediator and Intercessor from the fact that no one can think about the Divine Itself unless He presents to Himself an idea of a Divine Man; still less can anyone be conjoined with the Divine Itself except by such an idea . . . Hence it is that the Lord as to His Divine Human is called Mediator and Intercessor; but He mediates and intercedes with Himself.

8847. A certain Spirit . . . solicitously asked that I would intercede for him, that he might come into Heaven . . .

H. 141. There is much difference between them . . . 234. N.7.

521. For whom the Lord intercedes . . .

526. By the intercession of the Son . . . —<sup>3</sup>.



W. 251<sup>e</sup>. There is no other communication between them . . .

B. 60. That He is reconciled by . . . **intercession** . . .

T. 135<sup>3</sup>. Three Angels . . . were associated with me, in order that I might speak from interior perception . . . concerning mediation, **intercession**, propitiation, and expiation . . .

—<sup>5</sup>. **Intercession** signifies perpetual mediation ; for love itself . . . perpetually **intercedes**, that is, mediates, for those who do His precepts . . .

D. 2802. The saints cannot help . . . by **intercession** . . .

2827. The **intercession** . . . or redemption, of the Lord, intervenes . . .

E. 805<sup>5</sup>. By **intercession** is meant perpetual remembrance from love.

810<sup>4</sup>. By **intercession** is meant the perpetual remembrance of man by the Lord.

**Intercept.** *Intercipere.*

**Interception.** *Interceptio.*

A. 3542<sup>2</sup>. To intercept the communication . . . of higher things with lower. Sig.

—<sup>4</sup>. This **interception** or desolation of truth. Sig.

—<sup>1</sup>. As the influx of good and truth is **intercepted** . . .

C. J. 11. That before the Last Judgment . . . much of the communication between Heaven and the world, thus between the Lord and the Church, was **intercepted**. Gen.art.

P. 289. (Then) the communication with their neighbours was **intercepted**. (The consequence.)

R. 865. So that they **intercepted** the spiritual light and heat . . .

T. 579. It would **intercept** the communication of the Lord with men . . .

De Verbo 11. Lest the communication and conjunction of man with the Heavens should be **intercepted** . . . it pleased the Lord to reveal Divine truth by means of the Word . . .

5 M. 24. So long as these expanses remain, there is **intercepted** with men the communication with the angelic Heavens . . . and when this communication is **intercepted**, all the truth and good of the Word are falsified and adulterated.

**Intercourse.** See under COMPANY—*consortium*, and CONVERSE—*conversari*.

**Intercourse.** *Commercium.*

A. 448. The **intercourse** of conversation (with Spirits).

657<sup>2</sup>. This is the true **intercourse** of the soul with the body . . . 904<sup>3</sup>.

2993. By a like **intercourse** with the Angels . . .

5146<sup>e</sup>. This is why the learned discuss only hypothetically concerning the **intercourse** of the soul and the body.

6053. On influx, and on the **intercourse** of the soul with the body. Gen.art. 6189. 6466. 6598.

6055. He who does not know the interiors of man, cannot know the influx and **intercourse** of the soul with the body ; for the **intercourse** and the influx are effected through the interiors.

6057<sup>3</sup>. Hence it is evident what is the **intercourse** of the soul with the body . . . 6319<sup>e</sup>.

7799. It has been granted to hold **intercourse** with the Spirits and Angels of . . . Jupiter longer than with the Spirits of the other planets.

9354. On this Earth there is an **intercourse** of all nations . . . Such an **intercourse** has been provided by the Lord for the sake of the Word. S.108<sup>e</sup>. P.256<sup>3</sup>.

10355<sup>2</sup>. In the most ancient times, men were informed about heavenly things . . . by immediate **intercourse** with the Angels . . . —<sup>3</sup>.

10380. The inhabitants (of the Third Earth) are instructed about the things of Heaven by a certain immediate **intercourse** with Angels and Spirits, into which they can be brought the more easily, because they reject corporeal things from their thought and affection. Des.

10545. Because the Lord led (the Most Ancients), they had **intercourse** with the Angels, and thence were in heavenly wisdom from the Lord.

H. 37. The Angels of one Heaven cannot hold **intercourse** with the Angels of another . . .

F. 63<sup>3</sup>. In the World of Spirits there is a like **intercourse** of one with another . . .

M. 183<sup>2</sup>. Let the **intercourse** of our conversation be by means of questions and answers.

290<sup>e</sup>. That such a friendship may exist between old married partners, experience testifies from their . . . **intercourse**, tranquil, secure, lovely, and full of courtesy.

I. 1. On the **intercourse** of the soul and the body, or concerning the operation of the one into the other, there are three opinions . . . (See INFLUX, here.)

—<sup>e</sup>. Beyond these three opinions concerning the **intercourse** of the soul and the body no fourth opinion is possible . . .

T. 154<sup>6</sup>. This can be more closely illustrated by the mutual **intercourse** of the soul and the body . . .

422. That charity itself is to act justly and faithfully . . . with those with whom one is in any **intercourse**. Gen.art.

475. If this **intercourse** with Spirits were taken away from man, he would die in an instant.

778. The Angels Know a man . . . from a short **intercourse** with him . . .

837. **Intercourse** of conversation (with the Africans).

Ad. 943. No one observing that I had such heavenly **intercourse**.

D. 1739. With these Spirits it is not easy to establish an **intercourse** . . .

2541. Thus there would be an **intercourse** of Souls, Spirits, and Angels with men . . .

2542. It has been ordained by the Lord . . . that there should be such an **intercourse** . . .

3500<sup>e</sup>. As they can steal nothing from them they have no **commercial intercourse** with them.

4385<sup>e</sup>. I spoke much to the Jews concerning their commerce in the world.

4520<sup>e</sup>. In the life of the body she had intercourse with the same Spirits . . .

4616. On the intercourse of the soul with the body.

E. 1012<sup>3</sup>. He is numbered among the vile and wicked, with whom there must be no intercourse.

1107. Because intercourse with (the Babylonians) is dangerous, especially in the Spiritual World . . .

1173<sup>2</sup>. The Lord . . . teaches mediately through the Word, by preachings, readings, speech, and by intercourse with others . . .

1182<sup>e</sup>. Therefore such intercourse (with Spirits) was interdicted to the sons of Israel . . .

Can. Trinity ii. 9. He who knows the intercourse of the soul and the body . . .

Inv. 43. It is not read anywhere in history that such intercourse with Angels and Spirits (as I have enjoyed) has ever been granted, since the creation of the world.

### Intercourse of the Soul and the Body, On the. *De Commercio Animae et Corporis.* (The Work.)

T. 33. The Work referred to. 608.

### Interest, or Profit. *Foeneratio.*

### Loan, Gain, To. *Foenerari.*

### Usurer. *Foenerator.*

See USURY.

A. 4424<sup>2</sup>. That they might induce others to loan them honours, gain, and reputation.

7757<sup>e</sup>. For the sake of the profit of gain or honour..

9210. 'Thou shalt not be as a usurer' (Ex.xxii.25)= that it shall be done from charity. 'A usurer'=one who does what is good for the sake of gain; for a usurer entrusts money to another for the sake of usury-usuram, and brings aid to another for the sake of recompense . . .

—<sup>3</sup>. From these things it is now evident what is represented by the usurers who took usury-usuram; namely, those who do what is good for the sake of gain. Ill.

9632<sup>3</sup>. Hence the understanding may gain some light concerning the forms of Heaven.

M. 127<sup>e</sup>. These things will gain some light in the Memorabilia which follow.

T. 7<sup>e</sup>. They at last acquire a sight like that of owls.

50<sup>2</sup>. This arcanum will gain light in what follows.

73<sup>e</sup>. After the things said to you have gained some light.

644. From that time this has lent a light.

E. 967<sup>3</sup>. By thefts . . . are also meant thefts not manifest, as unlawful interest and profits-lucrations . . .

972<sup>2</sup>. Who abstain from thefts, that is, from unlawful profits and interest.

978<sup>2</sup>. The works of merchants are all evil, so long as they do not regard and thence do not shun as sins

unlawful profits and unlawful interest. (Or, unlawful gains and unlawful profits.)

Coro. 51<sup>2</sup>. In order that this may gain some light, it shall be illustrated by comparisons.

### Interior. *Interior.*

### Interiorly. *Interiorius.*

See MORE INTERIOR-intimior; and also under FACE, HIGHER, and NECK.

A. 994<sup>2</sup>. There is no pleasure (except) from some interior affection; and there is no interior affection (except) from an affection still more interior . . .

—<sup>3</sup>. Interior things are not manifest so long as men live in the body, except to those who reflect. They manifest themselves, for the first time, in the other life, and that in the order in which the men are elevated towards Heaven . . . Interior affections . . . manifest themselves in the World of Spirits; still more interior ones . . . in the Heaven of angelic Spirits; and still more interior ones . . . in the Heaven of the Angels. . . But so long as man lives in the body . . . these interior things are as it were lulled to sleep, because they are immersed in corporeal things . . .

—<sup>4</sup>. External sight comes forth from interior sight, and this from sight still more interior, and so on. It is the same with every sense, and with every pleasure.

1029. There are with every man things interior and exterior. The interior things are rational things . . . and affections. Sig.

1118<sup>2</sup>. Being more interior, it is much more perfect . . .

1399. Every Spirit has communication with the interior and the inmost Heaven . . . otherwise he could not live. His quality interiorly is known by the Angels, who are in interior things . . . Thus communications of his interiors exist in Heaven, as of his exteriors in the World of Spirits. By the interior communications he is disposed to use . . .

1460. The interiors with the Lord were celestial . . . The interiors with Him were Divine from Jehovah His Father; the exteriors were human from Mary His mother.

1504. (Thus) the interiors of man are in a certain unknown activity, from which the quality of his spirit is perceived.

1573<sup>3</sup>. The hereditary evil from the father is interior . . .

1594<sup>2</sup>. Interior things can see what is exterior; but exterior things can never see what is interior. Examp. 1914<sup>2</sup>.

1723. What is exterior is also lower, as what is interior is also higher.

1745. Interior things, or those of the mind . . .

1773<sup>2</sup>. Their heat . . . was interior . . .

1774. Spirits who do not want to hear anything concerning the interior things of the Word . . .

1786. A vision with those whose interiors are closed is quite different from what it is with those whose interiors are open. Examp.

—<sup>2</sup>. Visions are more perfect the more interior they are.

[A.] 1799<sup>2</sup>. In the Lord's Kingdom there are external, interior, and internal ones . . . Angelic Spirits . . . are interior. 1802.

1802<sup>3</sup>. By instruction the interiors are formed, and thus the internals . . .

1821. Interior and exterior celestial and spiritual things. Sig.

1879. They hate the interiors of the Word ; that is, the Truths of faith themselves ; for these are the interiors of the Word.

1936. 'Mistress' = the affection of interior truth.

1953<sup>2</sup>. The interior hearing . . . The interior sight . . . 1954.

1954. View . . . from the interior into the exterior is called influx . . .

1972. The things seen (there) . . . are more and more interior . . .

2034<sup>5</sup>. In the other life the interiors are open, and are manifested by a sphere, diffused from them.

2054. The interiors of man are conjoined with his externals through the heart and lungs . . .

2121. The interior sphere of the World of Spirits, where those are who have been interiorly evil as to their intentions and ends, is in like manner filled up (with evil Genii and Spirits). 2122<sup>2</sup>.

2126<sup>2</sup>. The interiors (of Christians represented).

2145<sup>6</sup>. The more they were elevated from (scientifics) . . . the more interior were their perceptions.

2183<sup>3</sup>. Then the Angels remove further off, that is, more towards his interiors.

2295. When the infants . . . are in the interior sphere, namely, the angelic one, they cannot be infested . . .

2469. The interior memory. (See under MEMORY.)

2476<sup>e</sup>. Exterior things, namely, scientific, worldly, and corporeal things, are adequate to man . . . in the body ; but interior, namely, rational, spiritual, and celestial things, are adequate and correspond to his spirit.

2577. Interior things inflow into exterior, or, what is the same, higher things into lower ; but not the reverse . . .

2588<sup>7</sup>. Exterior things cannot enter into interior things ; just as composites cannot into simples . . .

2737. With those in love truly conjugal the interiors of the mind are opened . . . even to the Lord . . .

2750<sup>e</sup>. The interiors (of adulterers) are closed, and cannot be opened, except by serious repentance.

2851<sup>12</sup>. 'The door of the inner gate looking towards the north' (Ezek. viii. 3) = the place where are interior falsities. 'The door of the gate of the house of Jehovah towards the north' = where are interior evils. That there are interior falsities and evils, and that there is an interior sphere in which are such Spirits and Genii. Refs.

2876. Everyone is (to be) in freedom as to the interiors, that is, as to the affections and thoughts . . .

2910<sup>3</sup>. Interior truths were revealed by the Lord (when He was in the world).

2973. Exterior and interior Knowledges. Ex.

—<sup>4</sup>. Then the inmosts, the interiors, and the externals act as one.

—<sup>5</sup>. Their interiors are in darkness, whence also their body becomes dark. Sig.

—<sup>6</sup>. The case is worse with those whose interiors are dark, and their exteriors appear as if lucid . . . They are called 'Babel.'

3293. The Natural as to good interior and exterior. Sig. and Ex.

3294<sup>2</sup>. Interior truth in the Natural is that which is conjoined with the interior good of the Natural ; and exterior truth is that which is conjoined with the exterior good of the Natural. Interior truth is called natural truth, and exterior truth is called sensuous truth.

3313<sup>2</sup>. That is said to be 'in the heart' which is interior and proceeds from good ; and that is said to be 'in the mouth' which is exterior and proceeds from truth.

3342<sup>2</sup>. All speech . . . when it ascends towards the interiors . . .

3345. (Thus) there are interior kinds of speech in order . . . Enum.

—<sup>2</sup>. What comes forth in an exterior speech is representative of an interior one.

3350<sup>e</sup>. For all perfection increases towards the interiors.

3416. That the Lord left interior truths. Sig. and Ex.

—<sup>2</sup>. To see posterior or exterior things, without anterior or interior things, is to see nothing of the Divine.

3438<sup>2</sup>. Man's interiors are in the light of Heaven, and his exteriors in the light of the world . . .

3464. Interior truths thereby. Sig. and Ex.

3466<sup>e</sup>. For of interior things is predicated state . . . but of exterior things, doctrine.

3469<sup>2</sup>. Those in the good of truth . . . are regenerated as to interiors, which are their rational things ; but not yet as to exteriors, which are their natural things . . .

3492. When the interiors begin to be illustrated . . .

3539<sup>2</sup>. These are the planes in which his interiors are terminated. As, therefore, these are disposed, so do the interiors become when they inflow . . .

3562. Unless what is lower is from interior things (or from higher things), as an effect from its efficient cause, it does not come into existence.

3632. But the interior things which inflow are not such as they appear in externals ; but have an entirely different face, sensation, and pleasure. Correspondences teach their quality . . .

3695. 'The neck' = the communication of interiors with exteriors . . .

—<sup>2</sup>. For the singulars of interiors appear as one . . . in the exteriors.

3721. The apparent entrance from nature into interiors. Sig. and Ex.

—<sup>2</sup>. But exteriors cannot inflow into interiors . . .

3755<sup>3</sup>. As these interior goods and truths are open . . . in the Christian Church, and are profaned . . .

—<sup>4</sup>. The removal of those who are of the Church from interior goods and truths to exterior ones . . . Sig.

3905. (Interior truth; and the affection of interior truth. See RACHEL.)

3909. Every natural affection, when it ascends towards the interiors . . . becomes milder, and is at last changed into a heavenly affection.

3969<sup>3</sup>. Those in the charity of faith, as to the interiors are in the light of Heaven . . .

4013<sup>3</sup>. Some species of trees = interior goods and truths . . . others, exterior goods and truths. Enum.

4015. The disposing of the power of interior truth. Sig. and Ex.

4036. 'Many flocks' = interior goods and truths.

4041<sup>2</sup>. The interiors (of the brain) . . . are according to the interior forms of Heaven . . .

4046. They were not interior Spirits.

4048. Interior Angels spoke through him.

4067<sup>2</sup>. In the Society of such is every man as to his interiors; that is, as to his thoughts and affections.

—<sup>3</sup>. As he suffers himself to be led to more interior . . . good, so is he brought to more interior . . . angelic Societies.

4154<sup>2</sup>. Goods and truths . . . which are interior are component, and those which are exterior are composite.

—<sup>3</sup>. Interiors can never be seen from outmosts, but outmosts can from interiors.

4167. There are with man two planes . . . one interior, and the other exterior . . .

—<sup>2</sup>. The interior plane, or interior conscience, is where are good and truth in the genuine sense . . .

4172. Evil not of blame . . . does not penetrate to the interiors . . .

4190. The Lord rules the interiors (of the good gentiles), which are in obscurity . . .

4210. Interior things appear as higher . . . Hence 'high' = what is interior.

—<sup>2</sup>. Few know what what is interior is . . .

4224. These purer or interior forms . . . are what produce the interior affections. To these forms . . . correspond the interior Heavens.

4244. Goods and truths exterior and interior which are to be of service. Sig.

4284. Those in the Representative Church communicated with the Heavens as to the interiors . . . But those in the representative of a Church did not communicate with the Heavens as to the interiors . . .

4311<sup>2</sup>. There is a sphere which exhales from man's interiors which Spirits perceive . . .

4314<sup>5</sup>. Goods and truths are said to be destroyed when there are none interiorly.

—<sup>3</sup>. The reason was, that their interiors were filthy and profane . . .

4345. The affection of external truth is more interior, and the affection of interior truth is still more interior. The more exterior things are, the more general they

are; and the more interior, the less general . . . —<sup>3</sup>, Ex.

—<sup>4</sup>. For man progresses successively towards interiors, and infils generals with particulars, and particulars with singulars.

4386. Remote presence, which is the same as presence more interiorly.

4393. The interior truths of faith which are those of tranquillity. Sig.

—<sup>2</sup>. Especially when coming from exterior truths into interior ones is the state untranquil . . . 4395<sup>6</sup>, Sig.

4423. He who does not know the interiors of man and their states . . .

—<sup>1</sup>. The Church when vastated . . . principally perishes as to the states of its interiors . . .

—<sup>2</sup>. Those of the old Church . . . are in a kind of inundation as to the interiors . . .

4430. Interior truth is the first of light. Sig.

—<sup>e</sup>. That they extinguish truths even to the interiors. Sig.

4459<sup>3</sup>. There, as the interiors are open, they are in a perpetual endeavour to destroy others . . .

4538<sup>e</sup>. No one . . . can be brought to interior things until the truth with him has been made good.

4598. What progression towards interiors is, is little known . . . It is not progression into scientifics; for this . . . often exists without any progression towards interiors . . . Nor is it progression into manly judgment; for this also sometimes exists together with egression from interiors. Nor is it progression into the Knowledges of interior truth . . . Progression towards interiors is progression towards Heaven and the Lord by Knowledges implanted in the affection of them; thus by affections.

—<sup>2</sup>. The quality of the progression towards interiors, does not appear to anyone in the world, but manifestly in the other life . . . For they who are solely in exteriors are relatively in a mist . . . whereas they who are in interiors are in light . . .

—<sup>e</sup>. As it treats of the progression of the Lord's Divine towards interiors, Jacob is here called 'Israel.'

4599. Progression of what is holy towards interiors. Sig. and Ex.

—<sup>1</sup>. For interior things are expressed by things lofty and high . . . The reason is that interior things appear before minds . . . as higher ones. Ill.

—<sup>e</sup>. Here, the interiors and exteriors of their loves are described by 'cedars,' 'oaks,' 'mountains,' 'hills,' 'a tower,' and 'a wall' . . . Thus interior things by those which are high . . .

4715. For he who teaches faith and not charity can never apperceive the higher or interior things of the Church . . .

—<sup>2</sup>. But they who are celestial men . . . perceive interior things . . .

4748. Interior natural truths. Sig. and Ex.

—<sup>3</sup>. Interior truths are conclusions from exterior truths or scientifics . . .

4789. 'Potiphar the chamberlain of Pharaoh' = the interior things of scientifics.

[A.] 4791<sup>e</sup>. Some correspond to the interiors of the tongue and lips, and some to the exteriors. They who receive exterior truths only with affection, but not interior ones, but still do not reject the latter, (operate) not into the interiors but into the exteriors of the tongue.

4796. All the interior affections (of the Angels) appear clearly from their faces . . . Hence it is evident that the face corresponds to all the interiors in general, both his affections and his thoughts.

4799<sup>e</sup>. They were amazed at such a disagreement between the interiors and the exteriors.

4946. Because interior things disturb the delights of their life . . .

— They thereby shut themselves out from innumerable things which might have inflowed from the Spiritual World, if they had acknowledged interior things . . .

4947<sup>e</sup>. With some (worldlings) the interiors are open towards Heaven . . .

4951. They are interior wicked ones. Des.

4969. 'To go down' . . . = from interiors to exteriors; 'to go up' = from exteriors to interiors.

4987<sup>e</sup>. This state is more interior than the former.

5008<sup>7</sup>. For the merely natural man does not acknowledge interior things; and therefore when exterior things are taken away . . . they are at once dissociated.

5032<sup>e</sup>. For man does not know the interiors; but in the other life . . . the interiors are open . . .

5036. When yet man as to the interiors is continually in the society of Spirits and Angels.

—<sup>2</sup>. When they apperceive that he is interiorly protected by the Angels . . .

— But the Angels defend him from within . . .

—<sup>3</sup>. For his interiors are then open towards Heaven.

5060. The influx of the heavenly Societies is . . . perceived only by those whose interiors are open . . .

5079. In the preceding chapter it treated of the interiors of the Natural being made new . . . But now it treats of the exteriors of the Natural, which are to be reduced to . . . correspondence with the interiors . . .

—<sup>2</sup>. There are interiors and there are exteriors of the Natural: the interiors of the Natural are scientifics and their affections, but the exteriors are the sensuals of both kinds . . . The latter . . . man leaves behind when he dies; but the . . . interiors of the Natural he carries with him into the other life . . . thus all the interiors of the Natural . . .

5081. Relatively to interiors, all exteriors are ministers.

5102. 'Faces' = interiors . . . thus affections; for the interiors of man, from which are the thoughts which are also interiors, are affections . . .

5114<sup>3</sup>. Interior degrees can exist and subsist without exterior ones; but not exterior ones without interior ones. Examp.

— The interiors with the Angels are then in the most complete wakefulness.

5119. For exteriors cannot possibly inflow into interiors . . .

—<sup>2</sup>. There is an influx of interiors into exteriors.

5122<sup>2</sup>. New states then commence, which proceed both ways; namely, more towards interiors, and also towards exteriors. Ex.

5142<sup>2</sup>. 'To be lifted up,' or 'elevated,' = to progress towards interiors . . . and as it is towards interiors, it is towards Heaven; for Heaven is in interiors.

5127. Exterior or lower things are servants; but interior or higher ones are relatively lords.

—<sup>2</sup>. That . . . exteriors ought to serve . . . interiors is unknown to the sensuous man . . . He does not know what interior is, thus not what is relatively exterior . . . He supposes that to think and will is interior, and to speak and act exterior . . . And as with him the communication with the interiors is closed, he does not know what interior thought and interior will are. If he is told that interior thought is to think from truth, and interior will to act from good, he does not at all apprehend it; still less that the interior man is distinct from the exterior . . .

5131<sup>e</sup>. Hence it is evident that the interiors and exteriors of man; that is, his rational, natural, and sensuous things; must be reduced to correspondence, in order that they may receive the Divine influx . . .

5141. For when a man is in interior thought from affection . . . he is in rational apperception . . . But when he is in exterior thought . . . his apperception is from the interior Natural . . .

—<sup>e</sup>. The more exterior apperception is, the more obscure it is; for exteriors are relatively generals; for innumerable interiors appear as one in the exterior.

5145. 'Head' = interiors, especially those of the will.

—<sup>2</sup>. That the interiors were without termination anywhere in the middle. Sig.

— The interiors with man are distinguished into degrees . . .

—<sup>3</sup>. Hence a man who lives in good is as to the interiors a Heaven in the least form; that is, his interiors correspond to the three Heavens.

5146. Because the interiors with a man who is in space appear as higher things, and the exteriors as lower ones . . .

— Nay, in the interior Heaven there is no idea of interiors and exteriors . . . but of a state more perfect or imperfect; for interiors are in a more perfect state than exteriors, because interiors are nearer the Divine . . .

—<sup>2</sup>. No one can apprehend what the interior is relatively to the exterior, unless he knows how the case is with degrees . . . A man has no other conception of what is interior and thence more perfect than as of what is purer in continual diminution . . . As there is such an idea about the interiors of man, it cannot be apprehended otherwise than that exteriors cohere with interiors continuously, and thus act completely as one; but if a genuine idea is formed about degrees, it can be apprehended how interiors and exteriors are distinct from each other; so distinct, that interiors can exist and subsist without exteriors, but never exteriors without interiors; and it may also be apprehended how the

case is with the correspondence of **interiors** in exteriors, and also how exteriors can represent **interiors**.

5159. The order is inverted when **interiors** receive dominion over exteriors, and exteriors begin to serve **interiors**, both as to intellectual and as to voluntary things.

—<sup>3</sup>. Because he denies at heart the things which are higher or **interior**.

—<sup>4</sup>. (Thus) with the regenerate, **interiors** have dominion over exteriors; but with the unregenerate, exteriors over **interiors**.

5165<sup>2</sup>. The man who is in the sensuous things of the exterior Natural sees **interiors** almost as he sees affections in a face, and still more **interior ones** in the eyes. Without such an **interior face** . . . man in the body cannot think at all about the things which are above sensuous things; for he sees them there as when a man sees the affections and thoughts in the face of another without attending to the face itself . . . The case is the same with the exterior Natural; unless this served **interiors** as a plane in which **interiors** may see themselves as in a mirror, the man could not think at all. Therefore, this plane is the first formed . . . But these things are unknown, because the things which come forth **interiorly** with man are not manifest without **interior** reflection. 5168<sup>2</sup>.

—<sup>3</sup>. In the light of Heaven, by this face, **interiors** shine forth, especially the intentions or ends . . .

—<sup>c</sup>. Hence it may be evident what . . . the exterior Natural is; its quality when subject to **interiors**; and its quality when **interiors** are subject to it.

5168<sup>2</sup>. When there is no subordination, the man can have no **interior** thought . . .

—<sup>3</sup>. How exteriors are reduced into order, and to correspondence with **interiors**, through good, by means of scientifics and truths . . .

5202<sup>4</sup>. The man who is in good is re-born every moment . . . not only as to his **interiors**, but also as to his exteriors . . .

5224<sup>3</sup>. The wisdom of the Ancients was to cultivate **interior things** . . .

5259. Because what is exterior never thinks from itself, but from what is **interior** . . . although when the **interior** thinks in the exterior . . . it appears as if the exterior thought from itself . . .

5282. 'Twice' = concerning both Naturals, the **interior** and the exterior.

5286<sup>2</sup>. The looking forward (of the Natural) is from the **interior**; this looks forward in the exterior . . .

5320. The conjunction of **interiors** with exteriors by the action of good. Sig.

5508. All . . . thought in . . . the exterior comes from . . . the **interior**, although it appears to be from the . . . exterior . . .

5508<sup>4</sup>. (The Israelites) could not be reformed as to the **interiors**; for they completely rejected **interior things**.

5559. The conformation (in the skins) with those with whom these extremes correspond to the **interiors** . . . was beautiful . . .

5604<sup>o</sup>. 'Child' is said, because that which is **interior** is . . . called 'a child,' because there is more innocence in the **interior** than in the exterior.

5608. 'Also our infants' = the things still more **interior** . . .

—<sup>3</sup>. For the exterior exists and subsists from its **interiors** in order.

5614. Spiritual life exterior and **interior**. Sig. and Ex.

—<sup>2</sup>. The **interior** thought itself of the man who is in good apprehends this . . .

—<sup>3</sup>. As the **interior** mind . . . of the man who is in good is in the Spiritual World, and his exterior mind . . . is in the natural world . . . both minds must think, but the **interior** spiritually, and the exterior naturally . . .

5622. The things which are exterior are signified by such things as are less noble. The reason is that in themselves exteriors are grosser than **interiors**; for they are generals compounded of very many **interiors**.

—<sup>2</sup>. 'An almond' = the perception of **interior** truth.

5649<sup>4</sup>. To such an outermost in the body have they departed from **interior things** . . .

5664a<sup>2</sup>. For, when the **interiors** are closed, the man can know nothing whatever about influx.

5695<sup>o</sup>. Hence it may be evident how much at this day the **interiors** disagree with the exteriors.

5707<sup>2</sup>. Because the medium is more **interior**; and the **interior** abounds in goods more than the exterior.

— . Few . . . have known that the **interior** is distinct from the exterior; so distinct that they can be separated; and when they are separated, the **interior** lives, and the exterior dies; but so long as they are conjoined, the exterior lives from the **interior**. If this had been known, it might have been known . . . that in the **interior** there are a thousand things which appear as one in the exterior; for the **interior** is in a purer sphere, and the exterior in a grosser . . .

5809. For conjunction to come forth, everything lower or exterior must be completely subordinated and subjected to what is higher or **interior**.

5906<sup>2</sup>. For progression takes place in order from exteriors to **interiors** . . . for exteriors must afterwards serve as a plane for **interiors**.

5948<sup>2</sup>. Thus **interiors**, as they act through exteriors, are relatively essentials.

5990. Thus have they closed the **interiors** to themselves, and have opened externals . . .

—<sup>c</sup>. They seem not to be obsessed, when yet they are so as to the **interiors**, but not as to the exteriors . . .

5991. More than others they had closed the **interiors** to themselves; thus those things which are of the spirit.

6004<sup>4</sup>. It is from Divine order that **interiors** must betake themselves into exteriors; or, what is the same, prior things into posterior ones . . . Unless this is done, the man cannot be fully regenerated; for by such a bringing in of truths into scientifics, the **interiors** and exteriors agree and make one, which would otherwise

disagree; and if they disagree, the man is not in good . . .

[A.] 6156<sup>2</sup>. When a man cannot be regenerated, the remains . . . are reserved in the **interiors**; but when a man is being regenerated, they are remitted from the **interiors** into the **exteriors** . . . because by regeneration the **interiors** are conjoined with the **exteriors**, and act as one . . .

6188. 'The head'=the **interior**; and this relatively to the body, which is exterior. 6436.

6233<sup>3</sup>. Therefore, the more **interior** things are, the more indefinite (in number) they are.

6239. The **interior** truths and goods which come afterwards. Sig.

— The reason **interior** things are signified, is that the things which are afterwards generated from the **Internal** are more **interior** . . . For man is first sensuous; afterwards he becomes more and more **interior** . . .

6310<sup>e</sup>. In this **lumen** are they who have not at all cultivated **interior** things . . .

6317. Thus have they closed **interior** things to themselves . . .

6326. The lower or exterior form being dissolved, the higher or **interior** form still lives.

6391<sup>2</sup>. Affects his **interiors** with ineffable happiness . . . 6392<sup>2</sup>.

6397<sup>2</sup>. For what the **interiors** are, and what they will be . . . no one can know except the Lord.

6398<sup>2</sup>. Because the **interiors** of man are represented in Heaven by animals of various kinds.

6406. They who do works from truth . . . cannot so much close **interior** things to themselves; for the plane in which the **interiors** are terminated is the **Natural** . . .

6408. The bliss of the affections cannot inflow, unless natural and sensuous things have been reduced to agreement with the **interiors**; and not even then, except obscurely . . . But after death . . . it affects both the **interiors** and the **exteriors**.

6430. With good and truth from the **interior**. Sig. and Ex.

— 'Heaven from above'=from the **interior**; for the Heaven of man is in his **interiors**; for a man who is in the good of life, as to his **interiors** is . . . in Heaven, and as to his **exteriors** . . . in the world.

6451<sup>2</sup>. In man is an inmost, **interiors** under the inmost, and **exteriors**. All these are most exactly distinguished from each other . . . Life inflows through the inmost into the **interiors**, and through the **interiors** into the **exteriors** . . . and as the **interiors** inflow . . . down to the ultimate, and there rest, it is evident that **interiors** are in the ultimate simultaneously; but in this order,—the inmost . . . holds the centre, the **interiors** which are under the inmost encompass the centre, and the **exteriors** constitute the circumferences . . .

—<sup>3</sup>. As all the **interiors** are simultaneously in the ultimate, there is an appearance as if life were in the ultimate . . . when yet it is in the **interiors**; and not even there, but . . . in the Lord . . . It is from this that the life in the **exteriors** is obscure relatively to the life in the **interiors**; for in the **exteriors** the life is general,

coming forth from the influx of . . . innumerable things from the **interiors** . . .

6452. That in the **Natural** also there are **interiors** and inmost. Sig.

—<sup>e</sup>. That the inmost and the **interiors** are also simultaneously in the **exteriors**, thus in the goods and truths in the **Natural** . . .

6454<sup>2</sup>. This obscurity becomes clear in two ways: First, if the **exteriors** are reduced to compliance with the **interiors** . . . Secondly, if the man can be elevated from **exteriors** to **interiors**, and thus to see **exteriors** from the **interiors**. This exists with those who are in the internal of the Church; the former with those who are in its external . . .

6460. That all the **interiors** are in order in the good and truth in the **Natural**. Sig.

6463. As to his lower things in which are the **interiors** . . . Sig.

— This is the **Natural** to which the **interiors** be-take themselves . . .

6465. Concerning the coming forth of **interiors** in **exteriors**, it is to be known further, that all things . . . come forth by successive formations . . .

—<sup>e</sup>. These things are said that it may be known . . . that **interiors** and **exteriors** succeed in order; and also that all **interiors** are simultaneously in **exteriors**; or, what is the same, all prior things in posterior ones. Tr.

6468. Everyone has life according to the form of the **interiors** . . .

6495<sup>e</sup>. In the **Spiritual** World, man is in the sphere of his **interiors** . . .

6560<sup>e</sup>. All influx comes from the **interior**, and never any from the exterior.

6564<sup>2</sup>. When with the evil this influx . . . advances into the **exteriors**, it is resisted . . . and then . . . the **interiors** are closed . . .

6574<sup>2</sup>. Thus the truths of faith and goods of charity . . . are more interiorly implanted . . .

6645<sup>2</sup>. Thus is the man . . . constantly led towards the **interiors**; thus more interiorly into Heaven. —<sup>e</sup>.

6658. 'To ascend'=to be elevated . . . towards the **interiors** which are of the Church.

6724<sup>2</sup>. For that which acts interiorly prevails immensely over that which acts exteriorly; because the **interior**, being purer, acts into the . . . individual things of the exterior . . .

6844<sup>2</sup>. When a man thinks about such things . . . if he is in good, he is elevated . . . towards the **interiors** . . .

—<sup>3</sup>. Of this the man is ignorant, because he does not know that the **interiors** with him are distinct from the **exteriors**; and that thought is more and more **interior**, and also exterior . . .

6848. That the **interiors** were protected . . . lest they should be injured by the presence of the **Divine** Itself. Sig.

6897. Elevation towards the **interiors** is elevation

from infestation by falsities to the truths and goods of faith. Sig.

7016. Elevation to interior and more spiritual life in the Natural. Sig. and Ex.

7046. The interior with a man in the world cannot appear until the exterior has been removed; for the exterior with the evil acts quite otherwise than the interior wills and thinks . . .

— That the interiors are such, is still more manifest from the evil in the other life . . .

—<sup>2</sup>. That the interiors disagree so much with the exteriors, is a sign that the state of man is completely perverted . . .

7351<sup>e</sup>. 'The chambers of kings' = interior truths; (or) interior falsities.

7353. That (reasonings) will fill the mind even to its interiors. Sig.

— 'Bed-chambers' = the interiors of the mind . . . because they are interiorly in the house. 'Chambers' = interior things; and 'bed-chambers,' still more interior things. Ill.

7392<sup>e</sup>. In the other life, when . . . the man is left to his interiors . . .

7424. That thence were interior and exterior evils of cupidities. Sig and Ex.

—<sup>2</sup>. Interior evils are distinguished from exterior evils by this,—that interior evils are those of the thought and will, and exterior evils are of the act . . .

7437<sup>2</sup>. If evils do not appear by falsities, they are hidden in the interiors . . .

7442<sup>2</sup>. That the interiors also of the natural mind will be occupied by the falsities of evil which are in the extremes of that mind. Sig. and Ex.

— In proportion as truths are turned into falsities, the interiors . . . are closed . . .

—<sup>3</sup>. The inflowing truth is there perverted, and then the interiors are closed. Therefore, when the exteriors are regenerated, the whole man is regenerated. Sig.

— When, therefore, a man is regenerated as to the Natural also, then all things there are subordinate to the interiors; and when the interiors inflow there, they inflow as into their generals, by which they present themselves sensibly to the man . . .

7463. Sometimes truth from the Divine appears to the evil . . . but it does not inflow with them through the interiors, as with the good; for the interiors with them are closed; but it only affects their exteriors . . .

7506<sup>2</sup>. For the interiors of those who receive are open to Heaven.

— Nor are their interiors open to Heaven, but to the world.

7523. Which are from interior and exterior evil. Sig. and Ex.

7577<sup>2</sup>. When such are left to their interiors (in the other life), then falsities burst forth . . .

7693<sup>2</sup>. He does not know that interior thought exists according to the perception of truth and good . . . because his interiors look downwards . . .

—<sup>e</sup>. For wherever the love turns itself, thither the interiors of the man turn themselves . . .

7782. Interior lamentation. Sig. 8573.

—<sup>e</sup>. Because the greater the lamentation is, the more interior it is.

7818<sup>e</sup>. For the interiors of man actually turn themselves where the love turns itself.

7831. A state of the initiation of the interiors. Sig. and Ex.

— As remains are in the interiors . . .

7859<sup>2</sup>. That interiors and exteriors must be conjoined; that is, act as one. Sig.

— Interiors are the things of the internal man; exteriors are those which are of the external . . .

7910. That in the interiors, where good is, truth shall be appropriated. Sig.

— 'Dwellings' = the things of the mind, thus those of intelligence and wisdom, consequently the interiors . . .

— As to appropriation being effected in the interiors, and that good is there, it is to be known, that with those who are in the Lord . . . good dwells in the interiors; and the more interiorly it dwells with them, the purer and more heavenly is the good: whereas truth dwells in the exteriors, and the more exteriorly it dwells in them, the more is truth bereaved of good. The reason is, that man as to his interiors is in Heaven . . . but as to his exteriors he is in the world . . .

8114. (The Spirits of Jupiter) are susceptible of a happiness still more interior. This is perceived by their interiors not being closed, but open to the Lord; for the more open the interiors are, the more susceptible they are of receiving the Divine good and the Divine happiness.

—<sup>2</sup>. (But) with those who do not live in the order of Heaven, the interiors are closed, and the exteriors are open to Hell . . .

8271<sup>e</sup>. If a man exalts himself before the Lord, he closes the interiors of his mind for the reception of good and truth from the Lord.

8330<sup>2</sup>. The interior and the exterior Angels of the Spiritual Kingdom. Ex.

8367<sup>2</sup>. Thus the man as to his spirit is introduced more interiorly into Heaven.

8456<sup>2</sup>. The lower or exterior things with the man who is being regenerated, receive life from the higher or interior things successively . . .

—<sup>e</sup>. Through the inmost, and thus through the interiors to the exteriors . . .

8513<sup>2</sup>. The Divine order is, that the Lord should inflow through the interiors of man into his exteriors . . .

— When a man does what is good for the sake of self . . . the interiors are closed . . .

8561. The ordination of the interiors to undergo temptation as to truth. Sig. and Ex.

—<sup>2</sup>. It is said the ordination of the interiors, because truth and good constitute the interiors of the man of the Church.

8588<sup>6</sup>. The Angels dwell with men in their interiors; but where there are no interiors, they dwell in the interiors of simple Spirits . . .



[A.] 8593. Falsity from interior evil. Sig. and Tr.  
— . Interior evil. Ex. (See EVIL, here.)

8603<sup>2</sup>. Each and all things in universal nature come forth in order from interior things . . . but interior things do not cohere with exterior by continuity ; but are distinct, and are conjoined by exertions like fibres, by which are the communications . . .

—<sup>3</sup>. The communication of interiors with exteriors (in fruits) is effected in a wonderful way by passings over-transitus—which are as it were fibrous. At first, when they are being formed, these almost cohere, but in course of time they are separated . . .

—<sup>4</sup>. In the animal kingdom (too) there are exteriors, interiors, and inmosts . . .

8687. 'From morning even to evening' = in every state, interiorly and exteriorly.

— . In the other life they are interiorly in good and truth when in the morning state . . . but exteriorly in good and truth when in the state of evening.

8717. Influx does not take place from exteriors to interiors, but from interiors to exteriors. The reason is that all exteriors are formed to serve interiors as instrumental causes do their principal causes ; and the former are dead causes without the latter.

8772<sup>2</sup>. Thus do truths pass from exteriors to interiors successively . . .

8788. The veiling over of the interiors that they may appear now and afterwards in holy faith. Sig. and Ex. 8806.

8796. For all influx takes place through intermediates from interiors to exteriors, and not from exteriors to interiors.

8806<sup>2</sup>. These are the interiors which with those who are of the Spiritual Church are stored up and as it were veiled over . . .

8945. No elevation to interior things which are celestial. Sig. and Ex.

— . For the Lord is more present in interior things . . .

—<sup>6</sup>. In the World of Spirits, elevation to interiors appears . . . like an ascent by steps.

8971. With those who are in the life of good, the interiors are open into Heaven . . . But with those who are in the life of evil, the interiors are closed towards Heaven, but are open into Hell . . .

9051. If they shall injure anything in the interior understanding. Sig. and Ex.

— . Man has exterior understanding and interior understanding. Ex.

9079. An insult from the affection of evil against the truths and goods of faith derived from interior things. Sig. and Ex.

— . For interior things are like parents . . .

9128. If he should see it clearly from the interior. Sig. and Ex.

9185. If interior good does not admit of conjunction. Sig. and Ex.

—<sup>e</sup>. Because from interior good as a father, and from interior truth as a mother, are conceived and born exterior truths and goods . . .

9211. When the Lord came into the world, and opened the interior things of worship, and . . . the interior things of the Word. The interior things of this law are . . .

—<sup>2</sup>. When a man is in interior things, this law ceases . . . This law is not binding upon Christians, to whom interior things have been revealed . . .

9216. That interior things shall have rest upon the Sensuous. Sig. and Ex.

—<sup>2</sup>. Upon these things the interiors rest ; for they cease in them.

—<sup>3</sup>. Prior or interior things have a connection with ultimates in successive order. Therefore, if the ultimates disappear, the interiors also are dissipated.

9340. Extension from scientific truths to the interior truths of faith. Sig. and Ex.

9430<sup>2</sup>. As all interior things cease in the ultimate . . .

9438. Whose interiors have been opened, so that they can hear those who are speaking from Heaven . . .

— . For, as to his interiors, man is a Spirit and Angel.

—<sup>2</sup>. With others, the interiors cannot be opened . . .

9517. The interiors constantly regarding good, thus the Lord. Sig. and Ex.

—<sup>2</sup>. Heaven and the Church . . . are guarded by the Lord by means of an elevation of their interiors to Himself . . .

9642. Even into the interiors and inmosts (of Heaven), where truth is in light. Sig. and Ex.

— . For, in the Heavens, light . . . increases towards the interiors . . .

9648<sup>2</sup>. The state of good to which the east corresponds, and the state of truth to which the south corresponds, are interior states ; and the state of good to which the west corresponds, and the state of truth to which the north corresponds, are exterior ones ; for the more interior a state is, the more perfect it is ; and the more exterior, the more imperfect, thus the more obscure. Hence it is that the higher a man can be elevated towards interior things, the more he comes into the perception of good and the light of truth . . .

9663. Whereby it looks towards the interiors of Heaven. Sig. and Ex.

9730<sup>e</sup>. If a man does not suffer himself to be regenerated, all his interiors remain determined towards the world . . .

9773<sup>e</sup>. More interiorly, in Heaven, is nearer to the Lord . . .

9824. The Divine truth there in the external form, in which interior things cease. Sig. and Ex.

— . That which is outermost not only contains interior things, but interior things also cease in it . . .

—<sup>3</sup>. As interior things present themselves simultaneously in the ultimate, the ultimate, if the order is perfect, is held as more holy than the interior things ; for there the holiness of the interiors is filled full.

—<sup>4</sup>. For when the Lord . . . is in the ultimate, the interior things are held together in their order, connection, and form . . .

—<sup>e</sup>. 'Ephod' is said from the enclosing of all interior things.

9917<sup>4</sup>. For the outermosts derive their essence from the **interiors**; and therefore when the **interiors** are unclean, so are the outermosts . . .

—<sup>6</sup>. To take away the externals . . . so that the **interiors** may be seen. Sig.

9922. From the **interior** of the scientifics of good in every direction. Sig. and Ex.

—<sup>2</sup>. That all things of doctrine and worship must be from the **interiors** of the scientifics of good. Ex.

9960. Lest the **interiors** of the love, which are filthy and infernal, should appear. Sig. and Ex.

10049. Lowest and natural things are more defiled with evils and falsities than **interior things**. . . For **interior things** are not in the world, but in Heaven . . .

10051. The ordination of exterior things under **interior** and inmost ones. Sig. and Ex.

—<sup>2</sup>. Whether you say higher and lower things, or **interior** and exterior ones, it is the same . . . Refs.

10130<sup>o</sup>. It is there evident how **interior things** communicate themselves with another . . . by the touch; and how the other receives them according to his love.

—<sup>5</sup>. When an Angel . . . determines his sight to others, his **interior things** are communicated and transferred into them . . .

10156<sup>3</sup>. So long as a man is merely natural, his **interiors**, which see from the light of Heaven, are closed; and his exteriors, which see from the light of the world, are open . . . But when a man becomes spiritual, his **interiors** . . . are opened . . .

10181<sup>2</sup>. Degrees of height proceed from **interiors** to exteriors . . .

—<sup>3</sup>. The things in an **interior** degree are more perfect than those in an exterior degree; and there is no likeness between them, except by correspondences . . .

10194. It may be likened to a flower, tree, or animal, the perfection of which increases towards the **interiors**; for that which has been created by the Divine, the more **interior** it is, the more perfect it is. This is very evident from the representatives in the other life . . . 10258. H. 34, Refs.

10208<sup>4</sup>. Nothing of man is purified unless the outermost things are purified; for the outermost things are those into which the **interior ones** inflow . . . Therefore, if the outermost things have been perverted, the **interior things** are perverted therein . . .

10284<sup>3</sup>. For all their **interiors** are turned outwards, almost as are the **interiors** of animals . . .

10286. For Divine things increase in perfection towards the **interiors** . . .

10330<sup>2</sup>. The **interiors** are actually elevated, and are then actually withdrawn from the body and the world. When this takes place, the man's **interiors** come actually into Heaven, and into its light and heat . . .

10379. These Spirits keep themselves at a distance, because their correspondence is . . . with the **interiors**.

10393. The **interiors** with (the Israelitish people) were completely closed. Tr.

10396<sup>2</sup>. They were entirely in corporeal and earthly loves; and, with those who are in these loves, the

**interiors**—which otherwise would be open into Heaven—are closed up . . .

—<sup>3</sup>. And those with whom the **interiors** are closed up do not acknowledge anything internal . . .

—<sup>4</sup>. He who does not know that **interior things** make the Church with man, and not exterior things without them . . .

10420<sup>2</sup>. As to his **interiors**, he actually turns himself away from the Lord . . .

10429<sup>3</sup>. These, also, indeed have **interiors**, but the **interiors** with them are the **interiors** of their external man which is in the world, but not the **interiors** of their internal man which is in Heaven. These **interiors** . . . of the external man, when the internal man is closed, are evil . . .

10457. The lamentable state of their **interiors**. Sig.

10499. The elevation of the **interiors** to the Lord. Sig.

10578. That the Divine **interior things** of the Church, of worship, and of the Word, cannot appear to the Israelitish nation. Sig. and Ex.

—<sup>2</sup>. All those who are in externals which are not separated from what is internal, can see the **interiors** of the Word, of the Church, and of worship . . .

10604. Their **interior** Divine celestial and spiritual things also in these external ones. Sig. and Ex.

10608<sup>3</sup>. The **interior** Angels dwell higher, upon mountains; and the higher they dwell, the more **interior** and perfect they are.

10614<sup>2</sup>. (Thus) **interior things** in order are in what is external . . .

10622<sup>2</sup>. After some lapse of time (there), his **interiors** are opened; and if these are evil he is carried into his evil by degrees . . .

10629. That their **interiors**, which swarm with falsities and evils, may be removed. Sig. and Ex.

— The Church cannot be instituted with any people unless their **interiors** are open, by which there is communication with Heaven; and the **interiors** are not open except with those who are in truths of faith from good of life . . . But with this people the **interiors** could not be opened, because . . . they had nothing in mind except self and the world; and these are the things which close the **interiors** towards Heaven, and open them towards Hell . . .

10638. To remove from the **interiors**, which are of thought and affection. Sig.

10702<sup>2</sup>. For the **interiors** of man actually turn themselves according to the loves . . .

10731<sup>e</sup>. They cannot be in Heaven, [because] their **interiors** are not in agreement; for unless these have been disposed by the Lord to the image of Heaven there is no conjunction with Heaven.

10734. A Spirit is brought from place to place no otherwise than by changes of the state of his **interiors** . . .

10756. So that a likeness of the **interiors** was formed by the conjunction of truth and good . . . For all things of the lower mind are presented . . . in the shape of

conjugal love when the interiors of the two mutually love each other . . .

H. 30. The interiors of man, which are of his mind and lower mind, are also in like order: he has inmost, middle, and ultimate . . . Therefore man communicates with the Heavens as to his interiors . . .

33. It is the interiors with the Angels which cause them to be in one Heaven or another; for the more the interiors are open to the Lord, the more interior is the Heaven in which they are. There are three degrees of the interiors with everyone . . . The interiors are opened by the reception of Divine good and Divine truth . . .

—<sup>e</sup>. Hence it may be evident that the states of the interiors make Heaven . . .

35. For the interiors of the new-comers were not opened to such a degree as the interiors of the Angels who were there. Hence neither was their sight.

38. Most . . . have no other notion about interiors and exteriors . . . than as of something continuous . . . from purer to grosser; and yet interiors and exteriors are not continuous . . . but are discrete.

—<sup>3</sup>. The differences of the interior and exterior faculties . . .

53. For the interiors (of an Angel), which are of his mind, are disposed into the form of Heaven, thus for the reception of all things of Heaven . . .

131. The interiors of everyone there are manifested in the face . . . The interior Angels love that all things with them should be manifest . . .

142<sup>e</sup>. The interiors of the Angels are actually turned forwards; and as the interiors present themselves in the face, the face determines the quarters.

153<sup>e</sup>. When he is thinking from his interior.

173. All things in the Heavens come forth from the Lord, according to the correspondences with the interiors of the Angels. For the Angels have interiors and exteriors. The things in their interiors all relate to love and faith . . . but the exteriors correspond to the interiors . . .

238. Their speech affects . . . also the interiors of the mind . . .

250<sup>o</sup>. To speak with Angels . . . is granted only to those with whom the interiors have been opened by Divine truths even to the Lord . . . The reason Divine truths open the interiors of man, is . . .

267. The reason the Angels can receive such great wisdom, is that their interiors are open; and wisdom, like every perfection, increases towards the interiors . . .

—<sup>e</sup>. More with those whose interiors are open even into the light of Heaven.

271. Love to the Lord opens the interiors of the mind to the third degree.

272. It is the love of self which closes the interiors to the Lord and to Heaven, and opens the exteriors and turns them to self . . .

— . The heavenly loves . . . open the interiors, because these loves are from the Lord . . .

—<sup>2</sup>. As heavenly loves open the interiors to the Lord, all the Angels turn their faces to Him; for, in the Spiritual World, it is the love which turns the

interiors of everyone to itself; and wherever it turns the interiors, it also turns the face; for the face there acts as one with the interiors, because it is the external form of them. As the love turns the interiors and the face to itself, it also conjoins itself with them . . . and therefore it communicates its own to them . . .

313<sup>o</sup>. The interiors (of these learned men) were completely closed, and their exteriors were open; and so they had not looked to Heaven, but to the world, and therefore to Hell. For in proportion as the interiors are open, the man looks to Heaven; but in proportion as the interiors are closed and the exteriors open, he looks to Hell. For the interiors of man have been formed for the reception of all things of Heaven; and the exteriors for the reception of all things of the world . . .

319<sup>o</sup>. The reason is, that Heaven inflows from above, and opens man's interiors, and through the interiors inflows into the exteriors; whereas the world inflows from below, and opens the exteriors, but not the interiors. . . Therefore, if Heaven is not received at the same time, the interiors are closed.

321(o). That the interiors are not so closed with the gentiles as with Christians. Ref.

334<sup>e</sup>. The things of Heaven inflow into these things at the same time, by which the interiors (of the infants) are opened . . .

351<sup>o</sup>. With every man there are interiors and exteriors; the interiors are the things of the internal man; and the exteriors are those of the external man. As the interiors are formed, and as they make one with the exteriors, so does the man see and perceive. The interiors of man cannot be formed except in Heaven, but the exteriors are formed in the world. When the interiors have been formed in Heaven, then the things which are there inflow into the exteriors which are from the world, and form them to correspondence; that is, that they may act as one with them. When this has been done, the man sees and perceives from the interior. The one only means for the forming of the interiors, is that the man should look to the Divine and to Heaven; for . . . the interiors are formed in Heaven . . . Thus, and not otherwise, are the interiors of man opened.

—<sup>3</sup>. For in the same proportion the interior sight . . . and the interior affection . . . are perfected.

— . The simple of this kind are those with whom the interiors have been opened . . . But the wise of this kind are those with whom the interiors have been not only opened, but also have been cultivated . . .

352. Not to see and perceive . . . from within . . .

— . The interiors of these have not been opened except from below; but their exteriors have, in proportion as they have confirmed themselves . . .

—<sup>2</sup>. When they find truth, they are interiorly affected.

353<sup>o</sup>. Because their interiors are closed, and, together with them, the exteriors nearest the interiors. The reason they are closed, is that they have turned themselves backwards from Heaven; and have turned backwards the things which can look thither, which are the interiors of the human mind . . .

354. The interiors of their minds were so closed up that they appeared black . . .

—<sup>2</sup>. The interiors of those who have confirmed themselves against the Divine and for nature, are ossified . . .

356. Their interiors . . . have been . . . seen as it were transparent . . . and in colour bright white, flaming, or cerulean . . . and this according to the confirmations for the Divine . . .

—<sup>e</sup>. But the interiors of the mind they have not so cultivated . . .

395<sup>2</sup>. As heavenly delight is internal . . . it affects the interiors of man . . .

396<sup>2</sup>. In proportion as these two loves of Heaven are received . . . the interiors are opened . . . But in proportion as these two loves of the world are received . . . the exteriors are opened . . .

400<sup>2</sup>. When they have heard that (heavenly joy) is in the interiors of the Angels, they have desired a communication of it . . .

— . As heavenly delight enters by an internal way, and inflows into the contrary delight, it twists backwards the interiors which are in this delight . . . Hence such tortures.

411. Certain Spirits, not evil, having fallen . . . as it were asleep, were thus translated into Heaven as to the interiors . . . For Spirits, before their interiors have been opened, can be translated into Heaven . . . I saw them afterwards, when they had relapsed into their exteriors . . .

418. (The correspondence of Heaven) with the organic substances which interiorly receive the influx of Heaven; whence man has interior activities . . .

426. The varieties of the duration (in the World of Spirits) come forth from the correspondence or non-correspondence of the interiors and exteriors with the man. 498.

444. That man is a spirit, as to his interiors, means that he is so as to the things of his thought and will; because these are the interiors themselves which cause man to be man; and such a man as he is as to them.

459. For the interiors of everyone are both opened and formed according to their love and life; therefore, the more interior the affection is, the more conformable it is to Heaven . . .

—<sup>2</sup>. In a word, all perfection increases towards the interiors, and decreases towards the exteriors . . .

475(0). (Refs. to passages on the subject of interior things.)

481<sup>2</sup>. Everyone becomes his own love, not only as to the interiors which are of the mind, but also as to the exteriors which are of the face, body, and speech . . .

—<sup>3</sup>. When it is granted to look into the interiors and exteriors of thought and affection of those who are in heavenly love, the interiors appear like light; those of some like flaming light; and the exteriors in various colours like rainbows. But the interiors of those who are in corporeal love appear black, because they are closed; and those of some appear dimly fiery . . . and their exteriors appear of a disgusting colour. In the

Spiritual World, the interiors and exteriors of the mind and lower mind are presented to view whenever the Lord pleases.

491. The first state (of man after death) is that of his exteriors; the second state is that of his interiors . . .

—<sup>2</sup>. Those who have been interiorly wicked, and exteriorly . . . good . . . are at once cast into Hell.

492. As to . . . the state of his exteriors, man comes into it immediately after death. As to his spirit, every man has exteriors and interiors; the exteriors of the spirit are those things by which it accommodates the body . . . to consociation with others; but the interiors of the spirit are those which are of its own proper will and the derivative thought, which are rarely manifested in the face, speech, and gesture.

—<sup>e</sup>. From this habit . . . man scarcely knows his own interiors, and moreover does not pay any attention to them.

498. For with everyone (there) the exteriors and interiors must act as one, and must correspond . . . Such as he is in the interiors, such he must be in the exteriors; and therefore the exteriors of a Spirit are first uncovered and reduced to order, so that they may serve as a corresponding plane to the interiors.

499. The second state of man after death is called the state of his interiors, because he is then let into the interiors which are of his mind . . . and the exteriors are lulled to sleep . . .

— . Everyone . . . may know that with everyone there are exteriors and interiors, or exterior and interior thoughts and intentions. Ex.

—<sup>2</sup>. (Thus) there are two thoughts, one exterior and the other interior; and such speak from the exterior thought, and from the interior thought have different sentiments; and these two thoughts are separated, lest the interior should inflow into the exterior . . . From creation man is such that interior thought should act as one with exterior by correspondence; and it does act as one with those who are in good . . . But with those who are in evil, interior thought does not act as one with exterior . . .

—<sup>3</sup>. (But) with those who are in good . . . good from interior thought inflows into exterior . . . Thus their interiors are in Heaven . . .

—<sup>e</sup>. When thought is mentioned, will also is meant . . . (Thus) it is evident what the state of the exteriors is, and what the state of the interiors.

501. Man is exactly such as he is as to his interiors; and not such as he is as to the exteriors separate from the interiors. The reason is, that the interiors are of his spirit . . . Therefore, such as a man is as to his interiors, such he remains to eternity. But the exteriors, as they belong also to the body, are separated after death; and those of them which adhere to the spirit are lulled to sleep, and merely serve as a plane for the interiors . . .

—<sup>e</sup>. (Thus) with the evil all those things which are of the exterior thought . . . and of the exterior will . . . are not their Own; but those things which are of their interior thought and will.

502. After the state . . . of the exteriors has been passed through . . . the Spirit-man is let into the state

of his interiors, or into the state of his interior will and derivative thought . . . When he is in this state, he is in himself, and in his very life itself . . .

[H.] 504. That . . . the state of the exteriors . . . is not the man's own . . .

—<sup>2</sup>. In company . . . the interior thought rules the exterior . . .

—<sup>e</sup>. (Thus) the state of the interiors . . . is the Spirit's Own state; thus also was the man's Own state when he lived in the world.

519<sup>e</sup>. When they come to their own Society, their interiors are opened; and as these are in agreement with the interiors of the Angels who are in that Society, they are at once acknowledged and received with joy.

532<sup>2</sup>. Thus the quality of the interiors . . . may be known, if his love is known; namely, that the interiors of him who loves Heaven are elevated towards Heaven, and are open above; and the interiors of him who loves the world and himself are closed above, and are open outwards . . .

—<sup>3</sup>. Hence, the man who has the interiors of his mind open, can see the evils and falsities which are with him . . . (But) the man whose interiors are not open, cannot see his own evils and falsities, because he is in them, and not above them.

553. With everyone (in Hell) the interiors and exteriors act as one; and the interiors present themselves to view in the exteriors, which are the face, body, speech, and gestures.

561. The interiors . . . of those who love themselves above all things are turned to themselves and the world . . .

583. The Angels are in an interior state as to intelligence and wisdom; thus are above the sight of those who are in the World of Spirits.

—<sup>2</sup>. When the Spirits there are separated, which takes place when they are let into their interiors, then the evil do not see the good . . .

N. 41. With those who are spiritual men the interiors are actually elevated towards Heaven, for they primarily regard it. But the interiors of the mind with those who are merely natural are actually turned to the world, because they primarily regard it. The interiors which are of the mind are turned, with everyone, to that which he loves above all things; and the exteriors which are of the lower mind are turned where the interiors are turned.

62. That all the interiors with man . . . are disposed into a form according to his dominating love. Refs.

J. 69<sup>3</sup>. The interiors (of all those in the former Heaven) were closed . . . but they were opened when the Last Judgment was at hand . . . C.J. 19, Ex.

W. 135. That all the interiors of both mind and body of the Angels are turned to the Lord as a Sun. Gen.art.

— . The interiors of their understanding and will are the things which belong to their interior affection and thought; the interiors of their faces are the brains; and the interiors of their bodies are the viscera . . .

136<sup>e</sup>. (Thus) the interiors of the mind act as one with the interiors of the body, and the exteriors of the mind with the exteriors of the body.

138. The man is elevated into the heat and light of Heaven, which is effected by the opening of the interiors; and when these have been opened, love and wisdom inflow into the interiors of the mind, and the heat and light of Heaven into the interiors of the body. Hence the elevation . . .

—<sup>e</sup>. The interiors of these, both of mind and body, are closed; and when they have been closed, the exteriors react against the Lord; for such is their inherent nature.

184. The interiors which are not patent cannot possibly be disclosed unless degrees are known. For exteriors pass to interiors, and through these to immosts, by degrees . . . 186<sup>2</sup>.

201. (The more interiorly natural objects are examined, the more wonderful they appear.) P.6<sup>2</sup>.

203. As the interiors of man . . . are like the Heavens as to degrees . . . their perfections are the like . . .

P. 233. That in the interiors with man evil and good cannot be together, and thence neither falsity of evil and truth of good.

— . By the interiors of man is meant the internal of his thought . . .

—<sup>3</sup>. That good and the truth of good cannot be introduced by the Lord into the interiors of man, except in proportion as evil and the falsity of evil have been removed there. Ex.

298<sup>4</sup>. Because the Divine Providence acts from the interior, and through it inflows into exterior things . . .

299. That . . . the evil in the world are ruled by the Lord in Hell as to interiors, and not as to exteriors. Ex.

307<sup>3</sup>. That the Lord thus rules the evil in the world as to the interiors, but otherwise as to the exteriors. Ex.

— . The exteriors He rules in the World of Spirits . . .

R. 76. 'I know thy works' = that He sees all the interiors and exteriors of man together. Ex. 94, etc.

82. Because goods of life open the interiors of the mind; and when these are open, truths appear in their own light . . .

294. In the natural world, man has a twofold thought, exterior and interior . . .

444. In order that the interiors of their minds may appear. Sig. and Ex.

450<sup>2</sup>. Their exteriors are like the exteriors of those who live a Christian life. But let them know that when he dies everyone comes into his own interiors . . . and then the interiors accommodate the exteriors to themselves, and they become alike . . .

677. Into those who are in the interiors of the Church of the Reformed . . . who are called the clergy. Sig. and Ex.

867. That the interiors of the mind of them all were uncovered . . . Sig. and Ex.

948<sup>2</sup>. It is to be well known that it is the interiorly evil and the interiorly good who are meant; for the interiorly evil may be exteriorly good . . . and the interiorly good are sometimes exteriorly evil . . .

M. 1. To which end He has opened the interiors of my mind and spirit . . .

39<sup>2</sup>. It is impossible for any Angel of Heaven . . . or any Spirit of Hell . . . to speak with any man, except with those whose interiors of the mind . . . have been opened by the Lord; and this cannot be done to the full, except with those who have been prepared by the Lord to receive the things of spiritual wisdom . . .

48a<sup>3</sup>. For after death every man becomes such as he has been interiorly . . .

200. Because in a marriage of love truly conjugal they both become a more and more interior man; for this love opens the interiors of their minds; and, as these are opened, a man becomes more and more a man . . .

211. Hence (love truly conjugal) opens the interiors of minds, as it opens the interiors of the senses . . . (and) a man is wise in proportion as the interiors of his mind are opened . . .

293<sup>4</sup>. By this wisdom the interiors of the mind and thence of the body (of the husband) are opened . . .

355<sup>3</sup>. In this state all the interiors of the mind were opened even to the Lord, and thence these interiors were in the marriage of love and wisdom . . . and when the interiors of the mind have been opened, that spiritual conjugal love flows freely down . . .

432. With him (who is in love truly conjugal) the interiors of the mind are more and more opened . . .

500<sup>6</sup>. The light of Heaven inflowing into their eyes opened the interiors of their minds; by which they were held to speak as they were thinking interiorly . . .

T. 159<sup>6</sup>. The Angels then . . . closed up the exteriors of their thoughts . . . and opened the interiors, and compelled them to speak about God from these . . .

449<sup>2</sup>. It may be said that no one can explore the interiors of the mind of those with whom he is in company and intercourse; but this is not necessary . . .

Ad. 633. In every body or subject there exist things which are interior and which are exterior . . . The things which are interior, or prior, are so called because they are nearer the inmost or first. All other things, which are more remote thence, are called exterior, and also posterior.

634. All things . . . have been created that there may be an absolute agreement of the interiors with the exteriors, and of the exteriors with the interiors . . .

635. Interiors are so distinct from exteriors, that the former can exist and subsist without the latter . . . but not the reverse . . . for exteriors come forth from their interiors . . .

D. 1140. Such as will not hear . . . of interior and more interior things, remain outside Heaven . . .

1145. I was treating upon interior things . . . as philosophical things, and those which relate to the interior viscera . . . There are those who perceive and love such things . . .

1737<sup>2</sup>. They almost hate . . . interior and more interior things . . .

1739. They will not admit interior things . . .

1747. The cuticular Spirits are averse to interior and more interior things . . .

1827. On the interiors of man.

1981. That the way to the interiors is at once closed . . .

2455. That the interiors, or the things of the natural mind, disagree with the exteriors and corporeals.

2478. Interiors are represented by the things in the body . . .

2487. That the inmost and more interior things of man cannot be injured, but only his interior things.

2561. How interior things are circumstanced in Heaven in relation to those things which can come to human apprehension. Ex.

2565. That insanity reigns in the interior sphere of the World of Spirits.

2571. Nor can these interior Spirits be where there are interior good Spirits . . .

2579. The more interiorly evil a man is, the more grievous and prolonged is the punishment.

2745. In the sphere . . . in which are the interior Spirits . . .

— In order that they may transmit themselves into this interior sphere . . .

2758. On the speech of the Spirits of the interior sphere.

2760. In the interior sphere of nature there are thousands of such as are evil; that is, who interiorly, as to the interiors of nature, are evil . . .

— In the interior sphere are intentions or ends which cease in the world and in self . . .

—<sup>c</sup>. His intentions, which are in the interior sphere of nature . . .

2775. The Spirits of the interior sphere observe . . . how their thoughts disagree with their speech . . .

2797. On good Spirits who are in the interior World of Spirits.

2855<sup>e</sup>. The interior World was suddenly closed, as I could clearly feel by the sudden silence.

2885. That corporeal Spirits cannot understand the interiors of the Word. Ex.

2888. On the evil Spirits of the interior World of Spirits.

2895. While the persecution by the interior Spirits lasted . . .

2900. On interior thought.

2907. No one knows the interiors of anyone, except the Lord alone . . .

2922. On the horrible . . . machinations of some of the interior Spirits.

2942. That the interior Spirits have a subtle perception which was communicated to me.

2967. On the dragon when changed into the form of an interior Spirit.

—<sup>e</sup>. (Thus) the interior Spirits, and the Angels, when they become Spirits, do not know what is going on in Heaven; nay, that they had been Spirits or Angels.

3015. This speech of sleep belongs to the evil Spirits

of the interior World, or to interior evil Spirits in sleep . . .

[D.] 3020. The Lord inflows . . . mediately through the Angels into the interior Spirits ; and these into the lower Spirits . . .

3047. The interior evil Spirits are such that their wickedness cannot be described . . .

3186. On those who do not care for interior things . . .

3640. The evil who are in the interior sphere cannot be looked at by the Angels . . .

3657. How he subjugates those who are in the interior sphere of Spirits . . .

3659. David . . . betook himself among the interior Spirits . . .

3660. Where the interior good Spirits begin . . .

3760. What interior things are. Ex.

4003. The Lord's life . . . is received in the interior World of Spirits variously from Heaven, according to the Societies.

4004. It can never be known in ultimates how the case is in interiors, still less in inmosts . . .

4209. There is no resplendence (of speech) with the evil Spirits of the interior sphere . . . for all their states are closed . . .

4212. The interior Spirits do not thus make their ideas material . . .

4336. In the interior sphere . . . their speech, in falling into the World of Spirits, produces a meretricious sphere . . .

4350. With those who are in love truly conjugal the interiors are open towards Heaven and the Lord . . .

4351<sup>2</sup>. If he should pass into his interior nature he would be a devil among the worst ; but so long as he remains in exterior thought, he supposes himself to be good.

4544. The evil . . . are in such a sleep, because their interiors cannot be more awakened . . .

4688. That the more interior is the good with man, the better and the more beautiful it is.

4748. (Charles xii.) could think interiorly more than any other man . . .

4759<sup>2</sup>. For from interiors exteriors can be seen . . . but not the reverse.

5073. Into that gulf are cast those whose interiors have been completely closed . . .

5650<sup>2</sup>. Thus they were let into their interiors, and were instantly cast into gulfs . . .

5669<sup>e</sup>. When they are being cast down from Heaven their interiors burst forth into the whole body . . .

5686<sup>e</sup>. Corporeal things . . . are less real than interior things . . .

5692. Because they thought in themselves, and thus removed the interiors from the body . . .

5893. When he came thither he was let into his interiors, which state pleased him . . .

E. 112<sup>2</sup>. The interiors of man . . . actually look in the direction of his love . . . 159<sup>2</sup>.

182<sup>3</sup>. Their interiors . . . are actually elevated by the Lord into Heaven, and are there conjoined with Him . . .

419. When the externals have been closed the interiors are opened, in which there are nothing but evils and falsities . . .

475<sup>6</sup>. It is said that the interior of the cup and the platter is to be cleansed, in order that the exterior may be clean ; for the exterior with man cannot be cleaned until the interior has been cleaned ; for the exterior is cleaned through the interior . . .

489a<sup>2</sup>. By this influx the interiors with the evil are opened . . .

504<sup>18</sup>. The Divine influx . . . with the evil, who have no spiritual mind, opens the interiors of their natural mind, where evils and falsities reside . . .

618<sup>2</sup>. The interiors of the Word are the things which its internal sense contains . . . To these correspond the exteriors of the Word, which are the things which are in its external sense . . .

641<sup>6</sup>. To this end the interiors of the Word, of the Church, and of worship, were revealed by the Lord when He was in the world ; and now still more interior things ; and in proportion as more interior things are revealed, man can become wiser ; for to become more interior is to become wiser, and to become wiser is to become more interior.

662<sup>2</sup>. Because he does not know the state of his interior thought and affection, but only the state of his exterior thought and affection . . . But when he comes into the Spiritual World, his exterior thought and affection are lulled, and the interior are opened, and then he feels the repugnance from hatred against the good of love and the truths of doctrine . . .

670<sup>2</sup>. At the end of the Church . . . the interiors of the Word are manifested, which are to be of service to the new Church . . .

674. A remarkable change of the state of the interiors with those who are of the Church. Sig. and Ex.

—<sup>4</sup>. Therefore, when external good has been taken away from them, their interiors are open . . .

684. For so long as the evil are conjoined with the good, the interiors of the Angels who are in the lower Heavens cannot be opened, but only their exteriors . . .

702<sup>e</sup>. The conflicts . . . of thought, and the reasonings . . . are from the conflict of their interiors with their exteriors in the first state of separation ; but as soon as the exteriors have been completely closed, and they are left to their interiors, the conflict ceases . . .

714<sup>6</sup>. Hence their interiors are filthy . . .

940<sup>2</sup>. There are two internals with man, one below and the other above. The internal which is below is that in which man is, and from which he thinks, while he lives in the world ; for it is natural ; and, for the sake of distinction, this is called the interior . . .

—<sup>3</sup>. Because the interior, or internal Natural, before the man has been purified from sins, is Hell . . .

960<sup>13</sup>. For such as the interior is, such does the exterior become ; but not such as the exterior is, such does the interior become ; for the interior inflows into the

exterior, and disposes it to agreement with itself, but not the reverse. Sig.

1163. Moreover, the interiors of all things of the human mind, and with them the interiors of all things of its spirit, can be turned downwards or turned upwards; they are turned downwards when the man loves himself above all things; and they are turned upwards when he loves the Lord above all things. It is an actual turning. From himself, man turns them downwards; and, from Himself, the Lord turns them upwards. It is the reigning love which turns them. Thoughts do not turn the interiors of the mind, except in proportion as they derive from the will.

1173<sup>2</sup>. The Lord inflows into the interiors of the mind of man, and through them into his exteriors . . . The root is in the interiors, and the production in the exteriors . . .

J. (Post.) 240. The interiors with those who are in the love of commanding appear black, because they have abused the influx of Heaven. Their lower things appear as it were misty, because they are open below. . . The higher interiors cannot possibly be opened, and also the interiors towards Heaven, with those who are in the love of reigning.

D. Love xiii<sup>4</sup>. Because all perfection increases towards the interiors; for all the organic forms in man are compounded from interior forms, and these from still more interior ones . . .

xv<sup>2</sup>. But when they are remitted into their interiors . . . they are at once insane, as before . . .

Coro. 54<sup>2</sup>. (On this account) the interiors of the Church and of religion could not be revealed before the Lord's Advent . . . —<sup>3</sup>.

Inv. 16<sup>e</sup>. The falsity imbibed in the schools adheres within . . . and after death they come into the interiors of the spirit . . .

### Interior man. *Interior homo.*

A. 978. In the interior man conscience has been implanted by the Lord . . .

—<sup>2</sup>. Rational things form the middle or interior man. 1015.

1015. The increments of good and truth in the interior man. Sig. and Ex.

—<sup>2</sup>. The reason fructification and multiplication are predicated of the rational or interior man, is that the operation of the internal man is felt only very generally in the interior man; for there are indefinite singulars which present . . . one very general thing in the interior man.

1119. The tacit speech was perceived by the other in his interior man.

1121. Their interior man, or spirit . . .

1594<sup>5</sup>. The spirit or soul is the interior man which lives after death . . . 3993<sup>3</sup>.

1700. 'Abram the Hebrew'=the interior man to which was adjoined the internal or Divine man. 1702.

1701. That the Lord perceived from His interior man. Sig. and Ex.

1702. The interior man is such that it serves the internal or Divine.

—<sup>2</sup>. As scarcely anyone knows what the interior man is, it shall be told . . . The interior man is the middle man between the internal and the external. Through the interior man the internal man communicates with the external, and no communication would be possible without it . . . The interior man is what is called the rational man, which man, being intermediate, communicates with the internal man, where are good and truth; and it also communicates with the exterior man, where are evil and falsity . . . 1725.

—<sup>3</sup>. In this interior man there is conscience with the spiritual man, and perception with the celestial.

1707. That the interior man perceived in what state was the external. Sig. and Ex.

—<sup>3</sup>. The influx from the internal man into the middle or interior man, and thus into the exterior, is twofold . . .

—<sup>4</sup>. Hence may be evident what is the nature of the middle or interior man; that is, the rational man.

—<sup>4</sup>. By 'Abram,' here, is signified the internal man in the interior man. When . . . goods inflow from the internal man into the interior man, the internal man appropriates to itself the interior man . . . but still the interior man is distinct from the internal man. And in like manner . . . the exterior man is distinct from the interior man. So now, when the internal man perceived in the interior man that such was the state of the external man . . .

—<sup>5</sup>. In this the Lord was not like any man, because His interior man as to . . . goods was Divine, and from birth itself was adjoined to the internal man. The internal man together with this interior man was Jehovah the Father Himself. But in this He was like other men, that His interior man as to truths was adjoined to the external man, and thus was human . . .

1713. All things in the external man are (then) called 'servants;' for they obey the interior man. For example, with the exterior man there are affections and there are scientifics; the former are from the goods of the interior man, and the latter are from its truths. When these are so acted as to agree with the interior man, they are said to serve.

1717. That the interior man reduced all things in the external man into a state of agreement. Sig. and Ex.

1718<sup>e</sup>. Spirits in like manner have an external man, and in like manner an interior man, and consequently an internal man.

1725. 'Melchizedek'=the celestial things of the interior man with the Lord. Ex.

—<sup>2</sup>. The interior man in the Lord, when . . . it had been purified, was also made Divine and Jehovah . . .

1732. The Lord's interior man, that [it had] the enjoyment of goods from His internal man. Sig. and Ex.

—<sup>3</sup>. By 'Abram' is signified . . . the interior man or rational man, which was to be united to the internal or Jehovah . . . by temptations . . . The case with the interior man is this: the interior man . . . is intermediate between the internal and the external man, and causes that the internal can inflow into the external . . . A communication takes place of celestial things and of spiritual things. When there is a communication of



celestial things, the **interior man** is called 'Melchizedek;' but when there is a communication of spiritual things, it is called 'Abram the Hebrew.'

[A.] 1733. The conjunction of the internal man, or Jehovah, with the **interior man** and the exterior man. Sig. and Ex.

1792. Abram represented the Lord's **interior man** or rational man.

1806. The sight of the **interior man**, which from external sees internal things. Sig.

1815. The **interior man**, or spirit itself, is from the father; but the exterior man, or body itself, is from the mother.

1819. As it were a colloquy of the **interior man** with the internal. Sig.

1824<sup>2</sup>. The Celestial . . . in the **interior man** is called the interior Celestial; in the exterior man, the exterior Celestial.

1864. The conjunction of the Lord's **interior man** with the internal. Sig.

—<sup>c</sup>. The **interior man** is intermediate between the internal and the external man.

1891. The Lord's view from His **interior man** into the cause. Tr.

1906<sup>3</sup>. As he grows up he is imbued with truths, and these are in like manner stored up with him in his **interior man**.

1925. The thought of the **interior man** with the Lord. Sig. and Ex.

1953. The state of the Lord's **interior man** when He thought these things. Sig.

— . The Rational could not think this, but the **interior man** or higher man . . .

—<sup>e</sup>. The Lord's **interior man** . . . which is here meant, was that which was conjoined with the internal man . . . 1957.

1996. The union of the internal man, which was Jehovah, with the **interior man**. Sig.

2284<sup>2</sup>. The Lord stores up in his **interior man** the goods and truths which he receives . . .

2708<sup>4</sup>. 'Cedar,' etc. = goods and truths of the **interior man**; 'fir,' of the exterior.

3194<sup>2</sup>. The Divine rational good, which is . . . called the Lord's **interior man**, from Divine truth.

3293<sup>2</sup>. This good . . . communicates interiorly with the **interior man**; that is, with the rational man . . .

3969. By 'Rachel' is represented . . . the **interior man** as to truth . . .

—<sup>2</sup>. Then the **interior man** and the exterior 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. . . As, then, for the first time, the **interior man** is conjoined with the exterior man; and as before this conjunction has been effected, the **interior man** is as it were a nullity, thus as it were dead . . . it is said, 'God hath gathered up my reproach.'

3971. The conjunction of general truths with the **interior man**. Tr.

—<sup>2</sup>. For after the conjunction has been effected of the **interior man** with the external, or of the spiritual man with the natural, there takes place the fructification of good and the multiplication of truth.

3987. It is of the **interior man** to will good to another, and thence to think good; and it is of the exterior man to do good . . .

4015. It is power of the **interior man** in the exterior, or of the spiritual man in the natural . . .

4249. Which truths have been stored up in his **interior man** . . .

— . Spiritual temptation acts into conscience, which is of the **interior man** . . .

5113<sup>8</sup>. 'The remains of the people' = truths stored up by the Lord in the **interior man**.

—<sup>13</sup>. 'Vine' = the good of the **interior man**; 'fig,' the good of the exterior man.

5119<sup>2</sup>. The **interior man** sees and apperceives in the exterior what is going on outside of this . . .

5126<sup>2</sup>. The communication with the **interior man** has (then) not yet been opened . . .

5127<sup>2</sup>. Still less does he apprehend that the **interior man** is distinct from the exterior; so distinct, that the **interior man** as from a higher place can see what is going on in the exterior man; and that the **interior man** is in the faculty and power of chastising the exterior, and of not willing and thinking what the exterior man sees . . . and appetizes.

5222. By the spirit in special they meant the **interior man**, which will live after death. But . . . it is no longer believed that the **interior man** is the man himself; but it is believed that the **interior man**, which is commonly called the soul or spirit, is only thought without a subject . . . When yet it is the **interior man** himself, which is called the spirit, which is agitated, sad, etc.

5427<sup>3</sup>. The **interior man**, or spirit, which is also called the soul, can see each and all things which are and which take place in the exterior man; but not the reverse, unless there is correspondence and a medium. Hence it is, that to the exterior man which is not in correspondence the **interior man** appears as nothing . . . But when there is correspondence, the exterior man sees through a medium what is being done in the **interior man**; for the light which the **interior man** has, inflows through the medium into the light which the exterior man has . . . and illuminates it, from which illumination that which comes forth with the **interior man** appears, and hence the exterior or natural man has intelligence and wisdom. But if there is no medium, and still more if there is no correspondence, the **interior man** sees and perceives what is being done in the exterior, and in some measure also leads it, but not the reverse. If, however, there is contrariety, that is to say, if the exterior man altogether perverts or extinguishes what inflows through the **interior man**, then the **interior man** is deprived of his light which is from Heaven, and communication towards Heaven is closed

to him, and communication is opened to the exterior man from Hell.

5432<sup>2</sup>. They do not speak them from their interior man . . . but only from the exterior man.

5508<sup>2</sup>. Thus truth and falsity are conjoined in the interior man, and truth is profaned.

6400<sup>2</sup>. If it is said to them that it is the interior man which lives in the body . . . and that this man has a body such as Spirits and Angels have . . . they cannot apprehend these things.

6629. Therefore they were interior men; and, being interior men, they were wiser . . .

6872<sup>2</sup>. As to his spirit, or as to the interior man which lives after death, he is a devil . . .

7372. For such (evils) are in the interior man; and at this day the interior man is concealed by most . . .

8772<sup>2</sup>. In the interior man is good, which continually inflows from the Lord, and there conjoins itself with truths . . .

8885<sup>4</sup>. The evil . . . learn to separate their interior man from their exterior man, and in the latter to form a will and thought different from those which are in the interior man; and thus by the exterior man to counterfeit good utterly contrary to the interior man, which at the same instant wills evil, and also imperceptibly thinks it . . .

9396<sup>2</sup>. In the ancient times, and especially in the most ancient ones, men were interior men; for they thought in the spirit almost abstractedly from the body; whereas modern men are exterior men, and think in the body almost abstractedly from the spirit . . .

T. 839. (Conversation with the Africans concerning the interior and the exterior man. Described by comparison.)

**Interior sense.** *Sensus interior.* D.2054. 2445. 5618.

**Intermediate.** *Intermediatus.*

**Intermediation.** *Intermediatio.*

**Intermediating.** *Intermedians.*

A. 1268. By intermediate Societies of Spirits and Angels . . .

1270. Some were let out of that Hell, but the Lord disposed through intermediate Spirits and Angels that they could not injure me. D. 3360.

1378. (Distance is judged of by the intermediate things.) H.196. D.2333. 3666<sup>e</sup>.

1972. It has often been given me to know what they were saying, by means of intermediate Spirits.

3542<sup>2</sup>. Both influx and communication, consequently conjunction, are signified by this intermediate. (The neck.)

3657. That thus He might dispose the intermediates. Tr.

4329<sup>2</sup>. An intermediate Spirit was given them, through whom they spoke with me . . . 6923. 9105. D.3233.

4570<sup>2</sup>. There is also an intermediate, which com-

municates with both . . . the external and the internal . . . This Natural is what 'Jacob' specifically represents.

4585. **What is intermediate.** Sig. and Ex.

—<sup>5</sup>. The intermediate between the internal of the Natural and the external of the Rational is what is meant by the Spiritual of the Celestial, which is signified by 'Ephrath' and 'Bethlehem,' and is represented by 'Benjamin.' This intermediate derives something from the internal of the Natural, which is 'Israel,' and the external of the Rational, which is 'Joseph;' for that which is intermediate must derive something from both things, otherwise it cannot serve as an intermediate. For anyone from spiritual to become celestial, he must necessarily progress by means of this intermediate. Without an intermediate it is not possible to climb to higher things. Tr. —<sup>e</sup>. 4592.

4592<sup>2</sup>. 'Benjamin'=the spiritual truth which is from the celestial good which is 'Joseph;' both together, therefore, are that intermediate which is between the spiritual man and the celestial man . . .

—<sup>5</sup>. Thus both Benjamin and Joseph together represent the intermediate between the celestial and the spiritual man . . .

—<sup>6</sup>. Each of them is intermediate between the celestial and the spiritual man, and therefore Joseph could not be conjoined . . . except through Benjamin; for without an intermediate no conjunction is possible.

4672<sup>0</sup>. Influx is not effected without an intermediate.

4692<sup>2</sup>. The internal of perception is closed with those (in faith alone), because there is no intermediate for the influx to pass through.

4861. The intermediate to the truths of the Church, and to falsities. Sig. and Ex.

4963<sup>0</sup>. This, therefore, is the intermediate, which is called the Celestial of the Spiritual from the Rational.

6244. **What is intermediate.** Sig.

7111<sup>2</sup>. These are 'the regulators,' and they are intermediate Spirits. Ex.

7344<sup>2</sup>. Opposites cannot be applied unless there are intermediates which conjoin. The intermediates which conjoin are the fallacies of the external senses. Examps.

8714. **Intermediate primary things.** Sig.

—'. 'Of fifties'=the intermediates between those truths which are in the second degree, and those which are in the third. Ex.

—<sup>e</sup>. **Intermediates** are those things which accede to one part and proceed from the other, thus are between those which are in a prior degree, and those which are in a posterior one, for the sake of conjunction.

8796. Not even to intermediates. Sig.

—'. 'The extremity'=intermediates; for the Celestial Kingdom . . . is distinguished from the Spiritual Kingdom . . . by intermediates. Through these, the Celestial Kingdom inflows into the Spiritual Kingdom; but not the reverse; for all influx is effected through intermediates from interiors to exteriors . . . from which it is evident that intermediates are extremities.

—<sup>e</sup>. (Thus) 'Take heed not to touch the extremity of the mountain'=that there must be no extension . . . even to intermediates.

[A.] 880<sup>2</sup>. By those who are in a general perception of celestial good, are meant those who are **intermediate** between the Celestial Kingdom and the Spiritual Kingdom; through whom, therefore, the influx, communication, and conjunction are effected.

— These **intermediate ones** are represented by Moses.

9414. Such cannot have any holy communication with the Lord, still less conjunction, except through an **intermediate**.

9415. The presence of the Lord with them through an **intermediate**. Sig. and Ex.

9419. So that the externals of the Word and of worship might be presented to the Lord through an **intermediate** which was Moses.

—<sup>2</sup>. Hence some idea may be formed concerning the **intermediate** which Moses represents . . .

— How the ease is with the **intermediation** which Moses now represents . . . namely, the holy external is the **intermediate** . . .

9421<sup>2</sup>. When Moses ascended the mountain, he represented the holy external of the Word, which is **intermediate** or mediate between its holy internal and the representative of the external sense.

9435. That he might represent the **intermediate**, or that which mediates between the people and the Lord.

9670<sup>3</sup>. Hence may be evident the quality of the **intermediate** Angels who constitute the uniting medium which was represented by 'the veil.'

9671<sup>0</sup>. The Hell of Genii is completely separated from the Hell of Spirits . . . There are **intermediate ones** there who conjoin; and who are opposite to the **intermediate ones** in the Heavens.

10585<sup>0</sup>. In proportion as Spirits and Angels differ as to affections and thoughts, they appear separated from each other; but still they are conjoined by means of **intermediate ones** when the Lord so pleases.

H. 9. That which is not continually held in connection with the First by **intermediates** is at once . . . dissipated. 303.

27. The only communication (between the two Kingdoms) is through **intermediate** angelic Societies, which are called celestial spiritual . . . Hence, although Heaven is divided into two Kingdoms, still it makes a one. The Lord always provides such **intermediate** Angels, through whom is communication and conjunction.

35<sup>0</sup>. When the Lord elevates any from a lower Heaven into a higher one . . . they are environed with **intermediate** Angels, through whom is communication.

J. 12. Agreement and conjunction increase from plurality; for each thing therein is inserted as an **intermediating** relation between two or more . . .

U. 17. Without **intermediate** Spirits, I could speak with them only by a species of active thought.

M. 444<sup>3</sup>. As good and evil are opposites, there exists what is **intermediate**, and equilibrium there . . .

D. 2210. The Angels cannot speak with man except through **intermediate** Spirits . . .

2532<sup>0</sup>. For there are **intermediates** between the interior man and the exterior . . .

3593. They penetrate into the proximate or **intermediate** Societies, both evil and good.

3834. Some said the evil Spirits above the head are evil, others that they are good, and others that they are **intermediate** . . .

4095<sup>2</sup>. Also the **intermediates** (of the ideas).

4210. It has been granted to speak with angelic Spirits, but through an **intermediate one** . . .

5523. There are also **intermediate** Spirits: these are sent among the spiritual ones . . .

5572. There is no communication (between Genii and Spirits) except through **intermediate ones**, as between the celestial and the spiritual.

5575. Those of (the Genii) who ratiocinate, are **intermediate ones**.

5581<sup>0</sup>. There are celestial things in the very syllables (of the Hebrew words in the Word) which are understood by the **intermediate** angels.

5604. The spiritual Angels have an **intermediate** sense between the internal and the external senses.

D. Min. 4688. They were separated . . . by means of **intermediate** loves . . .

E. 62. It is usual in the Word to mention those things in the first place which take place in the last, because these include the **intermediates** . . .

182<sup>2</sup>. Therefore they are called **intermediate ends**.

405<sup>24</sup>. That thus He might rule and dispose ultimates from primes, and all **intermediates** from primes through ultimates.

831<sup>2</sup>. As the celestial Angels are perfected in wisdom through the hearing, there are **intermediate** Angels, who are called celestial spiritual Angels, who preach and teach truths in their temples.

1209<sup>3</sup>. The force of creating . . . advances from the First through **intermediates** to the ultimate; the First is the Sun of Heaven . . . the **intermediates** are spiritual things . . .

De Verbo 3. There are also **intermediate** Angels, who are called spiritual celestial. Many of these are preachers in the highest Heaven.

**Interminate**. *Interminatus*.

**Interminately**. *Interminate*.

A. 1083<sup>3</sup>. An internal without an external would be something **interminate** . . .

8705<sup>4</sup>. If anyone thinks of the Divine Itself without an idea of a Divine Man, he thinks **interminately**, and an **interminate** idea is no idea.

—<sup>5</sup>. All who think about God from themselves . . . think about Him **interminately**; that is, without any terminated idea; but they who think about God . . . from the spirit, think about Him **determinately** . . .

H. 475. Without terminations (in deeds) affections and thoughts are as it were **interminate**, which do not as yet come forth into existence.

J. 9<sup>8</sup>. If man were without these ultimates, his

spiritual things . . . would dissolve, like things interminate . . .

T. 339<sup>3</sup>. Faith in the Lord . . . is not an interminate faith . . .

D. 1706. On an interminate state of Spirits.

De Verbo 3<sup>6</sup>. The thoughts of the Angels of the middle Heaven are devoid of space, time, what is personal, and what is material, and therefore they are unlimited and interminate . . .

### Intermit. *Intermittere.*

A. 9274. 'To intermit the land,' that is, not to sow it (Ex.xxiii.11)=not, as before, to be led by truths.

M. 191. With these, conjugal love is intermitted by turns . . . but with these . . . it is intermitted from alternate cold and heat.

### Intermixed. *Intermixtus.* E.356<sup>2</sup>.

### Internal. *Internus.*

See under WAY and WORSHIP.

A. 54. So that external things were nothing to them, except that by their means they could reflect upon internal things . . .

996. Every delight is vile in proportion as it advances to external things, and happy as it advances to internal things . . .

1083. See INTERNAL CHURCH, here.

1094. Every external in itself is inanimate, and lives solely from the internal . . .

1102<sup>3</sup>. When a man feels . . . in himself that he thinks well concerning the Lord, and that he thinks well concerning the neighbour; wants to perform kind offices for him . . . and when he feels that he pities him who is in calamity, and still more him who is in error . . . then he may know that he 'dwells in the tents of Shem;' that is, that he has the internal things in him through which the Lord operates.

1178. Most men do not know what internal things are, but only what external things are.

1327<sup>3</sup>. For in internal things there is holiness, but not in external things.

—<sup>4</sup>. Man is permitted to live in pleasures . . . and thereby remove himself from internal things, to prevent him from . . . profaning them.

— Nothing more removes from internal things than avarice . . .

1408<sup>2</sup>. (Then) the internals of the Word are never seen.

—<sup>e</sup>. These have the internals in themselves.

1785<sup>e</sup>. When the internal acts into the external . . .

1795<sup>2</sup>. Such, therefore, as the internal is, such is the external.

1798<sup>2</sup>. The Doctrinal which is from charity . . . makes the internal . . .

1799<sup>2</sup>. In the Lord's Kingdom there are internal, interior, and external ones. The good Spirits in the First Heaven are external; the angelic Spirits in the Second Heaven are interior; the Angels in the Third are in-

ternal. 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.

1802. The heir of the Lord's Kingdom is not the external, but the internal. The external is so, but only through the internal, for they then act as one. Ex.

—<sup>2</sup>. The internal is love to the Lord and charity . . .

—<sup>3</sup>. By instruction the interiors are formed, and thus the internals . . .

—<sup>4</sup>. These are the internals from which they are called 'heirs' . . .

1806. From externals see internals. Sig. and Ex. 1807.

1815. From his father, man receives everything which is internal . . . and from his mother, everything which is external. Ex.

1904<sup>3</sup>. Distinguished . . . as internal, middle, and external . . .

1999<sup>3</sup>. What the internal is, and how the internal acts upon the external; and how the internal and the external are distinct from each other . . .

— The internal of man is that from which man is man, and by which he is distinguished from brutes. By this internal he lives after death . . . and by it he can be elevated by the Lord among the Angels. It is the first form itself from which man becomes, and is, man. Through this internal the Lord is united to man. The Heaven itself nearest the Lord is from these human internals; but this is above the inmost angelic Heaven; and therefore these internals are of the Lord Himself. Thus the whole human race is most present under the Lord's eyes.

—<sup>4</sup>. These internals of men have not life in themselves, but are forms recipient of the Lord's life. In proportion, therefore, as a man is in evil, both actual and hereditary, he is separated from this internal which is of the Lord and with the Lord . . . for although it is adjoined to man, and is inseparable from him, nevertheless in proportion as a man recedes from the Lord, he as it were separates himself from it. But the separation is not a plucking away from it, for then the man could no longer live after death, but it is a dissent and a disagreement of those faculties of man which are beneath; that is, of the rational and the external man. In proportion to this dissent and disagreement, he is disjoined; but in proportion as there is no dissent and disagreement, the man is conjoined with the Lord through the internal . . .

—<sup>5</sup>. But the internal of the Lord was Jehovah Himself, because He was conceived from Jehovah . . . and with this internal the Lord united the Human Essence; and as the internal of the Lord was Jehovah, it was not a form recipient of life, as is the internal of man, but was life itself.

2004<sup>3</sup>. But the internal of man is not the Lord, thus is not life, but is a recipient of life.

2005. The internal of every man is from his father, and the external from his mother; or, what is the same, the soul itself is from the father, and the body . . . is from the mother . . . The internal of the Lord was from the Father, thus was the Father Himself . . . (See also under INTERNAL MAN.)

[A.] 2018. Hence His **internal** was Jehovah . . .

— The soul is one with the body, or his **internal** with his external; although they are . . . so distinct from each other that the one fights with the other . . . In temptations, the **internal** blames the external, and wants to reject the evil which is in the external . . .

2037. By the external rites of the Church were signified **internal** things . . .

—<sup>2</sup>. **Internal** things are of 'the covenant,' because they conjoin; but not external things except through **internal** things . . . All the **internal** things . . . which conjoin, relate to love and charity, and proceed from love and charity . . .

2063<sup>2</sup>. The Divine good . . . was the **internal** of the Lord; that is, Jehovah . . .

2162<sup>9</sup>. What the **internals** of the Church are, which are signified by 'heaven,' or 'God's throne,' they were quite ignorant of.

2181. With every man there is an **internal**, a Rational which is intermediate, and an external . . . 2183.

2557<sup>3</sup>. (Therefore) it has been provided . . . that nothing of truth should inflow through the **internal** of man, but only through his external.

2842<sup>9</sup>. For the **internal** compels the external, but not the reverse.

3023<sup>2</sup>. For the Divine in the Heavens is also that which is with man in his **internals**; but the Divine on earth is that which is with man in his externals; for the **internals** of man are his Heaven, because through them he is conjoined with the Angels; but his externals are his earth, for through them he is conjoined with men. When a man has been regenerated, then the former inflow into the latter, and the latter are from the former. Hence it may be known what the **internals** of the Church are, and what its externals.

3305<sup>7</sup>. 'Jacob' = those in the externals of that Church; 'Israel,' those in its **internals**.

3474. (Thus) Heaven is not on high, but in what is **internal**.

3489<sup>2</sup>. In the other life it is the **internals** alone according to which they think and speak; for the externals are left together with the body.

3835. But **internal** affections are called **internal** bonds . . . To these correspond external bonds or external affections; for every **internal** has a corresponding external.

— As the man who is being regenerated is introduced through externals to **internals** . . .

4060<sup>6</sup>. The **internals** and externals of the Church. Sig.

4180<sup>4</sup>. Hence in the external form a man is sometimes beautiful, when yet in the **internal** form he is filthy.

4197<sup>9</sup>. Unless man keeps the precepts not only in the external form, but also in the **internal** form . . .

4208<sup>3</sup>. For every ritual of the Church separated from what is **internal** is idolatrous.

— In the genuine Church the communication (of the Lord with man) is effected through **internal** things . . .

4215<sup>2</sup>. There is a correspondence of the **internals** with all things of the face . . .

4286<sup>2</sup>. The (celestial) Angels are distinguished into **internal** and external; the **internal** are more celestial than the external. . . The (spiritual) Angels are also distinguished into **internal** and external; the **internal** are more spiritual than the external . . . The (natural Angels) also are distinguished into **internal** and external.

—<sup>3</sup>. The **internal** (of the celestial spiritual Angels) are represented by 'Joseph' . . . and the external are represented by 'Israel' . . . The former . . . partake of the Rational; but the latter . . . partake of the Natural . . .

4288<sup>2</sup>. Celestial and Spiritual love is the **internal** itself . . .

4292<sup>4</sup>. That the **internal** is what is represented, and the external what represents . . . may be evident from man himself. The speech of man represents his thought, and the action of man represents his will. Speech and action are the externals, and thought and will are the **internals** of man . . .

4293<sup>2</sup>. That nation . . . could be kept in a holy external without any holy **internal** . . .

4314<sup>5</sup>. Such, therefore, as the **internals** are, such are the externals . . .

4319<sup>2</sup>. To believe is an **internal** thing . . .

4345<sup>2</sup>. Externals are those which consist of **internals**; and therefore externals are relatively general . . .

4424<sup>2</sup>. Therefore, when externals are taken away from them . . . they appear such as they are as to **internals** . . .

4433. For unless **internals** are in externals; that is, unless we think of **internals** when we are in externals, and are at the same time affected with **internals**—at the very least unless we are affected with externals for the sake of **internals**—there is not anything of the Church; for **internals** make the Church, because the Lord is in them, since in them are the spiritual and celestial things which are from Him.

4459<sup>2</sup>. They who are in externals alone do not even know what it is to be in **internals** . . . If anyone mentions what is **internal** before them, they either affirm it . . . from fraud, or deny it . . .

—<sup>4</sup>. What it is to be in externals, and what it is to be in **internals**. Examps.

4464. By **internals**, man has communication with Heaven; for the whole Heaven is in **internals**.

—<sup>3</sup>. But they who are in **internals** (Def.) are encompassed with a grateful and pleasant sphere . . .

— Thus is evident the quality of the man who is in **internals**, and the quality of the man who is in externals; and why we ought not to be in externals alone, but in **internals**.

—<sup>4</sup>. But the man who is in externals alone . . . does not care for these (**internal**) things . . .

—<sup>5</sup>. It follows that they who are in externals alone care nothing about what is said about **internals**, when yet the latter make them blessed and happy in the Kingdom into which they are about to come . . .

4570. The quality of the internal Natural. Sig. and Ex.

4700. The Jews do not acknowledge anything internal; but still there was an internal in (their externals) . . .

—<sup>2</sup>. So in the Christian Church; those therein who are in an external without an internal . . .

4769<sup>3</sup>. Those who are in faith separated care nothing for internal things . . .

4874. For everything genuine is at the same time internal.

4912. No conjunction of the external with the internal, but of the internal with the external. Sig. and Ex.

5078<sup>4</sup>. The internal feels the internal, and the external the external . . .

5224<sup>2</sup>. At this day externals occupy the whole, and (with such) internals are as nothing.

5247<sup>6</sup>. These two senses of the Word are circumstanced as are the internal and the external with man; and as the internal is not without the external; for the external is the ultimate of order in which the internal subsists . . .

5411. The internal cannot have any communication with the external, or the reverse, unless there is a medium . . . Because the internal and the external are most distinct from each other; so distinct, that they can be separated; as the external ultimate of man, which is the body, is separated when he dies from his internal, which is his spirit. The external dies when the medium is broken; and the external lives when the medium intervenes . . .

5413. That the medium when with externals alone without an internal would perish. Sig. The medium is 'Benjamin;' the externals are 'the sons of Jacob;' and the internal is 'Joseph.' Ex.

5423. For the internal appears 'strange' to the external when there is no affection; and the internal appears to 'speak hard things' when there is no correspondence; for correspondence is the appearing of the internal in the external, and its representation there; and therefore when there is no correspondence, there is no appearing of the internal in the external . . . whence comes what is 'hard.' 5511, Ex.

5469. That they had alienated the internal by the non-reception of good. Sig. and Ex. 5886.

—<sup>e</sup>. In the supreme sense it treats of the Lord, how He had united the internal with the external in His Human, in order that He might make it Divine.

5470. That state of the internal meanwhile when alienated. Sig. and Ex.

5474. Lest the external be disjoined from the internal. Sig.

5536<sup>5</sup>. Those who are in a holy external and a profane internal. Sig.

5548. That he is now in the place of the internal. Sig. and Ex.

5586<sup>e</sup>. The internal of man and his external are most distinct from each other; for his internal is in the light

of Heaven, and his external in the light of the world; and as they are most distinct they cannot be conjoined except by a medium which partakes of both.

5595<sup>e</sup>. The conjunction of the internal with the external is effected by good.

5647. A drawing back from conjunction with the internal. Sig. and Ex.

5651<sup>2</sup>. Hence the internal is closed in proportion as the Natural does not become nothing.

5667. Initiation to conjunction with the internal. Sig. and Ex.

5672. While the internal should be present with light. Sig. and Ex.

5699. An external appearance that the internal was as it were separated from them. Sig. and Ex.

5779. From the internal; that is, through the internal from the Lord; comes all perception . . . and indeed sensation . . . It is the internal which feels through the external . . . and therefore the internal inflows into the external . . . 6040.

5826<sup>e</sup>. For nothing becomes internal until it has been implanted in the will; for the Voluntary is the inmost of man.

5880. When the internal is being conjoined with the external, or good with truth, there is first effected a communication on the part of the internal with the external, but not as yet a reciprocal communication. Sig.

5957. For all that inflows from the Lord through the internal into the external . . . is given gratis.

5967. That the internal was not rejected. Sig. and Ex.

5974. Joy that the internal has not perished. Sig.

6025<sup>e</sup>. That sons were born to Joseph in Egypt was that there might be represented the dominion of the internal of man in the external.

6027. The communication of the good of the Church with the celestial internal. Sig. and Ex.

—<sup>2</sup>. For good from the Lord . . . inflows through the internal into the external, and it is received there in proportion to the good there is in the external. But if in the external of man there is only the truth of faith . . . the influx of good . . . through the internal is not received in the external; for there is no immediate communication with truth . . .

6117. Application to the internal. Sig. and Ex.

— That the whole Scientific . . . was under the auspices of the internal. Sig.

6128. Sustentation through the influx of good from the internal. Sig. and Ex.

6132. That it was known to the internal. Sig. and Ex.

— Because all that comes forth and is done in the Natural is known to the internal; because the Natural has thence all that it possesses.

6136. That if they were desolated there would no longer be spiritual life under the internal. Sig. and Ex.

6148. That the internal from the Natural procured

for itself the faculties of receiving good, because they are from itself. Sig. and Ex.

[A.] 6152. The influx of the **internal** into scientific truths. Sig.

6177. The presence of the **internal**. Sig. 6224.

6222<sup>e</sup>. That both the Intellectual and the Voluntary are born from the **internal** . . . that is, through the **internal**, from the Lord.

6234. Good and truth in the Natural from the **internal**. Sig. and Ex.

6262. Elevation to the **internal**. Sig. and Ex.

— The subject treated of . . . is the influx of love, and thence of good and truth, from the **internal**; which influx is an elevation towards the **internal**; for the external cannot be in love towards the **internal**, except by means of influx and elevation from the **internal**. For the very love which is felt in the external is of the **internal** . . .

6275. Prediction concerning the truth of the Intellectual and the good of the Voluntary having life from the **internal**. Sig. and Ex.

— Because this good and truth in the Natural are the **internal** itself therein.

—<sup>2</sup>. The **internal** and the external are indeed distinct from each other; but in the Natural, where they are together, the **internal** is as in its form adapted to itself, which form does not act at all from itself, but from the **internal** which is therein . . . The case is the same with the good and truth in the Natural, which are born from the **internal**; for the **internal** clothes itself with such things as are of the Natural, in order that it may be there, and lead a life therein . . .

6284. For the external is merely a formed something, and is such that the **internal** can be there, and lead a life therein according to the influx from the Lord into itself; neither, indeed, is the **internal** anything else in relation to . . . the Lord.

6289. For when the **internal**, by means of influx, wants to drive the external to think and will anything, it as it were 'takes hold of it' . . .

6290<sup>2</sup>. Hence it is that the Natural, which is the external, must necessarily be regenerated; for (otherwise) the **internal** has no foundation, nor receptacle; (in which case) it perishes altogether. —<sup>3</sup>, Examp.

6322. For the external, which is gross and material, cannot inflow into and move the **internal**, which is pure and spiritual . . .

—<sup>e</sup>. It might have been inferred, that the Hells, which are in externals, could inflow into the Heavens, which are in **internals**.

6343<sup>2</sup>. For where the **internal** is spoken of (in the Word), the external is also spoken of. 6378.

6396<sup>4</sup>. They who are in truth and not yet in good adore externals, and do not care for **internals**. No one perceives **internals** except him who is in good.

6408<sup>e</sup>. With these, the external reigns, and the **internal** is closed.

6435<sup>2</sup>. The two Kingdoms agree in this,—that the external of the Celestial Kingdom coincides with the **internal** of the Spiritual Kingdom, through the medium

which is called the Celestial of the Spiritual. For the external of the Celestial Kingdom . . . is the good of mutual love; and the **internal** of the Spiritual Kingdom is the good of charity towards the neighbour . . .

6499. The influx of the **internal** into the affection of good. Sig. and Ex.

6511. The influx of the **internal** into the natural mind. Sig. and Ex.

6517. The resurrection of the Church there by the **internal**. Sig.

6522. The **internal** [acting] for the establishment of the Church. Sig. and Ex.

6558. That they had rejected the **internal**. Sig.

6560. Influx from the **internal**, and perception thence. Sig. and Ex. 6562. 6564, Ex.

6567. The submission of those things which are in the Natural under the **internal**. Sig. and Ex.

6569. Recreation by the **internal**. Sig.

6576. That they shall live through the **internal** from the Divine . . . Sig. and Ex.

6580. The life of the scientifics of the Church from the **internal**. Sig. and Ex.

6585. By good conjoined with truth from the **internal**. Sig. and Ex.

—<sup>e</sup>. And the **internal**, which is represented by 'Joseph,' inflows with good, but not with truth except through good.

6593. 'Joseph died' = that the **internal** ceased to be.

6596. The concealment of the **internal** in the scientifics of the Church. Sig.

6645. 'Joseph died' = that the case was now otherwise with the **internal** of the Church. Ex.

6652. 'Who knew not Joseph' = (separated scientifics) which were completely alienated from the **internal**.

—<sup>2</sup>. For the good and truth which make the Church inflow through the **internal**; and if they are not received by the Natural, the **internal** is closed; and thus the man is alienated from good and truth . . .

6675. The apperception of the truth and good which flow from the **internal** into the scientifics of the Church. Sig. and Ex.

6724<sup>2</sup>. When man is being reformed, as to his **internal** he is kept by the Lord in good and truth; but as to his external he is let into his evils and falsities . . . But the good and truth which inflow through the **internal** render him so safe that the infernal Spirits cannot inflict the least injury upon him; for that which acts interiorly prevails immensely over that which acts exteriorly; for that which is interior, being purer, acts into the singles and the individual things themselves of the exterior, and thus disposes the external at its pleasure; but in this case there must be good and truth in the external, in which the influx from the **internal** can be fixed.

7045. The removal of filthy loves, and thereby the laying bare of the **internal**. Sig and Ex. 7046.

7245<sup>2</sup>. They worshipped externals, and utterly rejected **internals**, which are faith and charity; nay, they rejected the very Knowledges of **internal** things.

7291<sup>e</sup>. It is a general rule that **internals** inflow into externals, and not the reverse; because **internals** are relatively purer and simple, and externals are grosser, for they are the generals of **internals**.

7424. The **internal** which beasts have is immersed in their external, insomuch that it is one with it; and together with it looks downwards . . . without any elevation towards interior things.

7795<sup>3</sup>. For all vastation . . . progresses from externals to **internals**.

8325. Heaven is in the **internal**; for everything **internal** in the other life is presented representatively as above, and everything external as below. Refs.

8408<sup>3</sup>. For the Church of the Lord advances successively from what is **internal** to what is external, and then expires.

8588<sup>6</sup>. Simple angelic Spirits, who do not reflect on **internal things**, but still are interiorly good. Such . . . correspond to the cuticles. These pay no attention to the **internal** of a man, but only to his external . . .

8870<sup>3</sup>. By their externals, which are apparently good, they would communicate in some way with Heaven . . . and by their **internals** they would communicate with the Hells . . . Such things are therefore taken away from them . . .

8885<sup>e</sup>. For there, externals are taken away, and **internals** are laid bare.

8918. Removal from **internals**. Sig. and Ex.

— Whether you say remotely from the Divine, from Heaven, or from **internals**, it is the same; for the **internal** of man is in the light of Heaven, and his external in the light of the world . . .

8972<sup>2</sup>. These things served as laws in the Church where the **internal things** which are of Heaven and the Church were represented by external things. But they do not serve as laws in the Church where **internal things** are no longer represented by external things, as in the Christian Church. The reason is, that **internal things** have been revealed to the man of this Church; and therefore communication with Heaven is effected by means of **internal things**; and not, as before, by means of external things.

9002<sup>e</sup>. But when the **internal things** of the Church had been opened by the Lord, the representations of **internal things** by external things ceased; because then **internal things** were what the man of the Church was to imbue, and by which he was to worship the Lord, which things are those which are of faith and love.

9026<sup>e</sup>. With the Israelitish nation was instituted . . . a Church in which **internal things** . . . were represented by external things; and therefore such things were . . . commanded as are of no avail as laws now that the **internal things** of the Church have been opened and revealed . . . for now man is to live an **internal** life, which is a life of faith and charity; and that external one in which the **internal things** make the life.

9055<sup>3</sup>. Man has an **internal** and an external Voluntary, as he has an **internal** and an external Intellectual. The **internal** Voluntary is where the **internal** Intellectual is; and the external Voluntary is where the external Intellectual is; for they must be conjoined . . .

9213. For when an Angel or Spirit is in externals, he is also in shade; but when he is in **internals**, he is in the delights . . . of heavenly loves . . . and in the light of truth.

9278<sup>2</sup>. This is why a man who has been regenerated, and also one who is in Heaven, is alternately in externals and in **internals**; for thereby externals are disposed so as to be in agreement with **internals**; and so that at last the former may be subjected to the latter.

—<sup>3</sup>. When a man is in externals, he is in labour and combat . . . But when he is in **internals** . . . the labour and combat cease . . . (as is) signified by 'the seventh day.'

—<sup>4</sup>. The nature of the labour and combat when man is in externals. Des. He is thence in such shade that he cannot conceive otherwise than that externals inflow into **internals** . . . from which fallacy he can scarcely be withdrawn until he has been elevated from externals into **internals** . . .

—<sup>5</sup>. Hence it may be known what it is to be in externals and not at the same time in **internals**; and that when a man is in externals, he is in cold and shade as to the things of Heaven and the Lord.

9279<sup>2</sup>. It shall be told whence it is that when a man is in good, he is in **internals**:—*The Externals of Man have been formed to the Image of the World, and the Internals to the Image of Heaven.* Therefore, the externals receive the things of the world, and the **internals** the things of Heaven. The externals which are of the world are being opened with man successively from infancy to the age of manhood; in like manner the **internals**; but the externals are opened through the things of the world; and the **internals** through the things of Heaven. Ex.

9303<sup>5</sup>. There are three things with an Angel which make a one: there is his **internal**, which does not appear before the eyes; there is the external which does appear; and there is the sphere of the life of his affections and thoughts . . .

9435<sup>e</sup>. For man is elevated from externals to **internals** . . .

9468. (The **internal** and the external of the two Kingdoms. Sig. and Ex.) 9680. 9741. 9866<sup>2</sup>. 9868. 9993.

9473<sup>2</sup>. That from which something else comes forth is the **internal**; and that which comes forth is the external of it . . . The effecting cause is the **internal** of the effect; and the effect is the external of it . . . Therefore, the **internal** of motion is endeavour, or the moving force. . . . And therefore, the **internal** of action is the will. From these things it is evident that there must be an **internal** in each and all things, in order for them to come forth, and in order for them to subsist afterwards; and that without an **internal** they are not anything. (Continued under GOOD.)

10135<sup>2</sup>. Angels, like men, long now to be in their **internals**, now in their externals. When they are in **internals** they are in a state of love and of the derivative light in clearness; and when in externals, they are in a state of love and of the derivative light in obscurity; for such is the external relatively to the **internal**.

10188<sup>2</sup>. For they who are in Hell are in externals and



not in **internals**. Their evils and derivative falsities also exhale from their **externals**. . . Hence the external sphere of the Divine good is blunted there, the **internal** one still remaining, which is not received . . . but still the Lord rules the Hells by it.

[A.] 10237. Man has an external and an **internal** ; the external is called the Natural, and also the natural man ; and the **internal** is called the Spiritual, and also the spiritual man ; because the **internal** of man is in the Spiritual World . . . and the external is in the natural world . . . Both the **internal** and the external are purified ; the **internal** in Heaven, and the external while man lives in the world . . .

10396<sup>e</sup>. For with man there is an **internal** and an external ; his **internal** is for Heaven, and his external for the world. When the external reigns, then worldly, corporeal, and earthly things reign ; but when the **internal** reigns, then heavenly things reign. But man has been so created, that the external may be subordinate to the **internal** . . . Therefore, when the external reigns, the **internal** is closed . . .

10420<sup>e</sup>. For when the **internal** is elevated, the external is also elevated, because it is then kept in a like view, being in subordination. But when the **internal** cannot be elevated, because it is closed, the external looks only to self and the world . . .

10429. For influx takes place through the **internal** into the external ; and therefore when the **internal** is closed there is no reception of what is Divine in the external . . .

—<sup>2</sup>. Every man has an **internal** and an external ; for the **internal** is his thought and will, and the external is his speech and action ; but the **internal** with the good differs exceedingly from the **internal** with the evil ; for everyone has an **internal** which is called the **internal** man, and an external which is called the external man ; the **internal** man has been formed to the image of Heaven, and the external man to the image of the world. With those in the good of love and truths of faith, the **internal** man is open, and by means of it they are in Heaven ; but with those who are in evils and the derivative falsities, the **internal** man is closed, and by means of the external they are only in the world. These are they of whom it is said that they are in externals without an **internal** . . .

10468. Perception from the **internal** concerning such an external. Sig. and Ex.

— . The reason 'Moses' here = the **internal**, is that he is speaking to Aaron, by whom is represented the external. Whether you say the **internal** and external of the Word, or simply the **internal** and external, it is in this case the same . . .

—<sup>e</sup>. All perception about the external is from the **internal** ; for from the **internal** can be seen the things in the external, but not from the external the things in itself, and still less from the external the things in the **internal**. Hence those who are in externals without an **internal** do not acknowledge **internal** things, because they do not feel and see them . . .

10471. Let not the **internal** avert itself on this account. Sig. and Ex.

— . Moses is here called 'my lord' by Aaron, be-

cause the **internal** is a lord, and the external is relatively a servant ; for the **internal** with man is in Heaven, and therefore when open it is his Heaven ; and the external with him is in the world, thus is his world, and the world has been made to serve Heaven . . . The case is the same with the external of worship, of the Church, and of the Word, relatively to their **internal**.

10472. That that nation is in an external separated from a holy **internal**. Sig. and Ex.

— . For the external separated from the **internal** is also separated from what is holy ; for the Holy of man is in his **internal**. . . Heaven inflows into the **internal** of man, and though it into his external . . .

10483. That the **internal** cannot enter into Hell. Rep. and Ex.

— . Whether you say the **internal**, or Heaven, it is the same ; for Heaven is in the **internal**, both in the **internal** of the Word, and in the **internal** of the Church and of worship ; consequently in the **internal** of the man who is in celestial and spiritual love . . .

10489. Wherever there is anything open from the **internal** into the external. Sig. and Ex.

10492. The plenary closing up of the **internal** (with the Israelitish nation). Sig. and Ex.

—<sup>4</sup>. With those who deny truths, the **internal** is completely closed ; and, what may seem wonderful, the **internal** is closed with more of the intelligent than of the simple. Ex.

—<sup>e</sup>. Whether you say the **internal** is opened or closed, or whether you say Heaven is opened or closed, it is the same.

10505. That the **internal** of the Word, of the Church, and of worship will not perish. Sig. and Ex.

10533<sup>e</sup>. If the **internal** were opened with such, and the Divine inflowed, they would utterly perish . . .

10583. The closing up of the **internal** (of the Church, of worship, and of the Word). Sig. 10584.

10591. Man has been so created that as to his **internal** he cannot die . . . N. 224.

10592. This **internal** is with every man who is born ; his external is that by means of which he effects the things of faith and love, thus the things of the **internal**. The **internal** is what is called the soul ; and the external is what is called the body.

10602<sup>e</sup>. They could thus be elevated into a holy **internal**.

10603. As there is an external and an **internal** in the Word, there is also an external and an **internal** in the Church, and in worship.

10616. Divine **internals** upon externals. Sig.

10683<sup>e</sup>. What the **internal** of the Word, of the Church, and of worship is ; what their external in which there is an **internal** ; and what an external without an **internal**. Ex. In the **internal** (of them) are they who love to do truth for the sake of truth from **internal** affection . . . In their external in which is an **internal** are they who love truth for the sake of truth, but from external affection . . . These latter are men of the External Church, but the former are of the **Internal** Church ; for in every Church there are **internal** and external men.

But they who are in external worship without an **internal**, love truth not for the sake of truth, but for the sake of gain. Further Ex.

10685. Temptations before there is an **internal** of the Church, of worship, and of the Word. Sig. and Ex.

10689. The influx of the **internal** into the external of the Word, of the Church, and of worship. Sig. and Ex.

10694. They who are only in the externals (of these three), without an **internal**, cannot endure interior things; because they who are in externals without an **internal** are in the love of self and of the world, and thence are in (natural) lumen.

—<sup>2</sup>. But they who are in the externals and at the same time in the **internals** (of them), are in love towards the neighbour and in love to the Lord, and thence in the light of Heaven. . . Hence it is that an external without an **internal** cannot endure an external while an **internal** is in it.

10698. Because the Church is in the **internal** of man, and not in the external without it; for the communication of man with Heaven and the Lord is through the **internal**. When this has no existence; that is, when it is closed up; then the communication is with Hell . . .

10719. Heaven with man is in his **internal**, thus in thinking and willing; and thence in his external, which is in speaking and doing; but not in an external without an **internal** . . .

10720. For in the world, only the external appears, and not the **internal**; but in the other life, the **internal** is open; because the man then lives as to his spirit.

H. 32. In every Heaven there is an **internal** and an external; they who are in the **internal** are there called **internal** Angels; and they who are in the external are there called external Angels. The external and the **internal** in the Heavens, or in each Heaven, are as the Voluntary and its Intellectual with man . . .

34. (r). That in the **internal** there are thousands and thousands of things which in the external appear as a general *one*. Ref.

39. [The human **internal**.] Des.

202. Man has been created to the image of Heaven and to the image of the world; his **internal** to the image of Heaven, and his external to the image of the world. . . But as man . . . has destroyed with himself the image of Heaven . . . his **internal** is closed from his very birth, which is the reason why man . . . is born into mere ignorance.

—<sup>2</sup>. In proportion, therefore, as man knows (the laws of Divine order), and lives according to them, his **internal** is opened to him . . .

222<sup>e</sup>. The Angels said that these are the externals which are to be done, but that they effect nothing if there is not an **internal** from which they proceed; and that the **internal** is a life according to the precepts which doctrine teaches.

495<sup>e</sup>. In some thousands, scarcely one knows what **internals** are, and that in them is Heaven and the

Church for man; and still less that external acts are such as are the intentions and thoughts . . .

496<sup>e</sup>. Evil Spirits are known from good ones especially by this,—that the evil attend eagerly to what is said about external things, and little to what is said about **internal** things, which are the truths and goods of the Church and of Heaven.

551. Therefore, when externals are taken away from (the evil) in the other life, and the **internal** things which had been of their spirit are revealed, they are entirely in evils and falsities . . .

—<sup>2</sup>. When such are let into their **internals**, consequently into their evils, they cannot any longer speak truths, but only falsities, because they speak from evils . . .

—<sup>e</sup>. Vastation is nothing but an immission into **internals**, thus into the proprium of the spirit.

N. 42. When man thinks intelligently and wills wisely, he then thinks and wills from the spiritual **internal**; but when man does not think intelligently and will wisely, he thinks and wills from the natural **internal** . . .

46. The **internal** and external here treated of are the **internal** and external of man's spirit; his body is only a superadded external, within which the former come forth. . . To think and will are the **internal** (of the spirit), and to speak and do are its external.

S. 40<sup>e</sup>. 'To cleanse the **inside** of the cup and the platter'= to purify the interiors of the will and thought . . . by the Word; and that thus 'the outside is clean'=that thus the exteriors are purified, which are the works and the speech; for these derive their essence from the former.

W. 87. For the Angels, equally as men, have an **internal** and an external; their **internal** is what thinks and is wise, and what wills and loves; and their external is what feels, sees, speaks, and acts; and all their **internals** are correspondences of their **internals**; that is, spiritual correspondences, and not natural ones.

P. 15. It is from the abuse of these faculties that man can appear in externals different from what he is in **internals**.

103. That every man has an external and an **internal** of thought. Gen.art. T.147.

106. That the external of man's thought in itself is such as is his **internal**. Gen.art.

111. That the **internal** cannot be purified from the concupiscences of evil so long as evils are not removed in the external man . . . Gen.art.

—<sup>2</sup>. It is man's **internal** will which is in concupiscences, and his **internal** understanding which is in cunning; and it is the external will which is in the delights of concupiscences, and the external understanding which is in machinations from the cunning . . . From which it is again evident, that the **internal**, which consists of concupiscences cannot be cast out except by the removal of the external, which consists of evils.

132<sup>e</sup>. And he who does not acknowledge the Lord cannot receive anything **internal** of worship.

136. It is known that the external cannot compel the

internal, but that the internal can compel the external; and also that the internal is so averse to compulsion by the external that it turns itself away. It is also known that external delights allure the internal to consent and to love; and it may also be known that there is a forced internal, and a free internal. (These four propositions explained in order.)

[P. 136]<sup>2</sup>. But the internal can be compelled by the external not to speak evil against the laws of the kingdom, the moralities of life, and the sanctities of the Church. The internal can be compelled to this by threats and penalties, and also is compelled, and is to be compelled. But this internal is not the internal properly human, but is an internal which man has in common with beasts, which also can be compelled. The human internal resides above this animal internal; and it is this human internal which cannot be compelled.

—<sup>4</sup>. Many of the English nation do not suffer themselves to be compelled (to religion); and from this there results that there is an internal in their worship, and that which is in the external is from the internal . . .

— The reason the internal can compel the external, is that the internal is as a lord, and the external as a servant.

—<sup>8</sup>. It is to be well known that the internal of the understanding does not conjoin itself with the internal of the will; but that the internal of the will conjoins itself with the internal of the understanding, and causes the conjunction to be reciprocal; but this is done by the internal of the will, and not at all by the internal of the understanding.

—<sup>9</sup>. With those who are in the internal of worship there exists a compelled internal; one from fear, and the other from love. A compelled internal from fear exists with those who are in worship from the fear of the torment of Hell . . . but this internal is not the internal of thought which was treated of before, but is the external of thought, which is here called an internal because it is of thought. The internal of thought which was treated of before cannot be compelled by any fear; but it can be compelled by love and by the fear of the loss of it . . .

139. The fear which invades the external of thought, and closes the internal, is chiefly the fear of the loss of honour or gain . . . Ex.

—<sup>6</sup>. The internal is said to be closed when it completely makes one with the external; for then it is not in itself, but in the external.

—<sup>7</sup>. (With such) the internal of thought . . . is full of the concupiscences of evils of every kind.

145<sup>2</sup>. As the internal and the external of the mind are so distinct, the internal can even fight with the external, and, by combat, compel it to consent. . . (Then) the concupiscences of evil, which had beset the internal of thought, are cast out; and in their place are implanted affections of good. This is done in the internal of thought. But as the delights of the concupiscences of evil, which beset the external of thought, cannot be cast out at the same time, a combat comes forth between the internal and the external of thought. The internal wants to cast out these delights, because they are delights of evil, and do not agree with the affections of

good in which the internal now is; and in place of the delights of evil it wants to introduce the delights of good, which do agree . . . If this combat becomes severe, it is called temptation.

—<sup>3</sup>. As man is man from the internal of his thoughts; for this is man's very spirit; it is evident that a man compels himself when he compels the external of his thought to consent . . .

—<sup>4</sup>. When, therefore, the internal conquers, as it does when the internal has reduced the external to consent and compliance, then the Lord gives man freedom itself and rationality itself . . .

174. No one knows how the Lord leads and teaches man in his internals. Ex.

— As externals make one with internals; for they cohere in one series; therefore no disposition can be made by the Lord in internals except in accordance with the disposition which is made in externals by means of the man.

180<sup>2</sup>. That externals have such a connection with internals, that they make one in every operation. Ex.

5. It follows that the Lord cannot act otherwise in internals, than as He acts together with man in externals. Therefore, if man does not shun and be averse to evils as sins, the external of the thought and will becomes vitiated and destroyed, and the internal at the same time . . .

—<sup>6</sup>. That if man were at the same time in internals, he would pervert and destroy all the order and tenor of the Divine Providence. Ex.

224. Who cannot see that it is the internal from which the external comes forth; and consequently that the external has its essence from the internal? And who does not know . . . that the external can appear otherwise than according to its essence from the internal?

—<sup>2</sup>. As, therefore, the internal in its essence is infernal, and the external in its form appears spiritual; and yet the external derives its essence from the internal . . . it is a question where that essence is concealed in the external. It does not appear in gesture, tone, speech, or face, but still it is interiorly concealed in all four of them. . . This is evident from the same in the Spiritual World; for when a man comes . . . into the Spiritual World . . . he leaves behind his externals together with his body, and retains his internals, which he had stored up in his spirit; and then, if his internal has been infernal, he appears like a devil . . .

233. By the interiors of man is meant the internal of his thought, of which he knows nothing until he comes into the Spiritual World . . . In the natural world it can be known only from the delight of his love in the external of his thought . . . for . . . the internal of thought coheres with the external of thought in such a connection that they cannot be separated.

—<sup>3</sup>. It is said in the interiors of man, by which is meant the internal of thought . . .

298. Every man, when he becomes a Spirit . . . is let alternately into the two states of his life, the external and the internal. While he is in the external state, he speaks and acts rationally and wisely . . . But when . . . he is let into his internal state, and the external is

lulled, and the **internal** is awakened, then, if he is evil, the scene is changed; from being rational he becomes sensuous, and from being wise he becomes insane; for he then thinks from the evil of his will and its delight . . .

—<sup>2</sup>. I have seen Spirits let into these alternate states two or three times within an hour . . . and then it was granted them to see their own insanities . . . but still they of their own accord turned themselves back to their **internal** sensuous and insane state; for they loved it more than the other, because in it was the delight of their life's love.

—<sup>4</sup>. Own intelligence can induce the human form on externals only; but the Divine Providence induces it on **internals**, and through the **internals** upon the externals . . .

307<sup>3</sup>. As man for the most part is different in externals from what he is in **internals** . . . therefore his external is ruled (by the Lord) in one way, and his **internal** in another. So long as he is in the world, his external is ruled in the World of Spirits, but his **internal** in either Heaven or Hell . . . and therefore when he dies, he first comes into the World of Spirits; and there he comes into his external; and this is put off there; and when it has been put off, he is carried into his own place.

R. 330<sup>2</sup>. So long as (they who were interiorly evil) were conjoined with the Ultimate Heaven, the **internals** of their will and love were closed . . .

463<sup>7</sup>. I said, How can the **internal** and the external with a man be separated . . . Are not the externals for the sake of the **internals**, that they may cease in them, and subsist in them . . .

470. That the Lord has the universal Church under His auspices and dominion, both those who are in its externals, and those who are in its **internals**. Sig. and Ex.

533<sup>3</sup>. Because Heaven . . . and the Church . . . act as one, like the **internal** and the external with man; and the **internal** with man does not subsist in its state unless the external is conjoined with it; for the **internal** without the external is like a house without a foundation . . .

641. It is known that the externals which appear before men derive their essence, soul, and life from the **internals** which do not appear before men, but which appear before the Lord and the Angels. The externals and the **internals**, taken together, are 'works;' good works, if the **internals** are in love and faith, and the externals act and speak from them; but evil works, if the **internals** are not in love and faith, and the externals act and speak from them. If the externals act and speak *as if* from love and faith, these works are either hypocritical or meritorious. Ten persons can do works which are alike in externals, and yet still they are unlike, because the **internals** from which they proceed are unlike.

—<sup>2</sup>. Who does not see that there is an **internal** and an external, and that these two make one? For who does not see that the understanding and will are the **internal** of man, and that speech and action are his external . . . (Thus) he can also see that works are the external and the **internal** together. And as the ex-

ternal derives its essence, soul, and life from its **internal** . . . it follows that the external is such as is its **internal** . . .

M. 47a. That two consorts usually meet . . . and live together for some time; which takes place in the first state, thus while they are in externals as in the world. Gen.art.

— . There are two states which man undergoes after death, an external and an **internal** one. He first comes into his external state, and afterwards into the **internal** one; and while in the external state, consorts . . . meet, recognize, and . . . consociate with one another . . . and when they are in this state, the one does not know the inclination of the other to himself, because this stores itself away in the **internals**. But . . . when they come into their **internal** state, the inclination manifests itself . . .

—<sup>2</sup>. If a man has had a number of wives, he conjoins himself with them in their order, while he is in the external state; but when he enters the **internal** state . . . he then either adopts one of them, or leaves them all.

48a. That successively, as they put off the externals, and enter into their **internals**, they perceive what had been the quality of their love and inclination for each other . . . Gen.art.

— . How, after death, man puts off the externals, and puts on the **internals**. Ex.

—<sup>2</sup>. The preparation in the World of Spirits has as an end that the **internal** and the external may agree together and make one, and not disagree and make two. In the natural world they make two, and make one only with those who are sincere at heart . . . But in the Spiritual World it is not allowable thus to have a divided mind, but he who has been evil in **internals** must be evil in externals also. In like manner, he who has been good must be good in both.

—<sup>3</sup>. For after death every man becomes such as he has been interiorly . . . To this end he is let by turns into his external and into his **internal**; and, while in his external, every man is wise; that is, he wants to seem wise . . . But an evil man is insane in his **internal**. By these changes he can see these insanities . . . but . . . he loves them . . . and therefore he compels his external to be insane in like manner; and thus his **internal** and his external become a one; and he is then ready for Hell.

—<sup>4</sup>. Whereas a good man . . . is wise in his **internal** more than in his external. Moreover, in his external he had sometimes gone astray through the allurements and vanities of the world; and therefore his external is likewise reduced to agreement with his **internal**, which . . . is wise; and he is then ready for Heaven.

148. There has been implanted in every man . . . an **internal** Conjugal, and an external Conjugal. The **internal** is spiritual, and the external is natural. Man comes first into the latter; and, as he becomes spiritual, he comes into the former. If, therefore, he remains in the external . . . Conjugal, the **internal** . . . Conjugal is veiled over even until he knows nothing about it. (Continued under MARRIAGE, here.)

185<sup>2</sup>. The changes which take place in the **internals**

of man are more perfectly continuous than those which take place in his externals. The reason is, that the **internals** of a man, by which are meant the things of his mind or spirit, are elevated in a higher degree above the externals; and in those things which are in a higher degree, a thousand things take place in the same minute in which one thing takes place in the externals. The changes which take place in the **internals** are changes of the state of the will as to affections, and changes of the state of the understanding as to thoughts.

[M.] 269<sup>b</sup>. The affection of the will possesses the **internal** of man, and the thought of the understanding his external.

364. In order to have a distinct idea of zeal with the good, and . . . with the evil . . . it is necessary to form some idea of the **internals** and the externals with men . . . The **internals** with the good are like the kernels of nuts, perfect and good, and encompassed with their wonted and native shell. But . . . with the evil their **internals** are like kernels . . . bitter, rotten, or worm-eaten, and their externals are like their shells, either the native ones, or glistening like sea-shells, or painted like rainbow stones . . .

365. That the zeal of a good love in its **internals** stores up love and friendship; and that the zeal of an evil love in its **internals** stores up hatred and revenge. Ex.

—<sup>3</sup>. The reason is that the **internal** of him who is in a good love is in itself mild, bland, friendly, and benevolent; and therefore, when the external, in order to defend itself, assumes a harsh exterior . . . it is tempered by the good in which his **internal** is. But with the evil the **internal** is unfriendly, fierce, hard, and breathes hatred and revenge . . . and although it is reconciled, still these things lie hidden like fire . . . under ashes . . .

477<sup>a</sup>. The Angel said, (Those paradisiacal things) are close by and present, but they do not appear before thy **internal** sight, which is scortatory . . . Every man has an **internal** mind, and an external mind; thus an **internal** sight, and an external sight. With the evil, the **internal** mind is insane, and the external mind is wise; but with the good, the **internal** mind is wise, and from this also the external mind . . .

—<sup>6</sup>. (On seeing the maidens) he returned of himself into his **internals** . . . and they vanished from each other's sight . . .

—<sup>7</sup>. The Angel . . . said, I perceive that . . . you have been double, having been one thing in **internals**, and another in externals. In externals you have been a civil, moral, and rational man; but in **internals** you have been neither civil, moral, nor rational, because you have been a whoremonger and an adulterer; and such men, when allowed to ascend into Heaven, and kept in their externals there, can see the heavenly things there; but when their **internals** are opened, in place of heavenly things they see infernal ones. But know, that with everyone here, the externals are successively closed, and the **internals** opened, and thus they are prepared either for Heaven or for Hell . . .

499. That they use this rationality while they are in externals, but abuse it when they are in their **internals**. Ex.

— . They are in externals while they are speaking abroad and in company, and they are in their **internals** when they are at home, or by themselves . . .

505. Afterwards, from their externals they are let into their **internals** . . . 510.

T. 312. The quality of the **internal** of man, unless reformed by the Lord. Des.

487<sup>a</sup>. The Angels closed the externals of their mind, and opened its **internals**, from which they were forced to speak . . .

595. In every created thing . . . there is an **internal** and an external . . . and every created thing is esteemed according to its **internal** goodness, and is regarded as valueless from its **internal** malignity . . .

—<sup>2</sup>. The **internal** [of the unregenerate man] may be estimated from the external in the world; but only by those who have not **internal** good . . . When the body . . . is separated by death, then the **internal** remains; for this constitutes his spirit; and then at a distance he looks like a serpent which has cast its skin . . .

—<sup>3</sup>. But . . . the **internal** of a regenerated man is good, and his external is like the external of the other. But his external differs from that of the former as Heaven does from Hell, because the soul of good is in it . . .

785. That in every thing there is an **internal** and an external; and that the external depends on the **internal** as the body on its soul, is evident from every single thing in the world when rightly considered. In man . . . his universal body is from his mind; and consequently in each thing which proceeds from man there is an **internal** and an external . . . In every bird and beast; nay, in every insect and worm; there is an **internal** and an external; and also in every tree, plant, and sprig; and even in every stone and particle of soil. . . The **internal** of the silkworm is that whereby its external is moved to weave its cocoon . . . The **internal** of the bee is that whereby its external is moved to suck the honey from flowers . . . The **internal** of a particle of soil, whereby its external is moved, is its endeavour to fecundate seeds . . .

D. 2760. On the **internal** nature of man, that it begins to become worse and worse. 2801.

3390. (The pre-Adamites had **internals**, though but little.)

4325. That there are no externals in the other life such as in the body, but **internals**. Ex.

4936. On the holy external and **internal** (with those in the churches) in the other life.

E. 168. Eternal bliss according to his **internal** in his external. Sig. and Ex.

178<sup>a</sup>. As the Lord united His Divine to the Human, and the Human to the Divine, so He conjoins, in man, the **internal** to the external, and the external to the **internal**.

413<sup>a</sup>. The **internals** are opened, which are nothing but evils and falsities . . .

441. For the **internal** and the external are united by means of temptations. Both an **internal** and an external, the one in accordance with the other, must be

with a man and with an Angel, in order for him to be in Heaven. No one can be in Heaven who is . . . solely in an internal, or solely in an external; for the internal is as the soul, and the external is as the body . . . and therefore, unless the external corresponds . . . the internal lies impotent, and is as it were extinguished; for there must be an external in which and through which it may operate . . . And, unless there is an internal to which it corresponds, the external lies as if dead; for there must be an internal from which the external may operate. These things are said in order that it may be known that by 'Asher' is signified the internal, and by 'Manasseh' the corresponding external; as also that by 'Judah' is signified the internal, and by 'Gad' the corresponding external. It is the same in every thing; and therefore in man there is an internal and an external; an internal which is called his Spiritual, and an external which is called his Natural; and the one conjoins itself with the other by correspondences. Hence, such as the one is, such is the other; and all that does not make one with the other by correspondences is dissipated and perishes.

498. The cause of such conflicts . . . is that by influx from the Heavens the externals with the evil are closed, and the internals are opened . . .

940<sup>2</sup>. When the interior of man has been purified from evils . . . then the internal which is above the interior is opened. This is called the spiritual internal, and communicates with Heaven. Hence it is that the man is then intromitted into Heaven . . . There are two internals with man; one below, and the other above. The internal which is below, is that in which man is, and from which he thinks, while he lives in the world; for it is natural. For the sake of distinction, this is called the interior. But the internal which is above, is that into which man comes . . . when he comes into Heaven. All the Angels are in this internal, for it is spiritual. This internal is opened with the man who shuns evils as sins; but is kept closed with the man who does not shun evils as sins.

—<sup>3</sup>. The reason this internal is kept closed with the man who does not shun evils as sins, is that the interior, or the natural internal, before the man has been purified from sins, is Hell; and so long as Hell is there, Heaven cannot be opened. But as soon as Hell has been removed, it is opened. But it is to be known that the spiritual internal . . . is opened in proportion as the natural internal is purified from the Hell which is there; and this is not effected at once, but successively, by degrees.

941<sup>2</sup>. When the spiritual internal has been opened, and thereby communication has been given with Heaven, and conjunction with the Lord, then the man has illustration . . . especially when he is reading the Word . . . The man is illustrated in the Rational; for this is proximately subject to the spiritual internal . . .

942<sup>2</sup>. After that man, by the opening of his internal, has been intromitted into Heaven, and is receiving light thence, then the same affections which the Angels have, together with their . . . delights, are communicated to him. Enum.

—<sup>e</sup>. It is the spring time with man when he enters

Heaven, which takes place when his spiritual internal is opened. Before this it is winter time with him.

1133. The reason 'to stand afar off' = to be in externals, is that man is in himself when he is in internals; for there resides his love . . . The internals of man are the things of his spirit, and are meant in the Word by near things . . . Moreover, every evil man, while in externals, is not like himself, such as he is in internals. He then not only speaks and acts differently, but also thinks and wills differently . . . and that he is then far off from himself is evident from the fact, that when he returns from externals into his internals, which takes place when he is alone, he then thinks and wills quite differently . . .

—<sup>2</sup>. The principal cause of an evil man coming from internals into externals, is fear; for when he sees the penalties . . . inflicted on his associates, fear closes his internals; and when they are closed, he is in externals, and he remains in them so long as the penalty is before his mind. But still his internal is not amended by the penalties . . .

—<sup>3</sup>. From these things it is evident that externals are far away from internals . . . and it is from this fact that by 'far off' in the Word is signified what is external, or that which is remote from what is internal. III.

1150<sup>4</sup>. There are fears which compel the externals, but they do not compel the internals. The reason is that externals are to be reformed through internals, and not internals through externals; for the internal inflows into the external, and not the reverse. Moreover, internals are of the spirit of man, and externals are of his body; and as the spirit of man is to be reformed, therefore it is not compelled.

—<sup>5</sup>. There are, however, fears which compel the internals or spirit of man, but no others than fears which inflow from the Spiritual World . . .

J. (Post.) 343. To do good and not to fight against evil is only in externals, and not in internals; whereas to fight against evil, and thus do good, is in internals.

D. Wis. vii. 3<sup>2</sup>. Where there is an external, there must be an internal. This must be in every action and sensation. The external gives the general, and the internal the singular; and where there is no general there is no singular. Hence it is that there exists with men both an external and an internal systolic and animatory motion; an external one which is natural, and an internal one which is spiritual. A general and a singular pulse and respiration also exist in beasts, but with them both the external and the internal are natural; whereas with man the external is natural and the internal is spiritual.

Can. God viii. 12. Of the Divine Providence . . . evils are more and more removed and cast out from interiors to the outside . . . lest they should do any harm to internal things . . .

Redemp. iii. 2. In proportion as the man of the Church becomes external, he becomes double; that is, evil in internals, and apparently good in externals.

Coro. On Miracles. After the Lord's Advent, when man from external became internal . . . miracles were forbidden.

**Internal Church.** *Ecclesia Interna.*  
**Internal of the Church.** *Internum*  
*Ecclesiae.*

See **SHEM.**

A. 409. (Adah and Zillah) are called 'the wives of Lamech' . . . just as the **Internal** and the **External Church** of the Jews . . . which Churches are also called 'wives' in the Word; which also was represented by Leah and Rachel . . . of whom Leah represented the **External Church**, and Rachel the **Internal Church**; which Churches, although they appear two, are yet one; for the **External** or **Representative Church** without the **Internal Church** is nothing but what is idolatrous or dead; whereas the **Internal Church** with the **External Church** constitutes the **Church**, and that one and the same, as here Adah and Zillah.

422. How the case is with this new **Church** may be evident from the **Jewish Church**, which was **Internal** and **External**; celestial and spiritual things constituted the **Internal Church**, and natural things the **External Church**. The **Internal Church** was represented by Rachel; the **External Church** by Leah. But as Jacob or his descendants . . . were such that they wanted nothing but external things, or worship in externals, Leah was given to Jacob before Rachel; and by the weak-eyed Leah was represented the **Jewish Church**; and by Rachel the new **Church** of the gentiles . . .

1062. 'Shem' = the **Internal Church**; 'Ham,' the corrupt **Church**; 'Japheth,' the **External Church**. . . As in every **Church**, so it was in the **Ancient Church**, namely, that there were those who were internal men, who were corrupt internal men, and who were external men. Ex.

1083. That by 'Shem' is signified the **Internal Church**, and by 'Japheth' the corresponding **External Church**, was stated before. Wherever there is a **Church** there must necessarily be an **Internal** and an **External**; for man, who is the **Church**, is internal and external. Before he becomes the **Church**, that is, before he is regenerated, he is in externals; and when he is being regenerated, he is led from externals, nay, through externals, to internals . . . and afterwards, when he has been regenerated, then all things which are of the internal man are terminated in externals; thus every **Church** must necessarily be **Internal** and **External**; as the **Ancient Church**, and the **Christian Church** at this day. The internal things of the **Ancient Church** were all things which are of charity and the derivative faith. Enum. The external things of that **Church** were sacrifices, etc. Thus the internal things were in the external ones, and they made one **Church**. The internal things of the **Christian Church** were exactly like the internal things of the **Ancient Church**, but different externals succeeded, namely, in the place of the sacrifices . . . symbolical things, from which the Lord is in like manner regarded; thus also internals and externals make a one . . .

1096. It treats of Shem, or the **Internal Church**; which **Church** is called **Internal** from charity. In charity the Lord is present . . . but not so much in the **External Church**, in which, although the Lord is present, nevertheless He is not present as in the man of the

**Internal Church**; for the man of the **External Church** still believes that he does the good works of charity from himself; and therefore when it treats of the man of the **External Church** the Lord is called 'God' . . .

1098. In order that it may be known what 'Shem' is, and what 'Japheth,' that is, who is a man of the **Internal Church**, and who is a man of the **External Church**, and from this what 'Canaan' is . . . The man of the **Internal Church** attributes to the Lord all the good which he does, and the truth which he thinks; but the man of the **External Church** is ignorant of this, but still he does what is good. The man of the **Internal Church** makes essential the worship of the Lord from charity, and in fact internal worship; and external worship not so essential. The man of the **External Church** makes external worship essential; he is ignorant what internal worship is, although he has this. And therefore the man of the **Internal Church** believes that he is acting contrary to conscience if he does not worship the Lord from what is internal; but the man of the **External Church** believes that he is acting contrary to conscience if he does not observe external rites holily. There are more things in the conscience of the man of the **Internal Church**, because he knows more things concerning the internal sense of the Word; but there are fewer things in the conscience of the man of the **External Church**, because he knows few things concerning the internal sense of the Word. The former, or the man of the **Internal Church**, is he who is called 'Shem;' but the latter, or the man of the **External Church**, is he who is called 'Japheth;' but he who places worship solely in externals, and has no charity, and therefore no conscience, is called 'Canaan.'

1102. 'Shem = the **Internal Church**, or internal worship.

1222. 'Shem the elder brother of Japheth' = in special, that the **Internal Church** and the **External Church** are brothers; for internal worship in relation to external worship in which is internal is circumstanced no otherwise; for there is blood relationship, because in both charity is the principal thing; but the **Internal Church** is 'the elder brother,' because it is prior and more exterior. Ex.

1224. The **Ancient Church** which was **Internal**, was endowed with wisdom, intelligence, knowledge, and the knowledges of truth and good. Sig.

1225. 'Shem' = the **Internal Church**. 1226.

1227. With these nations there was the **Internal Church**; with the others, who are called 'sons of Japheth,' there was the **External Church**; with those who are called 'sons of Ham,' a corrupt **Internal Church**; and with those who are called 'sons of Canaan,' a corrupt **External Church**. Whether it is said internal and external worship, or the **Internal** and **External Church**, is the same thing.

1228. That by 'Elam' is signified faith from charity, is evident from the essence of an **Internal Church**. An **Internal Church** is one in which charity is the principal thing, from which one thinks and acts.

—<sup>2</sup>. Concerning the **Internal Church** become perverted and corrupt; and presently concerning the same **Church** restored. Tr. Also that 'Jehovah would place

His throne in Elam,' that is, in the **Internal Church**, or in the internals of the Church, which are nothing but the things of faith from charity.

—<sup>e</sup>. 'Elam' = the **Internal Church**; 'Madai,' the External Church, or external worship in which is internal.

1232. Here, 'Jacob' = the External Church; and 'Israel,' the **Internal Spiritual Church**.

1238. Every Church in general is such, that it is true **Internal**, corrupt **Internal**, true **External**, and corrupt **External**.

1794. That there was no **Internal Church**. Sig.

1795. The External Church is called 'the steward of the house' when the **Internal Church** itself is the house, and the Lord is the head of the family. The External Church is no otherwise circumstanced; for all stewardship pertains to the external of the Church, as the administration of rituals, and of many things which belong to the temple and the Church itself, that is, to the House of Jehovah or of the Lord. The externals of the Church without the internals are of no account . . . Nevertheless the externals of the Church are circumstanced as are the externals of man, in that they take care of and administer; or, what is the same thing, the external or corporeal man may in like manner be called the steward or administrator of the house, when the house is [that] of the interiors. Hence it is evident what is meant by 'childless,' namely, when there is no **Internal of the Church**, but only an **External**, as was the case at that time of which the Lord complained.

1796<sup>e</sup>. Consolation . . . follows concerning an **Internal Church**.

1798. That there was no **Internal of the Church**. Sig.

— That love and the derivative faith is the **Internal of the Church**. There is no other faith meant which is the **Internal of the Church**, than that which is of love or of charity . . . What is doctrinal separated from love or charity never makes the **Internal of the Church** . . . But what is doctrinal which is from charity . . . this makes the **Internal**; for this is of life . . . That this is the faith which is the **Internal of the Church** . . .

2069<sup>2</sup>. Truths from conjoined truths and goods, which are all the truths of the **Internal Church**, or the interior things of faith. Sig.

2567<sup>2</sup>. 'Jacob' = the External Church; 'Israel,' the **Internal Church** (Is. xiv. 1).

—<sup>4</sup>. 'Jacob' = the External Church; 'Judah,' the **Internal Celestial Church** (Is. lxx. 9).

3325<sup>11</sup>. In the Spiritual Church at the beginning, or when it is to be planted, the doctrine of truth with the External Church is the first-born, and the truth of doctrine is the first-born with the **Internal Church**; or, what is the same thing, the doctrine of faith with the External Church, and faith itself with the **Internal Church**. But after the Church has been planted, or with whom it actually exists, the good of charity is the first-born with the External Church, and charity itself with the **Internal Church**.

3355<sup>e</sup>. By 'the New Heaven and the new earth' (Ill.) nothing else is signified but a new **Church Internal** and **External**. Refs.

3359. It treats of the appearances of truth of a lower degree, which are in the interior sense of the Word; in which appearances may be the men who are of the **Internal Church**. (Gen. xvi. 14-17.)

4286<sup>7</sup>. In general, by 'Jacob' in the Word is signified the External of the Church; and by 'Israel,' the **Internal**; for every Church has an **External** and it has an **Internal**, or is **Internal** and is **External**.

4292<sup>3</sup>. Therefore that they might represent the Church, a new name must needs be given to Jacob, and through this a new quality, which new quality should signify the internal spiritual man, or, what is the same thing, the **Internal Spiritual Church**. This new quality is 'Israel.' Every Church of the Lord is **Internal** and **External** . . . The **Internal Church** is that which is represented, and the External Church is that which represents. Moreover, the **Internal Church** is either spiritual or celestial; the **Internal Spiritual Church** was represented by Israel, but the **Internal Celestial Church** was afterwards represented by Judah; therefore, also, a division was made, and the Israelites were a kingdom by themselves, and the Jews by themselves. Hence it is evident that Jacob, that is, the descendants of Jacob, could not represent the Church as Jacob; for this would be to represent only the External of the Church; but also as Israel, because Israel is the **Internal**. Ex.

4906. That the **Internal of the Church** represented by 'Tamar,' was to be extirpated. Sig. and Ex.

4914. That there was no more any conjunction with the **Internal of the Church**. Sig.

5081<sup>2</sup>. For the Lord's Church is **External** and **Internal**; they who are of the External Church are natural; and they who are of the **Internal Church** are spiritual. They who are natural, and yet are in good, are 'eunuchs;' and they who are in truth are 'sons of the stranger;' and as the truly spiritual, or internal, can exist only within the Church, 'the sons of the stranger' = those who are outside the Church.

5409. By the ten sons of Jacob from Leah are signified the truths which are of the External Church; and by the two sons of Jacob from Rachel are signified the truths which are of the **Internal Church** . . . That the **Internal of the Church** and the **External** are brothers. Ref.

5469. For by 'Joseph' and 'Benjamin' is represented the **Internal of the Church**; and by the other ten sons of Jacob, its **External** . . .

—<sup>e</sup>. For it treats of the conjunction of the **Internal of the Church** with its **External**, in general and particular . . .

5507. This good of truth, which is represented by Jacob, is the good of the External Church; but that which is represented by Israel is of the **Internal Church** relatively.

5550. 'The house of Jacob' (Is. xlvi. 3) = the **External Church**; 'the house of Israel,' the **Internal Church**.

5577<sup>2</sup>. By 'the new earth' nothing else is meant than a new **External Church**; and by 'the new heaven,' a new **Internal Church**. —<sup>e</sup>, Refs.

5833. The good of the Church corresponding to the spiritual good which is of the **Internal Church**. Sig.



[A. 5833]. The good of the Church which Judah (Gen.xliv.) represents, is the good of the External Church; but the spiritual good which Israel represents, is the good of the Internal Church; for every Church of the Lord is Internal and External; and those things which are of the External Church correspond to those which are of the Internal Church . . . 5839.

5841. If the good of the External Church, which Judah represents, averts itself from the good of the Internal Church, which Israel represents, there is no longer any good of the Church . . . With these two goods, namely, the good of the Internal Church and the good of the External, the case is this: the good of the Internal Church, or internal good, through influx, produces the good of the External Church, or external good . . .

5843<sup>2</sup>. The good of charity from the will, thus from affection, is internal good, or the good of the Internal Church; but the good of charity not from affection, but from obedience, and not from the will, but from what is doctrinal, is external good, or the good of the External Church; and so also the truths thence derived.

6183<sup>2</sup>. Elevation is effected by withdrawal from sensuous and scientific things . . . and then the man comes into a state of interior thought and affection, thus more interiorly into Heaven. They who are in this state are in the Internal Church; but they who are in the former state are in the External Church, and are represented by Jacob; but the former by Israel. In order, therefore, that 'Jacob' may become 'Israel,' and thereby by him as 'Israel' there may be represented spiritual good which is in the interior Natural, thus the Internal Spiritual Church, these things have been said.

6225<sup>2</sup>. 'Israel' = the Internal of the Church, and 'Jacob' its External. The External of the Church is strengthened from no other source . . . than from its Internal. In the Internal of the Church are they who are in the good of charity . . . and in the External are they who are in the truth of faith, and not as yet manifestly in good, but still in whose truth there is good . . .

6299<sup>2</sup>. As to this, that the Spiritual represented by Israel is in the truth of the Intellectual and in the good of the Voluntary, which are 'Ephraim' and 'Manasseh,' the case is this. Spiritual good which is represented by Israel is the Spiritual of the Internal Church; but the truth and good which are represented by Ephraim and Manasseh are of the External Church. (Ref.) In order that the Internal may be the Internal of the Church, it must necessarily be in its External; for the External is in the place of a foundation, on which the Internal may stand, and is a receptacle into which the Internal may inflow. Hence it is that the Natural which is the External, must necessarily be regenerated; for unless it is regenerated, the Internal has no foundation nor receptacle; and if it has no foundation nor receptacle it altogether perishes.

—<sup>3</sup>. (For example); the affection itself of charity . . . is the Internal of the Church; but to will this and to act it from truth, that is, because it is so commanded in the Word, is the External of the Church . . .

6376. Truth from the Rational for the Internal Church. Sig. . . 'An excellent vine' = the Internal

Church; for the Internal of the Church is more excellent than its External. . . The External of the Church is distinguished from its Internal in that the former is in the Natural, thus in the external man, whereas the latter is in the Rational, thus in the internal man. They who are in the External of the Church are in truth; but they who are in the Internal are in good; the former are not so much affected with the good of charity as with the truth of faith; whereas the latter are affected with the good of charity and thence with the truth of faith. Sig.

6380<sup>2</sup>. They who are of the External Church are not able to elevate the thought higher than to the Lord's Divine Natural; but they who are of the Internal Church elevate it above the Natural to the Internal . . .

6454<sup>2</sup>. If man is capable of being elevated from exterior things to interior ones, and thus of seeing exterior things from what is interior; this exists with those who are in the Internal of the Church; but the former with those who are in its External. But neither the one nor the other is obtained except through regeneration from the Lord.

6587. 'Joseph said unto his brethren, I die' = prediction that the Internal of the Church will cease; as is evident from the representation of Joseph, which is the Internal, here the Internal of the Church; because in what precedes it has treated of the Church established by the Internal, that is, through the Internal from the Lord . . . 6592.

—<sup>2</sup>. The case with this is that in order that the Church may be it must be External and Internal; for there are those who are in the Internal of the Church, and there are those who are in its External; the former are few, but the latter very many; but still with those with whom there is the Internal Church there must also be the External one; for the Internal of the Church cannot be separated from its External; and also with those with whom there is the External Church there must also be the Internal one; but with these the Internal Church is in obscurity. The Internal of the Church consists in willing good from the heart, and in being affected with good; and the External of it is to act this, and this according to the truth of faith which it knows from good. But the External of the Church is to perform rituals holily, and to do the works of charity, according to the precepts of the Church: from which things it is evident that the Internal of the Church is the good of charity in the will; and when, therefore, this ceases, the Church itself also ceases, for the good of charity is the essential of it. There does indeed remain external worship as before, but it then is not worship, but it is rite . . . for it is an External which remains in which there is not any Internal. When the Church is such, it is at its end.

6595. When the Church ceases to be, which takes place when its Internal with man ceases. Tr. The External then still remains, but the External is such that it has an Internal in it; yet this Internal is not then with man, because he does not think about it; or if he thinks about it he is not affected with it; but it is with the Angels who are with the man. . . Therefore the Internal cannot be injured by the man . . . Thus is

preserved the **Internal of the Church**, to prevent it from being affected by any evil. (Sig. by the embalming of Joseph.) Thus were the **Internal things of the Church** preserved among the descendants of Jacob . . .

6704. The man of the **Internal Church** (exercises charity) with intelligence ; but the man of the **External Church**, as he cannot thus discriminate things acts indiscriminately.

6745<sup>3</sup>. 'Zion' = the **Internal of the Celestial Church** ; 'Jerusalem,' its **External**.

6775<sup>2</sup>. They are said to be in simple good who are in the **Externals of the Church** . . . The **Internal of the Church** inflows with them through good ; but as they are not in interior truths, the good which inflows is made general, thus obscure . . .

6789<sup>2</sup>. The scientific truth which is here represented by Moses is the truth of the **External Church** ; this truth comes forth—*existit*—from the truth which is of the law from the Divine . . . and the truth which is of the law from the Divine is the truth of the **Internal Church** . . .

7474. As to the **Spiritual Church** which is here represented by the sons of Israel, it is to be known that it is **Internal** and **External** ; and that those are in the **Internal Church** who are in the good of charity ; and that those are in the **External Church** who are in the good of faith. Ex.

7553<sup>3</sup>. 'A vine' = the truth and good of the **Internal Church** ; 'a sycamore,' and 'a fig' = the truths and goods of the **External Church**.

7663. By the words in this verse (Ex.x.9), is meant in the internal sense everything which is of both the **External** and the **Internal Church**. . . For 'old men' = wisdom ; 'daughters,' affections of good ; and 'flocks,' good itself : these are of the **Internal Church**. But 'boys' = simplicities ; 'sons,' affections of truth ; and 'herd,' external good : these are of the **External Church**.

7839<sup>2</sup>. Then first does this state become full when truths are regarded from good ; and it is not as yet full when good is regarded from truths. In this latter state are they who are being regenerated ; but in the former are they who have been regenerated. The former are in the truth through which is good ; but the latter are in truth which is from good ; or, the former are in the obedience of truth ; but the latter in the affection of doing truth ; and therefore the former are men of the **External Church**, but the latter are of the **Internal Church**.

7840<sup>2</sup>. The good which innocence vivifies is internal and external ; internal good exists with those who are called men of the **Internal Church** ; but external good exists with those who are men of the **External Church**. The men of the **Internal Church** are they who have qualified their good through interior truths, such as are those of the internal sense of the Word ; but the men of the **External Church** are they who have qualified their good by means of exterior truths, such as are those of the literal sense of the Word. The men of the **Internal Church** are they who do what is good to the neighbour from the affection of charity ; but the men of the **External Church** are they who do it from obedience. Every man, when he is being regenerated, first becomes a man of the **External Church**, but afterwards a man of

the **Internal Church**. They who are of the **Internal Church** are in intelligence and wisdom above those who are in the **External Church** ; and therefore are more interiorly in Heaven.

7992<sup>2</sup>. They who are led from good to truths are they who constitute the **Internal Church** ; but they who are introduced through truth to good are they who constitute the **External Church**.

8043<sup>3</sup>. By 'the heavens and the earth' is meant in the general sense the **Internal** and the **External Church** ; (Refs.) and in the particular sense, the **Internal** and **External of the Church** with the man who has been regenerated.

8234<sup>2</sup>. To act from obedience is to act from the **Intellectual** ; but to act from affection is to act from the **Voluntary**. Hence also it is that they who do truth from obedience are men of the **External Church**, but they who do it from affection are men of the **Internal Church**.

8762. The salvation of those who are of the **Internal** and **External Spiritual Church**. Sig. . . 'The house of Jacob,' and 'the sons of Israel' = the **External** and the **Internal Church**. What the **External Church** and the **Internal Church** are, has been stated before ; namely, that the **External of the Ancient Church** was all that which represented the **Internal** ; and that the **Internal of the Church** was that which was represented by the externals. Examps.

—1. At this day, they who place Divine worship in frequenting places of worship, hearing preachings, going to the Holy Supper, and who do these things with devotion, without thinking further about them than that they are to be frequented because they have been instituted and commanded ; these are of the **External Church**. But they who at the same time believe that such things are to be done, but that still the essential of worship is the life of faith, that is, charity towards the neighbour and love to the Lord ; these are of the **Internal Church**. Consequently, also, they are of the **External Church** who do what is good to the neighbour and worship the Lord merely from the obedience of faith ; but they are of the **Internal Church** who do what is good to the neighbour and worship the Lord from love. So in all other things.

—2. Still, with everyone who is of the Church there must be both, namely, an **External** and an **Internal**. If there are not both there is no spiritual life in him ; for the **Internal** is as the soul, and the **External** is as the body of the soul. But they who are of the **External Church** are clearly in its externals and obscurely in its internals ; whereas they who are of the **Internal Church** are clearly in internals and obscurely in externals. But they who are in externals and not at the same time in internals are not of the Church. All those are in both who are in the good of life according to the doctrinal things of their Church ; but those are in externals without internals who are in worship and not at the same time in the good of life according to the doctrinal things of the Church.

8764<sup>2</sup>. 'A vine of magnificence' = the **Internal Church** ; for the **External of the Church** is described by one 'eagle,' and its **Internal** by the other.

[A.] 8891<sup>3</sup>. 'Heaven and earth' (Gen.i.1)=the **Internal** and the **External Church**. 9408<sup>5</sup>.

8974<sup>2</sup>. In the **Spiritual Church**, which the sons of Israel represented, there are two kinds of men; there are those who are in the truth of faith and not in the corresponding good of life; and there are those who are in the good of charity and in the corresponding truth of faith; (the latter) are they who constitute the **veriest Church**, and are men of the **Internal Church**. In the internal sense of the Word, these are they who are called 'the sons of Israel.' These from themselves are free, because they are in good. . . But 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 they who in the internal sense of the Word are meant by 'the Hebrew servants.' The reason why these are represented by servants is that those things which are of the **External Church** are relatively nothing else than things of service.

8979<sup>3</sup>. The man of the **Internal Church** acts from charity, thus from the affection which is of love towards the neighbour; but the man of the **External Church** does not act from the good of charity, but from the truth of faith; thus not from the affection which is of love towards the neighbour, but from obedience, because it is so commanded. Hence it follows that the man of the **Internal Church** is free; but the man of the **External Church** is relatively a servant. . .

9093<sup>3</sup>. By 'Jacob' and 'Israel' are represented the **External** and the **Internal Church**; and also the external and the internal man. . . 'To divide them in Jacob'=to extirpate them from the **External Church**; and 'to scatter them in Israel'=from the **Internal Church**. . .

9198<sup>4</sup>. 'When the heaven was closed for three years and six months'=the plenary vastation of the **Internal Church**; for 'heaven'=the **Internal of the Church**.

9276<sup>2</sup>. These three kinds of men constitute the **Church**. They who are in the good of charity constitute the **Internal of the Church**; they who are in few truths and still want to be instructed. . . the **External of the Church**; and they who are in the delights of external truth are the extremes. . . and close the **Church**.

9325. 'A new heaven and a new earth'=the **Internal** and the **External Church**; for there are internal men and external men.

9375. For the **Lord's Church** everywhere is **Internal** and **External**; the **Internal** is of the heart, and the **External** is of the mouth; or the **Internal** is of the will, and the **External** is of the action. . .

10028<sup>2</sup>. These latter (truths serve) for doctrine to those who are men of the **Internal Church**; the former for doctrine to those who are men of the **External Church**. (See **DOCTRINE**, here.)

10701. That the **Internal of the Church**, of worship, and of the Word, did not appear to the Israelitish nation, but only the **External** without the **Internal**. Sig.

10762. The **Lord's Church** is **Internal** and **External**, **Internal** with those who do the **Lord's** precepts from love, for these are they who love the **Lord**; **External**

with those who do the **Lord's** precepts from faith, for these are they who believe in the **Lord**.

J. 38<sup>2</sup>. In process of time the **Church** turns aside from charity to faith, and then from an **Internal Church** it becomes an **External** one; and when it becomes **External**, it is then its end. . .

R. 363<sup>3</sup>. The **Lord's Church** is **Internal** and **External**; they who are meant by the twelve tribes of Israel are they who make the **Lord's Internal Church**; but those who are now mentioned are they who make the **External Church**, and cohere as one with those enumerated above, as lower things do with higher ones, thus as the body with the head; and therefore the twelve tribes of Israel =the higher Heavens and also the **Internal Church**; but the latter=the lower Heavens and the **External Church**.

398. By 'the earth' and 'the sea' everywhere in the **Revelation**, when both are mentioned, is meant the universal **Church**; by 'the earth,' the **Church** from those who are in its internals; and by 'the sea,' the **Church** from those who are in its externals; for the **Church** is **Internal** and **External**, **Internal** with the clergy, and **External** with the laity; or **Internal** with those who have interiorly studied its doctrinal things, and have confirmed them from the Word; and **External** with those who have not. The latter and the former are those who are meant by 'the earth' and 'the sea' in these places in the **Revelation**. III.

—e. The reason why by 'the earth' and 'the sea' is signified the **Internal** and the **External Church**, thus the universal **Church**, is that in the **Spiritual World** they who are in the internals of the **Church** appear upon the dry land, and they who are in its externals as in seas.

R. 470. That the **Lord** has the universal **Church** under His auspices and dominion, both those in its **Externals** and those in its **Internals**. Sig. and Ex.

T. 580. The reason everyone can be regenerated according to his state, is that the simple are regenerated differently from the learned; . . . those who search into the externals of the Word differently from those who search into its internals. . . in a word, in one way with those who constitute the **Lord's External Church**, and in another way with those who constitute His **Internal Church**.

650. The sense of the letter of the Word is composed of such things as are called appearances and correspondences, in order that there may be a conjunction of the **External Church** with its **Internal Church**; thus of the world with Heaven.

674. That baptism was instituted in place of circumcision. . . to the end that an **Internal Church** might succeed the **External Church**, which in each and all things figured the **Internal Church**. Gen.art.

— . There is an internal and an external man. . . and as the **Church** consists of men, there is the **Internal** and the **External Church**. . . The former Churches were **External** ones, that is, their worship consisted in externals which represented the internals of the **Christian Church**.

—e. (Thus) baptism was commanded in place of circumcision. . . in order that the **Internal Church**

might thus be more closely Known; and this is Known from the uses of baptism.

784. That a New Heaven should be formed first, before a New Church on earth, is according to Divine order; for the Church is Internal and External; and the Internal Church makes one with the Church in Heaven, thus with Heaven; and the Internal must be formed before the External, and the External afterwards through the Internal. In so far as the New Heaven, which makes the Internal of the Church with man, grows, from that Heaven descends the New Jerusalem, that is, the New Church.

E. 392<sup>11</sup>. By 'Jacob' is signified the External Church; and by 'Israel,' the Internal Church . . . As they who are in the External Church are in the good of life according to the truths of doctrine, and they who are in the Internal Church are in the truths of doctrine, according to which is the life, therefore 'the testimony' is predicated of Jacob; and 'the law,' of Israel. (Ps. lxxviii. 5).

400<sup>9</sup>. By 'the earth' is signified the External Church; and by 'the heavens,' the Internal Church. By the External Church is meant worship from good and truth in the natural man; and by the Internal Church, the good of love and of faith, which is in the spiritual man, from which comes worship; for there are an internal and an external man . . . and so also the Church.

434<sup>11</sup>. The region (of Canaan) beyond the Jordan represented the External Church; and the region on this side Jordan, the Internal Church . . . Truth from good, or faith from charity, makes the Church; truth from good in the natural man makes the External Church; and as the tribe of Reuben represented this part of the Church, an inheritance beyond Jordan was given to that tribe . . .

—<sup>12</sup>. The conjunction of both Churches, namely, of the External and the Internal Church, which is as the conjunction of the natural and the spiritual man, was represented, and, in the spiritual sense, is described (in Jos. xxii. 9—end).

440<sup>7</sup>. By the Land outside the Jordan was represented and signified the External Church, which is with men in the natural man; but by the Land within the Jordan was represented and signified the Internal Church, which is with men in the spiritual man.

629<sup>6</sup>. For the Lord's Church is Internal and External; in the Internal Church are those who are in intelligence and wisdom, and thence in the higher Heavens; but in the External Church are those who are in the knowledges and in the Knowledges of truth and good from the Word, and not in any interior intelligence and wisdom, and thence are in the lower Heavens; the latter are called spiritual natural, but the former spiritual; the spiritual are meant by those who are 'in the midst' of Jerusalem; and the spiritual natural by those who are in 'the suburbs' (Zech. ii.)

710<sup>11</sup>. By 'Jacob' is signified the External Church; and by 'Israel,' the Internal Church; the latter is in the spiritual man, and the former in the natural man.

768<sup>10</sup>. A New Church from Him is meant by 'new heavens and a new earth;' by 'new heavens,' the In-

ternal Church; and by 'a new earth,' the External Church.

P. P. Ezek. xli. All things of the worship of the Internal Church, as to good and truth.

### Internal good. *Bonum internum.*

See also under GOOD.

A. 4154. The goods and truths of the internal man are called internal goods and truths, and the goods and truths of the external man are called external goods and truths. Ex.

5826. 'Joseph' = internal good; and 'Benjamin,' internal truth.

—<sup>2</sup>. That if there is the spiritual good which is of the Church, there will be internal good and truth. Sig. and Ex.

5841. The good of the Internal Church, or internal good, produces by means of influx the good of the External Church, or external good; and as this is so, internal good elevates external good to itself . . . But if there is disjunction, external good averts itself . . . and thus perishes. Sig.

5843. The good of charity from the will . . . is internal good, or the good of the Internal Church; whereas the good of charity . . . from obedience, and . . . from what is doctrinal, is external good, or the good of the External Church.

5881<sup>9</sup>. Anxiety because they had relegated internal good . . . to the lowest things. Sig.

6284. The quality of internal good and truth. Sig.

6435. The internal good of the Celestial Kingdom is the good of love to the Lord, and its external good is the good of mutual love . . .

—<sup>3</sup>. In order to distinguish between the external good of the Celestial Church, and the internal good of the Spiritual Church, we may call the former the good of mutual love, and the latter the good of charity towards the neighbour . . .

9473. 'Oil for the luminary' = the internal good which is in mutual love and in charity. Ex.

—<sup>3</sup>. So with the good of love, unless there is an internal good in it, it is not good. The internal good in the good of faith is the good of charity . . . and the internal good in the good of charity is the good of mutual love . . . and the internal good in (this) is the good of love to the Lord . . . and the internal good in (this) is the Divine good itself which proceeds from the Lord's Divine Human . . .

E. 376<sup>2</sup>. There are internal and external goods and truths. Sig. and Ex.

### Internal historical sense. *Sensus internus historicus.*

See HISTORICAL SENSE.

A. 2175. 'To say,' in the historical sense, = to perceive. 2192.

4279<sup>3</sup>. (Thus) in the Word there is not only a supreme sense, and an internal sense, but also a lower sense; and in this lower sense, the internal sense is determined to that nation which is there mentioned . . . In what follows, this sense will be called the internal historical sense;

and this also because it is wont to be occasionally represented to the life . . . in the First Heaven.

[A.] 4280<sup>e</sup>. It here treats of this subject in the **internal historical sense**. 4281<sup>e</sup>. 4289.

4290<sup>e</sup>. May be evident in many places of the Word from its **internal historical sense**. Ill.

4291. The **internal historical sense** given. 4292. 4293. 4307. 4308. 4309. 4310. 4311. 4312. 4313. 4314. 4315. 4316. 4317. 8588<sup>e</sup>. —<sup>3</sup>. 8818.

4306. This sense (here given) is called the lower sense, and also the **internal historical sense**.

4314<sup>e</sup>. Many things which the Lord Himself spoke in parables, in the **internal historical sense** were said of that nation. Ill.

4430<sup>e</sup>. It treats in this chapter, in the **internal sense**, of the descendants of Jacob . . . In this sense, which is the **internal historical sense**, 'the sons of Jacob'=all his posterity; for in the **internal sense** of the Word it treats solely of the things of the Lord's Kingdom . . . 4459<sup>e</sup>.

4690<sup>e</sup>. Therefore this sense is called the proximate sense, or the **internal historical sense**; and the other, the **internal sense**.

7245. But in the **historical sense**, in which Moses as the head relates to the posterity from Jacob, and that which is of the Church with them . . . —<sup>e</sup>.

### Internal man. *Internus homo.*

See under JOSEPH, RATIONAL, and SPIRITUAL.

A. 3<sup>e</sup>. The **internal man** is man's soul . . .

8<sup>e</sup>. Thus (in the second state of regeneration) the things of the external man are separated from those which are of the **internal man**. In the **internal man** are remains . . .

9. The third state is of repentance, in which, from the **internal man**, he speaks piously and devoutly, and produces goods . . . which are inanimate . . .

10. (In the fourth state) faith and charity are kindled in the **internal man**, and are called 'the two luminaries.'

16<sup>e</sup>. 'Heaven'=the **internal man**; and 'earth,' before regeneration, =the external man.

24. The Lord then distinguishes between the **internal man** and the external, thus between the Knowledges which are with the **internal man**, and the scientifics which are of the external man. The **internal man** is called 'the expanse;' the Knowledges which are with the **internal man**, are called 'the waters above the expanse;' and the scientifics of the external man, are called 'the waters under the expanse.' Before man is being regenerated, he does not even know that there is an **internal man** . . . Sig.

—<sup>3</sup>. Therefore the second thing which he . . . notices is that he begins to know there is an **internal man**; or, that the things which are with the **internal man** are goods and truths which are of the Lord alone; and as the external man, when being regenerated, is such that he supposes the goods which he does to be done from himself, and the truths which he speaks to be spoken from himself; and as, being such, he is led

by the Lord by means of them . . . to do good and speak truth, therefore the distinction precedes from the things which are under the expanse, and follows concerning those which are above the expanse.

—<sup>e</sup>. Thus . . . all the movements of regeneration proceed from evening to morning, as from the external man to the **internal man**, or from earth to heaven; and therefore the expanse, or **internal man**, is now called 'heaven.'

27. When he knows that there is an **internal man** and an external; and that truths and goods inflow from the **internal man**, or through the **internal man**, to the external, from the Lord, although it does not appear so, then the Knowledges of truth and good which are with him are stored up in his memory, and are referred among scientifics . . .

31<sup>e</sup>. The love and faith which the Lord kindles . . . in the **internal man**, and through the **internal man** in the external. Sig.

39. After the great luminaries have been kindled, and have been placed in the **internal man**; and the external man is thence receiving light; he then first begins to live . . .

40. 'Reptiles'=the scientifics of the external man; 'birds,' the rational and intellectual things of the **internal man**.

52. So long as man is spiritual, his dominion proceeds from the external man to the **internal man**. Sig. . . But when he becomes celestial, and does good from love, then his dominion proceeds from the **internal man** to the external. Sig.

54. As (the Most Ancients) were **internal men**, they were delighted with internal things only . . .

89<sup>e</sup>. In this verse, 'heaven' is set before 'earth,' and afterwards 'earth' before 'heaven.' The reason is, that 'earth'=the external man with the spiritual man, and 'heaven' the **internal man**; and in the spiritual man reformation begins from the external man; but in the celestial man . . . it begins from the **internal man**.

91. While man is spiritual, the external man does not as yet want . . . to serve the **internal man**, and therefore there is combat; but when he becomes celestial, then the external man begins . . . to serve the **internal man**, and therefore combat ceases, and there is tranquillity. Sig. 95.

118. That the perspicuity of reason comes from the Lord through the **internal man** into the rational mind, which is of the external man. Sig.

156. 'Man-vir'=the **internal man**; and as this is coupled with the external man . . . the proprium is here called 'wife' . . . 158.

159. The state of the celestial man is such that the **internal man** is distinct from the external; so distinct that he perceives the things which are of the **internal man**, and those which are of the external, and how the external is ruled by the Lord through the **internal man**. But the state of this posterity, in consequence of desiring proprium, which is of the external man, was so changed that they no longer perceived the **internal man** to be distinct from the external . . .

160. 'To leave father and mother' = to leave the **internal man**; for it is the **internal man** which conceives and brings forth the external. 'To cleave to his wife' = that the **internal man** may be in the external. 'To be one flesh' = that they are there together. And as the **internal man**, and the external man from the **internal man**, was before 'spirit,' so now they have become 'flesh.'

268. It is the external man, that is, his affection and memory, in which are implanted the seeds of good and truth; but not in the **internal man**, because in the **internal man** there are no things proper to man, but in the external. In the **internal man** are goods and truths, and when these no longer appear to be present, the man is external or corporeal, although they have been stored up in the **internal man** by the Lord . . . for they do not come forth except when the external man as it were dies . . . The Rational also belongs to the external man, being in itself a kind of middle between the **internal man** and the external; for through the Rational the **internal man** operates into the corporeal external. But when the Rational consents, then it separates the external from the **internal man**, so that it is no longer known that there is an **internal man**, and thus neither what the intelligence and wisdom are which are of the **internal man**.

270. Evil Spirits then rule his external man, and Angels the **internal man**, of which but little remains . . .

272. Man lives as a wild animal when the **internal man** is so separated from the external that it does not operate into it except very generally; for that man is man he has through the **internal man** from the Lord; but that man is a wild animal he has from the external man, which when separated from the **internal man** is in itself nothing else than a wild animal . . .

608<sup>2</sup>. When there was such a determination of the ideas of thought . . . into words, they could no longer be instructed through the **internal man**, as was the Most Ancient man; but through the external . . .

857. So long as man is in such a state, the **internal man** cannot operate—that is, the Lord through the **internal man**—into the external. In the **internal man** are remains . . . in the external are cupidities and the derivative falsities. So long as these externals are not mastered . . . no way is open for the goods and truths from the **internal man** . . .

—<sup>2</sup>. Therefore there are temptations, in order that the externals of man may be mastered, and thus rendered submissive to internals. . . (For) as soon as man's loves are broken, as in misfortunes, etc. . . his cupidities begin to cease . . . But as soon as he returns to his former state, the external man dominates . . . From this everyone can see what the **internal man** is, and what the external . . . and also how the cupidities and pleasures, which are of the external man, impede the operation of the Lord through the **internal man**. Hence also it is evident to everyone (that) temptations . . . render the external man submissive to the **internal man**. The submissiveness of the external man is nothing else than that the affections of good and truth are not impeded, resisted, and suffocated by cupidities and the derivative falsities. Tr.

911<sup>2</sup>. The correspondence of the external man to the  
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**internal man**. Ex. Every regenerate man is a kind of little Heaven . . . and therefore, in the Word, his **internal man** is called 'heaven' . . . For in the Heavens, which have relation to one man, Spirits constitute the external man, angelic Spirits the interior man, and Angels the **internal man**.

913. The operation of the **internal man** into the external. Sig. and Ex.

— . 'The earth' = the external man.

—<sup>2</sup>. It here treats of the operation of the **internal man** into the external after that man has been regenerated:—that then for the first time good is fructified, and truth multiplied, when the external man has been reduced into correspondence or obedience . . . (Continued under EXTERNAL MAN, here.)

920. Thus, being angelic, (the Most Ancients) were **internal men**. They did indeed feel the external things of the body and the world, but they did not care for them . . .

933<sup>3</sup>. But when the corporeal and voluntary things of man do not operate, but are quiescent, then the Lord operates through his **internal man**, and then he is in faith and charity . . . When he returns again into the body he is again in cold . . .

971. The dominion of the **internal man**, and the submissiveness of the external. Tr. 972.

977<sup>3</sup>. With a regenerate man the **internal man** dominates, and the external man submits; but with a non-regenerate man the external man dominates, and the **internal man** is quiescent, as if it were a nullity. A regenerate man knows, or is able to know, if he reflects, what the **internal man** is, and what the external; but a non-regenerate man does not know at all, nor can he know even if he reflects; for he does not know what the good and truth of faith from charity are.

978. What the **internal man** is, and what the external, few, if any, at this day know. They suppose them to be one and the same . . . But the **internal man** is as distinct from the external as heaven is from earth. Both the learned and the unlearned, when they reflect, have no other conception concerning the **internal man** than that it is thought . . . and of the external man that it is the body . . . But the thought which they suppose to be of the **internal man** is not of the **internal man**. With the **internal man** there is nothing except goods and truths, which are of the Lord . . . and yet the worst have thought . . . (Thus) the thought of man is not of the **internal man**, but of the external. That the body and its Sensuous and Voluptuous is not the external man, is evident from the fact, that in like manner with Spirits . . . there is equally an external man.

—<sup>2</sup>. But 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 a Spiritual, which correspond to the angelic heaven; and that there it a Rational, which corresponds to the Heaven of angelic Spirits; and an interior Sensuous, which corresponds to the Heaven of Spirits . . . Hence it has been evident to me what constitutes the **internal man**, and what the external. Celestial and spiritual things form the **internal man**; rational things, the interior or middle man; and sensuous things—not of the body but

from corporeal things, the external man. It is so not only with a man, but also with a Spirit.

[A.978]<sup>r</sup>. These three are circumstanced as are end, cause, and effect . . . Properly, the sensuous man, that is, the one who thinks from sensuous things, is the external man; and properly, the spiritual and celestial man is the **internal man**. The rational man is intermediate between the two. Through this is effected the communication of the **internal man** with the external.

— This angelic life is the life of the **internal man** . . .

—<sup>4</sup>. For the Lord, through the **internal man**, operates the good of charity and the truth of faith in his external man. What comes to perception thence . . . is a kind of general, in which are innumerable things which come from the **internal man**, and which the man never perceives until he comes into Heaven.

—<sup>e</sup>. But the things here said about the **internal man**, being above the apprehension of many, are not necessary to salvation. Only let them know that there is an **internal man** and an external man . . .

986. The dominion of the **internal man**. Sig.

— The state of man before he has been regenerated, is that the cupidities and Falsities which are of the external man continually predominate. Hence the combat. And when he has been regenerated, then the **internal man** dominates over the external, that is, over its cupidities and Falsities. When the **internal man** dominates, then the man has fear of evils, and terror of Falsities; for both evils and falsities are against conscience, and to act against conscience is a horror to him.

—<sup>2</sup>. But the **internal man** does not fear evils or feel terror of falsities, but the external. Sig. and Ex.

992. The possession of the **internal man** in the external. Sig.

1012. The **internal man** is the man in man. Therefore, whoever extinguishes charity, which is of the **internal man**, or the **internal man** himself . . . is self-condemned.

1015. As to the celestial and spiritual things which are of the Lord alone, man is the **internal man**; as to rational things, he is the interior man, or the middle one between the **internal man** and the external; and as to the affections of good, and the scientifics of the memory, he is the external man.

—<sup>2</sup>. Because the operation of the **internal man** is not felt, except very generally, in the interior man . . .

1062. As in every Church, so it was in the Ancient Church, there were those who were **internal men**, those who were corrupt **internal men**, and those who were external men. Those who are **internal men** are those who make charity the principal of faith; those who are corrupt **internal men** are those who make faith without charity the principal of faith; and those who are external men are those who think but little about the **internal man**, but still perform the works of charity, and observe hollily the rites of the Church. Beyond these three kinds of men there are no others who are to be called men of the Spiritual Church. And as they were all men of the Church, they are said to have 'gone forth out of the ark.' They who were **internal men** in the Ancient Church . . . were called 'Shem;' they who

were corrupt **internal men** . . . were called 'Ham;' and they who were external men . . . were called 'Japheth.'

1078. For the **internal man** is charity, and never faith without charity . . .

1141<sup>e</sup>. They who are called 'sons of Shem' were **internal men**, and worshipped the Lord, and loved the neighbour. The Church composed of these was almost such as is our true Christian Church.

1458<sup>e</sup>. By Knowledges the way is opened for the **internal man** towards the external, in which are the recipient vessels . . .

1461. The external man cannot be reduced to correspondence and agreement with the **internal man**, except by means of Knowledges . . .

1469. All truth existed with the Lord before . . . but it was stored up in His **internal man** which was Divine.

1470. All truth which is celestial . . . is happy in the **internal man**, and delightful in the external. The truth with the celestial Angels is perceived no otherwise . . . There are two happinesses in the **internal man** to which correspond two delights in the external man; the one is of good, the other is of truth . . .

1472<sup>2</sup>. The knowledge of Knowledges in itself is nothing else than that . . . by means of them the external man may be adjoined to the **internal man**. When this has been done he is in use itself; for the **internal man** regards nothing except use.

1535. See EXTERNAL MAN, here. 1538. 1539. 1563. 1576<sup>e</sup>.

1563. As the organic vessels are opened, so can the **internal man** inflow with its particulars and singulars . . .

1568. 'Abram' represents here the Lord's **internal man**; and 'Lot,' His external man; here, those things which are to be separated from the external man, and with which internal things cannot dwell. (Continued under EXTERNAL MAN, here.)

1571. That the **internal man** and the external man did not agree together. Sig. and Ex.

—<sup>2</sup>. In worship especially is there known what and of what quality is the discordance between the **internal man** and the external; nay, in each single thing of worship, in which when the **internal man** wants to regard the ends of the Kingdom of God, and the external man wants to regard the ends of the world, there is a discordance thence which manifests itself in the worship, and indeed so much, that the least of the discordance is observed in Heaven. Sig.

1572. 'The shepherds of Abram's cattle' = the celestial things which are of the **internal man**, and 'the shepherds of Lot's cattle' = the sensuous things which are of the external man. Ex.

1573. It was in the external man, and the **internal man** could see that it was falsity.

1576. That so the **internal man** said to the external. Sig. and Ex.

1577. That there ought to be no discord between them. Sig. and Ex. . . As to the concord or union of the **internal man** with the external, there are more arcana than can ever be uttered. The **internal man** and

the external have never been united with any man, nor could they be united, nor can they be united, except with the Lord alone, and therefore also He came into the world. With men who have been regenerated, it appears as if they had been united; but they are of the Lord; for the things which agree are of the Lord; and the things which disagree are of man.

—<sup>2</sup>. There are two things with the **internal man**, namely, the Celestial and the Spiritual; which two things constitute a one when the Spiritual is from the Celestial. Or, what is the same, there are two things with the **internal man**: good and truth; these two constitute a one when truth is from good. Or, what also is the same, there are two things with the **internal man**: love and faith; these two constitute a one when faith is from love. Or, what also is the same, there are two things with the **internal man**: the will and the understanding; these two constitute a one when the understanding is from the will. Ex.

—<sup>3</sup>. Hence it is evident what constitutes the **internal man**; and what constitutes the external man is evident from that. With the external man everything is natural; for the external man himself is the same as the natural man. The **internal man** is said to be united to the external when the Celestial Spiritual of the **internal man** inflows into the Natural of the external, and causes them to act as a one. Hence the Natural also becomes celestial and spiritual, but a lower Celestial and Spiritual; or, what is the same, hence the external man also becomes celestial and spiritual, but an exterior Celestial and Spiritual.

—<sup>4</sup>. The **internal man** and the external are quite distinct, because celestial and spiritual things are what affect the **internal man**, but natural things the external. But although they are distinct, still they are united; namely, when the Celestial Spiritual of the **internal man** inflows into the Natural of the external, and disposes it as its own. With the Lord alone the **internal man** was united to the external; but with no other man, except in proportion as the Lord has united and does unite them. It is love and charity alone, or good, which unites them; (and these are from the Lord alone). Such is the union which is intended by these words of Abram . . .

—<sup>e</sup>. 'Let there be no contention between me and thee' regards good; meaning, Let there be no dissidence of the good of the **internal man** from the good of the external man. And, 'Let there be no contention between my shepherds and thy shepherds' regards truth; meaning, Let there be no dissidence of the truth of the **internal man** from the truth of the external man.

1580. The **internal man** here addresses the external, or those things with the external which disagree; as man is wont to do when he apperceives any evil with himself from which he wants to be separated, as takes place in temptations . . .

1581. The **internal man** wills that that which disagrees in the external man should separate itself; for, before it has been separated, the good which continually inflows from the **internal man**—that is, through the **internal man** from the Lord—cannot appear. But . . . it is not separation, but quiescence. Ex.

1584. The external man illuminated by the **internal man**. Sig. and Ex.

— . When the external man perceives what the quality of the external man is when conjoined with the **internal man**, or what its quality is in its beauty, then it is illuminated by the **internal man**, and is then in the Divine vision here treated of. Nor can it be doubted that when the Lord was a child He was often in such Divine vision as to His external man, because He alone was conjoining the external man with the **internal man**. The external man was His Human Essence, and the **internal man** was His Divine Essence.

1585<sup>2</sup>. The things in the middle of the Land of Canaan . . . represented the Lord's **internal man**; as Mount Zion and Jerusalem; the former its celestial, and the latter its spiritual things. . . The things which were ultimate or which were boundaries represented His external man. . . Here, therefore, 'the plain of Jordan' = all things which were with the external man. Ex. and Ill.

—<sup>4</sup>. The passing of the sons of Israel over the Jordan when they were entering the Land of Canaan . . . represented the approach to the **internal man** through the external.

— . And as the external man is continually attacking the **internal man**, and aspiring to dominion, 'the pride or swelling of Jordan' became a prophetic formula. Ill.

1587<sup>2</sup>. As, in the human race, the external man was thus destroyed, and the bond with the **internal man** broken . . . the Lord came into the world, in order that He might conjoin and unite the external man to the **internal man**; that is, the Human Essence to the Divine Essence.

—<sup>e</sup>. The quality of the external man when conjoined with the **internal man** is here described . . . 'It was as the garden of Jehovah, as the land of Egypt in coming to Zoar.'

1589<sup>2</sup>. The Rational is that through which the **internal man** is conjoined with the external. Such as the Rational is, such is the conjunction.

1593. As by 'the east' is signified the Lord, it follows that 'the east,' here, = the Lord's **internal man**, which was Divine. Thus that the external man receded from the **internal man** is signified by, 'Lot journeyed from the east.'

1594. What disunites the external man from the **internal man** is unknown to man. (For) he does not believe that there is an **internal man** . . .

—<sup>2</sup>. The reason he does not know, and if he has heard does not believe, that there is an **internal man**, is that he lives in corporeal and sensuous things . . .

—<sup>5</sup>. (Thus) what disjoins the external man from the **internal man** is principally the love of self; and what principally unites the **internal man** to the external is mutual love, which is never possible until the love of self recedes . . . The **internal man** is nothing else than mutual love. The spirit or soul is the interior man which lives after death . . . This interior man . . . is not the **internal man**, but the **internal man** is in it, when mutual love is in it. The things which are of the **internal man** are of the Lord, so that it may be said



that the internal man is the Lord ; but as the Lord gives to an Angel or man, while he lives in mutual love, a heavenly proprium, so that it appears no otherwise to him than that he does good from himself, hence the internal man is predicated of the man, as if it were his.

[A.] 1596. 'Abram dwelt in the Land of Canaan'=the internal man, that it was in the celestial things of love.

1602. The Lord as to the internal man was Divine, because He was born from Jehovah ; and therefore when nothing hindered on the part of the external man, He saw all things to come ; and the reason this appeared as if Jehovah spake them, is that it was before the external man. As to the internal man He was one with Jehovah. III.

1603. When the cupidities of the external man had been removed, so that they did not hinder. Sig. and Ex.

— When they had been removed, the internal man or Jehovah acted as one with the external man, or with the Lord's Human Essence. It is only the external things which do not agree . . . that hinder the internal man, when it acts into the external, from making it one with itself. The external man is nothing else than an instrumental or organic something, having no life in itself. It receives life from the internal man, and then it appears as if the external man has life from itself.

—<sup>2</sup>. But with the Lord, after He had expelled hereditary evil, and had thus purified the organics of the Human Essence, even these received life ; so that the Lord, as He had been life as to the internal man, so also He became life as to the external man. This is what 'glorification' signifies. III.

1616. For 'a tent'=the Holy of worship by which the external man is conjoined with the internal man.

—<sup>2</sup>. As the things which are of the external man are conjoined with the celestial things of the internal man, so perception increases and becomes more interior . . . For in the celestial things which are of love to Jehovah is the very life of the internal man ; or, what is the same, in the celestial things of love . . . Jehovah is present, which presence is not perceived in the external man until conjunction has been effected ; for all perception is from the conjunction.

—<sup>4</sup>. If a man is such that he can be regenerated, these knowledges and Knowledges are implanted in the celestial things . . . with which he was endowed from infancy to . . . adolescence, and thus his external man is conjoined with his internal man . . .

—<sup>5</sup>. But the Lord, by His own power, conjoined His external man with His internal man . . .

1702<sup>2</sup>. Through the interior man, the internal man communicates with the external . . . (See INTERIOR MAN, here.)

1707<sup>3</sup>. The internal man with every man is of the Lord alone ; for there the Lord stores up the goods and truths with which He endows man from infancy . . . The influx from the internal man into the interior man and thus into the external man is twofold, being either through celestial things, or spiritual things . . .

—<sup>4</sup>. When celestial things, or goods, inflow from the internal man into the interior man, then the internal man appropriates to itself the interior man, and makes it its own ; but still the interior or middle man

is distinct from the internal man. The case is the same when the internal man inflows through the interior into the exterior man ; then also it appropriates it to itself . . . but still the exterior man is distinct from the internal man. So now, when the internal man perceived in the interior man, that such was the state of the external man . . .

—<sup>5</sup>. (With the Lord) the internal man together with this interior man was Jehovah the Father Himself . . .

1718<sup>8</sup>. That these things properly constitute the external or exterior man, may be evident from . . . Spirits. These in like manner have it, and in like manner an interior, and consequently an internal man. The body is only as it were a covering . . .

1725<sup>2</sup>. The internal man in the Lord was Jehovah Himself ; the interior man, when purified after the combats of temptations, was also made Divine and Jehovah ; in like manner also the external man.

1729. 'To God Most High'=the internal man which was Jehovah. 1735, Ex.

—<sup>2</sup>. With the Lord all is Jehovah, not only His internal man and interior man, but also His external man, and the very body . . .

1732. That the enjoyment of goods was from His internal man. Sig. and Ex.

1733. The conjunction of the internal man, or Jehovah, with the interior and exterior man. Sig. and Ex.

—<sup>6</sup>. The Lord's internal man, which was Jehovah Himself, is that which is here called 'God Most High ;' and, before plenary conjunction or union was effected, it is called 'Possessor of the heavens and the earth ;' that is, the Possessor of all things which are with the interior and the exterior man.

1745<sup>9</sup>. The reason is that their internal man is the Lord's possession.

1793. That 'the Lord Jehovah'=the internal man relatively to the interior man. Ex.

1815. 'I am Jehovah'=the Lord's internal man, which was Jehovah. Ex.

1824. Exterior celestial things are those which are of the external man ; interior celestial things are those which are of the internal man . . . The Celestial itself is love to the Lord and love towards the neighbour. This Celestial inflows from the Lord, through the internal man into the external . . .

1864. The conjunction of the Lord's interior man with the internal man. Sig. and Ex.

1890. That the first Rational was conceived by the influx of the internal man into the affection of knowledges of the external. Tr.

1893. With every man there is an internal man ; a rational man which is middle ; and an external man which is properly called the natural man. These, with the Lord, are represented by Abraham, Isaac, and Jacob . . . The internal man with the Lord was Jehovah Himself, for it was conceived from Jehovah . . .

1894. The reason the Lord's internal man, which is Jehovah, is called a man, is that no one is a man except Jehovah alone . . .

1895<sup>2</sup>. The Rational is born from the **internal man** as a father, and from the exterior or natural man as a mother . . . 1921.

1900. The very life of man is from the **internal man**, which can have no communication with the external man, except a very obscure one, until there have been formed recipient vessels, which are of the memory, which is done by means of Knowledges and knowledges.

—<sup>2</sup>. The influx of the **internal man** is into the Knowledges and scientifics of the exterior man, by the medium of affection. Before these exist, there is indeed meanwhile a communication, but through the affections alone by which the external man is ruled . . . As these vessels are formed, and are disposed in a series . . . so that they mutually regard each other as consanguinities and affinities, or as societies and families, so is perfected the correspondence of the external man with the **internal man**; and still better by means of rational things . . .

—<sup>3</sup>. (But) the celestial and spiritual things of the **internal man** find no correspondence for themselves except in Truths. These are the genuine vessels in the organic forms of both memories . . .

1902. If man were not imbued with any hereditary evil, the Rational would be born immediately from the marriage of the celestial things of the **internal man**, with the spiritual things thereof; and through the Rational would be born the Scientific . . .

1909. The conjunction of the **internal man** with the life which is of the affection of knowledges. Sig. and Ex. 1910.

— . The very life of the **internal man** inflows into all the affections of the natural man, but it is varied there according to the ends . . .

1940<sup>2</sup>. The **internal man** is that which is the inmost of man; from which he is man; and by which he is distinguished from the brutes, which have no such inmost. It is as it were the gate or entrance of the Lord—that is, of the celestial and spiritual things of the Lord—into man. What goes on there cannot be apprehended by man, because it is above his Rational from which he thinks. To this inmost or **internal man** is subject the Rational, which appears as proper to man. Into this inflow, through that **internal man**, the celestial things of love and the spiritual things of faith from the Lord; and through this Rational into the scientifics which are of the external man . . .

1950. By 'Abram' is represented the Lord's **internal man**, or, what is the same, His Divine Celestial and Spiritual; by 'Isaac,' the Lord's interior man, or His Divine Rational; and by 'Jacob,' the Lord's exterior man, or His Divine Natural.

1953<sup>3</sup>. When a man can . . . perceive anything false in his Rational, or any truth which shines forth, and still more if he perceives anything fighting and conquering, he may know that it is from the influx of the Lord through the **internal man**.

1954<sup>6</sup>. Even the Rational does not see from itself, but from a sight still more interior, which is of the **internal man**; and not even this, but it is the Lord through the **internal man** who alone sees . . .

1988. The time before the Lord fully conjoined the **internal man** with the Rational. Sig. and Ex. 2106.

1996. The union of the **internal man**, which was Jehovah, with the interior man. Sig. and Ex.

2083. 'Abraham' represents the Lord's **internal man**; 'Isaac,' His rational man; and 'Jacob,' His natural man. The Lord's **internal man** was Jehovah Himself . . .

2093<sup>3</sup>. But the second or Divine Rational is not so conceived and born; but by the conjunction of the truth of the **internal man** with the good of the same, and the influx thence. . . The Lord's **internal man** was Jehovah; and the good itself represented by 'Abraham' was of the **internal man**; and also the truth itself represented by 'Sarah' was also of the **internal man**. Thus both were Divine.

—<sup>4</sup>. The like . . . comes forth with every man; namely, that his first Rational is conceived and born through the influx of his **internal man** into the life of the affection of knowledges of his external man; but his second Rational, from the influx of good and truth from the Lord through his **internal man** . . .

—<sup>6</sup>. The **internal man** with man is above his Rational, and is of the Lord.

2531<sup>3</sup>. In its internal sense are truths accommodated to those who are **internal men** . . .

2566. Those within the Church are called 'a flock' who are truly rational, that is, **internal men**.

2842<sup>9</sup>. 'To swear by the name of Jehovah' was nothing else than a representative of the confirmation of the **internal man**. It is known that **internal men**, that is, they who have conscience, have no need to confirm anything by an oath . . . They may indeed say with some asseveration that it is so, and also confirm the Truth by reasons; but they cannot swear that it is so. They have an internal bond . . . of conscience . . . Moreover, the **internal man** is such that he loves to speak and act from freedom, and not from compulsion; for the internal with them compels the external, and not the reverse . . .

2967<sup>2</sup>. The goods and truths acquired from infancy . . . are reserved in his **internal man**; nor can they be produced until his external man has been reduced to correspondence, which is done especially by means of temptations, and by many species of vastation . . .

2990. There is a Spiritual World and a natural world with every man; his **internal man** is his Spiritual World, and his external man is his natural world; the things which inflow from the Spiritual World, and are presented in the natural are in general representations; and in proportion as they are in agreement, they are correspondences.

2997. The spiritual or **internal man**, which is man's spirit, and is called his soul, in like manner has correspondence with his natural or external man; and the correspondence is such, that the things which are of the **internal man** are spiritual and celestial, and those which are of the external man are natural and corporeal. . . Moreover, man as to his **internal man** is a little Heaven, because he has been created to the image of the Lord. . .

3019. For all that is done in the natural or external

man is ordained by the rational or **internal man**, and is effected through influx. Sig.

[A.] 3085<sup>2</sup>. For it scarcely comes into the mind of anyone, that there is a continual Divine influx through the **internal man** into the external; that is, an influx of celestial and spiritual things through the rational into the natural man; or, what is the same, into the natural things which are of the external man; and that by this influx truths are continually called forth out of the natural man, are elevated, and are implanted in the good which is in the rational man. 3325<sup>3</sup>.

3108<sup>2</sup>. As soon as truth is initiated into its good . . . it vanishes from his external memory, and passes into the internal memory; or, what is the same, it vanishes in the natural or external man, and passes into the rational or **internal man** . . .

3122<sup>6</sup>. 'Jacob' = the Lord's external man; 'Abraham,' His **internal man** as to the Human.

3138. The **internal man** has its sight and its understanding from the light of Heaven; but the external man has its sight and its understanding from the light of the world . . .

3147<sup>10</sup>. The Jews and Israelites were such that they thought nothing at all about the **internal man**, nor did they want to know anything about it . . .

3159. Good from the Lord continually inflows through the **internal man** into the external; and, in the first age, it appears in the external man under the shape of the affection of truth . . .

3167. Every man has an **internal** and an **external**; his **internal** is called the **internal man**, and his **external** the **external man**; but what the **internal man** and the **external man** are, is known to few. The **internal man** is the same as the **spiritual man**, and the **external man** is the same as the **natural man**. The **spiritual man** is that which understands and is wise from those things which are of the light of Heaven, but the **natural man** from those things which are of the light of the world . . . Man has been so created that . . . his **spiritual** and **natural man** should . . . make a one; but in that case the **spiritual man** must dispose all things in the **natural man**, and the **natural man** must obey, as a servant his lord. But, by the fall, the **natural man** began to lift himself up above the **spiritual man** . . . and thus the **natural man** separated himself from the **spiritual man**, and no longer had any **spiritual** things except such as could enter as it were through chinks, and give the faculty of thinking and speaking. So that in order for **spiritual** things again to inflow into the **natural man**, he was to be regenerated by the Lord; that is, truth from the **natural man** was to be initiated and conjoined with the good in the **rational man**; and when this is done, **spiritual** things accede to the **natural man**; for then the light of Heaven inflows, and enlightens the things which are in the **natural man** . . .

3223. But the light of Heaven is for the **spiritual** or **internal man** . . .

—<sup>e</sup>. Between these two lights . . . there is correspondence when the external or **natural man** makes one with the **internal** or **spiritual man**; that is, when the former serves the latter.

3246<sup>6</sup>. But never are there such permissions (con-

cupines) to those who are in good and truth, and who are, or are able to become, **internal men**; for as soon as a man is in good and truth, and in **internal** things, such things cease . . .

3304<sup>2</sup>. Such is the Word . . . that (the **historicals**) may be regarded by the **external man**, and (**spiritual** things) by the **internal man**; and thus that there may be correspondence between . . . the **external man** and the **internal man**; and this through the Word. . . 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.

3338. The heat of Heaven manifests itself before the **internal man** by means of **spiritual** loves and affections; but 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**, but the latter the life of the **external** . . .

3391. These in general are **Knowledges**, which are of the **external man**. **Rational** things . . . that is, **spiritual** truths, are not **Knowledges**, but are in **Knowledges**; for they are of the **rational**, thus of the **internal man**; and the **internal man** is that which regards the things which are of the **external man**, thus the truths in the **Knowledges**; for **Knowledges** being of the **natural man**, are vessels recipient of **rational** things.

3425<sup>2</sup>. It is the ends alone which cause the **internal man** and the **external** either to be opposites, or to correspond. They are opposites when riches, pleasures, and delights . . . are ends; for then he despises and mocks at the **spiritual** and **celestial** things which are of the **internal man** . . . But they correspond when these things are not ends, but are means to higher ends . . .

—<sup>3</sup>. He who is in correspondence, that is, he with whom the **external man** corresponds to the **internal man**, has his spirit bright and beautiful . . . But he who is in the opposite, that is, he with whom the **external man** is opposite to the **internal man** . . . has his spirit black and ugly . . .

3447<sup>2</sup>. As in every Church of the Lord there are those who are **internal men**, and those who are **external men**; and the **internal men** are they who are in the affection of good, and the **external** are they who are in the affection of truth; so also (here). Tr.

3498. The life of the **rational** or **internal man** is distinct from the life of the **natural** or **external man**, and indeed so distinct, that the life of the **rational** or **internal man** exists in addition to the life of the **natural** or **external man**; but the life of the **natural** or **external man** cannot exist without the life of the **rational** or **internal man**; for the **external man** lives from the **internal man**, inasmuch that if the life of the **internal man** were to cease, the life of the **external man** would at once become no life; for exterior things depend upon interior things as posterior things upon prior things, or as an effect upon its effecting cause . . .

—<sup>2</sup>. Hence it is evident that the **rational** or **internal man** is distinct from the **external man**; but when man lives in the body, his **Rational** does not appear to be distinct from his **Natural** . . .

3539<sup>2</sup>. Regeneration has as an end that the man may become new as to his **internal man**, thus as to his soul

or spirit; but a man cannot become new or be regenerated as to the **internal man**, except as he does so also as to the external man; for although after death man becomes a Spirit, still he has with him in the other life the things which are of his external man; namely, natural affections, and also doctrinal things, and scientific; in a word, all things which are of the exterior or natural memory; for these things are the planes in which his interiors are terminated; therefore, in the way in which these are disposed, so do his interiors become when they inflow, for they are modified therein; from which it is evident that a man must be regenerated . . . not only as to the **internal** or rational man, but also as to the external or natural man; and unless this were done there would be no correspondence. That there is a correspondence between the **internal man** and its spiritual things, and the external man and its natural things. Refs.

3570<sup>2</sup>. The Rational is in the **internal man**; what goes on there the Natural does not know, for it is above the sphere of its perception. Hence it is that a man who lives only a natural life cannot know anything about the things which are going on with him in his **internal man**, or in his Rational. The Lord disposes these things quite unknown to the man. Hence it is that man knows nothing as to how he is regenerated . . .

3596. (These things) cannot be seen except in the light in which is the rational or **internal man** . . .

3679<sup>2</sup>. The thought of natural good is the thought of the rational or **internal man** in the natural or external man . . . from its good; for the rational or **internal man** is that which thinks, and not the natural or external man; for the **internal man** is in the light of Heaven . . . but the external man is in the light of the world, in which there is no intelligence, and not even life; and therefore unless the **internal man** thought in the external, nothing could ever be thought. But still thought appears to man as if it were in his external man; for he thinks from those things which have entered through the senses, and are of the world.

—<sup>3</sup>. (So) the eye is only an organ of the body, through which the **internal man** sees those things which are outside the body . . . The case is the same with all life which appears in the external man, in that it is the life of the **internal man** in it . . .

3747. I have sometimes spoken to Spirits about the learned men of our age, that they know nothing except to distinguish man into internal or external . . . and that still they do not know what the **internal man** is, and many doubt that it exists . . .

— . When yet the simple know that the soul is the **internal man** . . .

—<sup>3</sup>. It is the ultimate degree of life which is called the external or natural man, and by which man is like animals as to concupiscences and phantasies. And it is the other degree of life which is called the **internal** and the rational man, by which man is above the animals; for by it he is able to think and to will what is good and true, and to command the natural man . . . The third degree of life . . . is that through which the Lord inflows into the rational mind, whence he has the faculty of thinking as a man, and whence he has conscience, and

whence he has a perception of what is good and true, and also elevation by the Lord towards himself.

3750<sup>2</sup>. When I spoke to him about the **internal man**, he had a filthy idea about it.

3827<sup>2</sup>. When a man is in these things, time does not appear to him, for he is then in the **internal man**. By the affection of genuine love, man is withdrawn from corporeal and worldly things . . .

3909. But they become mild and gentle as they are elevated from the corporeal and natural man to the **internal** or spiritual man. Hence it is that the literal sense is such, because it is accommodated to the apprehension of the natural man; and the **internal** sense is not such, because it is accommodated to the apprehension of the spiritual man.

3911. The acknowledgment of truth and good in faith and act, and . . . the conjunction of truth and good thence . . . cannot come forth from the external man, but from the **internal man**; for all good inflows from the Lord through the **internal man** into the external, and adopts the truths which have been insinuated through the sensuous things of the external man, and causes the man to acknowledge them in faith and act . . .

3913<sup>2</sup>. When a man is being regenerated, then the **internal man** is to be conjoined with the external, consequently the goods and truths which are of the **internal man** with the goods and truths which are of the external . . . These cannot be conjoined without mediums. Mediums are such things as derive something from one side and something from the other, and which cause that in proportion as the man accedes to the one, the other is subordinated. These mediums are what are signified by the 'handmaids;' the mediums on the side of the **internal man**, by the handmaids of Rachel; and the mediums on the side of the external man, by the handmaids of Leah. (Continued under SPIRITUAL, here.) 3931. 3937.

—<sup>4</sup>. (Thus) the state of the natural man and of the spiritual man are opposites by the ends; but still they can be conjoined, as is done when the things of the external man are subordinated to and serve the ends of the **internal man** . . .

—<sup>5</sup>. Unless this affirmative is made by the man, all those things which he has learned about the Lord . . . and which are in his natural memory among scientifics, cannot be conjoined with his **internal man**; that is, with the things therein which can be of faith.

3925<sup>e</sup>. For it here treats of the second general medium which serves for the conjunction of the **internal man** with the external. 3937.

3927. For temptations are nothing else than the strugglings of the **internal man** with the external, or of the spiritual man with the natural; for both of them want to have the dominion . . . Sig.

—<sup>3</sup>. For when a man is in temptations, his **internal** or spiritual man is ruled by the Lord through Angels, but his external or natural man through infernal Spirits . . .

—<sup>e</sup>. For by 'Leah' . . . is signified the affection of the external man; and by 'Rachel,' the affection of the **internal man**.

[A.] 3928. Hence by 'Naphtali' is represented this second general truth of the Church; for temptation is the medium of the conjunction of the **internal man** with the external; for they are at variance with each other, but are reduced to accordance and correspondence by means of temptations. For the external man is such, that from itself it covets nothing else than corporeal and worldly things; these, to it, are the delights of its life. But the **internal man**—when it has been opened towards Heaven, and longs for those things which are of Heaven, such as it is with those who can be regenerated—has heavenly things for its delights. Between these two delights is the combat, when the man is in temptations.

3934. The **internal of man** lives in his external by acting . . .

—<sup>8</sup>. For the **internal man** is then correspondently in the external; and works are of the external man, and of the **internal man** are charity and the derivative faith; and therefore the works are then charity. As, in the works of the external man, there thus comes forth the life of the **internal man**, the Lord, in treating of the Last Judgment . . . enumerates nothing but works . . .

3939. 'Asher' . . . = the delight of the affections corresponding to the happiness of eternal life. This is the fourth general which conjoins the external man with the **internal man**; for when the man perceives in himself this corresponding delight, his external man begins to be conjoined with his **internal man**. It is the delights which are of the affections of truth and good which conjoin them . . .

3952<sup>3</sup>. The heavenly marriage, which is here treated of, is the conjunction of the good of the external man with the affection of truth of the **internal man**.

—<sup>4</sup>. We may illustrate this further. The truths of the external man are scientific and doctrinal things . . . the good of the external man is the pleasure and delight which he perceives in these things . . . When this pleasure or delight, which is the good of the external or natural man, is from spiritual love . . . and still more when it is from celestial love . . . and these inflow from the **internal** or **spiritual man** into the delight of the external or natural man, and effect it, then this conjunction with the scientific and doctrinal things of the external or natural man, makes with him the heavenly marriage.

3987. That good is not fructified, nor truth multiplied, until there has been effected the conjunction of the external man with the **internal man**, may be evident from the fact that it is of the interior man to will good to another, and thence to think good, and it is of the external man to do good, and thence to teach good . . .

3993<sup>3</sup>. Unless the correspondence of the **internal man** with the external has been effected . . . in the life of the body, it cannot be effected afterwards.

4027<sup>1</sup>. It there treats of the influx of the Lord into the good of the **internal man**, and indeed through the good into the truth there. It also treats of the influx thence into the external or natural man . . .

4051. For the spirit is the **internal man**.

4053. That there are such correspondences, no one has known hitherto . . . and this because they do not know what the **internal man** is and what the external; and that the **internal man** is in the Spiritual World, and the external man in the natural; and that the **internal man** is that which lives in the external, and that which inflows into it, and which rules it.

4067<sup>2</sup>. Because it is not known . . . that around man there are Spirits and Angels, and that the **internal man** is in the midst of them, and is thus ruled by the Lord . . .

4104<sup>2</sup>. Such is the thought of the **internal spiritual man** when it lives in the body, although the external man does not at all know it; and therefore the man who has been regenerated, when he dies, comes into the like thought . . .

4121<sup>2</sup>. Then, on both sides, is obliterated all the brotherhood, and all the friendship, which has been of the external man, and there remains that which is of the **internal man**.

4154. With truths the case is the same as with goods,—that they are exterior and interior; for there is an **internal man** and an external. The goods and truths of the **internal man** are what are called internal goods and truths; and the goods and truths of the external man are called external goods and truths. The goods and truths of the **internal man** are of threefold degree, such as are in the three Heavens. The goods and truths of the external man are also of threefold degree, and correspond to the internal ones; for there are middle goods and truths between the **internal man** and the external—for without intermediate or middle ones there would be no communication—there are also goods and truths proper to the natural man—which are called external goods and truths—and there are also sensuous goods and truths, which are of the body, and thus are outermost. These goods and truths of threefold degree belong to the external man, and correspond to as many goods and truths of the **internal man** . . . —<sup>2</sup>.

4172<sup>2</sup>. The evil not of fault . . . does not penetrate to the interiors, and pervert the **internal man** . . . For the **internal man**, which is not as yet affected . . . can see it in the external man to be evil, and thus can remove it; and as the **internal man** can see it, he can at the same time more clearly see good . . .

4174<sup>2</sup>. But when the external man with its concupiscences is removed, and the **internal man** begins to operate; that is, when the Lord inflows through the **internal man** with the light of intelligence, and thence enlightens the external man; he then begins to believe otherwise, and thus does not attribute good to himself . . .

4224<sup>e</sup>. His **internal man**, which is called his soul . . .

4266. For all things which are of the natural or external man are subordinate to the spiritual or **internal man** . . .

— So long as these scientifics and Knowledges are in the natural or external man, that is, in its memory, and have not been implanted in the spiritual or **internal man**, they are signified by 'the droves given into the hand of the servants.'

4280<sup>3</sup>. The **internal man** himself thinks no otherwise (than according to correspondences); for when the external man apprehends the Word according to the letter, the **internal man** apprehends it according to the internal sense, although the man, while he lives in the body, is unaware of it . . .

—<sup>4</sup>. These (celestial and spiritual) loves are said to be conjoined with natural good, when the **internal man** is conjoined with the external, or the spiritual man with the natural. Sig.

4281<sup>2</sup>. That Jacob and his descendants were such that with them celestial and spiritual love could not be conjoined with natural good, that is, the **internal or spiritual man** with the external or natural . . .

4283<sup>9</sup>. For when there is effected the conjunction of the **internal man** with the external, it is then 'the dawn' to him, for he then enters a spiritual or a celestial state . . .

4286. It is known that there is a spiritual man and a natural man; that is, an **internal man** and an external man; but what the spiritual or **internal man** is, is not yet so well known, still less what the celestial man is, and that it is distinct from the spiritual man; and as this is not known, it cannot be known what the celestial spiritual man is, which, here, is 'Israel.' Ex.

4301<sup>2</sup>. There are two things which constitute the **internal man**, namely, the understanding and the will . . .

4330. The Societies of Spirits and Angels to which correspond the things which are of the external man, as to a great part are from this Earth; but those to which correspond the things which are of the **internal man** are for the most part from somewhere else. These Societies in the Heavens act as one, in the same way as with a regenerated man do the external and the **internal man**. But still few at this day come into the other life from this Earth with whom the external man acts as one with the **internal man**; for most of them are sensuous, inasmuch that there are but few who believe anything else than that the external of man is the whole of man . . .

—<sup>2</sup>. It has been shown by living experience in what way these are against the **internal man**. Des. —<sup>e</sup>.

—<sup>4</sup>. When the **internal man** inflows with the light of truth, then they experience what is untroubled . . .

4347<sup>8</sup>. Humiliation and submission are predicated of truths, because truths inflow through the external man, but good through the **internal man**. The things which inflow through the external man are attended with fallacies, and thence with falsities together with their affections; but the things which inflow through the **internal man**, not so, because it is what is Divine which inflows through this, and comes to meet truths, in order that they may be conjoined. 4350.

4353<sup>2</sup>. For the end of regeneration is that the **internal man** may be conjoined with the external; thus the spiritual man through the Rational with the Natural. Without the conjunction of both there is no regeneration . . .

— . Nor can the Internal of man conjoin itself

with his External, unless the truth in the latter becomes the good of truth . . . for the Lord inflows with man through the **internal man**, and indeed through the good there. The good there can be conjoined with the good in the external man, but not good with truth immediately . . .

—<sup>e</sup>. For what man does from the understanding he at last does from the will; and finally, by habit, he puts it on; and then it is insinuated into the rational or **internal man**; and (then) he no longer does good from truth, but from good . . .

4368<sup>5</sup>. When they who are in the affection of truth from the good of genuine charity are instructed that the works of the external man are nothing unless they proceed from the **internal man**, thus from good will, they receive it with joy; whereas they who are in the affection of truth from the love of self and of the world praise the works of the external man, but do not care for the good will of the **internal man**; nay, neither do they know that the good will of the **internal man** remains after death, and that the works of the external man, separated from it, are dead, and perish.

4459<sup>2</sup>. The sons of Jacob, or his descendants, could have no other opinion or intention concerning the truth and good of the **internal man**, than an evil one, because they were in externals without internals. Sig.

—<sup>3</sup>. All those who are without conscience are in externals alone; for the **internal man** manifests itself through conscience.

4480<sup>3</sup>. They who were of the Most Ancient Church did not care for these external things, because they were **internal men**, and the Lord inflowed with them by an internal way, and taught them what good is . . . Whereas they who were of the Ancient Church were not **internal men**, but external, and therefore with them the Lord could not inflow by an internal way, but by an external . . . 4493<sup>3</sup>.

4585<sup>2</sup>. But these things cannot fall into the understanding of anyone, unless he knows what the external and the **internal man** are, and that the former is distinct from the latter, although, while man lives in the body, they appear as one; and unless he knows also that what is natural constitutes the external man, and what is rational the **internal man**; and moreover unless he knows what the Spiritual is, and what the Celestial . . .

—<sup>5</sup>. For the Rational constitutes the **internal man**. The intermediate between the internal of the Natural and the external of the Rational, is what is meant by the Spiritual of the Celestial . . .

4687<sup>2</sup>. From the perceptible things in their **internal man**, and from the sensible things in their external . . .

4726<sup>e</sup>. Although celestial and spiritual things were to pleasantly affect the **internal man** more than worldly things do the external . . .

4783<sup>4</sup>. For what the **internal man** is they neither know nor apprehend; for no one can know what the **internal man** is, and its life after death, except him who is in charity; for this is of the **internal man**.

4788<sup>4</sup>. Hence it is evident that they who do good from good, do it from internal affection; and that they

who do good from truth, do it from a certain external affection; and hence the difference is evident, namely, that the former are **internal men**, but the latter external. Therefore, they who are **internal men** cannot sell, that is alienate, the Divine truth . . . whereas they who are external men can sell or alienate it . . .

[A.] 4818<sup>3</sup>. This evil is such as to close up all the way to the **internal man** . . .

—<sup>4</sup>. (This evil) destroys the **internal man** . . .

—<sup>5</sup>.

4904<sup>2</sup>. That to be . . . regenerated; that is, to become an **internal man** . . .

4960. In (Gen.xxxix.) it treats of the Lord, in what way He made His **internal man** Divine.

4963. As the Lord is here treated of, by 'Joseph' is represented the Lord's **internal man**. Everyone who is born a man is external and internal: his external is what is visible to the eyes, and by means of which he is in company with men, and by means of which are done the things which are proper to the natural world; but his internal is what is not visible to the eyes, and by means of which the man is in company with Angels and Spirits, and by means of which are done the things which are proper to the Spiritual World. The reason every man has an internal and an external, or an **internal** and an **external man**, 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 thence perceives what is in the world; and the external man, which is in the world, thence perceives what is in Heaven . . .

—<sup>2</sup>. The Lord, also, as to His Human, had an external and an internal, because it pleased Him to be born like another man. His external, or external man, is represented by 'Jacob,' and afterwards by 'Israel;' but His **internal man** is represented by 'Joseph;' the latter, or the **internal man**, is what is called the Celestial of the Spiritual from the Rational; or, what is the same, the internal of the Lord, which was Human . . .

—<sup>9</sup>. Hence it is that the Lord's **internal man** was not like the internal of another man, for his inmost was Jehovah; this intermediate, therefore, is what is called the Celestial of the Spiritual from the Rational.

4964<sup>3</sup>. That the Lord, when He was glorifying His **internal man** . . . first imbued the scientifics of the Church . . . Sig.

4965<sup>9</sup>. These (interiors of scientifics) are what the **internal man** sees, when the external man sees scientifics in the external form only.

5078<sup>4</sup>. Every sense there is more exquisite and perfect, because it is of the **internal man** loosed from the external; for the internal is in a more perfect state because it gives to the external to feel; but when it acts in the external, as in the world, the sensation is dulled and obscured . . .

5114. The Intellectual in general is what is visual of the **internal man** . . . But the Sensuous in general is of the external man . . .

5120<sup>9</sup>. For then the truth of faith is solely in the external man, and nothing whatever of it is in the **internal man** . . .

—<sup>13</sup>. Hence as to the external man they appear like Angels; but as to the **internal man** they are devils.

5301. For there are two minds with man, namely, the rational mind, and the natural mind; the rational mind is of the **internal man**, but the natural mind is of the external man. The latter mind, or man, is what is meant by the Natural . . .

5337<sup>9</sup>. It may also be said of the external man that it goes forth or proceeds from the **internal man**; nay, substantially, that the external man is nothing else than the **internal man** so formed as to act suitably in the world in which it is.

5368<sup>2</sup>. When yet the **internal man** is that which ought to command, and the external that which ought to obey; and it does obey when it has not the world as the end, but Heaven; not self, but the neighbour . . . When this is the case, the Natural obeys. The Natural is the same as the external man.

5433<sup>2</sup>. For, if the **internal man** looks downwards . . . to earthly things . . . it cannot possibly look upwards . . .

5505<sup>9</sup>. How the truths in the external man were conjoined with the truths from the Divine in the **internal man**. Tr.

5527. For when the conjunction has been effected by the medium, which is 'Benjamin;' namely, that of the external man, which is the ten sons of Jacob, with the **internal man**, which is 'Joseph' . . . or, what is the same, when the man has been regenerated, then truths are continually fructified from good . . .

5653. Introduction . . . from the natural or external man to the spiritual or **internal man**. Sig.

5786. Man is external and internal; the external man is that through which the **internal man** acts; for the external man is only the organ or instrument of the **internal man**; and because it is so, the external man should be altogether subordinate and subject to the **internal man**. When it is subject, then Heaven acts through the **internal man** into the external, and disposes it to such things as are of Heaven.

—<sup>2</sup>. The contrary takes place when the external man is not subject, but dominates; and the external man dominates when the man has as an end the pleasures of the body and senses, especially when he has as an end the things which are of the love of self and of the world . . . For he then no longer believes that there is any **internal man** . . . for his Internal, being without dominion, merely serves the External by enabling it to think and reason against good and truth; for no other influx is then open through the Internal . . . From these things it follows, that the external man, which is the same as the natural man, ought to be altogether subject to the **internal** which is the spiritual man, consequently ought to be without freedom from proprium. Ex.

5794. The communication of the external man with the **internal man** through good. Sig. and Ex.

5828<sup>2</sup>. Thus the influx of good through the **internal man** is checked and stopped . . .

—<sup>3</sup>. Influx accommodates itself according to efflux . . . Through the **internal man** there is an influx of good and truth from the Lord; through the external man there ought to be an efflux into the life . . .

5867. In the former chapter it treated of the **internal**

man, which is 'Joseph,' that it initiated the external natural man, which is the ten sons of Jacob, through the medium, which is 'Benjamin,' to conjunction with itself. In this chapter (Gen. xlv.) it now treats of the internal man, that it has conjoined with itself the external natural man; but as conjunction with this is not possible, except through spiritual good from the Natural, which is 'Israel,' therefore it prepares to adjoin this to itself first.

5883. Man does not know that the communication with the natural or external man is both interior and exterior, because he has not formed for himself any idea of the internal man, and of its distinct life from the life of the external man. Man has no other idea of the internal man than that it is within, and not at all distinct from the external; when yet they are so distinct that the Internal can be separated from the External, and live a life as before, but purer.

—<sup>2</sup>. This actually takes place when a man dies; then the Internal is separated from the External; and the Internal which lives after the separation is what is then called a Spirit. . . From these things it is evident what the Internal and the External of man are; and if an idea be hence formed concerning them, the things so often said in the explications about the internal man and the external, will become somewhat more clear; as also what is meant by the interior communication here signified. . .

5947<sup>2</sup>. Lower things are formed for nothing else than to be as servants. . . It is the same with the external man relatively to the internal man; and also with the internal man relatively to the Lord; for the internal man has been formed to receive life from the Lord. . .

5954. For it treats of the conjunction of the natural man with the spiritual, or of the external with the internal man. When the conjunction is effected, truths are changed and become new; for they receive life from the influx of good.

6052<sup>2</sup>. The conjunction of the internal or spiritual man with the external or natural can never be accomplished unless truths are insinuated into scientifics; for scientifics together with the delights of natural affections constitute the external or natural man. . .

6055. In order that the interiors of man may be known, it must be known that there is an internal man and an external; and that the internal man is in the Spiritual World, and the external man in the natural world; thus that the former is in the light of Heaven, and the latter in the light of the world. It is also necessary to know that the internal man is so distinct from the external, that the former, being prior and interior, can subsist without the latter; and that the latter, being posterior and exterior, cannot subsist without the former. It is further to be known that the internal man is that which in the proper sense is called the intellectual or rational man, because it is in the light of Heaven, in which are the reason and the understanding; whereas the external man is that which is properly to be called the scientific man, because in it are scientifics, which as to the most part derive their lumen from the things which are of the lumen of the world, enlightened and thus vivified through the light of Heaven.

6057. It is to be well known that the internal man has been formed to the image of Heaven, and the external to the image of the world; inasmuch that the internal man is a Heaven in the least form, and the external man is a world in the least form. . . That the external man is an image of the world. Ex.

—<sup>2</sup>. As, then, the external man has been formed to the image of all things of the world, so is the internal man 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. . . That the internal man has been formed to the image of all these things is conspicuously exhibited in the Angels. . . Thence it was evident. . . that the internal man, being created in order to be an Angel, is a Heaven in the least form.

6309. I have spoken to good Spirits about the internal man and the external man, saying that it is wonderful that few within the Church believe, although they know it from the Word, that there is an internal man which is distinct from the external, when yet they might know this from a slight look any day into their own thought and will, as for instance from the fact that they often think interiorly differently from what they do exteriorly. . . They who are in good may know it from the fact that they think that they ought not to do so and so. . . from which it may be evident that there is an interior man separate from the exterior.

6465<sup>2</sup>. He who does not conceive of the interiors and exteriors in man according to such formations (of posterior things from prior ones), cannot possibly have an idea concerning the external man and the internal man, and concerning the influx of the one into the other. . .

6567. The Spiritual Church cannot possibly be instituted with anyone, unless the things which are of the natural or external man have been submitted under the spiritual or internal man. So long as the truth of faith solely predominates with a man, and not the good of charity, so long the natural or external man has not been submitted under the spiritual or internal man; but as soon as good dominates, the natural or external man submits itself, and then that man becomes a Spiritual Church. Sig.

6629. For they who are in the good of love and of charity, as to the internal man are in Heaven, in an angelic Society which is in the like good. . .

6630. Hence it is that from being an internal man the human race became an external one, and this successively.

6717. (At the beginning of regeneration) good does not manifest itself, because it is in the internal man; but truth manifests itself, because it is in the external man; and as the Internal acts into the External. . . it is good which acts into truth. . .

7290<sup>2</sup>. The things which are implanted under compulsion remain outside the internal man in the external; for nothing enters into the internal man except through intellectual ideas, which are reasons. . . If the internal man afterwards denies that which miracles have confirmed, there then takes place an op-



position and collision of the **internal man** and external man . . . thus profanation.

[A.] 7424. Because man is man from his **internal man** and its quality, but not from his external man ; for the external man is not man without the **internal man**. For the external man also to be man, it must be completely subordinated to the **internal man**, insomuch that it does not act from itself, but from the **internal man**.

7724<sup>2</sup>. In order for this Scientific to become of faith it must be conjoined with good ; and then it passes into the **internal man**, and becomes faith.

7990. They are said to be in spiritual captivity who as to the interiors are kept by the Lord in good and truth, but as to the exteriors are kept by Hell in evil and falsity, whence there is a combat of the external man with the **internal man**. In this state are kept those who are being infested . . . This combat takes place to the end that the external man may be reduced under obedience to the **internal man**, and that thus natural things may be subordinated to spiritual ones.

8159<sup>3</sup>. (In temptations) the falsities which are from the Hells are injected and inflow into the external or natural man ; but an answer from the Divine inflows into the **internal** or spiritual man. The latter . . . does not come so much to the man's perception as the former ; nor does it move the singulars of the thought, but its generals . . .

8351<sup>2</sup>. (In temptations) . . . falsity and evil inflow into the external man from the Hells, but good and truth inflow through the **internal man** from the Lord. Thus from the combat of the **internal man** with the external, which is called temptation, and in proportion as the external man is then reduced to obedience under the **internal man**, faith and charity are implanted ; for the External or Natural of man is the receptacle of the truth and good from the Internal. If the receptacle has not been accommodated, it does not receive anything which inflows from the interior . . .

8352<sup>2</sup>. The delight of life of the spiritual man is to be instructed in truths, and to be enlightened in such things as are of his soul, thus which are of spiritual life ; and therefore when these things are lacking this life labours and suffers . . . The reason is that the affection of good constantly inflows through the **internal man** from the Lord, and excites suitable things in the external man, which had before caused the delight of the affection of truth . . .

8370<sup>2</sup>. Because the image of the spirit of a man ; which is the man himself, for it is the **internal man** ; is altogether according to the ordination of the truths by the good with him.

8431. By 'the manna' is signified the good of the **internal** or spiritual man ; and by 'the quails,' the good of the external or natural man, which is called delight . . .

8452. All are perfected by the implantation of faith and charity in the external or natural man ; for unless these are implanted there, good and truth cannot inflow from the **internal** or spiritual man ; that is, from the Lord through it, because there is no reception ; and if there is no reception, the influx is stopped and perishes ; nay, the **internal man** is also closed . . .

8694<sup>2</sup>. For with those who are in good and thence in the affection of truth the Intellectual of the mind is open into Heaven ; and their soul, that is, their **internal man**, is in company with the Angels.

8742. Everyone has an **internal man** and an external man ; the **internal man** is that which is called the spiritual man ; and the external, the natural man. Both must be regenerated for the man to be regenerated.

8743. With the man who has not been regenerated, the external or natural man commands, and the **internal** or spiritual serves. But with the man who has been regenerated, the **internal** or spiritual man commands, and the external or natural serves. This inversion cannot possibly come forth except through regeneration by the Lord.

8744. When the external man has not been regenerated, he places all good in pleasure, gain, and pride, and blazes up into hatred and revenge against those who set themselves in opposition ; and then the **internal man** not only consents, but also supplies reasons which confirm and promote. Thus the **internal man** serves, and the external commands.

8745. But when the external man has been regenerated, the **internal man** places all good in thinking well about the neighbour, and in willing well to him ; and the external man places it in speaking well about him, and in acting well towards him ; and at last each has as an end to love the neighbour and to love the Lord ; and not, as before, to love self and to love the world. Then the external or natural man serves, and the **internal** or spiritual commands.

8746. The **internal man** is first regenerated by the Lord, and afterwards the external man ; and the latter through the former. The **internal man** is regenerated by thinking the things which are of faith, and by willing them ; and the external man, by a life according to them.

8747. A man who has been regenerated, is as to his **internal man** in Heaven . . .

8754<sup>2</sup>. The truths of faith are then implanted, and in the **internal man** enter as it were into a marriage with good.

8764. This is because the Rational of man is his Heaven, and the Natural is relatively as his earth ; for the Rational constitutes the **internal man**, and the Natural the external.

8890. That then there is Heaven and its blessedness for each and all things which are in the Internal and External of man. Sig. . . 'Thy son' = man's Intellectual ; 'thy daughter,' his Voluntary ; both in the **internal man** : 'thy servant' = the Natural as to truth ; and 'thy maid-servant,' the Natural as to good ; thus both things which are in the external man.

8891. The regeneration and vivification of those things which are in the **internal** and external man. Sig. and Ex.

8937. By these (animals of the flock) are signified such things as are of innocence, and of celestial and spiritual love in the **internal man** ; and by those (which are of the herd) are signified such things as are of good and truth the external man.

896r. The evil which wants to have the dominion is in the natural or external man ; but the good is in the spiritual or internal man. Hence it is that even in temptations the question is concerning the dominion of the one over the other. If evil conquers, the natural man dominates over the spiritual ; if good conquers, the spiritual man dominates over the natural.

8967. It follows that through temptations dominion is acquired for the spiritual or internal man over the natural or external man . . .

8975°. The Lord (then) cannot defend them ; for they are only external men ; and whatever inflows from the Lord must inflow through the internal man into the external ; [but] when they are not in the good of charity, the internal man is not open ; for good is what opens it, and it dwells therein.

8983°. And the good of the internal man cannot be conjoined with the truth of the external, unless conjunction has been effected before in the internal man . . .

8995°. That 'a maid-servant' = an affirmative medium serving for the conjunction of the external and internal man. Refs.

9025°. They who teach and learn only the literal sense of the Word . . . apprehend only the things which are of the natural or external man ; whereas they who do so from the true doctrine which is from the Word, understand also the things which are of the spiritual or internal man.

9030°. That truth is called spiritual truth, which, together with good, makes the life of the internal man ; but scientific truth is that truth which makes the life of the external man. The latter truth is from the literal sense of the Word ; but the former is from the internal sense . . .

9031°. If they are told that the life of the internal man is the life of faith and charity, and that the internal man is his spirit which lives after death, which is essentially the man himself, they marvel still more.

9034°. The man of the Church first learns truth from the literal sense of the Word, which is general truth accommodated to the apprehension of the external man, who is in natural light. This truth is received by an external way . . . and is stored up in the memory of the external man, where there are also various scientifics from the world. Afterwards, the things stored up in this memory are subjected to the sight or view of the internal man, who sees from the light of Heaven. The internal man then by choice calls forth the truths which agree with the good which inflows from the Lord by an internal way, and which the man had received. There the Lord conjoins the truths with the good. The truths which have been thus conjoined in the internal man are called spiritual truths ; and the good with which the truths have been conjoined, spiritual good . . . 9035°.

9043. 'To go forth,' when said of the formation of good from truths, = from the internal or spiritual man into the external or natural. Ex.

— The man who is being regenerated . . . stores up the things of faith and charity among the scientifics in the memory which is of the external or natural man ;

they are called forth thence into the internal man, and are stored up in its memory . . . This is the beginning of spiritual life with the man, but he is not yet regenerate. In order that he may be regenerated, the external or natural man must be in compliance, and thence in agreement with his internal man . . . Refs.

—<sup>2</sup>. (Thus) 'to go forth from the womb' = from the internal man into the external ; and 'birth' = spiritual good . . . from the internal man in the external.

9046°. Restitution of the injury done by . . . the forcing out . . . of the good which is from truths by the internal man into the external in not a just order. Sig. The restitution is made when they afterwards agree together ; and they agree when the external or natural man does not act from itself, but from the internal man . . . When this is the case, then the External or Natural lives from the life of the Internal, which is . . . the regenerated life.

9055. It here treats, as in the things preceding, of the injuries which take place in both the internal man and the external ; for the injuring of the interior understanding is signified by 'an eye,' and of the exterior by 'a tooth ;' and the injuring of the power of the truth of the internal man is signified by 'a hand,' and of the power of the external man by 'a foot' . . . Thus, here, the injuring of the Voluntary of the internal man is signified by 'burning,' and of the external man by 'a wound' . . .

9058. If the internal man has injured the truth of faith in the external man. Sig. and Ex.

— 'A man' . . . = one who is of the Church, and is thence in . . . the truth of faith . . . thus the internal man, for the truth of faith is in the internal man, and constitutes its life, which is called spiritual life. It is said the internal man, on account of its relation to the external, which is signified by 'a servant.'

9061. That (the external man) can no longer serve the internal man. Sig. and Ex.

— How this is cannot be known, unless it is known how the case is with the internal man relatively to the external. The internal man cannot live the spiritual life unless the external is in agreement ; and therefore a man cannot be regenerated unless the natural man also is regenerated. Hence it follows that if the truth of faith in the natural or external man has been extinguished, it can no longer serve the internal man. Ex.

—<sup>2</sup>. The case is the same with the natural or external man relatively to the internal man :—if the scientific truths in the external or natural man have been perverted or extinguished, the internal man cannot see truth, thus cannot think and perceive except pervertedly or falsely.

9069. That the evil is not from the internal man, because it is from the Voluntary, and not from the Intellectual. Sig. and Ex.

— 'The lord of the ox' = the internal or spiritual man ; for 'an ox' = the affection of evil in the natural or external man.

9075. The damnation of the internal man. Sig. and Ex.

—<sup>e</sup>. Hence the internal man cannot be opened . . .

[A.] 908z. That the **internal man** shall restore it to the full. Sig. . . Thus the truths of faith from the Word, for these make the life of the **internal man**.

909<sup>3</sup>. By 'Jacob and Israel' are represented the External and Internal Church, and also the external and **internal man**.

910<sup>3</sup>. That the external man is regenerated through the **internal man**. Refs.

—<sup>3</sup>. And this the more clearly in proportion as the communication is better opened between the **internal** and the external man ; for the light of Heaven inflows through the **internal man** into the external.

9107. From (this) experience it has been given to know how the spiritual or **internal man** and the natural or external man fight and come into collision with each other . . . for the Spirits of Saturn relate to what is intermediate between the spiritual and the natural sense, but what recedes from the Natural and accedes to the Spiritual ; whereas the Spirits of our Earth relate to the natural and corporeal sense ; consequently, the latter relate to the external man, and the former to the **internal man** . . .

9119. Man has a conscience of what is good and a conscience of what is just ; the conscience of what is good is the conscience of the **internal man**, and the conscience of what is just is the conscience of the external man . . .

9128<sup>2</sup>. Seeing from the interior is from the sight of the **internal man** in the external . . .

— . For the life of faith and of charity is internal life, or the life of the **internal man**.

—<sup>e</sup>. Therefore with those who are in evil and the derivative falsity, the **internal man** is closed above and open below. Hence it is that they see all things invertedly, the world as everything, and Heaven as nothing.

9135<sup>2</sup>. Those are called exterior goods and truths which are in the external or natural man ; and those interior which are in the **internal** or spiritual man. The reason the latter are interior, and the former exterior, is that the **internal man** is wise from Heaven, but the external from the world . . .

—<sup>e</sup>. Moreover, in the external man, good proceeds to truth ; and, in the **internal man**, from truth to good, according to the Divine order in Heaven.

9141<sup>e</sup>. Until nothing survives in the **Internal** and in the External of man. Sig.

9144<sup>9</sup>. Therefore (the falsities of concupiscences) close the **internal man** . . .

9166<sup>2</sup>. When the confirmation of truth falls into the external man separated from the **internal man**, it is effected by an oath. It is otherwise when it falls into the external through the **internal man** ; for in the **internal man** truth appears in its own light, whereas in the external man without the **internal**, truth appears in darkness.

—<sup>3</sup>. For external men confirm these things by oaths ; but **internal men** by reasons ; and they who are still more interior men do not confirm them, but only say that it is so or that it is not so. External men are they who are called natural men ; and **internal men** are they who are called spiritual men ; and they who are still more interior are they who are called celestial men.

9182<sup>3</sup>. Moral and civil good and truth make the life of the external man, and spiritual good and truth the life of the **internal man**.

—<sup>4</sup>. Betrothals before marriage . . . represented the first conjunction, which is that of the **internal man** without the external ; and the marriages themselves represented the second conjunction, which is that of the **internal man** together with the external ; for when a man is being regenerated through the goods and truths of faith, the **internal man** is regenerated first, and afterwards the external ; because the latter is regenerated by the former.

—<sup>5</sup>. 'A betrothal,' in the Word, = the conjunction of truth and good in the **internal man**.

9184<sup>2</sup>. When the **internal man** has been opened by means of regeneration, then good inflows from the Lord through it, which adopts and conjoins with itself the truths of faith which have entered through the external man . . .

9193<sup>4</sup>. This takes place when the **internal man** has been closed, for it is closed by a life of evil ; for the Lord inflows through good, and opens the **internal man** ; and therefore it is closed by evil ; and when it has been closed, truths are turned into falsities.

9209<sup>2</sup>. The **internal** itself is to will well and to do well to the **internal man** . . . and the external is to do well to the external man . . . When we benefit the external man we must at the same time benefit the **internal man** ; for he who does good to the external man and does evil to the **internal man**, does not exercise charity.

9212<sup>7</sup>. For the truth of the new Church is interior truth, thus truth for the **internal man** ; whereas the truth of the old Church is exterior truth, thus truth for the external man . . . Sig.

9224<sup>2</sup>. But the good of charity inflows through an internal way ; namely, through the **internal man** . . .

9231. The external or natural man enjoys like affections and inclinations, and also like appetites, and like senses, to those of a beast ; but the difference is that man has an **Internal**, which is called the **internal man** ; which is so distinct from the external man that it can see the things which come forth in the latter, and rule them, and repress them ; and can also be elevated into Heaven even to the Lord, and can thus be conjoined with Him in thought and affection, and therefore in faith and love ; and which is also so distinct from the external man, that it is separated from it after death, and afterwards lives to eternity. By this, man is distinguished from beasts. But these things are not seen by those who are merely natural and sensuous men ; for their **internal man** is closed towards Heaven . . .

9256<sup>2</sup>. The gentiles have not confirmed themselves against the truths of faith . . . and therefore their **internal man** is not closed ; but, as with infants, it is openable and receptive of truth. For they who have confirmed themselves against the truths and goods of faith, as do all who live evilly, close with themselves the **internal man** above, and open it below ; whence their **internal man** looks only to the things which are below, that is, in the external or natural man ; and

through it into the things which are in the world . . .

—<sup>4</sup>. With such, the **internal man** cannot be opened towards Heaven, unless the negatives of truth or affirmatives of falsity, which have closed it, are dispelled; and they must be dispelled in the world . . .

9278. For there is an external man, which is also called the natural man; and there is an **internal man**, which is called the spiritual man. The external man communicates with the world, and the **internal man** with Heaven.

9283<sup>2</sup>. With a sincere and just man the **internal man** is formed to the image of Heaven, and the external man to the image of the world subordinate to Heaven; and with an insincere and unjust man the **internal man** is formed to the image of Hell, and the external man to the image of Heaven subordinate to Hell . . .

9300<sup>4</sup>. If 'it is the genuine truth of faith in which they are illustrated, and the genuine good of charity in which they are kindled, then it is the Intellectual of the **internal man** which is illustrated, and the Voluntary of the **internal man** which is kindled . . .

—<sup>5</sup>. With those who are in the affection of truth from good, the Intellectual of the **internal man** is illustrated, and the Voluntary of the **internal man** is kindled; whereas with those who are in the affection of truth from evil, the Intellectual of the **internal man** is not illustrated, nor is the Voluntary of the **internal man** kindled. The reason is that the latter are natural men.

—<sup>7</sup>. The **internal man** is formed to the image of Heaven, and the external man to the image of the world; and they with whom the **internal man** has not been opened see nothing from Heaven, and the things which they see from the world concerning Heaven are thick darkness . . .

9325. 'The new heaven and the new earth' = the Internal and External Church; for there are **internal men** and external men.

9340<sup>3</sup>. The truths which are in the external man are called scientific truths; but the truths which are in the **internal man** are called the interior truths of faith. Scientific truths are in the memory of man . . . but the interior truths of faith are the truths of the life itself, having been inscribed on the **internal man**, and of which but little appears in the memory.

9377<sup>9</sup>. For the love of self dwells in the external man, and cannot enter into the **internal man**, because the **internal man** is opened only through love and faith in the Lord, thus by the Lord, who therein forms the Heaven of the man, in which he dwells.

9383. With every man in general there are two states: one which is peculiar and proper to the **internal man**, which state is called spiritual; the other which is peculiar and proper to the external man, which state is called natural. Ex.

9391. Lambs and sheep = the good of innocence and of charity in the **internal** or spiritual man; and hence calves and bullocks . . . = the like in the external or natural man.

9394. Scientifics . . . serve the sight of the **internal** or rational man as a certain kind of mirror for seeing

such things as are of service to it; for they fall under the look of the **internal man** as do fields full of plants, flowers, etc. . . under the look of the external man in the material world . . .

9396<sup>2</sup>. Hence it is that Heaven has as it were receded from man; for the communication of Heaven is with the **internal man** when he can be withdrawn from the body, and not with the external man immediately.

—<sup>3</sup>. If it should be said that the sense of the Word in Heaven is such as is the thought of the **internal man**, which is devoid of material ideas . . . it would be a paradox.

— Into this correspondence was the **internal man** created relatively to the external man; thus Heaven, which is in the **internal man**, relatively to the world, which is in the external man.

9572. For all the things which are of the **internal** or spiritual man descend down into the Natural, and are purified; for there dirty and superfluous things are discharged, and things suitable for uses are disposed. That this takes place in the Natural, may be evident from this fact,—that the **internal** or spiritual man, while in the body, thinks in the Natural, and utters its thoughts in the Corporeal; and also wills in the Natural, and acts in the Corporeal what it wills. Sig.

9666<sup>2</sup>. So with the man who is in the good of love and the truths of faith; his Internal is in a more perfect state than his External; for the **internal man** is in the heat and light of Heaven, but the external man is in the heat and light of the world.

9670<sup>6</sup>. By the bullock of an ox in the sacrifice of sin, and by the ram in the burnt-offering, is signified the purification of man from evils in the external and in the **internal man**.

9701. We shall now speak of the **internal** and the external man.

9702. They who have only a general idea concerning the **internal** and the external man, believe that the **internal man** is that which thinks and wills, and the external that which speaks and acts . . .

9703. But it is to be known that not only does the **internal man** think and will, but also the external; in one way, however, when conjoined, and in another when separated.

9704. When a man thinks intelligently and wills wisely, he thinks and wills from the **internal man**; but when a man does not think intelligently and does not will wisely, he then does not think and will from the **internal man**. Consequently, when a man thinks well concerning the Lord, and concerning the things which are of the Lord; and when he thinks well concerning the neighbour, and concerning the things which are of the neighbour; and wills well concerning these things; he then thinks and wills from the **internal man**. Whereas when a man thinks evilly concerning these things, and wills evilly concerning them, he then does not think and will from the **internal man** . . . Compare N.42.

9705. In a word, in proportion as a man is in love to the Lord, and in love towards the neighbour, he is in the **internal man**, and thinks and wills from it, and

also speaks from it, and acts from it. But in proportion as a man is in the love of self, and in the love of the world, he is in the external man; and, so far as he dares, he speaks and acts from it. N.42.

[A.] 9706. The reason is that man has been created to the image of Heaven and to the image of the world; the **internal man** to the image of Heaven, and the external to the image of the world. Therefore, to think and will from the **internal man** is to think and will from Heaven, that is, through Heaven from the Lord; and to think and will from the external man is to think and will from the world, that is, through the world from self.

9707. It has been so provided and ordained by the Lord, that in proportion as a man thinks and wills from Heaven . . . his **internal man** is opened: the opening of it is to Heaven, even to the Lord Himself. Hence, on the other hand, in proportion as a man thinks and wills from the world . . . the **internal man** is closed, and the external is opened: the opening is to the world, and to self. N.43.

9708. In order that the external man may be reduced into order, it must be subordinated to the **internal man**, and it is subordinated when it obeys. In proportion as this is done, the external man also is wise . . .

9709. They with whom the **internal man** is closed do not know that there is an **internal man**; nor do they believe that there is a Heaven . . . It is otherwise with those with whom the **internal man** has been opened towards Heaven to the Lord; for these are in the light of Heaven . . . N.44.

9723. Hence the life of the **internal man**, and his intelligence and wisdom.

— These (scientifics) stored up in the memory of the external man, in like manner serve as objects of sight to the **internal man**, which sees from the light of Heaven; and from these scientifics chooses and elicits such things as agree with the love; for the **internal man** sees no other things in the external . . .

9730<sup>e</sup>. For the man then lives in the **internal man**, consequently in his spirit, and the external man is subordinated thereto. Whereas if the man does not suffer himself to be regenerated, then all his interiors remain determined towards the world, and then his life is in the external man, and the **internal man** is subordinated thereto, as is done when the latter supplies reasonings which favour evil cupidities. These are called natural men; and they who are external in the highest degree, are called sensuous men.

9755<sup>2</sup>. By 'the west' is signified good in obscurity, in which is the external or natural man, which . . . is in the light of the world . . . But the truth of the natural man is signified by the water of the sea . . . for the truth in the natural or external man is truth in knowledge; whereas the truth in the spiritual or **internal man** is the truth of faith; for truth in knowledge becomes truth in faith when it is elevated from the natural or external man into the spiritual or **internal man**. Hence it is that the truths with a man in childhood are truths in knowledge, whereas in adult age, if he suffers himself to be regenerated, they become truths

in faith; for the **internal man** is successively opened, up to that age.

9796. When it is known what the **internal man** is, and what the external, it can be known whence are the understanding of truth and the will of good.

9797. In proportion as the **internal man** is open towards Heaven, thus to the Lord, it is in the light of Heaven, thus in the understanding of truth . . .

9798. In proportion as the **internal man** is open to the Lord, and the external is subordinated to it, it is in the fire of Heaven, thus in the will of good . . .

9801. But in proportion as the **internal man** is closed towards Heaven to the Lord, it is in cold and thick darkness as to the things which are of Heaven; and then in proportion as the external man is open towards the world it thinks falsity and wills evil, and is thus insane . . .

9922<sup>2</sup>. For in man there is an External which is called the external man, and an Internal which is called the **internal man**. The Internal must be in the External, as the soul in its body; thus the things which are in the **internal man** must be in the things which are in the external; for thus there is a soul or life in the latter . . .

—<sup>3</sup>. That by means of scientifics the **internal man** is opened. Refs.

9990. Here, purification from the evils and falsities which are in the natural or external man (is signified); but purification in the spiritual or **internal man** is signified by the burnt-offering from a ram.

—<sup>2</sup>. The purifications of the external man were signified by the burnt-offerings and sacrifices from oxen, bullocks, and he-goats; but the purifications of the **internal man** by the burnt-offerings and sacrifices from rams, kids, and she-goats; and the purification of the Internal itself, which is inmost, by those from lambs.

9991. 'Two whole rams' = the purification of the spiritual or **internal man**.

9993. With man there is an internal and an external Intellectual, and an internal and an external Voluntary. The internal Intellectual makes the spiritual life of the **internal man**, and the external Intellectual makes the spiritual life of the external man; but the internal Voluntary makes the celestial life of the **internal man**, and the external Voluntary makes the celestial life of the external man.

—<sup>2</sup>. The inmost of the Celestial Kingdom is the good of love to the Lord; the middle there is the good of mutual love . . . and the external is the delight proceeding from this good. The two former are in the **internal man** with those in the Celestial Kingdom, and the third is in the external man with them. Rep.

10029. It here treats of the purification of the external or natural man, and of the implantation of truth and good, and thus of the conjunction of both, therein . . . It is also to be known that the truth and good in the natural or external man differ from the truth and good in the **internal man**, as do what is exterior and what is interior, or as what is lower and what is higher, or, what is the same, as what is posterior and what is prior.

The truth in the natural man is scientific truth, and the good there is the delight thereof; both are perceptible to man while he is in the world . . . Whereas the truth in the **internal man** is not scientific truth which appears, but it is truth implanted in his intellectual part; the good there also is not perceptible, because it is implanted in his voluntary part; both in the interior life of the man, in which truth is of faith, and good is of love . . .

10042. 'Thou shalt take one ram' = the good of innocence in the **internal man**. 10048.

—<sup>2</sup>. Man is nothing else than an animal as to his external man; but he is distinguished by the **internal man** . . .

10049<sup>2</sup>. Therefore, as soon as the external man wants to let itself into the **internal man**, which is done by means of reasonings from the loves of self and of the world, and from the fallacies of the senses, the **internal man** is closed. So the Lord provides; and therefore the regeneration of the **internal man**—when a man is being regenerated—is effected in Heaven by the Lord. Hence it is that while he lives in the world man does not perceive what is going on in his **internal man**, while he is being regenerated. Sig.

10052<sup>2</sup>. It is to be known that with everyone there is an **Internal** and an **External** which are called his **internal man** and his external man; and that when a man is being regenerated he is regenerated as to both the **internal man** and the external man; and that regeneration is the conjunction of good and truth in each. In like manner in the Lord as to His Human. . . The glorification of His **internal man**, or of the **Internal** of His Human, is described by the representatives in the burnt-offerings from rams and from lambs.

10067<sup>11</sup>. It is to be known that the things of the civil and moral state . . . conjoin themselves in the external man; whereas the things which are of the spiritual state . . . conjoin themselves in the **internal man**; and afterwards through the **internal man** in the external; for the things of the spiritual state, which are the truths and goods of love to the Lord . . . communicate with the Heavens, and open the **internal man**; and they open it in the degree and in the way in which the truths which are of faith are received in the good which is of love to the Lord and towards the neighbour, from the Lord. Hence it is evident that those are only external men who do not at the same time imbue those things which are of the spiritual state; and that those are merely sensuous men who deny these things . . .

10134. The removal of evils through the good of innocence from the Lord in a state of love and the consequent light in the **internal man**. Sig. and Ex.

—<sup>4</sup>. The reason 'morning' = a state of love and consequent light in the **internal man**, is that when an Angel is in a state of love and light, he is then in his **internal man**; whereas when he is in a state of light and love in obscurity, he is then in his external man. For the Angels have an **Internal** and an **External**; but when they are in the **Internal**, the **External** is almost quiescent; and when they are in the **External**, they are in a grosser and more obscure state. Hence it is that when they are in a state of love and light, they are in

their **Internal**, thus in their morning; and when they are in a state of love and light in obscurity, they are in their **External**, thus in their evening . . .

—<sup>6</sup>. To think and will in the **internal man** is to think and will in Heaven, for the **internal man** is there; whereas to think and will in the external man is to think and will in the world, for the external man is there; and therefore when a man is in love to God and in the derivative faith, he is then in the **internal man**, because he is in Heaven; but when he is in obscurity as to love and the derivative faith, he is then in the external man, because in the world. These states Sig.

10199<sup>8</sup>. By interior truths are meant those truths which have been made of the life . . . but not the truths which are only in the memory . . . for these . . . reside in the external man, and not in the **internal man**. The truths of faith which have been inscribed on the life are in the will, and the things which are in the will are in the **internal man**; for the **internal man** is opened by means of the truths of faith . . .

—<sup>9</sup>. For Heaven, in which is the **internal man** which has been opened, does not flow immediately into truths, but mediate through the good of love. But Heaven cannot enter with a man when the **internal man** is closed, because there is not there any of the good of love which receives it; and therefore with those with whom the **internal man** has not been opened by means of truths from the good of love and charity, Hell inflows with falsities of evil, however much the truths of faith, even interior ones, may reside solely in the external man, that is, in the memory.

10201<sup>4</sup>. For there has been closed with them the **internal man**, which sees from the light of Heaven; and there has been opened the external man, which sees from the light of the world; and to see anything from the light of the world without the influx of light from Heaven, is to see in thick darkness the things which are of Heaven.

10237. For man has an **External** and an **Internal**. The **External** is called the **Natural**, and also the natural man; and the **Internal** is called the **Spiritual**, and also the spiritual man; because the **Internal** of man is in the **Spiritual World**, where Spirits and Angels are; and his **External** is in the natural world, where men are. Both the **Internal** and the **External** are purified; the **Internal** in Heaven, and the **External** when the man lives in the world . . . The reason why purification is then performed in the **Natural**, is that the truths of faith in the **Natural** come to manifest perception . . . but not the things which are being thought in the **internal man**; for these do not come to manifest perception while the man is in the world, because the ideas there are spiritual. Hence it is that purification takes place in the **Natural**.

—<sup>2</sup>. For the ideas of thought in the **internal man** are spiritual, and spiritual ideas cannot be comprehended in the **Natural**; for they are intellectual ideas which are devoid of objects such as are in the natural world. But still these ideas . . . which are proper to the **internal man**, inflow into the natural ideas which are of the external man . . .

10238<sup>3</sup>. By 'the waters above the expanse' are signified

the truths of faith in the **internal man**; and by 'the waters below the expanse,' the truths of faith in the external man.

[A.] 10252<sup>2</sup>. These truths (from the Word) are first born . . . into the memory of the natural or external man: they are called forth thence into the **internal man** by the Lord, which takes place when the man lives according to them; and in proportion as the man is affected with them, or loves them, they are elevated still higher.

10254. Natural truth is the interior truth of the external man; for with man there is sensuous life, and natural life; both of the external man . . . The life of the **internal man** is in like manner exterior and interior; the exterior derives its truths from those things which are in the ultimates of Heaven, and the interior from those things which are in the interiors of Heaven. Sig. 10256, Sig.

10331. As to those things which are of the will and of the understanding in the **internal man** and in the external man. Sig. and Ex.

—<sup>3</sup>. Wisdom is the inmost . . . intelligence is the second . . . these two are of the **internal man**. Knowledge . . . and work . . . are of the external man . . .

10367. The influx (of the Lord) is effected into the **internal man**, where his Heaven is, and through the **internal man** into the external, where his world is; and therefore unless the man is in good, his **internal man** is not opened, but remains closed, however much he may be in truths as to doctrine: and as Heaven is in the **internal man**, when this is opened, the man is in Heaven . . .

10400<sup>2</sup>. All those are in externals without internals who are in the loves of self and of the world; for with them the **internal man** is closed, and only the external man is open; and that which the external man sees without the **internal man**, when he is reading the Word, he sees in thick darkness; for . . . light from Heaven enters through the **internal man** into the external . . .

—<sup>3</sup>. The internal sense is in some measure patent to everyone . . . to whom the **internal man** is open, even although he does not know what the internal sense is; for Heaven, which is in the internal sense of the Word, inflows with that man when he is reading the Word . . . nay . . . the **internal man** with man is from itself in the internal sense of the Word, because it is in Heaven in the least effigy, and thence, when open, is with the Angels in Heaven; and therefore is also in a like perception with them . . .

10429. For the face corresponds to those things which are of the **internal man**; and the body to those things which are of the external man; and the neck to their conjunction.

—<sup>2</sup>. Everyone has an Internal, which is called the **internal man**; and an External which is called the external man: the **internal man** has been formed to the image of Heaven, but the external man to the image of the world. With those who are in the good of love and truths of faith, the **internal man** is open, and by means of it they are in Heaven; whereas with those who are in evils and the derivative falsities, that **internal man** is closed, and by means of the external man

they are only in the world. These are they of whom it is said that they are in externals without an internal. These indeed have interiors, but the interiors with them are the interiors of their external man, which is in the world; but not the interiors of the **internal man**, which is in Heaven. These interiors, which are of the external man when the **internal man** is closed, are evil . . .

10492<sup>2</sup>. It is evils and falsities which close up the **internal man**; or, what is the same, worldly, earthly, and corporeal loves, when they reign . . . The reason the Internal is closed by them is that these loves are opposite to heavenly loves . . . When, therefore, opposites mutually act against each other, that which is injured contracts itself, scarcely otherwise than as a fibre does when it is pricked . . . Such also is the case with the **internal man**, when evils and falsities enter into the thought and into the will . . .

—<sup>3</sup>. This is the general reason why the Internal is closed; but the special reason is lest goods and truths should enter from Heaven through the **internal man** into the external man, and there be defiled and profaned. Lest, therefore, this should take place with the Israelitish nation, with whom was the Word and the holy things of the Church, the Internal with them was plenary closed up . . .

—<sup>4</sup>. Even in the Christian world the Internal is closed with those who know the truths of faith from the Word, and do not live according to them; for the life itself according to them opens the **internal man**; otherwise they reside only in the memory of the external man. But with those who deny them, the Internal is completely closed; and . . . the Internal is closed with more of the intelligent than of the simple. Ex.

10503<sup>3</sup>. For a life according to the Divine precepts opens the **internal man**, and forms it; and that which has been inscribed there has been inscribed by the Lord, and remains to eternity. Sig.

—<sup>e</sup>. It is to be known that all things which have been inscribed on the **internal man** have been inscribed by the Lord; and that the things which have been inscribed there make the spiritual and celestial life itself of the man; and also that each and all things which have been inscribed there are inscribed on the love.

10578<sup>2</sup>. For love to the Lord and charity towards the neighbour open the **internal man**; and, when this has been opened, the man as to his interiors is in Heaven among the Angels, where the Lord is.

10662. 'The opening of an ox and of a small cattle' = in the external and **internal man**.

10685. For the Internal, which is called the **internal man**, is opened and given to a man by means of temptations . . . because when a man is in temptations . . . the Lord flows from within and fights for him . . . (But) the things which are introduced by the Lord into the Internal of man are not known by the man while he is living in the world, because he then thinks in the external or natural man; and not perceptibly in the **internal man** until he comes into the other life.

H. 92. From these (correspondences) it may be seen what the **internal man** is, and what the external man; namely, that the **internal man** is what is called the spiritual man, and the external the natural; and also

that the one is distinct from the other as Heaven is from the world ; and also that all things which take place and come forth in the external or natural man, take place and come forth from the **internal** or spiritual man.

356. App. That Knowledges open the way to the **internal man**, and afterwards conjoin it with the external man according to uses. Refs. —<sup>3</sup>.

N. 34. That spiritual truths cannot be comprehended, unless the following universals are known. . . III. That there is an **internal man** and an **external man** ; and that these are distinct from each other as are Heaven and the world ; and yet that they ought to make one in order that man may be truly man. IV. That the light of Heaven is that in which the **internal man** is, and the light of the world that in which the **external man** is . . . V. That between the things which are in the **internal man**, and those which are in the **external man**, there is a correspondence ; and that they therefore appear in each under a different form, insomuch that they cannot be discerned from each other except by the knowledge of correspondences.

36. On the **internal** and the **external man**. Gen.art. T.401.

— . Man has been so created that he is in the Spiritual World and the natural world at the same time . . . and therefore there has been given him an **Internal** and an **External** ; an **Internal** by means of which he is in the Spiritual World, and an **External** by means of which he is in the natural world. It is his **Internal** which is called the **internal man**, and his **External** which is called the **external man**.

37. Every man has an **Internal** and an **External**, but in one way with the good and in another way with the evil. The **Internal** with the good is in Heaven and its light, and the **External** is in the world and its light, and the latter light is with them illuminated by the light of Heaven ; and thus with them the **Internal** and the **External** act as one, as the effecting cause and the effect, or as what is prior and what is posterior. Whereas with the evil the **Internal** is in the world and its light, and the **External** is also in the same . . . From this it is evident that the good have an **internal man** and an **external man**, whereas the evil have no **internal man** but only an **external man**.

38. The **internal man** is that which is called the spiritual man, because it is in the light of Heaven . . . and the **external man** is that which is called the natural man, because it is in the light of the world. The man whose **Internal** is in the light of Heaven and his **External** in the light of the world is a spiritual man as to both ; whereas the man whose **Internal** is . . . solely in the light of the world, in which is his **External** also, is a natural man as to both . . .

39. The man whose **Internal** is in the light of Heaven and his **External** in the light of the world, thinks both spiritually and naturally, but his spiritual thought inflows into his natural thought, and is perceived there ; whereas the man whose **Internal** together with his **External** is in the light of the world, does not think spiritually but materially . . .

40. Regarded in himself, an **internal spiritual man** is

an Angel of Heaven ; and while he lives in the body is in society with the Angels, although he is unaware of it . . . But, regarded in himself, an **internal** merely natural man is a Spirit . . . and while he lives in the body is in society with Spirits, that is, with those who are in Hell . . .

47. (Refs. to the subject of the **internal man** and the **external man**.)

61. The two loves from which are all goods and truths . . . open and form the **internal spiritual man**, because they reside there. But the two loves from which are all evils and falsities, when they dominate, close and destroy the **internal spiritual man** . . .

1867. That the **internal man** must be regenerated before the **external man**. Refs.

P. 100. That it is a law of the Divine Providence that man should as of himself remove evils in the **external man** ; and that thus and no otherwise the Lord can remove evils in the **internal man**, and then at the same time in the **external**. Gen.art.

110. With those who are in heavenly love, the **Internal** and the **External** of thought, or the **internal** and **external man**, act as one when they are speaking ; nor do they know the difference.

119. That the Lord then purifies the man from concupiscences in the **internal man**, and from evils themselves in the **external**. Gen.art.

120. Man knows nothing whatever about the state of his interior mind, or about his **internal man**. There are, however, infinite things there of which not one comes to his thought ; for the **Internal** of man's thought, or his **internal man**, is his spirit itself . . .

146. Then arises a combat of the **internal man** with the **external**. The **internal man** is in the affection of sincerity, but the **external** is still in the delight of defrauding . . . Then, when he conquers, the **external man** comes into the delight of sincere love . . .

147. How the Lord casts out the concupiscences of evil which beset the **internal man** from birth . . . Ex.

—e. It follows that the **internal man** then fights against the **external**, from freedom, and that he compels the **external man** to obedience. This is to compel one's self.

150. That the **external man** is to be reformed through the **internal man**, and not the reverse. Gen.art.

— . By the **internal** and **external man** is meant the same as by the **Internal** and **External** of thought . . . The reason the **External** is reformed through the **Internal**, is that the **Internal** inflows into the **External**, and not the reverse . . . And that the **internal man** is to be purified and renewed first, and thus the **external man**, is known in the Church . . . The Lord teaches this in these words . . . 'Cleanse first the interior of the cup and of the platter . . .'

—<sup>2</sup>. Man sees this in himself in his **internal man**, and understands it by reasons in his **external man** . . .

151<sup>2</sup>. 'To wash the head and the hands' = to purify the **internal man** ; and 'to wash the feet' = to purify the **external man**. That, when the **internal man** has been purified, the **external** is to be purified, is meant by this :



'He who is cleansed has no need to be washed except as to the feet.'

[P.] 152. As man has an Internal and an External, and each is to be reformed . . . and as no one can be reformed unless he examines himself, sees and acknowledges his evils, and afterwards desists from them, it follows that not only is the External to be examined, but also the Internal. Ex. . . Such is the examination of the **internal man**, by which the external man is essentially examined.

225<sup>e</sup>. His **internal man** is this adulterer; and his external man is this woman.

296<sup>o</sup>. These delights, as they are of his love in the external man, are the means of the separation, purification, excretion, and withdrawal of the delights of the concupiscences of evil of the **internal man**. Ex.

R. 17<sup>2</sup>. Moreover, all truth is sown in the **internal man**, and is rooted in the external; and therefore unless the truth which has been sown is rooted in the external man, which is effected by doing it, it is like a tree set . . . above the ground . . .

—<sup>e</sup>. For the Church is not with him until the truth of doctrine conceived in the **internal man** is born in the external.

510<sup>2</sup>. Every man who is reformed is first reformed as to the **internal man**, and afterwards as to the external. The **internal man** is not reformed by solely knowing and understanding truths and goods . . . but by willing and loving them; and the external man by speaking and doing those things which the **internal man** wills and loves; and, in proportion as this is done, the man is regenerated. Ex.

M. 47. The reason the love of the sex remains such as it had been interiorly in the world, is that with every man there is an Internal and an External, which two are also called the **internal** and the **external man**; and hence there is an Internal and an External of will and thought. When man dies, he leaves his External behind, and retains his Internal; for the external things are properly of his body, and the internal things are properly of his spirit . . .

95. That conjugal love is of the **internal** or **spiritual man**. Ex.

T. 14. The man who by the denial of God has communicated himself . . . has closed up his **internal man** as to the will . . . But he cannot close up his **internal man** as to the understanding; for if he . . . did this, he would be no longer a man.

154<sup>5</sup>. It is the same with every Internal and External with man: these are two distinct things, but still they are reciprocally united. The Internal acts in the External and into it, but it does not act through the External. Ex.

326. These two precepts . . . teach that evils . . . are not of the external man only, but also of the **internal man** . . . and the external man does not become internal, or act as one with the **internal man**, until concupiscences have been removed. Sig.

331<sup>e</sup>. That the external man is to be purified, but through the **internal man**, the Lord teaches in Matt. xxiii. from beginning to end.

340<sup>2</sup>. There are two things which must be together . . . In the Church these two things are called the **internal man** and the **external man**. When the **internal man** wills well, and the external man acts well, then both make one, the external man from the **internal man**, and the **internal man** through the external man . . . But, if the **internal man** wills evilly, and the external man still acts well, then both act from Hell . . .

373. Man is such as he is in his **internal man**. Ill.

374. For all causes are formed in the **internal man**, and all effects take place thence in the external . . .

409. Before the Lord came into the world, scarcely anyone knew what the **internal man** was.

410. As charity itself resides in the **internal man**, in which it is to will well; and then is in the external man, in which it is to do well; it follows that the **internal man** is to be loved, and thence the external man; consequently, that a man is to be loved according to the quality of the good which is in him . . .

420. With every man there is an Internal and an External; his Internal is what is called the **internal man**, and his External is what is called the **external man**. But he who does not know what the **internal man** and the **external man** are, may believe that the **internal man** is that which thinks and wills, and the external man that which speaks and acts. The latter are indeed of the external man and the former are of the **internal man**, but still they do not essentially make the external and the **internal man**. In common perception the mind of man is indeed the **internal man**; but the mind itself is divided into two regions, one . . . spiritual . . . and the other . . . natural . . .

—<sup>2</sup>. (Thus) the man who primarily regards the world and self is an external man . . . and the man who primarily looks to those things which are of Heaven and the Church is an **internal man** . . .

435<sup>3</sup>. Let man know that the good which a man does in the body proceeds from his spirit, or from his **internal man**; the **internal man** is his spirit which lives after death . . .

454. To these things (stated in T.420) is to be added this,—that the **internal man** is in the Spiritual World, and the external man in the natural world . . . As the **internal man** is together with Spirits and Angels in their World, and the external man together with men, it is evident that a man can be associated with Spirits of Hell, or with Angels of Heaven. By means of this faculty and power, man is distinguished from beasts. Such as a man is as to his **internal man**, such he is in himself; but not such as he is as to his external man; because the **internal man** is his spirit, which acts through the external. The material body . . . is an accessory for the sake of procreations, and for the sake of the formation of the **internal man**; for the latter is formed in the natural body as a tree is in the earth, and as a seed is in fruit.

455. For the **internal man** with the evil is conjoined with devils in Hell; and with the good it is conjoined with Angels in Heaven.

455a. A man who has . . . led a civil moral life . . . and yet has not curbed the concupiscences residing in the **internal man**. Des. by comparisons.

459<sup>3</sup>. Silence such as is with those who see . . . something from the **internal man** . . . but not yet in the external.

479. That from the permission of evil, in which is the **internal man** of everyone, it is evident . . . that man has free will in spiritual things. Gen.art.

568<sup>3</sup>. (The Angels say,) Have you ever examined your **internal man** . . .

—<sup>4</sup>. To this they have replied, What is the **internal man**? Are not this and the external man one and the same? We have heard from our ministers that the **internal man** is nothing else than faith . . . To which the Angels have replied, Saving faith is in the **internal man**, and so is charity, and Christian fidelity and morality are thence in the external man; but if the above-mentioned concupiscences remain in the **internal man** . . . then, with you, evil is above good . . .

—<sup>5</sup>. But the quality of your **internal man** . . . you will see after a time, when your external man is put off, and you are intronitted into your **internal man** . . .

582<sup>2</sup>. What then would the **internal man** be like, which is his spirit that lives after death, but a burnt city . . .

591. That the **internal man** is to be reformed first, and through this the external man . . . Gen.art.

— . At this day, from the expression **internal man**, nothing else comes into the thought than faith . . . They believe that this faith makes the **internal man**, and that from this flows forth the external man . . . (Therefore) at this day there is no **internal man** . . . except that natural man which from birth abounds with evils.

592. But the **internal man** and the external man of the New Church are altogether different. The **internal man** is his will, from which he thinks when he is left to himself . . . and the external man is his action and speech . . . Consequently, his **internal man** is charity . . . and at the same time thought . . . Before regeneration, both these make the natural man, which is thus divided into Internal and External . . .

593<sup>2</sup>. The quality of the **internal natural man** from birth. Des. . . It follows from this that the **internal man** of the Natural must be regenerated first, and through it the external . . .

596. That when this is being done, a combat arises between the **internal man** and the external man, and then that which conquers dominates over the other. Gen.art.

— . The reason a combat then arises, is that the **internal man** has been reformed by means of truths, and from these it sees what evil and falsity are, and these are still in the external or natural man . . .

598. After temptation is over, the man is in Heaven as to the **internal man**, and in the world by means of the external . . .

600. A regenerated **internal man** and not at the same time a regenerated external man. Des. by comparisons.

690. The baptism of John represented the cleansing of the external man; whereas the baptism which exists with Christians at this day represents the cleansing of the **internal man**, which is regeneration . . .

—<sup>e</sup>. That those who were baptized with the baptism of John were made **internal men** when . . .

839. (**Internal men** contrasted with external men.)

D. 3616. On the **internal man**.

4627<sup>3</sup>. (The three degrees of the **internal man**, and the three degrees of the external man, and the medium between the **internal man** and the external man. Def.)

4650. Conversation with the Jews about the **internal man**.

4746. That the life after death is the life of the **internal man**. Two exams.

5108. At last the communication with the Heavens is taken away, and there is effected a closing up as to the **internal man** . . . and then they do not speak or think except from the natural or external man; which, when separated from the **internal man**, thinks nothing but falsity, and wills nothing but evil . . .

5110. The reverse takes place with the good, who are in charity . . . and love to the Lord as ends, although they are in the love of self and of the world, for the sake of use . . . thus with whom the **internal man** commands, and the external or natural man serves. With these the natural man is closed up, and is kept open only where it can serve the **internal man**.

5778<sup>3</sup>. These Spirits and Genii thus operate solely into the external man, but the Lord and Heaven into the **internal man** . . . Hence it was evident that in proportion as the external man acts as one with the **internal man**, the man can be led by the Lord . . . It is otherwise if the external and **internal man** are not conjoined. It is necessary that the **internal man** should be closed with those who are in evil or in the delight of evil, because it can receive nothing of joy and delight from Heaven . . . for in proportion as the Angels operate, it feels sadness and pain . . . Hence, too, it was evident to me how the Lord reduces the external man to subordination to the **internal man**, so that they may act as one, that this is being done through the whole life of the man . . .

D. Min. 4646. That as the tree falls so it lies, is in this way:—There is an agreement of the **internal** or **spiritual man** with the external or natural, which remains as it falls. Man has both with him in the other life. The Internal or spiritual is terminated in his External or Natural, as in its ultimate. The inmost or spiritual man is perfected in the other life, but only in so far as it can have agreement in the external or natural man. The latter cannot be perfected in the other life, but remains such as it has been acquired in the life of the body; and it is perfected in this by the removal of the love of self and of the world . . .

E. 150. 'The Church of Thyatira'=those of the Church with whom the Internal and the External, or the spiritual and the natural man, make one . . . There is with every man an Internal and an External; his Internal is what is called the spiritual man, and his External is what is called the natural man. When a man is born, there is first opened the external or natural man; and afterwards, as he grows up and is perfected in intelligence and wisdom, there is opened the **internal**

or spiritual man. The external or natural man is opened by means of such things as man draws from the world; but the **internal** or spiritual man is opened by means of such things as he draws from Heaven; for the external . . . man has been formed for the reception of such things as are in the world, and the **internal . . . man** for the reception of such things as are in Heaven; the things which are in the world . . . relate in general to all things which are of civil and moral life; whereas the things which are in Heaven . . . relate in general to all things which are of love and faith.

[E. 150.]<sup>2</sup>. (Therefore) it is evident that unless the Internal is opened by its means, the man remains solely natural; and that then his Internal is closed. But those with whom the Internal is closed are not men of the Church . . .

156. Because the conjunction of the **internal man** and the external man . . . is effected by means of temptations.

157<sup>4</sup>. That the works are fuller of love after the conjunction of the **internal man** with the external. Sig. For the more the **internal man** is conjoined with the external, the more of the **internal man** there is in external things, consequently in the works. Ex.

162<sup>2</sup>. When a man thus wills truths, then the **internal man . . .** calls forth and elevates the truths from the natural man and its memory . . . and conjoins them with the love which is of its will. Thus is opened the **internal spiritual man**, where is the interior and higher mind of man, and it is successfully infilled and perfected. Whereas, if the man suffers natural delight . . . to predominate, he sees all things from this delight, and . . . (thus) falsifies truths. When this is done, the **internal spiritual man** is closed . . . contracting like a fibril when pricked; and then the love of self or the love of the world reigns, or both together; and form the external . . . man in complete opposition to the **internal man**.

163<sup>2</sup>. For Heaven inflows through the spiritual or **internal man** into the natural or external man, and not into (the latter) immediately . . . 168.

164. It here treats of those with whom the spiritual or **internal man** is not so much closed . . .

171<sup>2</sup>. These delights, of the loves of self and of the world, are those which close the **internal man**, and open the external . . .

177<sup>4</sup>. When the **internal . . . man . . .** has been opened, then the Lord subdues the evils and disperses the falsities which are in the external . . . man. Sig.

281<sup>2</sup>. By the first 'eagle' is described the process of the regeneration of the natural or external man by means of . . . Knowledges from the Word; and by the second 'eagle' is described the process of the regeneration of the spiritual or **internal man** by means of truths from good . . .

365<sup>41</sup>. That there would no longer be any disagreement between the **internal . . . man** and the external. Sig.

475<sup>8</sup>. That the **internal man** is purified by the truths of faith, and the external man by a life according to them. Sig.

794<sup>3</sup>. The spiritual mind is that which is called the **internal** and the **spiritual man**; and the natural mind is that which is called the external and the natural man . . . And as the Internal is conjoined with Heaven, and the External with the world, it follows that whatever a man does from this Internal through the External, he does from Heaven . . . and that whatever he does by the External without the Internal, he does from himself. Sig.

C. 178. That charity itself is in the **internal man**, and its sign in the external.

—e. The spirit which fights with the flesh is the **internal man**, which is charity.

179. The **internal man** cannot manifest its quality before the man except through the external. It manifests itself when it fights with the external. Especially does it manifest itself when the man examines himself, sees his evils . . . confesses them, thinks of repentance, resists his evils, and sets about living a new life.

180. If a man does not do these things, his **internal man** is evil; but if he does them, his **internal man** is good. The Lord operates through the **internal man** into the external; and as evil at that time resides in the external man, a combat takes place . . .

181. Whatever the **internal man** produces, and presents to be seen and felt in the external man, is called a sign . . .

183. There is no Internal without its sign . . . If charity is in the **internal man**, or in the spirit, and it does not fight with the external man . . . the charity perishes.

Conv. 6. The **internal man** is not only to understand, think, and know; but it is to will what it understands, thinks, and knows. Hence it may be seen what the **internal man** is when separated from the external, and what it is when not separated.

Can. Redemp. iii. 6. In the **internal man** the will must dominate, thus the principal love of the life; but in the external man the understanding must dominate, which either manifestly, or prudently, or cunningly, favours the **internal man**. 7. 8.

### Internal sense. *Sensus internus.*

See SPIRITUAL SENSE; and under GLORY, POWER-VIRTUS, and MOSES.

A. 14. The internal sense. (Heading.) 81. 137, etc.

49<sup>9</sup>. 'Power and glory' = the **internal sense** of the Word, which regards the Lord only, and His Kingdom, in each and all things; in which sense there are consequently power and glory.

64. This, then, is the **internal sense** of the Word, its veriest life, which never is evident from the sense of the letter. But the arcana are so many that volumes would not suffice for the explication of them; only a very few are told here . . .

66<sup>9</sup>. Quite different in the **internal sense** . . .

— . Scarcely ever intelligible except in the **internal sense** . . .

67. As . . . it has been given to know the **internal sense** of the Word . . .

— For very many things which are in the **internal sense** of the Word regard, mention, and involve the things in the other life . . .

217. Because the **internal sense** of the Word was perished.

618. Such is the **internal sense** that it takes no account of times.

—<sup>e</sup>. The Original Language derives this from the **internal sense**.

1025<sup>4</sup>. They who are in the **internal sense**, as is the whole of Heaven . . .

1143. The Word of the Lord lives from the **internal sense**; it is like a soul, the body of which is the external sense . . .

—<sup>2</sup>. If the man of the Most Ancient Church were alive at this day, and were to read the Word, he would . . . see only the **internal sense** abstractedly from the letter . . . 1540<sup>e</sup>.

—<sup>e</sup>. There is not a syllable which in the **internal sense** does not involve arcana . . .

1318. The **internal sense** of the Word is such that it continually regards the things which follow, and the conclusion, although it does not appear so in the literal sense.

1404. In the **internal sense** they = things quite different from what they do in the sense of the letter . . .

1405. The **internal sense** is so circumstanced . . . that each and all things are to be understood abstractedly from the letter, and as if there were no letter; for in the **internal sense** is the soul and life of the Word, which does not appear unless the sense of the letter as it were vanishes. So do the Angels perceive the Word, from the Lord, when it is being read by man. 1408.

1408<sup>3</sup>. In the **internal sense** these things are contrary (to what they are in the letter).

1492. The **internal sense** is such that the affection itself which lies concealed in the words is that which constitutes the **internal sense**; and the words of the letter are not attended to . . .

1540. At this day, when . . . almost all do not believe that there is any **internal sense** . . .

— It is the **internal sense** which causes it to be Divine.

—<sup>2</sup>. That the **internal sense** is the Word itself . . .

1659. These, like all the rest, in the **internal sense** store up most arcane things, which also follow in a continuous series . . .

1756. The **internal sense** of the Word in relation to the external or literal sense is almost as is speech, the words of which are scarcely heard, still less attended to, when the mind is kept solely in the sense of the things signified by the words of the speech.

1769. (The glory of the **internal sense** as seen by Spirits when they are taken up on high.) 1770. 3474. D. 2054.

1776. The Angels better and more fully understand the **internal sense** of the Word when infant boys and girls are reading it than when adults are doing so who are not in the faith of charity. Ex.

1783<sup>2</sup>. These are the things which are contained in the

**internal sense**. When this **sense** appears, the sense of the letter is obliterated; as, on the other hand, when attention is paid solely to the historical sense or that of the letter, the **internal sense** is obliterated . . .

1854. In the **internal sense** these things do not signify what they do in the sense of the letter; in the **internal sense** are those things which are of the life after death . . . whereas in the sense of the letter are those which are of life in the world . . . Consequently, they who are in the **internal sense**, as are the Angels, when such things occur, never abide in such things as are of death and burial . . .

1861<sup>14</sup>. Hence it is evident that unless the **internal sense** of the Word is known, how easily man may fall into phantasies.

1873. Spirits have spoken concerning the **internal sense** of the Word, (and they illustrated it by the expression *the fruit of faith* in its various senses, one within the other).

1877. Among such are those who do not want to hear about the **internal sense** of the Word, but only about the literal sense . . .

1887<sup>e</sup>. The quality of the Word in the Heavens is known solely from the **internal sense**; for the **internal sense** is the Word of the Lord in the Heavens. 1929. 2094.

1963<sup>2</sup>. Nothing has been written in the Word which does not pass into a spiritual and celestial sense when it passes to the Angels . . .

1965. This, then, is the **internal sense** of the things in this chapter . . . But how copious this **sense** is, or how indefinite are the things which it contains, may appear from this . . . that as each and all things which are in the Word, in the **internal sense** regard the Lord . . . they treat also, in the **internal sense**, of the Lord's Kingdom in the Heavens, and also of His Kingdom on earth . . . and in like manner of every person in whom is the Kingdom of the Lord; and, moreover, in general, of everything celestial and spiritual. Examp.

1984. Few can believe that in the Word there is an **internal sense** which does not at all shine forth from the letter, and this because it is as remote from the sense of the letter as Heaven is from earth.

— The sense of the letter in relation to the **internal sense** is as the body of a man is to his soul. While a man is in the body . . . he knows scarcely anything about his soul . . . So it is with the internals of the Word. In its internals is its soul, that is, its life. These internals regard nothing else than the Lord, His Kingdom, the Church, and the things which are of His Kingdom and Church with man . . .

—<sup>e</sup>. From these few things it may now be evident what the **internal sense** of the Word is; and also that it is remote, and in some places very remote, from the sense of the letter. 2004. 2015.

1988. The quality of the **internal sense** of the Word may be especially evident from numbers, as from names . . .

2027<sup>2</sup>. They hate the truths which are of the **internal sense**.

2094<sup>3</sup>. These are the things which are contained in the

internal sense; and the internal sense is the Word of the Lord in the Heavens. They who are in the Heavens perceive it so. When a man is in truth, that is, in the internal sense, he can then make one as to thought with those who are in Heaven, although the man is relatively in a very general and obscure idea.

[A. 2094]<sup>e</sup>. The spiritual who are in Heaven . . . are confirmed by such things as are in the internal sense, and are thus perfected . . .

2135. From this chapter it may be especially evident what is the quality of the internal sense of the Word . . .

—<sup>3</sup>. That there is such an internal sense everywhere in the Word, in which it treats solely of the Lord, of His Kingdom in the Heavens, of His Church on earth and in particular with every man, thus of the goods of love and the truths of faith. Examps.

2157. The celestial Angels perceive the Word such as it is in the internal sense, as to the affection; but the spiritual Angels perceive it such as it is in the internal sense as to the subject-*rem*. Ex.

2161<sup>2</sup>. It may be evident what these things signify in the internal sense from the series of the things . . .

2162<sup>7</sup>. By this 'Angel' . . . is signified the Word, such as it is in the internal sense; [that is,] by 'the rainbow round about his head,' and by 'his face as the sun;' but the external sense, or that of the letter, by his 'feet.'

—<sup>8</sup>. All things which are of the internal sense of the Word are here 'the Heavens,' and are called 'the Lord's throne.'

2209<sup>2</sup>. If the Rational is consulted, can it believe that there is an internal sense of the Word, and that it is so remote from the literal sense as has been shown . . .

2225. The sense of the letter is here similar to the internal sense, as elsewhere *passim*, especially where it treats of the essentials of faith, which, being necessary to salvation, are stated in the letter such as they are in the internal sense. Examp.

2235. (The internal sense distinguished from the proximate sense.)

2242<sup>3</sup>. Therefore the Word, while as to the letter it is for man, as to the internal sense it is for the Angels, and also for those men, to whom, by the Divine mercy of the Lord, it has been given to be as Angels during their life in the world.

2249. That so much should be said in this chapter, in the internal sense, in description of the state of the Lord's thought and perception, and . . . so much concerning the state of conjunction of the Lord's Human with the Divine, may appear . . . as matters of no great consequence.

—<sup>2</sup>. (But) before the Angels, to whom the internal sense is the Word, these things are presented to the life with their representatives in a most beautiful form, besides innumerable things which are consequences . . .

2252<sup>2</sup>. Hence it is evident what is the quality of the Word in the internal sense.

2256. These things, because they ought not to be done, and also because to think of them excites horror, are removed in the internal sense . . .

2269<sup>2</sup>. Thus beautifully do the several things follow in their series in the internal sense. 2333<sup>e</sup>.

2310. The internal sense of the Word has often been treated of before; but I know that few can believe that there is such a sense in the several things of the Word; not only in the propheticals, but also in the historicals. That there is such a sense in the propheticals may be more easily believed . . . but that it exists in like manner in the historicals does not so easily appear . . .

—<sup>e</sup>. The Word is holy . . . because there is in it an internal sense, which is heavenly and Divine, and which causes it to unite Heaven with earth; that is, angelic minds with human ones, and thus the latter with the Lord.

2311. When these names and words are expounded in the heavenly sense, according to their constant signification in the whole Word, there comes forth the internal sense, which is the angelic Word. This twofold sense of the Word is circumstanced as are the body and the soul; the literal sense is like the body, and the internal sense is like the soul; and as the body lives through the soul, so the literal sense lives through the internal sense; through the latter the Lord's life inflows into the former, according to the affection of him who is reading. Hence it is evident how holy the Word is . . .

2333<sup>2</sup>. From these things . . . it is evident how remote the internal sense is from the sense of the letter, and consequently how invisible it is, especially in the historicals of the Word; and that it does not appear unless the several words are explicated according to their constant signification in the Word. Therefore, when the ideas are kept in the sense of the letter, the internal sense appears no otherwise than as a something obscure and darksome; but, on the other hand, when the ideas are kept in the internal sense, the sense of the letter in like manner appears obscure . . .

2335<sup>e</sup>. From the internal sense alone it appears how the case is with 'Judgment.'

2342<sup>4</sup>. These arcana can never appear unless they are disclosed by means of the internal sense.

2343<sup>2</sup>. The series itself . . . cannot shine forth in the explication of the several words . . . but when all things are regarded together . . . as takes place with those who are in the internal sense . . . there is presented to view in these words the entire process of the reformation and regeneration of (these persons).

2395. For the explications of the Word as to the internal sense are nothing else than singulars which elucidate a general idea.

2495. That in the Word there is an internal sense which does not appear in the letter, has been stated and shown before in many places; and the quality of it appears from the things which have been explicated . . . But as few of those who believe in the Word know that there is such a sense, we may further confirm the same. Examp.

2520<sup>5</sup>. As the human Rational is such, the Word has been expressed according to man's apprehension . . . Therefore it is that the internal sense of the Word is different from its literal sense . . .

2531<sup>3</sup>. In the Word of the Lord are truths themselves; but in its literal sense are truths which are accommodated to the apprehension of those who are in

external worship; whereas in its **internal sense** are truths accommodated to those who are internal men . . . Hence it is evident how important it is that interior truths should be known and received . . .

2533<sup>2</sup>. But still the Word in its **internal sense** is elevated to the angelic understanding; and yet in this highest elevation, in which it is before the Angels, it is infinitely below the Divine.

2534<sup>6</sup>. Hence it may be evident how much the **internal sense** of the Word is obscured by the ideas which have been apprehended from the representatives of the Jewish Church . . .

2540<sup>6</sup>. Very many things which are of slight value to man . . . are most highly valued by the Angels . . . This is the case with the **internal sense** of the Word in many places.

2551. The **internal sense** of the Word is especially for the Angels; thus it has been adapted to their perceptions and thoughts . . .

2574<sup>6</sup>. Such things are dispelled by means of the **internal sense** of the Word, and thus (these Angels) are perfected. Hence it may be evident how precious to the Angels are the things which are in the **internal sense** of the Word . . .

2588<sup>6</sup>. They who are in the affirmative that the Word has been so written as to have an **internal sense** which does not appear in the letter, can confirm themselves by many rational things; as by . . .

2607<sup>2</sup>. From this it may be known that there is an **internal sense** in the Word . . .

2609. As to the precepts of life . . . these, being of service to the very life of man, are of use in both senses . . . The things in the literal sense were for the people of that time, who did not apprehend internal things; the things in the **internal sense** were for the Angels . . . Examps.

2663. That the historicals which are of the sense of the letter divide the ideas, but that the **internal sense** unites them, is evident from these things . . . Hence also it is evident that those who are three in the sense of the letter are one in the **internal sense**, as the Father, Son, and Holy Spirit . . .

2760, Pref. How greatly those wander in mind who remain in the sense of the letter alone, and do not search out the **internal sense** from other passages where it is explicated in the Word . . . Examps.

2760. In the Apocalypse the Word as to the **internal sense** is thus described . . .

—<sup>2</sup>. That 'heaven was opened' represents and signifies that the **internal sense** of the Word is not seen except in Heaven, and by those to whom Heaven has been opened, that is, who are in love to the Lord and the derivative faith. 'The horse which was white' represents and signifies the understanding of the Word as to its interiors. . . 'Having a name written which no one knew except Himself' = that no one sees the quality of the Word in the **internal sense** except Himself, and he to whom He reveals it . . .

—<sup>6</sup>. From these things, and from those which there precede and follow, it is evident that about the last time the **internal sense** of the Word would be opened.

2761. That 'the white horse' = the understanding of the Word as to its interiors; or, what is the same, the **internal sense** of the Word . . .

—<sup>3</sup>. 'To ride in the clouds' = the understanding of the Word as to its interiors, or in the **internal sense**.

2762<sup>2</sup>. The doctrine of faith is the same as the understanding of the Word as to its interiors, or the **internal sense**.

2813<sup>2</sup>. In all these passages, by 'the Son of Man' is meant the Lord as to truth Divine, or as to the Word in its **internal sense** . . .

—<sup>3</sup>. That the Lord rose again on the third day also involves that truth Divine, or the Word as to the **internal sense**, as it was understood in the Ancient Church, shall be resuscitated in the consummation of the age . . .

2859<sup>6</sup>. In the **internal sense** of the Word nothing else is treated of than the Lord and His Kingdom. . . It is the Divine Human of the Lord of which the **internal sense** of the Word especially treats. 2895<sup>6</sup>.

2897<sup>6</sup>. Hence it is evident that (the ancient) Word also had an **internal sense**.

2899. A Word afterwards succeeded in the Jewish Church which in like manner was written by representatives and significatives, to the intent that it might have in itself an **internal sense** understood in Heaven, and that thus, through the Word, there might be a communication . . .

2953. The **internal sense** is such that the words are almost nothing, but their sense flowing from the series presents the idea . . .

2959<sup>3</sup>. It is so said for the sake of the **internal sense**. 4968<sup>3</sup>. 7225<sup>3</sup>.

3016<sup>6</sup>. The **internal sense** is principally for the Angels, and for men who have angelic minds.

3035<sup>2</sup>. The sense of the letter is such that it makes distinct what the **internal sense** unites; and this because man, who is to be instructed by the sense of the letter, cannot have an idea of one before he has first had an idea of a number . . .

3085<sup>3</sup>. (Therefore) let no one wonder that the things which are in the **internal sense** here, cannot be described to the apprehension, and that the things which are described transcend it . . . and moreover the **internal sense** is chiefly for the Angels, to the intent that through the Word there may be a communication between Heaven and man; and they are to them among their delicious things, because heavenly food is nothing else that all that which is of intelligence and wisdom . . .

3086<sup>2</sup>. I know that these things are too arcane to fall into the apprehension . . . but as the **internal sense** describes them . . . they must be expounded, however much they may appear to be above the apprehension . . . 3128<sup>2</sup>.

3141<sup>6</sup>. From these things it may be seen what is the quality of the arcana contained in the **internal sense** of the Word; and that these arcana are such that they can be apprehended by man scarcely as to the most general things; and yet that to the Angels they are evident, together with innumerable things which can never be uttered in words.

[A.]3153. But the things in the **internal sense** here are such that unless they are looked at in one view of the thought, they appear too obscure to be comprehended . . .

3179<sup>o</sup>. There are . . . indefinite arcana by which man is then led by the Lord, only some of which shine forth from the **internal sense** of the Word.

3189<sup>e</sup>. This ordination is treated of in the **internal sense** in this chapter and in those which follow; but the things are very few which can be explicated to the apprehension: they are adapted to the perception of the Angels.

3229<sup>e</sup>. (Thus) the external or literal sense is the Word solely from the **internal** or **spiritual sense**, which is in it, and from which it is.

3245<sup>3</sup>. The **internal sense** concerning the Lord is the supreme sense; but the **internal sense** concerning His Kingdom is the relative sense.

3296<sup>e</sup>. In the **internal sense** it treats of the Lord . . . but in the representative sense it treats of the regeneration of man.

3304<sup>3</sup>. Such is the Word of the Lord that the historicals are in their series; and the spiritual things, which are of the **internal sense**, are in theirs; in order that the former may be regarded by the external man, and the latter by the internal man; and thus that there may be a correspondence between the two . . . through the Word.

3358. It treats of the appearances of truth of a higher degree which are in the **internal sense** of the Word . . . 3362.

3376<sup>e</sup>. These things, which before man appear scattered, in the **internal sense** are most ordinately conjoined . . . Such is the Word everywhere in its **internal sense**.

3382<sup>e</sup>. These things appear remote . . . even from the proximate **internal sense**.

3393<sup>e</sup>. For the literal sense is representative and significative of the **internal sense**; and this sense is representative and significative of the supreme sense.

3398<sup>4</sup>. It is for the same reason that the arcana of the **internal sense** of the Word are now revealed, because at this day there is scarcely any faith, because there is no charity . . . and (therefore) they can be revealed without danger of profanation, because they are not interiorly acknowledged.

3405. In the **internal** or relative sense it treats of the appearances of a higher degree, which are with the Angels . . .

3424. As in the literal sense there is the **internal sense**; that is, the celestial and Divine sense . . .

3427. Therefore 'Ezek,' or 'Contention' = the denial of the **internal sense** of the Word . . .

—<sup>2</sup>. As to the **internal sense** of the Word the case is this:—they who are in the mere knowledge of Knowledges . . . and they who are in the mere doctrinal things of faith . . . and in no charity towards the neighbour, cannot do otherwise than deny that there is an **internal sense** of the Word. The chief causes are that in their hearts they do not acknowledge the Lord . . . and also in their hearts do not love their neighbour . . . and (such) cannot possibly do otherwise than deny

the **internal sense** of the Word; for the Word in its **internal sense** treats of no other thing than love to the Lord and love towards the neighbour; and therefore the Lord says that on these two precepts hang the Law and the Prophets, that is, the whole Word. How much these persons deny the **internal sense** of the Word has been given me to see from such in the other life; for when it is merely mentioned in their presence that there is an **internal sense** of the Word, which does not appear in its literal sense, and that it treats of love to the Lord and towards the neighbour, then not only denial, but even aversion, nay, loathing, have been perceived from them. This is the primary cause. The other is that they completely invert the Word . . . for they set up faith as the essential of the Church . . .

—<sup>5</sup>. An additional cause is that they have no other delight in the reading of the Word than that by it they may gain honours and wealth, and reputation for the sake of these things . . . They who are such, in their hearts not only deny the **internal sense** of the Word when they hear of it, but also the literal sense . . .

3428. [A dispute] as to whether there is an **internal sense** of the Word. Sig. and Ex.

—<sup>2</sup>. He who merely disputes as to whether there is an **internal sense** of the Word, can never see the innumerable, nay, indefinite things which are in the **internal sense**.

3432<sup>e</sup>. After this Church another succeeded which was not celestial, but spiritual. At first this Church had no other Word than that which was collected from the Most Ancients. This was representative of the Lord, and significative of His Kingdom. Thus to them the **internal sense** was the Word itself.

3438<sup>o</sup>. The **internal sense** is to the literal sense as man's interior or celestial and spiritual things are to his exterior or natural and corporeal things; his interiors are in the light of Heaven, but his exteriors are in the light of the world . . .

— . What is in the literal sense of the Word (these persons) believe to be of the light; but what is in its **internal sense**, they believe to be of the shade . . . When yet the **internal sense** of the Word, relatively to its literal sense, is as the light of Heaven is to the light of the world . . .

—<sup>3</sup>. In the **internal sense** there are singulars of which myriads together make one particular which is presented in the literal sense; or, what is the same, in the **internal sense** there are particulars of which myriads together make one general which is in the literal sense. This general is what appears to man, but not the particulars which are in it, and which constitute it . . .

3439. The Divine itself is in the supreme sense of the Word, because there is the Lord. The Divine is also in the **internal sense**, because there is the Lord's Kingdom in the Heavens. Hence this sense is called celestial and spiritual. The Divine is also in the literal sense of the Word, because there is the Lord's Kingdom on earth. Hence this sense is called external and also natural . . . These three senses are circumscribed as was the tabernacle. Ex.

3440<sup>e</sup>. As in the literal sense the **internal sense** has been opened in many places; as . . .

—<sup>e</sup>. These things are of the **internal sense** in the literal sense.

3447. Those who are in the literal sense of the Word . . . and the agreement of their doctrinal things with the **internal sense**, in so far as they are from the literal sense. Tr. 3451.

3453. That they had not violated the **internal sense** of the Word, and that they would not violate it. Sig. 3454.

3454. To violate the **internal sense** is to deny those things which are the principal things of this sense . . . which are, the Divine Human of the Lord, love to Him, and love towards the neighbour . . . A fourth is, that the Word, as to each and all things of it . . . is Divine, thus that the Lord is in the Word. All who have doctrinal things from the Word confess and acknowledge this; but still those deny it at heart who acknowledge no other Holy in the Word than that which appears in the letter . . .

3463. (Thus) it is evident what of the Lord is here represented by Isaac; namely, that it is the Word as to its **internal sense**.

3464. For in each and all things of the Word there is an **internal sense**, which is also in the doctrinal things which are from the Word . . .

3540<sup>e</sup>. The book of Job . . . is not of those books which are called the Law and the Prophets, because it has not the **internal sense**, which treats solely of the Lord and His kingdom. It is this alone which makes a book of the genuine Word.

3599<sup>3</sup>. From these things it is evident what great arcana are contained in the **internal sense** of the Word . . .

3605<sup>2</sup>. For the **internal sense** is principally for those who are in Heaven; and therefore when it descends thence and is derived into the literal sense, when the historicals are such, the affection of aversion falls into the expression 'hatred' . . . 3607.

3610<sup>e</sup>. (Thus) the **internal sense** is here quite different from what the sense of the letter sounds . . .

3660<sup>e</sup>. Angels and Spirits are in the pleasantness of intelligence and the blessedness of wisdom when such things are with them from the **internal sense** of the Word . . .

3712<sup>2</sup>. Divine doctrine itself is the Word in the supreme sense, in which it treats of the Lord alone; derivative Divine doctrine is the Word in the **internal sense**, in which it treats of the Lord's Kingdom in the Heavens and on earth; Divine doctrine is also the Word in the literal sense, in which it treats of the things which are in the world and upon the earth. And as the literal sense contains in itself the **internal sense**, and this the supreme sense, and completely corresponds by means of representatives and significatives, therefore the doctrine derived from it is also Divine.

— Whereas the Rational of the Word is circumstanced as is the **internal sense**; and, in so far as the Lord is the Word, it may be said that the **internal sense** is represented by Isaac, but the supreme sense by Abraham.

3717. From (this) . . . it is evident what is the in-

**ternal sense** and what is the quality of it; namely, that the things which are of the literal sense are such as to appear before the external sight, or some other sense, and that they are also apprehended according to these senses; whereas the things which are of the **internal sense** are such as to appear before the internal sight or some other sense there . . . 3735.

3765<sup>e</sup>. From the Rational the Word can be perceived according to the **internal sense**.

3769<sup>4</sup>. They do not want even to hear that there is an **internal sense**, in which is the holiness and the glory of the Word; nay, when they hear that there is, at the mere hearing they loathe it from aversion. Thus the Word is closed up . . .

3793<sup>e</sup>. Thence it is that they perceive nothing of the things which are contained in the **internal sense**; but at the first hearing darkness arises, which extinguishes the light.

3798. The supreme **internal sense** here is . . .

3819<sup>e</sup>. Hence it is that in the literal sense of the Word there are general truths, but in the **internal sense** singular ones.

3833<sup>3</sup>. For example, whether there exists an **internal sense** of the Word which they call mystical. Before this is believed they cannot know a whit of those innumerable things which are in the **internal sense** . . .

3839. There are two things which constitute the **internal sense** of the Word; namely, the affections and the subjects . . .

3909<sup>2</sup>. Hence it is that the literal sense is such, because it has been accommodated to the apprehension of the natural man; and the **internal sense** is not such, because it has been accommodated to the apprehension of the spiritual man.

3921<sup>2</sup>. Without the **internal sense** it cannot be known what (this) signifies.

3942<sup>2</sup>. The (Song of Solomon) is not among the books which are called Moses and the Prophets, because it has not the **internal sense**; but is written in the ancient style, full of significatives . . .

3954. With the **internal sense** of the Word the case is this,—that when the sense of the letter ascends towards Heaven, and there enters into the sphere where they are thinking from the Lord, and concerning the Lord, and the things which are of the Lord, it is at last so perceived by the Angels. For the **internal sense** is the Word to the Angels, to which the sense of the letter serves as a plane or as a means of thinking . . .

3974<sup>e</sup>. Still, as these are the things which are contained in the **internal sense** of these words . . . they are not to be kept silent. Perhaps some will apprehend them . . .

3982<sup>3</sup>. In order that the Word may be read with delight, even by children and the simple. And to the end that when they are in holy delight from the historical sense, the Angels with them may be in the holiness of the **internal sense**, which **internal sense** is adapted to angelic intelligence, while the external sense is adapted to human intelligence. Hence the consociation of man with the Angels . . . 3993<sup>2</sup>.



[A.] 4027<sup>2</sup>. From the Angels . . . delight and blessedness inflow with the man who is in the affection of charity when he is reading these things . . . and still more when he apprehends anything which is contained in the **internal sense**.

—<sup>e</sup>. Concerning these things, the Angels, who are in the **internal sense** of the Word, or to whom the **internal sense** is the Word, see and perceive innumerable things of which scarcely anything can come to the understanding of man; and what does come falls into its obscurity, which is the reason why these things are not explicated more particularly.

4059. From all the several things which have been stated in these verses, it is manifestly evident that there is an **internal sense**; and that unless this **sense** is understood it cannot possibly be known what they involve . . .

4060<sup>7</sup>. That then the Word will be revealed as to its **internal sense**, in which is the Lord. Sig.

4071<sup>e</sup>. The supreme sense, which treats of the Lord, is such that it appears divided in the sense of the letter; but it is one in the supreme **internal sense**.

4122<sup>e</sup>. Hence it may be evident what is the quality of the **internal sense**; namely, that it is the angelic Word.

4129<sup>e</sup>. It is sufficient to know that the arcana of this process are here contained in the **internal sense**, and indeed such great and wonderful ones, that they cannot be fully expounded to the apprehension as to the thousandth part.

4234<sup>e</sup>. Still, these things are to be stated, because otherwise the Word cannot be explicated as to the **internal sense**. At the least it may thence be evident what is the quality of angelic wisdom; for the **internal sense** of the Word is principally for the Angels.

4279<sup>2</sup>. The supreme sense of the Word, in which it treats of the Lord, is for the Third Heaven; its **internal sense**, in which it treats of the Lord's Kingdom, is for the Second Heaven; but the lower sense of the Word, in which the **internal sense** is determined to that nation which is there mentioned, is for the First Heaven; whereas the lowest or literal sense is for man while he still lives in the world, and who, nevertheless, is such that the interior sense can be communicated to him, and also the **internal** and the supreme **sense**; for man communicates with the three Heavens . . .

4280<sup>3</sup>. The Word as to the **internal sense** cannot be known without the knowledge of correspondences.

— The internal man himself thinks no otherwise; for when the external man apprehends the Word according to the letter, the internal man apprehends it according to the **internal sense**, although the man is unaware of it while he lives in the body. This may be especially evident from the fact that when the man comes into the other life, and becomes an Angel, he knows it as it were from himself, without instruction.

4307. For the **internal sense** is always circumstanced in application to the subject which is being treated of.

4387<sup>e</sup>. So the **internal sense** of the Word, which coincides completely with the universal language in which are the Angels, or with the spiritual speech of their thought.

4402<sup>3</sup>. Nevertheless, as it treats of these things in the **internal sense** . . . the opening of them cannot be dispensed with; a time is about to come when there will be illustration.

4430<sup>2</sup>. For in the **internal sense** of the Word it treats solely of the things which are of the Lord's Kingdom, thus which are of His Church.

4453. In Heaven, where the Word is perceived according to the **internal sense** . . .

4493<sup>1</sup>. If a man of the Most Ancient Church had read the historic or prophetic Word, he would have seen its **internal sense** without previous instruction, or any explication; and this in such a manner, that the celestial and spiritual things which are of the **internal sense** would have at once occurred, and scarcely anything which is in the sense of the letter; thus the **internal sense** would have been in clearness to him, and the sense of the letter in obscurity; and he would have been as one who hears another speaking, and draws in only the sense, but does not attend to the words of the speaker. But if a man of the Ancient Church had read the Word, he would not have been able to see its **internal sense** without previous instruction or explication; so that the **internal sense** would have been in obscurity to him, and the sense of the letter in clearness. But when a man of the Jewish Church reads the Word . . . he does not know that there is any **internal sense**, and also denies it. In like manner at this day a man of the Christian Church.

4502. According to the proximate **internal sense**.

— For words and names in the **internal sense** of the Word signify things predicably to their subject.

4585<sup>1</sup>. As such things are contained in the **internal sense** of the Word, and they cannot be explicated without adequate terms . . .

4614. For the things which in the **internal sense** signify anything of the Church, in the supreme sense signify something of the Lord's Divine . . .

4637<sup>2</sup>. The things which the Lord spoke in the parables . . . in the internal form are such as to fill the universal Heaven; for the **internal sense** is in every single thing, which is such that its Spiritual and Celestial diffuse themselves through the Heavens in every direction like light and flame. This **sense** is completely elevated from the sense of the letter, and flows from all the several expressions, and from all the several words; nay, from every jot.

4677<sup>e</sup>. Hence it is evident of what advantage and importance it is to know the **internal sense** of the Word: without it, moreover, anyone can confirm from the Word whatever dogma he pleases.

4726<sup>e</sup>. When the Word is opened as to the **internal sense** . . . such as are in faith alone reject it . . . although celestial and spiritual things are the very things which would pleasantly affect the internal man, more than worldly things do the external man.

4783. (The generals of the sense of the letter) have no light except from the **internal sense**; for the **internal sense** is in the light of Heaven, because it is the Word to the Angels; whereas the sense of the letter is in the light of the world, because it is the Word to men before they come into the light of Heaven from the Lord . . .

Hence it is evident that the sense of the letter is of service to the simple for initiation into the **internal sense**.

4814°. For the Worldly which is of the sense of the letter is turned into the Spiritual which is of the **internal sense**.

4842°. For the **internal** or spiritual sense of the Word is universal, and does not distinguish the tribes as does the external or historical sense.

4857°. The spiritual sense lives in the literal sense as does the spirit of a man in his body; and the spiritual sense also survives when the literal sense perishes. Hence the **internal sense** may be called the soul of the Word.

4864°. For the **internal sense** cares nothing about the historicals of any nation; but only for its quality as to those things which are of the Church.

4868°. All those conjoin themselves with internal truth as with a harlot, who believe in the . . . literal sense of the Word only, and utterly reject all its **internal**, that is, its spiritual, sense. . . But not they who do indeed believe the literal sense of the Word in simplicity, but still live according to the things which are of the **internal sense**, namely, in love and charity and the derivative faith; for these are of the **internal sense** of the Word. . . For the **internal** and the external sense agree in these two precepts, namely, to love the Lord above all things and the neighbour as ourselves.

4977. For in the **internal sense** the thing is perceived as it is in itself; but in the sense of the letter the thing is set forth according to the appearance.

4987°. The things which are in the **internal sense** are in like manner continuous, and flowing from one state of the thing into another; and when one state is terminated, and another succeeds which is a remarkable one, it is indicated by 'it was,' or 'it came to pass;' and the change of a state which is less remarkable, by 'and.'

5084. The primaries for interpretation; namely, those which are of the Word as to the **internal sense** . . .

5095. The quality of the **internal sense** of the Word in the historicals and in the propheticals shall be stated in a few words. Where, in the historical sense, a number of persons are mentioned . . . in the **internal sense** they do indeed signify various things, but in one person only. Examp. . . Also in the Prophets, where sometimes the utterance is effected by mere names . . . they together present and describe one thing in the **internal sense**.

5168°. But as such things are in the **internal sense**—for the things in the **internal sense** are adapted to angelic wisdom—and as the Word is now being explicated as to the **internal sense**, they are still to be stated, however remote they will appear from what is sensuous.

5202°. The **internal sense** of the Word treats of such things, and thus is adapted to angelic wisdom; and when it inflows thence into the sense of the letter, it becomes adapted to human wisdom, and thereby in a hidden manner affects those who, from good, long to know truths from the Word.

5236°. For in the **internal sense** of the Word nothing but what is spiritual is meant . . .

5247°. He who does not know, and still more he who does not believe, that there is an **internal sense** of the Word, and that the sense of the letter is representative of the things which are in the **internal sense**, will acknowledge scarcely anything of what is holy in these things. Examps.

—<sup>6</sup>. The **internal sense** is the spiritual sense, because it is from the things which are in Heaven.

— . The **internal** and the external sense are circumstanced as are the internal and the external with man; and as the internal is not without the external—for the external is the ultimate of order in which the internal subsists—therefore it was an affront to the Word to call Elisha bald . . .

—<sup>7</sup>. The holiness which is in the Word does not appear to the understanding, except to him who knows its **internal sense**; nevertheless it appears to the apprehension by influx from Heaven to him who believes the Word to be holy. This influx is effected through the **internal sense** in which the Angels are; which sense, although not understood by man, nevertheless affects him, because the affection of the Angels, who are in that sense, is communicated to him.

5249°. Therefore this Divine process has been fully described in the **internal sense** of the Word.

—<sup>e</sup>. Let them know that such are the things which are contained in the **internal sense** of the Word. Enum.

5253. There are three things which perish from the sense of the letter when it becomes the **internal sense**; namely, that which is of time, that which is of space, and that which is of person. The reason of this is . . .

5307°. The **internal sense** was to be of service more especially to the Angels.

5316°. The Divine things which are in the **internal sense** of the Word affect the Angels to such a degree, that . . .

5319°. 'The white horse' = the **internal sense** of the Word; hence 'white horses' = truths from the Divine; for all things of the **internal sense** of the Word are truths from the Divine.

5398°. How man . . . is regenerated, is contained in . . . the **internal sense**, to the intent especially that while the Word is being read by man the Angels may be in their happiness of wisdom, and also at the same time in the delight of being of service as media.

—<sup>e</sup>. In this chapter and the following ones . . . in the supreme **internal sense** it treats of the glorification of the Lord's Natural, and in the representative sense of the regeneration of the Natural with man . . .

5434°. Because in the **internal sense** all things are abstracted from persons.

5471°. In the sense of the letter it (here) treats of a number . . . but in the **internal sense** it treats of these in one subject . . .

5492. To which the **internal sense** serves (in the Inmost Heaven) as a plane.

5585°. From these and many other passages the **internal sense** is evident, which stands forth here and there, and is found by him who searches.

5597°. For a quality on earth, in the **internal sense** is a quality in Heaven.

[A.] 5614<sup>2</sup>. The interior thought itself of a man who is in good apprehends this, because it is in the **internal sense**, although the man is deeply ignorant of it while he is in the body; for the **internal sense**, that is, the spiritual sense, falls, without his knowing it, into material and sensuous ideas . . .

—<sup>3</sup>. That the thought of a man who is in good is according to the **internal sense**, may be evident from the fact that after death, when he comes into Heaven, without any information he is at once in the **internal sense** . . . The reason why he is in that **sense** is that there is a correspondence between spiritual and natural things . . .

5620<sup>13</sup>. That the **internal sense** is not (delightful), is signified by 'the bitter taste;' for this **sense** discloses the interiors of man.

—<sup>14</sup>. Whereas in the **internal sense** (of the Old Testament) all things are written about the Lord.

5648<sup>2</sup>. How the case is with the **internal sense** shall be stated in a few words. The **internal sense** of the Word is especially for those who are in the other life. When they who are there are with a man who is reading the Word, they perceive it according to the **internal sense**. Ex.

—<sup>3</sup>. Now as the **internal sense** of the Word is especially for those who are in the Spiritual World, therefore such things are here related in the **internal sense** as are for them, and as are pleasant and delightful to them. But the more interior such things are, so much the more remote are they from the apprehension of those men to whom the things of the world and the body are alone pleasant and delightful; and when this is the case, the spiritual things which are of the **internal sense** they hold as vile, and also loathe them. Let everyone examine himself as to whether the things contained in the **internal sense** (here) are valueless and loathsome to him . . .

5649<sup>4</sup>. The things related here in the **internal sense**, come forth actually so in the other life . . .

5660. But the **internal sense** does not remain in the historical sense of the letter . . . but in the thing itself which is being treated of . . .

5882. Therefore in the **internal sense** the containant is now signified, and now the thing contained, according to the series of the things.

6361<sup>e</sup>. Hence it may be manifestly evident that there is an **internal sense** of the Word, which does not appear in the letter, nor to anyone, unless he knows the correspondences of natural things with spiritual; and which does not appear at all to him who does not know what the Spiritual is, and what the Celestial. 6381. 6415. 6438.

6377<sup>4</sup>. For in the **internal sense** the things cohere, but not in the external sense . . .

6534<sup>2</sup>. 'To ride upon the clouds'=to be in the **internal sense**, where truth is in its intelligence and wisdom.

6597. The **internal sense** of the things in Genesis has now been treated of; but as in this book all things are historical . . . it can scarcely appear that what has been expounded is the **internal sense**; for historical things

hold down the mind in the literal sense, and thus remove it from the **internal sense**; and the more so as the **internal sense** differs altogether from the literal; for the former treats of spiritual and celestial things, and the latter of worldly and earthly ones. But that the **internal sense** is such as has been expounded, is evident from all the several things which have been explicated; and chiefly from the fact that it has been dictated to me from Heaven.

6653<sup>e</sup>. As with 'people,' so with other denominations: in the **internal sense** they=things which are interminate. Examps.

6716<sup>4</sup>. As the things which are in the supreme sense, which all treat of the Lord, surpass the human understanding, we may expound . . . the things which in this chapter are contained in the **internal sense**.

6774. When the Word is called 'a well,' it=the Word as to the literal sense; and when 'a fountain,' it=the Word as to the **internal sense**.

6827. As the inmost or supreme sense of the Word transcends the human understanding, we may explicate the Word as to its **internal sense**, in which it treats of the Lord's Kingdom and of the Church, and of its establishment; and also of the regeneration of man by the Lord. The reason these things are treated of in the **internal sense**, is that the regeneration of man is a representative image of the glorification of the Lord.

6914. For the **internal sense** sets forth things as they are; not such as they are presented in the letter; and applies each single thing to the subject.

—<sup>2</sup>. For the **internal sense** involves such things as take place with Angels and Spirits.

6929. When the Spirits of Mercury were with me while I was writing and explicating the Word as to its **internal sense** . . . they said the things I was writing were very gross . . .

6970. The **internal sense** does not treat of worldly things . . . but of spiritual things.

7050. These arcana can never be known without the **internal sense**.

7089. By the Divine Law which Moses represents, is meant the Word such as it is in its **internal sense**, thus such as it is in the Heavens; but by doctrine is meant the Word such as it is in its literal sense, thus such as it is on earth. How much they differ, shown by examps. 7231<sup>e</sup>.

7127<sup>2</sup>. Such things from the Word as are most general of all . . . without the **internal sense** can be turned to favour any opinion.

7153. These, then, are the things which are contained in these verses in the **internal sense**, which before man may perhaps appear as of little moment, and also as scattered; but still each single thing is essential to the subject which is treated of, and is most beautifully coherent . . .

7194<sup>e</sup>. In these historicals, 'Jehovah' is mentioned on account of the **internal sense** . . .

7233<sup>3</sup>. Any doctrinal thing whatever can be hatched from the sense of the letter of the Word . . . but not so if what is doctrinal is formed from the **internal sense**.

— The **internal sense** is not only that sense which lies hidden in the external sense . . . but also that which results from many passages of the sense of the letter rightly compared with each other ; and is apperceived by those who are illustrated by the Lord as to the understanding . . .

7417°. In the supreme sense each and all things treat of the Lord ; and in the **internal sense** of His Kingdom and Church.

7840°. The men of the Internal Church are those who qualify their good by interior truths, such as are those of the **internal sense** of the Word ; but the men of the External Church are those who qualify their good by exterior truths, such as are those of the literal sense.

7933°. (This) involves the things which are in the **internal sense** of the Word ; for it there treats only of the Lord's Kingdom ; and in the supreme sense of the Lord Himself. Sig.

—<sup>3</sup>. (This) involves the things which have been foretold concerning Him in the **internal sense**. In this sense each and all things . . . treat of the Lord . . . He who does not know that all the several things . . . in the **internal sense** treat of the Lord and His Kingdom . . .

8106°. The literal sense of the Word is called 'a cloud,' because the **internal sense**, which is called 'glory,' cannot be comprehended by man unless he is regenerated, and is then illustrated. If the **internal sense** of the Word, or truth Divine in its glory, were to appear before a man who has not been regenerated, it would be like thick darkness . . .

8694°. Because each and all things in the Word in the **internal sense** treat of the Lord and of His Kingdom ; and the Angels who are with man perceive the Word according to the **internal sense**. This is communicated to the man who is in good, and is reading the Word . . .

8717. It is to be known that in the **internal sense** things are set forth such as they are in themselves . . .

8781°. In the **internal sense** there is light like that of the sun above the clouds . . .

8899. The sense of the letter, or the external sense, is for those who are in the world ; and the spiritual or **internal sense** is for those who are in Heaven ; and therefore both senses . . . 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. 8902<sup>7</sup>. 8912<sup>e</sup>.

8916. Truth Divine, or the Word in the internal form, is its **internal sense** . . .

8920°. Truth Divine . . . in the Heavens is such as is the **internal sense** of the Word . . .

8928°. Those who are of the Spiritual Church do not know, and do not want to know, that there is any **internal sense** of the Word ; and if perchance they should believe it, it would not be from any internal perception that it is so, but from persuasion from some other source.

8943°. The Word is like a Divine man ; its literal sense is as it were the body ; and its **internal sense** is as it were the soul. Hence it is evident that the literal sense lives by means of the **internal sense**.

— It appears as if the literal sense vanishes or dies through the **internal sense** ; but the contrary is the case . . . it lives through the **internal sense**.

8971<sup>3</sup>. Whence comes the holiness of the Word, which inflows from Heaven, is evident from all those things which have hitherto been stated and shown concerning the **internal sense** of the Word ; namely, that in the Word alone there is an **internal sense** ; and that this sense treats of the things which are of Heaven . . . and that inmost it treats of the Lord alone, thus of holy things . . . and that this sense is for the Angels who are with man when he is reading the Word . . .

8988°. By the **internal sense**, as by a key, are opened Divine truths such as are in Heaven ; consequently, Heaven and the Lord Himself, who is all in all things of the Word in its inmost sense.

9022. How everything coheres in the **internal sense**, is evident (here).

9025°. It is to be known that the true doctrine of the Church is that which is here called the **internal sense** ; for in the **internal sense** are truths such as are with the Angels in Heaven.

—<sup>3</sup>. The reason is that the Word in its . . . literal sense is natural, but in its **internal sense** is spiritual . . .

9026°. (This) does not appear except by means of the **internal sense**, in which it treats of the truths of the Church from the Word.

9030°. (Scientific truth) is from the literal sense of the Word ; but (spiritual truth) is from the **internal sense** of the Word, thus also from the genuine doctrine of faith of the Church ; for this doctrine is the doctrine of the **internal sense**.

9031°. When (the truth of the literal sense) is presented in the light of Heaven, it then appears according to the **internal sense** ; for this sense is spiritual, and is for the heavenly man.

9034°. The truth of the **internal sense** of the Word is the same as the genuine truth of the doctrine of faith of the Church.

9086°. For the Angels do not apprehend the Word naturally, according to the literal sense ; but spiritually, according to the **internal sense**. Men, too, would apprehend the Word according to this sense if they lived an angelic life ; that is, a life of faith and love. The things which are contained in the **internal sense** of the Word are nothing else than those which the genuine doctrine of the Church teaches. The genuine doctrine of the Church teaches the Lord, faith in Him, love to Him, and love of the good which is from Him ; this love is charity towards the neighbour. They who live this life are illustrated by the Lord, and see the holy things of the Word ; and never any others.

9094. How the case is with the things contained in this verse in the **internal sense** can with difficulty be explicated to the apprehension. They are such as can be comprehended by the Angels, and in some measure by men. Ex.

—<sup>2</sup>. The things which the Angels see and think in the light of Heaven are ineffable . . . When I have been elevated into that light I have seemed to myself to understand all the things which the Angels spoke there ;

but when I have been let down into the light of the external man, and in this light wanted to recollect the things which I had heard there, I could neither express them by words, nor comprehend them by ideas of thought, except a few things, and these few things in obscurity. . . Such are the things which lie inmost hidden in the **internal sense** of the Word. The case is the same with the things which are contained in the **internal sense** in this verse and the following one. The things which are there, and which can be explicated to the apprehension, are these . . .

[A. 9094]<sup>1</sup>. But these things are seen to be Divine, even in the sense of the letter, if they are at the same time looked at and explicated according to the **internal sense**; for in this **sense** each and all things treat of the Lord, of His Kingdom and Church; thus of Divine things . . .

9166°. From these things it is again evident how the Lord spoke; namely, that in each and all things there is an **internal sense**, because it has been spoken from the Divine, thus for the Angels at the same time as for men; for the Angels perceive the Word according to its **internal sense**.

9186°. In general, no one can apprehend the **internal sense** of the Word, thus neither the things of angelic wisdom, except him who knows and understands that each and all things in Heaven have relation to good and truth, and that nothing comes forth there except from the one conjoined with the other . . .

9200°. The case is the same with all other things in the Word. When they are explicated according to the **internal sense** they appear scattered; but with the Angels they are conjoined into one sense; nay, into one idea.

9216°. Hence it is that in each thing of the Word there is an **internal sense**, which is for Heaven, and which is such as to conjoin angelic minds with human minds in so close a bond that they act as one.

9349°. For in each thing there is an internal Holy, which is its **internal sense**, or its heavenly and Divine sense. This **sense** is the soul of the Word, and is the Divine truth itself proceeding from the Lord, thus the Lord Himself.

9370. It treats (in Ex.xxiv.) of the Word which has been given by the Lord,—of its quality, that it is Divine in both senses, **internal** and **external** . . .

9372<sup>4</sup>. That the Word in the letter . . . is as it were rude and obscure, but in the **internal sense** is soft and resplendent. Sig.

—<sup>6</sup>. That the Word in the **internal sense**, or such as it is in Heaven, is in a degree above the Word in the external sense . . . Sig.

9375. When by 'Aaron' is signified the Word, by his sons is signified doctrine; by the elder, doctrine from the **internal sense** of the Word; and by the younger, doctrine from its external sense. The doctrine from the **internal sense** of the Word, and the doctrine from the external sense of the Word, are one doctrine; for they who are in the internal are also in the external . . .

9380°. The case is the same with those who remain in the literal sense of the Word alone, and collect nothing

doctrinal thence; for they are separated from the **internal sense**, and the **internal sense** is what is doctrinal itself. The conjunction of the Lord with the externals of the Word is through its interiors; and therefore if the interiors are separated, there is no other conjunction of the Lord with the externals than there is with the gesture of the body without any concordant heart.

9403. The Word in its **internal** and **external sense**, and doctrine from both. Sig.

9405<sup>2</sup>. The **internal sense** is called 'glory' because it is in the light of Heaven. Refs. Moreover in the **internal sense** of the Word it treats of the Lord alone, and of His Kingdom and Church. Hence the Holy of the Word; and hence the advent and presence of the Lord with those who, when they are reading the Word, keep in view Him and the neighbour . . .

9406<sup>5</sup>. That at the presence of the Lord the **internal sense** appears such as it is in Heaven, in its glory. Sig.

9407. The quality of the literal sense of the Word when the **internal sense** is apperceived in it. Sig.

—<sup>3</sup>. When the sense of the letter of the Word is being read by man, it is neither heard nor apperceived in Heaven, but only the **internal sense** . . . Thus does one sense pass into the other, because they correspond.

9409<sup>3</sup>. From the doctrine (of love and charity) the **internal sense** of the Word is known, because the **internal sense** of the Word is the doctrine itself of love to the Lord and charity towards the neighbour. Sig.

9424<sup>3</sup>. It is to be known that the **internal sense** of the Word contains the genuine doctrine of the Church.

9430. Whereas the **internal sense** is for man when he comes into Heaven. But it is to be known that when man is in the world he is simultaneously in the **internal sense** of the Word when he is in the genuine doctrine of the Church as to faith and as to life; for by means of this doctrine the **internal sense** of the Word is then inscribed on both his understanding and his will . . . When such a man comes into Heaven, he apprehends the Word no otherwise than according to its **internal sense** . . .

9503<sup>2</sup>. For the Word in the supreme sense treats of the Lord alone; and hence in the **internal sense** testifies concerning Him; that is, teaches Him, and the truths which are of faith and the goods which are of love, which are from Him. Sig.

10033<sup>2</sup>. That 'a horse' = the **internal sense** of the Word. Refs.

10133<sup>2</sup>. From these things it may be evident how pure is the Word in the **internal sense**.

10215<sup>2</sup>. For in Heaven these words are perceived according to the **internal sense**. Sig.

10216. Because the **internal sense** of the Word is such as is its sense in the Heavens.

10232. For the **internal sense** does not regard the sense of the words in the way in which it coheres in the letter, but in the way in which it coheres in its own sense . . .

10276<sup>3</sup>. He who is intelligent may know from these things that the Word is most holy; and that its literal

sense is holy from its **internal sense**; but that separate from it it is not holy . . .

— Doctrine itself from the Word must give light beforehand, and must teach. The **internal sense** teaches this doctrine itself; and he who knows this doctrine has the **internal sense** of the Word.

10322. What is from the Divine descends through the Heavens down to man . . . Therefore in the Word there is an **internal sense**, which is spiritual, for the Angels; and an external sense, which is natural, for men. Hence it is that the conjunction of Heaven with man is through the Word.

10400<sup>3</sup>. The doctrine which must be for a lamp (to know the Divine truths of the Word in the sense of the letter) is that which the **internal sense** teaches; thus it is the **internal sense** itself, which is in some measure evident to everyone . . . to whom the internal man is open, although he does not know what the **internal sense** is; for Heaven, which is in the **internal sense** of the Word, inflows with that man when he is reading the Word, illustrates him, and gives him perception, and thus teaches him; nay . . . the internal man with a man is from himself in the **internal sense** of the Word, because it is a Heaven in the least effigy, and therefore when it is open is with the Angels in Heaven . . .

—<sup>e</sup>. Hence it is evident that the man whose internal has been opened is in the **internal sense** of the Word, although he is unaware of it; and hence he has illustration when he is reading the Word, but according to the light which he is able to have by means of the Knowledges which are with him. 10402<sup>e</sup>.

10453. The external and the **internal sense** of the Word from the Divine. Sig. . . 'The tables' . . . here, = the external of the Word; and . . . 'the writing' = the internal of the Word. Ex.

10603<sup>2</sup>. For the **internal sense** remained, and the external sense was changed. The **internal sense** is signified by Jehovah writing on these tables the same words as were upon the former ones.

10614<sup>2</sup>. In the Word there is an external sense, an **internal sense**, and an inmost sense. The Word in its external sense is such as it appears in the letter; this sense is natural, because it is accommodated to the apprehension of men; for men think naturally. But the Word in the **internal sense** is spiritual, because it is accommodated to the understanding of the Angels in the Lord's Spiritual Kingdom; for these Angels think spiritually. And the Word in the inmost sense is celestial, because it is accommodated to the perception of the Angels in the Lord's Celestial Kingdom; for the Angels there think super-spiritually. As the Word is such, it follows that the one is in the other in the like order; the inmost in the internal, and the internal in the external. Hence the connection of all things; and the influx according to the connection; and the consequent subsistence of the one from the other . . .

10687. The Word is written by mere correspondences, and hence is such as to conjoin Heaven with man; for Heaven is in the **internal sense** of the Word, and the external sense corresponds to the **internal sense**; and therefore when the Word is being read by man, the Angels who are with the man perceive it in the spiritual

sense, which is the **internal sense**, and hence what is holy inflows from the Angels, through which there is conjunction. For this end such a Word has been given.

10691<sup>2</sup>. The **internal sense** is continually shining forth and sparkling in the external sense, but it is not perceived by any others than those who are in internal thoughts. It is not perceived by those who are in an external in which there is an internal, who are those called men of the External Church; but still it is present, unknown to them, and affects them.

—<sup>e</sup>. The reason the **internal sense** shines, is that therein is Divine truth such as is in the Heavens . . .

H. 1 (c). That in each and all things of the Word there is an **internal** or spiritual sense. Refs.

—<sup>3</sup>. That at the end of the Church, when there would no longer be love and . . . faith, the Lord would open the Word as to its **internal sense**. Sig.

150<sup>e</sup>. For the **internal** or spiritual sense of the Word is altogether according to the things which are in Heaven.

254. As the words (of the Word) came forth from the Lord immediately, each of them is infilled with what is Divine, and contains within it an **internal sense**, which is such that the Angels of Heaven perceive those words in a celestial and spiritual sense, when men perceive them in a natural sense. Thus has the Lord conjoined Heaven and the world by means of the Word.

307<sup>e</sup>. The **internal sense** of the Word is its soul, and the sense of the letter is its body.

310<sup>e</sup>. Unless a man knows (something about the spiritual thought and speech of the Angels) he cannot know at all what the **internal sense** is . . . If man knew that there is such a 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, because he would thereby enter into ideas like the angelic ones.

526<sup>e</sup>. (The Word in Heaven) is the **internal sense** of the Word which is in the world.

N. 258. That in the Word there is a spiritual sense, which is called the **internal sense**. Refs. to passages. W.H.9.

259. That the **internal sense** is especially for the Angels; and that it is also for men. Refs. to passages. W.H.10.

—<sup>3</sup>. That a man who has been regenerated is actually in the **internal sense** of the Word, although he is unaware of it . . . Ref.

J. 41<sup>2</sup>. Therefore no word can be wanting without the series of things in the **internal sense** suffering a change. Sig.

W. H. 1<sup>2</sup>. 'Heaven open' = that the **internal sense** of the Word is seen in Heaven, and thence is seen by those in the world to whom Heaven has been opened.

—<sup>2</sup>. That no one sees the quality of the Word in the **internal sense** except the Lord, and he to whom He reveals it. Sig.

—<sup>3</sup>. (Hence) it is evident that it is here foretold that about the last time of the Church the spiritual or **internal sense** of the Word would be opened. But the

things which would then happen are described in (these) verses.

6. On the Word and its spiritual or **internal sense**, from the Arcana Coelestia. Refs. to passages.

10<sup>2</sup>. That Spirits also perceive the Word in the **internal sense**, in so far as their interiors are open into Heaven. Ref.

11. That in the **internal** or spiritual sense of the Word there are innumerable arcana. Refs. to passages.

—<sup>3</sup>. That the **internal sense** is the genuine doctrine itself of the Church. Refs.

S. 4. Lest man should be in doubt that the Word is such, the **internal sense** of the Word has been revealed to me by the Lord, which in its essence is spiritual, and which is in the external sense, which is natural, as the soul is in the body. That **sense** is the Spirit which vivifies the letter. And therefore that **sense** is able to bear witness concerning the divinity and holiness of the Word, and to convince even the natural man, if he wants to be convinced.

R. 314. 'In the midst' = the Word as to the **internal spiritual sense**, which the Lord guards. 316. E. 375.

D. 4130. For years evil Spirits continually laboured to destroy the things of the **interior sense** of the Word.

4131. Spirits and Angels can never of themselves find out the **interior sense** of the Word.

4331. The Jews with me did not perceive the **internal sense** of the Word . . .

4413. (Paul) was insensible to the **internal sense** of the Word . . .

4760<sup>e</sup>. His purpose was . . . by means of the literal sense to destroy the **internal sense**.

4824. That the Epistles of Paul have not an **internal sense** . . .

4841. On the **internal sense** of the Word, that it is apprehended by few.

5561<sup>e</sup>. (In Heaven) they have the Word [written] in like manner; some according to its **internal sense**; and some according to its external sense, but still a more spiritual one.

5604. The Spiritual Angels have the sense (of the Word) intermediate between the **internal** and the external; the interior spiritual ones have it altogether according to the **internal sense**; and the celestial ones according to the inmost sense.

5613. I read in the Word, and they who are in Heaven perceived all things clearly according to the **internal sense**.

D. Min. 4666. Hence it may be evident how the case is with the **internal sense** of the Word . . .

4736. Sometimes . . . the learned were present when I was writing the things which are concerning the **internal sense** of the Word, and what is obscure at once intervened . . .

E. 17. The Angels see only the **internal sense**; and as they see it in the light of Heaven, they see it in such a series, and in such connection, and also in such abundance, and thence in such wisdom, as cannot be expressed in human words . . .

36<sup>2</sup>. 'The coming of the Lord then' is the revelation of Himself, and of the Divine truth which is from Him, in the Word through the **internal sense**. The Lord does not reveal Himself elsewhere than in the Word, nor otherwise therein than through the **internal sense**. 'Power and glory' also = the Word in the **internal sense**.

64<sup>4</sup>. 'The garments' of the Lord which they divided = the Word in the letter; and His 'tunic,' the Word in the **internal sense**. 375<sup>6</sup>.

294<sup>10</sup>. The **internal** or spiritual sense of the Word as to good is meant by 'His habitation.'

326<sup>13</sup>. The (Celestial) Angels draw the **internal sense** of the Word from the affection alone of man when he is reading the Word, which results also from the sound of the words in the Original Language; but the (spiritual) Angels draw the **internal sense** from the truths which the words contain. Hence, from the Celestial Kingdom, the man who is in spiritual affection has joy of heart; and from the Spiritual Kingdom, confession from that joy.

375<sup>4</sup>. 'Oil and wine' = the interior goods which are of the **internal** or spiritual sense of the Word.

—<sup>5</sup>. As such a lot awaits those who profane the interior goods and truths of Heaven and the Church, the **internal** or spiritual sense of the Word, in which these are contained, was not opened to the Jews . . . and therefore neither has it been opened to Christians . . .

—<sup>6</sup>. But the reason the **internal** or spiritual sense of the Word is at this day opened, is that the Last Judgment has been accomplished, and thence all things in the Heavens and in the Hells have been reduced into order; and thus it can be provided by the Lord that profanations should not come forth. Sig.

435<sup>4</sup>. In the inmost sense is the Lord alone; for it treats of Him, of the glorification of His Human, of the ordination of the Heavens, the subjugation of the Hells, and the establishment of the Church by Him . . . But in the **internal sense** it treats of Heaven and the Church, and doctrine is delivered. And the Word in the external sense is such as it is in the sense of the letter. The reason there are three senses in the Word, is that there are three Heavens. The inmost or celestial sense is for the Inmost or Third Heaven; the **internal** or spiritual sense is for the Middle or Second Heaven; and the external or spiritual natural sense is for the First or Ultimate Heaven.

594<sup>3</sup>. His manifestation in the Word has been effected by His having opened and revealed the **internal** or spiritual sense of the Word; for in this sense there is Divine truth such as there is in Heaven; and the Divine truth in Heaven is the Lord Himself there.

614. That the Word in the sense of the letter was delightful; but in the **internal sense**, in which are truths themselves, undelightful. Sig.

618<sup>2</sup>. The interiors of the Word are the things which its **internal** or spiritual sense contains. These truths are genuine truths. To these correspond the exterior truths of the Word, which are those . . . in its external or natural sense, which is called the sense of the letter and the literal sense. When the exteriors of the Word

... are falsified and adulterated, the interior truths of the Word are falsified and adulterated; and therefore when a man applies the Word in the sense of the letter to the evils of earthly loves, it then becomes undelightful to the Angels who are in the internal or spiritual sense of the Word. Sig.

641<sup>o</sup>. It has pleased the Lord now to reveal many arcana of Heaven, especially the internal or spiritual sense of the Word . . . which revelation is meant by 'the coming of the Lord' . . . The reason of the revelation at the end of the Church is . . . that by it there may be effected a separation of the good from the evil, and also the establishment of the New Church, and this not only in the natural world . . . but also in the Spiritual World . . .

759<sup>o</sup>. As (the dragonists) seduce the simple, it has been given to the men of the New Church . . . to view the Divine truths in the Word not sensuously . . . but spiritually . . . and therefore the internal sense of the Word has been disclosed, which is spiritual, and is solely for those who will be of that Church. From this sense Divine truth appears such as it is in its own spiritual light, and from this light such as it is in its natural light . . .

1061. This is the natural sense from the spiritual, which is called the internal sense, and also the spiritual natural sense.

1065<sup>o</sup>. In order that they may know that the Word is Divine . . . as to every word, its internal sense has been revealed, which is spiritual; and which is in its external sense, which is natural, as the soul is in its body . . .

### Internal truth. *Verum internum.*

A. 3819. 'Rachel' = the affection of internal truth with its quality.

— Man is first affected with external truths, and afterwards with internal truths; for external truths are the planes of internal truths, being the generals into which singulars are insinuated . . .

3848<sup>o</sup>. The conjunction of good with the affection of internal truth . . .

3906. They who are being regenerated learn to know what internal truth is; but at first they do not acknowledge it with such faith as to live according to it; for internal truths are conjoined with spiritual affection, which cannot inflow until external truths have been adapted to correspondence with internal truths. Examp.

4861<sup>o</sup>. Unless external truths are illustrated by internal truths; that is, by those which are of the internal sense; they present falsities with those who are in evil.

4868<sup>o</sup>. All those conjoin themselves with internal truth as with a harlot who believe in the . . . literal sense of the Word alone . . . 4874<sup>o</sup>.

7291<sup>o</sup>. For the Divine Law is internal truth, and doctrine is external truth; and it is a general rule that internal things inflow into external ones . . .

8337. For Moses represents the truth of faith which proceeds immediately from the Lord, thus internal truth; but Aaron the truth of faith which proceeds mediately from the Lord, thus external truth. Refs.

8357. 'A statute' = the external truth of the Church; 'a judgment' = the internal truth of the Church.

8362. 'Precepts' = the internal truths of the Word.

8793. The ten precepts promulgated on Mount Sinai are internal truths; and the laws and statutes which are commanded in the following chapters are external truths. (In both the latter and the former the Lord must reign as to His Divine Human. 8864<sup>o</sup>.)

9212<sup>o</sup>. The Church at this day is in the internal truths which were represented; for the Lord has revealed these truths. That these truths do not agree with external ones so as to be together. Sig.

9407. Translucent there from internal truths. Sig. and Ex.

9474. The internal truths which are of the inaugurating good. Sig. and Ex.

9960<sup>o</sup>. To deprive of the internal truths of the Church. Sig.

10252<sup>o</sup>. 'Frankincense' = internal truth; and 'myrrh' = external truth; both from good.

**Internequine.** See DEADLY.

### Interpolate. *Interpolare.*

A. 1978. Spirits by whom they are often interrupted.

H. 249<sup>o</sup>. Religious things . . . when man does not interpolate various things which are of use . . . (make men) visionaries and enthusiasts.

266<sup>o</sup>. The thoughts of the Angels . . . are not interpolated by any cares . . .

P. 296<sup>10</sup>. Besides undelightful things which interrupt.

R. 804. The Babylonians who had interrupted the influx . . .

839<sup>13</sup>. The Armagedonni wanted to interrupt our discourse.

M. 160<sup>o</sup>. According to the intruding cares.

256<sup>o</sup>. Not interrupted by cares.

475<sup>o</sup>. Conjugal love . . . is then only interrupted; and love interrupted, and not separated, remains in the subject.

T. 61. When what is undelightful intrudes . . .

D. 5379. The Angels complained that they were interrupted in their thoughts about the Lord . . .

5392<sup>o</sup>. They induce a sadness which interrupts their joys.

E. 1194<sup>o</sup>. It is granted to interrupt works by various things . . . which are recreations.

J. (Post.) 241. He was intruded upon by thought about himself.

### Interpose. *Interponere.*

#### Interposition. *Interpositio.*

A. 8192. By the interposition of (the pillar of the cloud).

H. 241<sup>o</sup>. Except by the interposition of a word which begins with a vowel.

W. 419<sup>4</sup>. Meanwhile there is as it were a veil interposed . . .



T. 579. By **interposition** between Heaven and the world, intercepted the communication . . .

D. 5696<sup>e</sup>. Such are they who **interpose** themselves between the Lord and the evil in the other life; nay, between the Lord and man . . .

Coro. xiv. Hell (thus) **interposes** itself between Heaven and the Church . . . xv.

**Interpret.** *Interpretari.*

**Interpretation.** *Interpretatio.*

**Interpreter.** *Interpres, Interpretator.*

A. 1079<sup>2</sup>. Or else they **interpret** it into evil.

—<sup>e</sup>. But they who are in charity . . . **interpret** into good.

1084. That they are **interpreted** into good. Sig.

1774<sup>2</sup>. **Interpreting** the sense of the Word . . . according to their phantasies.

1992<sup>5</sup>. The **translators** render 'Shaddai' 'Almighty'; others, 'Thunderer'; but it properly means 'Tempter,' and 'Benefactor after temptations.'

2567<sup>e</sup>. For there is nothing which is not infused into principles of falsity as confirmatory . . . by **interpreting** wrongly . . .

3436<sup>e</sup>. Which they have hatched by a wrong **interpretation** from the Word.

4657<sup>2</sup>. They see and **interpret** all things wrongly.

4768<sup>e</sup>. Confirmations of falsity by **interpretations** from the sense of the letter . . .

4769. They drag down all the other truths by **interpretations** . . .

—<sup>3</sup>. By wrong **interpretations** they draw to favour their loves . . .

4783. As this mourning can be appeased only by means of **interpretations** from the Word . . . 'to comfort'=the **interpretations** which are made from the sense of the letter. Ex.

—<sup>2</sup>. That the Word from the sense of the letter can be explicated to favour [anything] by means of **interpretations** . . .

—<sup>e</sup>. They at once flee to **interpretations**; such as these . . .

4790. The things which are primary for **interpretation**. Sig. and Ex. 4966.

4966. The primary things for **interpretation** are those things which primarily conduce to **interpret** the Word; and thus to understand the doctrinal things of love to God and of charity towards the neighbour which are from the Word.

5084. (Sensuous things rejected) by the things which are primary for **interpretation**. Sig. and Ex.

5087. The Celestial of the Natural taught them from the primary things for **interpretation**. Sig. and Ex.

5093. 'Each one according to the **interpretation** of his dream' (Gen.xl.5)=the event which they had in themselves; (for) 'the **interpretation** of a dream'=the explication, and thence the Knowledge of the event.

5105. 'There is no **interpreter** of it' (ver.8)=that no one knows what is in these things. (For) 'an **interpretation**'=the explication of what it has in itself.

5107. 'Are not **interpretations** with God?' (id.)=that the Divine is in them. (For) 'an **interpretation**,' when predicated of dreams, =that which is in them.

5121. 'This is the **interpretation** thereof' (ver.12)=revelation from perception . . . of what it had in itself. Ex.

5141. 'That he had **interpreted** good' (ver.16)=what would happen.

5151. 'This is the **interpretation** thereof' (ver.18)=what it had in itself.

5168. 'As Joseph had **interpreted** to them' (ver.22)=prediction by the Celestial-in the Natural. 'To **interpret**'=to say what it has in itself, or what is in it, and also what will happen, thus to predict.

5180<sup>2</sup>. The rest they **interpret** well.

5225. 'And no one **interpreting** these things to Pharaoh' (Gen.xli.8)=that it was unknown what would happen. 'To **interpret**'=to know what will happen.

5235. 'Each according to the **interpretation** of his dream . . .' (ver.11)=what would happen to each.

5253. 'And no one **interprets** it' (ver.15)=ignorance of what was in it.

5478. 'Because there was an **interpreter** between them' (Gen.xlii.23)=that spiritual things are then apprehended quite differently. . . For an **interpreter** translates the language of one into the language of another, thus he expounds the meaning of one to the apprehension of another . . .

5620<sup>3</sup>. Because (the literal sense) suffers itself to be explicated by **interpretations** in everyone's favour; but not the internal sense . . .

6620. They admit nothing but the literal sense, which they **interpret** in favour of their own principles and cupidities . . .

8149<sup>2</sup>. Truths cannot be conjoined with evil unless they are falsified, which is done by wrong **interpretations**, and thus perversions. 9298<sup>2</sup>.

9031. Restoration through **interpretation**. Sig. and Ex. 9032<sup>e</sup>.

10187<sup>2</sup>. Truth can be approached by the evil, because they pervert truths by wrong **interpretations** . . .

10264. But the **translators** say . . . 10570<sup>4</sup>. E.388<sup>22</sup>.

10406. He (then) confirms it from the sense of the letter . . . which he falsifies by a wrong application, and a perverted **interpretation** . . .

10652<sup>2</sup>. Profanation takes place when evil is applied to truth, and truth to evil, which is done by a wrong **interpretation** of the truth . . .

R. 736. That this **interpretation** is in the natural sense . . . Sig.

—<sup>e</sup>. Therefore **interpretations** are given elsewhere also in the natural sense, which however cannot be interiorly understood except by means of the spiritual sense . . .

M. 44<sup>10</sup>. (We looked up into Heaven) because thence we have all **interpretations** of the Word.

D. 1137. (The internal Spirits of this province) **interpret** all things well, even if they are not good . . .

3785. I was told by an angelic interpreter that . . .

E. 714<sup>29</sup>. So that it may also be translated that . . .  
—e.

**De Verbo** 7<sup>7</sup>. To interpret the Word as to its spiritual sense from falsities of doctrine, closes Heaven.

**Interrogate.** *Interrogare.*

**Interrogation.** *Interrogatio.*

A. 226. (Why the Lord inquires of man what He already knows). 1931. 5800<sup>e</sup>. 6132.

2693. In the sense of the letter, this is an interrogation by the Lord; but, in the internal sense, it is the infinite perception of all things.

3179. 'Let us ask her mouth' (Gen.xxiv.57)= . . . to perceive whether she consents.

3291. 'She went to ask Jehovah' (Gen.xxv.22)= a state of communication. 'To ask,' when said of the Lord, = to be communicated . . .

3385. 'To ask' (Gen.xxvi.7)=to diligently inquire—*disquirere*.

4295. 'Jacob asked and said . . .' (Gen.xxxii.29). 4296.

4358. Interrogations in the sense of the letter are not interrogations in the supreme sense; for the Lord, who is treated of in that sense, has no need to interrogate man . . . Therefore this interrogation . . . = acknowledgment.

4889. 'He asked the men of that place' (Gen.xxxviii.21)=that truths were consulted. 'To ask'=to consult.

5597. 'The man in asking asked about us' (Gen.xliii.7)=that he clearly perceived the things which were in the Natural. 'To ask'=to perceive another's thought . . . because in Heaven there is a communication of all thoughts, insomuch that no one has need to ask another what he is thinking. 5800.

5677. 'He asked them as to peace' (ver.27)=a perception that it is well. 'To ask'=to perceive another's thoughts.

6250. For in the internal sense an interrogation denotes Knowledge from perception.

8081. 'It shall be that thy son shall ask thee' (Ex.xiii.14)=perception from the truth which is of conscience. (For) 'to ask'=Knowledge from perception.

8665. 'They asked a man his companion as to peace' (Ex.xviii.7)=a mutual Divine celestial state. Ex.

10548. 'To interrogate Jehovah' (Ex.xxxiii.7)=to be instructed concerning the truths and goods of the Church and of worship; for all interrogation of Jehovah is done for the sake of instruction concerning these things.

H. 214<sup>e</sup>. The less wise interrogate the more wise; and these the Lord . . .

526<sup>4</sup>. To the inquiry about Abraham . . . they replied . . .

R. 376. The will to interrogate. Sig.

M. 183<sup>2</sup>. The Angels said, Let us discourse by questions and answers, because the perception of a thing . . . does not remain, unless the hearer thinks about it from himself, and asks questions.

796. Luther . . . by turns permitted questions . . .

E. 721<sup>22</sup>. 'Ask and see' (Jer.xxx.6).

1089<sup>e</sup>. He who loves truth because it is truth, can as it were interrogate the Lord in doubtful things of faith, and receive answers from Him; but no where else than in the Word . . .

**Interrupt.** See under INTERPOLATE.

**Interrupt.** *Interrumpere.* A.7893<sup>e</sup>.

**Interstice.** See INTERVAL—*interstitium*.

**Intertwined—implexus.** See ENTWINE.

**Interval.** *Interstitium.*

**Interstitial.** *Interstitialis.*

A. 825<sup>e</sup>. The infernals have their intervals (of cessation of torment).

1862. The intermediate space or interval (between the pieces)=that which comes in between the Lord and the Church . . . which is conscience . . . When hatred succeeds in the place of charity . . . this middle space or interval appears . . . filled with a furnace of smoke and torches of fire . . .

5852<sup>2</sup>. What is interstitial distinguishing Heaven from Hell . . .

8023. They spoke to me by ideas still less discrete, insomuch that scarcely anything interstitial was perceived.

9534<sup>e</sup>. In the interval (between where Heaven ceases and Hell begins) is the conjunction. Sig.

9583. When the Spirits came to that great interval (between the Earths) they began to cry out . . .

R. 855<sup>e</sup>. The Angels do not know what a thousand years are; only that it is some interval of time . . .

M. 306<sup>4</sup>. It appears as if the wedding were merely an interval between these two states . . .

436<sup>e</sup>. The intermediate interval (between these two spheres) . . .

T. 110<sup>7</sup>. All the interval, which is from the thought to the mouth . . .

455<sup>2</sup>. As the delights of Hell are opposite to the delights of Heaven, there is a great interval between them . . . It is this interval which is meant by 'the great gulf' . . .

475<sup>3</sup>. Between Heaven and Hell there is a great interval . . . Into this interval from Hell exhales evil . . . and from Heaven inflows good . . . It is this interval of which Abraham said to the rich man . . . 'Between us and you there is a great gulf fixed' . . . In the middle of this interval is every man as to his spirit . . . that he may be in free will.

—<sup>4</sup>. This interval, because it is so vast, and appears to those who are there as a great world, is called the World of Spirits . . .

476<sup>2</sup>. Man himself as to the body is not kept in this interval . . . but as to his spirit; and as this changes its state . . . so is it transferred to places . . . in this or that quarter, and there comes into company with the inhabitants . . .

477. The reason man is kept in this great interval, and continually in the middle of it, is solely for the reason that he may be in free will in spiritual things . . . All who are in this great interval, as to their interiors are conjoined either with the Angels of Heaven, or with the devils of Hell; but at this day either with the Angels of Michael, or with the Angels of the dragon. After death every man betakes himself to his own in this interval . . .

D. 3379. A long blue interstitial thread.

3490a. Almost from the interval between the cerebrum and the cerebellum.

4663. This was in the interval between the world of our sun and the universe.

5204. (These gulfs) are in the extremes of each world, so that they are interstitial.

5260. It is an interstitial space (in the Spiritual World).

5338. Following the angular or interstitial line . . .

D. Min. 4692<sup>e</sup>. The Lord then sees whether he fills up this interval . . .

J. (Post.) 266<sup>e</sup>. An interstitial nothing is not possible . . .

Can. Redemp. ii. 6. Between Heaven and Hell there is an interval . . .

7. In the middle of the interval there is equilibrium between good and evil.

Coro. 20. When Hell has passed over the great interval or 'gulf' fixed between itself and Heaven . . .

### Interval. *Intervallum.*

A. 59. The Lord gives him food . . . and this at intervals.

482. They have a like signification in the least intervals (of time) as in the greatest. —<sup>2</sup>.

957<sup>e</sup>. These penalties are repeated at intervals . . .

H. 249. The Spirits with them are removed . . . at intervals.

T. 448. After intervals of time he is taken out (of Hell).

Coro. 20. In the intervals of the vastation and consummation of the Church . . .

### Intestine. *Intestinum.*

#### Instestinal. *Instestinalis.*

A. 5392. In the region of the stomach and the intestines are those who are in the Lower Earth . . .

—<sup>e</sup>. Those who are defiled with earthly dregs are under those in the region of the intestines.

5394. These are the Hells into which the way through the rectum intestine leads.

5559<sup>e</sup>. With those who have been magical (the extreme cutaneous parts) appear like filthy instestinal things.

7859. 'The middle of (the lamb)' = the things which are still lower, as are the things of the belly and intestines.

10030. 'Covering the intestines' (Ex.xxix.13) = that

which is in ultimate or lowest things. . . The reason 'the intestines' = ultimate or lowest things is that they are the ultimate and lowest of the interior viscera of man, not only as to situation, but also as to use. Ex.

10048. By 'the intestines' are signified the lowest things, which are called external sensuous things.

10049. 'Thou shalt wash the intestines' (ver. 17) = the purification of the lowest things. Ex.

D. 1742. When a man . . . enters into the other life, his life is circumstanced as is the food which . . . is derived into the stomach, and sometimes into the intestines . . .

—<sup>e</sup>. They who are still harder are thrust down into the intestines, and at last into the rectum, where is the first Hell.

2639. The axes . . . draw out the intestines . . .

2762. On the regeneration of man's corporeal things . . . At first they are as it were instestinal forms conglutinated in various conflux, but devoid of life . . .

2843. (The delight of cruel and adulterous Spirits in looking at) the foul and horrible intestines of animals . . . In the street, wherever there were . . . intestines, thither they directed my eyes . . .

2853. They induced phantasies that (the things which appeared obscure to the eyes) were foul intestines.

3087. That a certain one, when looked at by Heaven, was turned into intestines.

3137<sup>2</sup>. There appeared attenuated and bloody intestines. Hence it was given to know that such were there . . . as live for the sole end that they may enjoy a sweet life.

3482. Even the lowest human forms, those of the intestines, so far surpass the forms of geometrical notions that they cannot possibly be perceived by them . . .

—<sup>e</sup>. Such a human race . . . cannot even reason from the intestines . . . 3572.

3924<sup>e</sup>. (When these wicked women) were looked at by the Angels, they were represented as conglomerated filthy intestines, in two globes . . .

4225. Their sphere is turned as it were into an instestinal one. Their ideas were represented to them by means of intestines, which they drew . . .

D. Min. 4680. Sirens . . . act into the lower intestines, especially into the rectum; and cause there a species of colic . . . and a difficulty of evacuation.

De Conj. 95. Some in the excrementitious Hells who have been given to variety . . . They are in the province of the intestines, under them . . .

### Intestine. *Intestinus.*

A. 819<sup>2</sup>. Intestine hatred . . . 1010<sup>2</sup>. R. 307. T. 454.

1923. Intestine combat.

M. 257. Intestine cold.

281. Intestine love.

375. Intestine cupidity of revenge.

T. 381<sup>5</sup>. Intestine enmity.

### Intortion. *Intortio.* W. 23.

### Intoxicate. *Crapulare.* T. 459<sup>r</sup>.

**Intoxicated, Intoxicating.** See  
DRUNK.

**Intoxicated.** *Temulentus.* T.73.

**Intranquillity.** *Intranquillitas.*

**Intranquil.** *Intranquillus.*

A. 4393<sup>e</sup>. This state is **intranquil**, for there are then combats of temptations.

6325. Others cast themselves continually into solitudes and cupidities, from which are **intranquillities**.

6373<sup>2</sup>. When the Divine was presented through the Celestial Kingdom, there was **intranquillity** . . .

8722<sup>2</sup>. So long as a man is in truth, and not yet in good, he is in **intranquillity** . . . 8893.

**Intrepidity.** See COURAGE.

**Intricate.** See ENTANGLE.

**Intrinsic.** *Intrinsicus.*

C. J. 42<sup>e</sup>. They predicate **intrinsic** good, and separate it from extrinsic good.

T. 435<sup>2</sup>. Outwardly appears like fruit of flavour . . . but is inwardly foul.

**Introduce.** *Immigrare.* E.989.

**Introduce.** *Inferre.* A.7326<sup>2</sup>. 7879. 8293.

**Introduce.** *Introducere.*

**Introduction.** *Introductio.*

**Introducer.** *Introducor.*

A. 63<sup>e</sup>. He is then **introduced** into Heaven.

2379. 'They brought in Lot to themselves into the house' (Gen. xix. 10) = that the Lord protects those who are in the good of charity. . . They who are in good are **introduced** into Heaven . . .

3470<sup>2</sup>. (Truths not genuine) serve as a means of **introducing** genuine truths; and when these have been **introduced** . . .

— . This bitter sap is a means of **introducing** the sweet.

3570<sup>5</sup>. Foods are **introduced** by the delight of appetite . . . but the foods which are **introduced** do not all enter the life; but some serve for . . . **introducing** into the vessels.

—<sup>6</sup>. The soul . . . **introduces** by the delight which is of desire, and by the good which is of affection; but the things it **introduces** are not all such as to become the good of life; but some serve . . . for opening and **introducing**.

3974. The truth there is at first is not truth . . . but still it serves as a means of **introducing** genuine truths and goods. —<sup>2</sup>, Sig.

3982. The good represented by 'Laban' . . . is useful to the genuine truths and goods . . . 3986<sup>e</sup>. 3991. 4063. —<sup>2</sup>. 4145<sup>2</sup>. —<sup>6</sup>.

— . Like (that) in the earliest fruits by which the juice is **introduced** . . .

4063<sup>4</sup>. Each age has its delights, and by these man is successively **introduced** into those of the following age.

4067<sup>4</sup>. Middle goods and delights are nothing else than such Societies, which are applied to man by the Lord, in order that by means of them he may be **introduced** to spiritual and celestial goods and truths . . . 4077<sup>2</sup>. 4110<sup>2</sup>.

4075<sup>2</sup>. These Societies . . . served the Lord for this use,—to **introduce** Himself into the knowledge of such good . . . — .

5270<sup>2</sup>. These loves were the first **introducers** (of truths) . . .

5489. Scientifics . . . are always **introduced** by some affection . . .

5641. That truths were **introduced** thither into the Natural. Sig.

5645. The first **introduction** into the good which is from the Celestial of the Spiritual. Sig.

6431<sup>2</sup>. For the Spiritual man is **introduced** through scientifics into truths, and through truths into good.

6611<sup>e</sup>. Thus is the man **introduced** into Societies of Angels which are more interior; and in those Societies into which he has once been **introduced** he remains.

6639<sup>3</sup>. At last . . . they were **introduced** into the Land of Canaan.

— . They who believe that salvation is only **introduction** into Heaven from mercy . . . 7186<sup>3</sup>.

6658<sup>e</sup>. Man is then **introduced** into Heaven, which is represented by the **introduction** of the sons of Israel into the Land of Canaan.

7272<sup>3</sup>. They who believe that they can be **introduced** into Heaven no matter in what sins they may have been . . . 7317<sup>2</sup>.

7860<sup>2</sup>. The state of their elevation into Heaven was represented by the **introduction** into the Land of Canaan. 7932<sup>e</sup>.

8072. 'When Jehovah shall have brought thee in to the Land of Canaan' (Ex. xiii. 11) = the region of Heaven occupied by those who are in evil and falsity.

8129. That they were not yet prepared for **introduction** into Heaven. Sig. and Ex.

8325. 'Thou shalt bring them in' (Ex. xv. 17) = elevation.

8367<sup>2</sup>. Thence man as to his spirit is **introduced** more interiorly into Heaven . . .

8539<sup>2</sup>. The posterior state was represented by their **introduction** into the Land of Canaan.

8940<sup>2</sup>. The Jordan . . . signified **introduction** into the Church, or Heaven, which is effected by means of the Knowledges of truth and good, thus by means of truths from the Word.

9152. By means of the truths of faith man is **introduced** to the good of charity.

9294<sup>5</sup>. The **introduction** of the sons of Israel into the Land of Canaan represented the like as this second feast . . . namely, the implantation of truth in good. —<sup>6</sup>.

9305. **Introduction** by Him into Heaven according to the good of life and of faith. Sig.

— . For by the **introduction** of the sons of Israel into that Land was represented the **introduction** of the faithful into Heaven.

—<sup>2</sup>. For to prepare Heaven is to prepare those who are to be introduced into Heaven . . .

9431. For man is then introduced through truth to good . . . But when he is in good he is in Heaven, thus has been introduced to the Lord.

9509. Therefore, they who are in the good of love to the Lord are introduced to Him in Heaven . . . In like manner they who are in the good of love towards the neighbour . . .

9763. Introduction into (the Ultimate) Heaven. Sig. —. 'A gate'=communication and introduction.

—. For no one is introduced into Heaven unless he has been prepared. Ex.

10612. For they insisted that they should be introduced into the Land of Canaan.

H. 329<sup>2</sup>. Afterwards, as (the infant) is perfected in intelligence and wisdom, he is introduced into Heaven . . .

336<sup>6</sup>. By means of the Knowledges of good and truth (the infants) are successively introduced (into the angelic state).

337<sup>6</sup>. By means of pleasant and delightful things they are introduced into the goods of innocence and clarity.

344. Through intelligence of truth and wisdom of good (infants in Heaven) are introduced into the angelic life . . .

574<sup>2</sup>. They begin to infest him . . . which is done by introduction more interiorly and deeply into Hell.

R. 224<sup>13</sup>. By (the Holy Supper) he is conjoined with the Lord and introduced into Heaven.

—<sup>6</sup>. Conjunction with the Lord is also introduction into Heaven.

899. 'Having twelve gates'=all the Knowledges of truth and good there, through which man is introduced into the Church.

M. 4<sup>2</sup>. Every man who has longed for Heaven . . . is after death introduced into the joys of his imagination. 5. 6. 7. 8. 9.

11. There was heard a voice from Heaven . . . Choose out ten . . . and introduce them to us . . .

T. 415. As man . . . is introduced into eternal life through the Church . . .

677. That the first use of baptism is introduction into the Christian Church . . .

—<sup>4</sup>. The Jordan=introduction into the Church.

—<sup>5</sup>. In the Heavens infants are introduced through baptism into the Christian Heaven.

719. That . . . as baptism is an introduction into the Church, so the Holy Supper is an introduction into Heaven.

729. They who die in infancy or childhood . . . are introduced by the Lord through baptism . . .

—. But infants and children born outside the Christian Church are introduced by another medium than baptism into the Heaven appointed for their religion . . .

D. 5213. Those who asked to be introduced into Heaven . . .

D. Min. 4631. Paul wants to be an introducer . . .

E. 386<sup>26</sup>. 'To bring in home the afflicted exiles' (Is. lviii.7)=to amend and restore those who are in falsities and thence in grief.

391<sup>16</sup>. 'I will bring them in upon the mountain of My holiness' (Is. lvi.7)=that He will endow them with the good of love.

405<sup>15</sup>. Nothing else was signified by the introduction of the sons of Israel into the Land of Canaan . . . 730<sup>31</sup>. —<sup>36</sup>.

700<sup>12</sup>. By this miracle is signified the introduction of the faithful into the Church, and through the Church into Heaven.

—<sup>13</sup>. Through His Divine truths the Lord introduces the faithful into the Church and into Heaven.

### Intromit. *Intromittere.*

#### Intromission. *Intromissio.*

A. 1106. So long as they are in falsity they cannot be intromitted into heavenly Societies . . .

1111<sup>6</sup>. At last . . . they are intromitted into good Societies, and are instructed.

1542. Then first can they be intromitted into the light of heavenly things . . .

2039<sup>8</sup>. The entrance of the people into . . . Canaan represented the intromission of the faithful into Heaven.

2127. There sometimes appears a kind of Last Judgment . . . before the good, when they are being intromitted into Heaven. 2130, Ex.

2130<sup>2</sup>. They were in despair . . . that they could not be intromitted . . . But it vanished by their being intromitted, that is, being received by angelic Societies: intromission into Heaven is nothing else. The intromission was seen by me . . . up to twelve Societies, and that the twelfth was intromitted, that is, was received, with greater difficulty . . . Afterwards there were admitted as it were eight Societies . . .

—<sup>3</sup>. After these had been intromitted, Heaven appeared as if shut; for there were many who afterwards wanted to be intromitted, that is, received . . .

—<sup>4</sup>. There were also other Spirits . . . who then wanted to be intromitted, supposing that it is only intromission . . .

2131. They who are intromitted are received by the angelic Societies with inmost charity and its joy . . .

2356<sup>2</sup>. Hence it is evident what is signified by being intromitted through the door into Heaven.

3750<sup>2</sup>. When (this Pope) was questioned about his Power of intromitting into Heaven . . . D.3648a.

—. He was instructed that it is the Lord alone who intromits into Heaven . . .

5056. From intense longing he importuned that he might be intromitted into Heaven . . . 8847. D.872.

6571<sup>3</sup>. From this it may be evident that those do not think truly who believe that anyone can be intromitted into Heaven from mercy alone . . . H.420<sup>2</sup>. 525.

7317<sup>3</sup>. After some time they begin to know that no others are intromitted into Heaven than those who have lived the life of faith . . .

731<sup>8</sup>. Truth is falsified when it is said that anyone, however he has lived, can be **intromitted** into Heaven from mercy. Truth is still more falsified when it is said that to a man has been given the Power of **intromitting** anybody whatever into Heaven.

879<sup>7</sup>. Those who try (to ascend from a lower Heaven to a higher one) are forthwith **intromitted** . . .

894<sup>5</sup>. As many as want can be admitted into Heaven . . . They are **intromitted** into Societies of Angels . . .

— . Thus they are instructed . . . that Heaven is not for anyone by his being received or **intromitted**.

9509. **Intromission** and approach to the Lord no otherwise than through the good of love. Sig. and Ex.

H. 583<sup>2</sup>. When they are **intromitted** into their interiors . . .

—<sup>e</sup>. Only the entrances to the Hells appear when they are opened to **intromit** other like ones.

J. 56<sup>5</sup>. The business there is to **intromit** the credulous vulgar into Heaven.

Life 86<sup>4</sup>. Then the Lord . . . opens the spiritual mind, and thus **intromits** the man into Heaven.

R. 176. 'An open door'=**intromission**.

M. 3. (They said) Heavenly happiness . . . is nothing else than **intromission** into Heaven, and **intromission** from Divine grace. (Their experience. 10. T.641<sup>5</sup>. E.865.)

T. 568<sup>5</sup>. When you put off the external man and are **intromitted** into the internal.

721. Through baptism every Christian man is **intromitted** and introduced into those things which the Church teaches from the Word concerning the other life . . . The second gate is the Holy Supper, through which every man who has been prepared . . . is **intromitted** and introduced into Heaven.

771. It has pleased the Lord to open the sight of my spirit, and thus to **intromit** me into the Spiritual World . . . 779.

D. 1125. On those who are being **intromitted** into Heaven . . .

E. 260a. 'Gate'=**intromission** ; here, introspection, which is an **intromission** of the sight, and the sight is **intromitted** into Heaven when . . .

942<sup>2</sup>. After a man by the opening of his internal sight has been **intromitted** into Heaven . . .

Coro. (*Ultimo de Miraculis.*) iv. In place of miracles at this day there has been effected . . . **intromission** into the Spiritual World . . .

51. That the second state of this Church was . . . finally, **intromission** into the Land of Canaan.

**Introspect.** *Introspicere.*

**Introspection.** *Introspectio.*

A. 1022<sup>7</sup>. As they cannot look into truths themselves . . .

T. 312<sup>e</sup>. Unless the Lord . . . has given him the opportunity of **looking into** the Spiritual World . . .

561<sup>e</sup>. They lead him away from . . . **introspecting** himself . . .

564. That he who has not . . . **introspected** and searched himself, at last does not know what damnable evil and saving good are. Gen.art.

603. Perception looks into the lower thought.

E. 260a. See **INTROMIT**, here.

**Intuition.** See **VIEW**.

**Inundate.** *Inundare.*

**Inundation.** *Inundatio.*

See **FLOOD**.

A. 645. Preservation from the **inundation** of cupidities. Sig. and Ex.

705<sup>2</sup>. The Lord Himself calls temptations 'an **inundation**' (Luke vi.48). III.

—<sup>3</sup>. False principles . . . which **inundate** man, as they did the Antediluvians.

756<sup>2</sup>. Their phantasies . . . and cupidities . . . are like **inundations** and exhalations . . .

757. Temptations as to voluntary things . . . can never be separated from temptations as to intellectual things. If they were separated there would not be any temptation, but an **inundation** such as there is with those who live in the fires of cupidities . . .

—<sup>2</sup>. They are called 'the cataracts of heaven' from being an **inundation** of falsities or of reasonings.

790. **Inundations** of waters=desolations and temptations, which involve the same as falsities ; for desolations and temptations are nothing but **inundations** of the falsities excited by evil Spirits . . .

2240<sup>2</sup>. 'An **inundating** stream' (Jer.xlvii.2)=falsity.

3542<sup>2</sup>. 'An **inundating** river' (Is.xxx.28)=falsity thus overflowing.

4423<sup>2</sup>. Then they who are of the old Church, who are thus removed from Heaven, are in a kind of **inundation** as to the interiors, and in fact in an **inundation** over head. The man himself does not perceive this **inundation** while he lives in the body, but he comes into it after death. This **inundation** manifestly appears in the other life . . . like a foggy mist with which they are begirt, and by it they are separated from Heaven. The state of those who are in this foggy mist is that they cannot at all see what the truth of faith is, and still less what is its good ; for the light of Heaven . . . cannot penetrate into this mist. This is the state of a devastated Church. 4424<sup>e</sup>.

4843<sup>4</sup>. Therefore both temptations and vastations are signified and described by **inundations** of waters and floods.

5585<sup>5</sup>. 'The **inundation** of anger' (Is.lv.8)=temptation. 6997<sup>4</sup>.

5725. It has been given to know from experience what an **inundation** or flood is in the spiritual sense. This **inundation** is twofold ; one which is of cupidities, and the other which is of Falsities. That which is of cupidities is of the voluntary part, and is of the right side of the brain ; whereas that which is of Falsities is of the intellectual part, in which is the left side of the brain. When a man who has lived in good is remitted into his proprium, thus into the sphere of his own life, there

then appears as it were an inundation; and when he is in this inundation, he is indignant, is angry, thinks restlessly, desires vehemently. It is one thing when the left side of the brain, where falsities are, is inundated; and it is another thing when the right side, where evils are, is inundated.

—<sup>2</sup>. But when man is kept in the sphere of life which he has received from the Lord through regeneration, he is completely outside such an inundation . . . It has been given me to perceive that I was outside the inundation, and this for a considerable time, during which I saw that other Spirits were in it. Afterwards, however, I was myself immersed, and then I apperceived the likeness of an inundation. In such are they who are in temptations. (Continued under FLOOD, here.) D.4155.

6015<sup>4</sup>. 'An inundating stream'=what is scientific destroying the understanding of truth, and thus laying it waste.

6385<sup>5</sup>. It is predicted that the Churches will be 'inundated and penetrated' by falsities from evils at the time of the end. E.514<sup>4</sup>.

7553<sup>4</sup>. 'An inundation'=immersion in falsities, and thus the vastation of truth. Refs.

—'. 'An inundation of hail' (Is.xxviii.2)=the destruction of truth through falsities.

N. 196. These assaults are made in various ways; by an influx of stumbling-blocks into the thoughts and the will against truths and goods, and also by a continual bringing forth and recollection of the evils which the man has done and of the falsities which he has thought, thus by an inundation of such things . . .

F. 53. 'Which shall become an inundating stream, and they shall inundate the earth and its fulness' (Jer. xlvii.2)=the devastation by (falsities from Hell) of all things of the Church.

R. 409<sup>e</sup>. By 'streams' are signified temptations, because temptations are inundations of falsities.

531<sup>2</sup>. When they thus . . . seemed to be inundated, I desired to know their lot in the deep . . .

M. 267<sup>4</sup>. For these almost separate their spirit from its connection with the body; and, from vision, inundate the understanding . . .

T. 119<sup>3</sup>. The Heavens are then inundated by the evils which rise up . . .

D. 4165. On an inundation of the evil.

5411. There appeared as it were an inundation there.

5812. On the Babylon destroyed, and the inundation . . .

—<sup>2</sup>. At last the Last Judgment came upon them, and they were inundated as with waters . . . 5813.

D. Min. 4798. On inundations of two kinds.

—'. (One kind of inundations which appears in the other life) is for the good, when they are inundated by the spheres of various Hells, which spheres are directed by the Lord, and they then produce anxieties and temptations. According to the state, they reach to the feet, over the feet, to the belly, to the neck, and to the head; rarely over the head.

4799. The other kind of inundation is for the evil

who are in the Hells, when they begin to be insane, and are to be repressed. Then the sphere of the celestial Heaven is let down . . . and wherever it comes they are as in a flood . . . and this with terrors and cries . . . Both kinds of inundations have appeared to me.

E. 304<sup>6</sup>. By 'hail' and its 'inundation' are signified falsities which destroy the truths of the Church.

355<sup>21</sup>. That 'to inundate'=immersion in falsities and evils. Refs.

401<sup>17</sup>. 'An inundation of waters'=immission into falsities; 'waters'=falsities; and 'an inundation'=immission.

411<sup>11</sup>. By 'inundations of waters,' in the Word, are signified temptations. 518<sup>39</sup>.

481<sup>3</sup>. 'Inundation' and 'heat' are mentioned when evils and falsities from proprium, and also from others who are in evil, rise up and inflow.

504<sup>11</sup>. 'Inundation and rain'=the irruption of falsities.

518<sup>34</sup>. The destruction of the Church through falsities, is signified by 'inundation by a stream.'

538<sup>11</sup>. As temptations come forth through inundations of evils and falsities . . .

644<sup>25</sup>. 'An inundating shower'=falsities and imaginary things in abundance rushing in. —<sup>26</sup>.

—<sup>e</sup>. Inundations of waters=inundations of falsities, and temptations.

684<sup>39</sup>. 'Inundation'=the falsification of truth. Coro. 34<sup>3</sup>.

Coro. 34<sup>2</sup>. That falsities in a heap are described by 'inundations,' Ill.

**Invade.** *Invadere.*

**Invasion.** *Invasio.*

A. 8054<sup>3</sup>. There is a continual endeavour of the evil to invade the places where the good are, and they actually do invade them . . .

818<sup>2</sup>. It never came into anyone's mind then to invade the inheritance of another.

—<sup>3</sup>. When the cupidity of dominating . . . invaded the mind . . .

829<sup>2</sup>. The will to destroy Heaven . . . is not carried out by a hostile invasion, as on earth; for such an invasion, or combat, has no existence in the other life . . .

8924<sup>3</sup>. The Hells then endeavour to invade and subjugate the man.

P. 252<sup>2</sup>. A good man . . . is rarely in any prudence and zeal of invading.

T. 117. Like an army of robbers . . . who invade a kingdom or city . . . —<sup>2</sup>.

641<sup>5</sup>. Thick darkness invades his eyes.

E. 577<sup>8</sup>. The invasion of reasoning from falsities into the truths of the Church. Sig.

**Invariable.** *Invariabilis.* W.77<sup>e</sup>.

**Invective.** *Invectio.* E.119.

**Invent.** See FIND, and under CONTRIVE.

**Invented.** See FEIGN.

**Invert.** *Invertere.*

**Inversion.** *Inversio.*

**Invertedly.** *Inverse.*

A. 3539<sup>3</sup>. The state is plainly **inverted** . . . Sig.

3593. A great alteration about the **inversion** of the state. Sig. and Ex.

3607. The **inversion** and deprivation of the life of truth from itself. Sig. and Ex.

3610. A mind to **invert** the state and to deprive truth of life from itself. Sig. and Ex.

3669<sup>e</sup>. The good which is from truth is **inverted** relatively to the good from which is truth.

— That the state of them is **inverted**. Refs.

3701<sup>7</sup>. The truths of his infancy have been relatively **inverted** . . .

4243<sup>2</sup>. It here treats of the process of conjunction, thus of the **inversion** of the state . . . 4245. 4249.

4250<sup>2</sup>. When the order is **inverted**, and good takes the prior place . . . 4256. 4269<sup>2</sup>. 5773<sup>2</sup>.

5746<sup>e</sup>. In the light of Heaven they appear completely **inverted**, consequently averted.

6977. The **inversion** of the state. Sig.

— For there is a total **inversion** of state in the Natural when nothing but falsities occupy it . . .

7297<sup>e</sup>. For they are abuses and **inversions** of Divine order.

8413<sup>e</sup>. When, therefore, the order is to be **inverted** . . .

8505<sup>2</sup>. These states are **inverse** to one another . . .

8553. When man is such, the order of life with him is **inverted** . . . This order is plainly to be **inverted** . . .

8904. That the laws of order are not to be **inverted**. Sig.

8995<sup>4</sup>. For he does not know that when man is being regenerated he is to be completely **inverted**; and that when he has been **inverted** his head is in Heaven; but that before he was **inverted** his head was in Hell . . .

9128<sup>e</sup>. Therefore, before the Angels they appear **inverted** . . . 9489. 10307<sup>2</sup>.

9180<sup>2</sup>. He who regards gains in the first place is an **inverted** man, and is also represented as **inverted** in the other life . . .

9184. For when man is being regenerated the order of his life is **inverted**.

—<sup>2</sup>. The order is **inverted** according to the conjunction . . .

9227<sup>2</sup>. In proportion as this is done the order is **inverted**; that is, the man is not led through truths, but through good.

9256<sup>3</sup>. This cannot be done **except** by a total **inversion** of the life . . .

9274<sup>2</sup>. When he is in this state the order has been **inverted** . . .

9278<sup>2</sup>. As this is **opposite** to Divine order, man must

be **inverted** through regeneration; which is done when the things of Heaven and the Lord are more loved than the things of the world and of self.

10455<sup>2</sup>. Such is the **inversion** with those with whom reign the loves of self and of the world.

W. 263<sup>3</sup>. But, if the spiritual mind is opened, then the action and reaction of the natural mind is **inverted** . . .

275<sup>5</sup>. They who were (in the Hells) appeared **inverted** . . .

276<sup>e</sup>. He thus **inverts** the state of his life . . .

P. 147<sup>2</sup>. For pain is inflicted on the lower mind when the order of its thoughts is **inverted**.

217<sup>2</sup>. He appears (there) like a man, with an **inverted** body . . .

233<sup>6</sup>. As, therefore, the state of man's life must be **inverted** . . .

296. All the fibres and vessels in (the infernal man) are **inverted**.

300. Hell and Heaven . . . are like two men . . . standing like the antipodes, thus **inverted** . . . T.613.

328<sup>5</sup>. That all religion decreases and is consummated through the **inversion** of the image of God with man. Ex.

R. 42. The **inversion** of the state of those who are in the good of life, as to the perception of truth in the Word, when they turn themselves to the Lord. Sig. and Ex.

84. That they should **invert** the state of their life. Sig. and Ex.

711. Concussions, **inversions**, etc., of all things of the Church. Sig.

M. 79<sup>3</sup>. By this **inversion** they have been changed from men into graven images of men . . .

99. (Then) the love of the sex **inverts** itself . . . Ex.

267<sup>2</sup>. The moment a man comes into company . . . he **inverts** his spirit . . .

461<sup>6</sup>. The Spirits of Hell **invert** all things with themselves . . .

T. 395<sup>e</sup>. These three loves . . . if not rightly subordinated, pervert and **invert** man. 403, Gen. art.

574. The natural man . . . is to be mastered, subjugated, and **inverted** . . .

D. 3375. How the human race was afterwards **inverted**. Ex.

3378<sup>e</sup>. Thus **invertedly** . . .

3428. A certain Spirit who was . . . **inverted** . . .

3434. Then the good Spirits are **inverted** . . . Thus does his persuasion . . . **invert** the good Spirits. Afterwards, when *he* was **inverted** . . . the good Spirits were erect. 3436, Ex.

3895<sup>e</sup>. They **inverted** themselves . . . and thus extricated themselves from their company.

3924. Afterwards, she . . . **inverted** herself, in order to allure . . .

4784. They laboured . . . to **invert** and distinguish the things of conjugal love . . .



—<sup>2</sup>. The methods of perversion and **inversion** cannot be described, because they are in the spiritual sphere . . .

D. Min. 4683. Thus all are **inverted**, successively . . .

E. 349<sup>3</sup>. They turn good into evil, and truth into falsity . . . because through a life of evil they have **inverted** their interior recipient forms.

1143<sup>4</sup>. It is from this that all who are in the Hells appear averted . . . and also **inverted** . . .

1147<sup>e</sup>. Hence when truth inflows into **inverted** forms, such as are in Hell, it is successively **inverted**, and changed into the falsity opposite to the truth.

1168<sup>2</sup>. Man then becomes another man ; his freedom, his good, his mind . . . are **inverted**.

D. Wis. iv<sup>2</sup>. The lowest degree, which had been **inverted** and reflexed . . . is reformed.

5 M. 3. He at once **inverted** his eyes . . .

Coro. 30. Like an **inverted** man, who walks upon the palms of his hands . . . Inv. 20<sup>e</sup>.

### Invest. *Investire.*

See under GARMENT.

3301. See COAT, here. .

H. 102<sup>e</sup>. Nature has been created that it may **invest** the Spiritual.

### Investigate. See under EXAMINE—*rimari.*

### Investigate. *Indagare.*

### Investigation. *Indagatio, Indago.*

### Investigator. *Indagator.*

A. 4096<sup>3</sup>. He who studies to **investigate** the abstruse things of knowledges . . .

4149<sup>2</sup>. This arcanum is of deeper **investigation** . . . 5077<sup>4</sup>. 10252<sup>2</sup>.

4523<sup>2</sup>. He can know by his **investigations** . . .

9280<sup>e</sup>. The arcana . . . in the Word which many . . . have busied themselves in vain to **investigate** . . .

W. 40<sup>2</sup>. These appearances the mind cannot dispel except by the **investigation** of cause.

188<sup>2</sup>. They **investigate** such things by reasonings from falsities . . .

405<sup>4</sup>. He who **investigates** all the textures of the lungs . . .

432. Some apply the mind to the **investigation** of the primitive of man . . .

P. 191. By reasons of deeper **investigation** . . . 192.

R. 258. **Investigation**. Sig.

I. 20<sup>4</sup>. (Swedenborg) an **investigator** of natural Truths from his youth, and now of spiritual Truths.

T. 410. When anyone chooses . . . a servant, does he not **investigate** his internal man ?

674. If the successions of the Churches are **investigated** . . .

679. Anyone who **investigates** effects up to their causes . . .

798<sup>4</sup>. After **investigation**, Calvin was found in . . .

837. I discoursed with the Africans about things of deeper **investigation** . . .

D. Min. 4693. Spirits . . . seek for man, but cannot track him . . .

E. 786. In order that these things may be **investigated** . . .

### Investigate. *Investigare.*

### Investigation. *Investigatio.*

A. 1071. That he wants to **investigate** the things of faith. Sig. and Ex.

—<sup>e</sup>. They who pervert . . . the truths of faith by wanting to **investigate** them by means of knowledges and reasonings. Sig.

1072<sup>3</sup>. 'A drunkard'=those who want to **investigate** spiritual and celestial things from scientifics.

1073<sup>2</sup>. That he had deprived himself of the truths of faith by wanting to **investigate** them by sensuous things . . .

6735. **Investigation** of what its quality was. Sig. and Ex.

7296. They who **investigated** these correspondences were called by them 'wise ones.'

7343<sup>3</sup>. 'To dig' . . . in the Original Language, when it is applied to truths, means to **investigate**.

—<sup>e</sup>. The **investigation** of the doctrine of truth Divine. Sig.

M. 461<sup>3</sup>. They who **investigate** causes . . . and are called Intelligences. —<sup>6</sup>. T. 570<sup>3</sup>.

E. 63<sup>4</sup>. 'Do not **investigate**' (Luke xvii. 23). Ex.

700<sup>7</sup>. By 'the **investigation**' (Num. x. 33) is signified the salvation which is the end.

De Verbo 21. This is the reason why no one in the natural or Spiritual World is allowed to **investigate** the spiritual sense of the Word from the sense of its letter, unless he is completely in the doctrine of Divine truth, and in illustration from the Lord . . .

### Investiture. *Investitura.*

A. 7863<sup>e</sup>. All girding and **investiture**=a state prepared to receive and act ; for then each and all things are kept in their order.

### Invincible. *Invincibilis.*

P. 325. **Invincible** ignorance.

### Inviolate. *Illibatus.*

W. 355. Can any man of unimpaired reason fail to see . . .

P. 96. That the Lord keeps these two faculties inviolate, and as holy . . .

M. 502. On the state of a virgin or undeflowered woman . . .

D. 6054. Adulteries are of . . . an unmarried man with . . . an undeflowered virgin . . .

6106<sup>2</sup>. There are some who love violations, and thus the undeflowered state . . .

E. 974<sup>2</sup>. Like nuts devoured by maggots internally, the shells of which are uninjured.

**Invisible.** *Inconspicuous.*

**Invisibility.** *Inconspicuitas.*

A. 831<sup>2</sup>. (The art of) going off invisible.

4630. There came a great crowd of such . . . and as they were invisible I supposed they were subtle . . . But I was told that where there is a spiritual sphere they are invisible, but where there is a natural sphere they are visible . . . They are called natural invisible ones. 5573. D. 3498.

5060<sup>2</sup>. An aerial invisible . . . company from Gehenna. —. That little Spirit became almost invisible.

5387. He could make himself invisible by his art.

5977<sup>e</sup>. The Genii there . . . are invisible to Spirits.

9441<sup>2</sup>. A space of invisible smallness.

H. 335<sup>2</sup>. They let down almost invisible threads . . .

578. The delight of Genii is to render themselves invisible . . .

583<sup>2</sup>. Spirits who turn themselves away become invisible.

W. 179<sup>e</sup>. Those Angels were invisible to them because their love and wisdom were imperceptible to them . . .

P. 326<sup>2</sup>. If he is present, and remembers his hatred, he becomes invisible.

R. 294. A hypocrite . . . makes himself invisible, and sits mute.

M. 514<sup>3</sup>. They make themselves invisible, and fly about in the cavern like ghosts.

T. 125. One who is invisible cannot join hands or converse.

159<sup>5</sup>. See God, here.

D. 1152. This Spirit . . . was invisible . . . 3428. 3430. 3433.

3511. The reason they are invisible, is . . . that they do not want men to know what they are thinking . . .

3658<sup>e</sup>. For he was then invisible, but still . . . spoke to me.

3701<sup>e</sup>. It is one of their arts . . . to render themselves invisible.

3840<sup>2</sup>. Presently . . . he made himself invisible . . . and supposed that he was the Holy Spirit, because he was invisible, and that before the left eye, where his invisible presence was amply perceived . . .

4082<sup>e</sup>. Proceeding in this way, he became more invisible . . . by which was signified his phantasy.

4505. The fieriness was invisible to those who were there.

4612<sup>e</sup>. They were subtle, invisible, but malignant.

4614. There are Spirits almost invisible, to the left . . .

4656. Behind, are infernal Genii . . . they are invisible there.

5252. They who turn themselves . . . to other loves at once become invisible ; and those only are visible who are in the like faith and love. Hence it is that sometimes there appear to the inhabitants those who did not appear before . . . The houses also disappear with them,

and appear when they are seen. Such is the case in the other life ; which is evident from the fact that as soon as a Spirit disagrees in opinion from another, he disappears. This is one way in which Spirits render themselves invisible. The other is by phantasies.

5692. They who have exercised wiles . . . in secret, are invisible to others, because they think in themselves, and thus remove the interiors from the body . . . There were a great number of such upon the mountains in the western quarter . . . who were invisible to me . . . 5697. 5858. 5859.

5831<sup>2</sup>. All who are such are invisible to all around ; for thus they turn their backs on such things.

5856<sup>e</sup>. Some of the Reformed . . . who were skilled in the art of rendering themselves invisible . . .

5860. They had been preserved . . . in order that by means of them there might be detected all in the Christian world who could make themselves invisible . . .

—<sup>e</sup>. The art by which they made themselves invisible was disclosed ; it was a peculiar art . . .

E. 426<sup>4</sup>. The Lord causes those who are . . . good to turn themselves to Him ; and when they thus turn themselves away from the evil they become invisible to them ; for this is general in the Spiritual World, that when anyone turns himself away from another he becomes invisible.

J. (Post.) 22<sup>e</sup>. The Dutch traders . . . at once become invisible, which is from the fact that in the world they had been unwilling to publish their business to others.

D. Wis. vii. i. Man has taken up this idea about (spiritual objects) from their invisibility.

**Invisible.** *Invisibilis.*

A. 2754. The most deceitful . . . are invisible . . .

9013<sup>2</sup>. Genii . . . render themselves invisible to their companions ; for they who have acted secretly in the world can render themselves invisible in the other life.

9971. They worship a God visible and invisible . . . —<sup>2</sup>.

9972<sup>2</sup>. They replied that (without idols) their ideas could not be fixed and determined to the invisible God. I told them that the ideas of their thought could be fixed and determined to the invisible God, when they are determined to the Lord, who is the visible God ; and that thus a man can be conjoined with the invisible God in thought and affection . . .

10736<sup>2</sup>. He presented this Trine as one and invisible because Divine . . . (Thus) his idea of the invisible God was the idea of nature in its firsts . . .

10737. See God, here. H. 3<sup>3</sup>. 82. 86. W. 12. R. 224<sup>7</sup>. T. 159<sup>3</sup>. 339. —<sup>2</sup>. 786. 787. D. 4772<sup>2</sup>. 5742.

—<sup>e</sup>. For what is invisible does not fall into an idea of thought . . .

H. 79<sup>e</sup>. The Lord appears in a Divine angelic form . . . to those who acknowledge a visible Divine, but not to those who acknowledge an invisible Divine ; for the former can see their Divine, but not the latter.

80. As the Angels do not perceive an invisible Divine, which they call a Divine without form . . .

T. 159<sup>7</sup>. Not of those who say that they believe in an **invisible** God.

538. Because the Father is **invisible**, and thence inaccessible . . .

D. 3510. (The Dutch) are **invisible** to all other Spirits . . .

3685. Like an **invisible** atmosphere . . .

5125<sup>e</sup>. Certain ones when on high . . . were **invisible** . . .

5127. Those who are of a celestial genius . . . are **invisible** to them . . .

5531. The evil in the World of Spirits know (how to disappear) by making themselves **invisible**. A disagreement of love and thought has a like effect.

5576<sup>e</sup>. Thus (Genii) present themselves **invisible**. In the other life he who does not think like another is **invisible** to him.

5932. Whence he became as it were **invisible**, not only to me, but also to himself . . .

E. 52. To believe in **what is invisible** is not far from believing in the inmost of nature . . .

96<sup>2</sup>. That which proceeds immediately from His Divine Itself does not come to man, because His Divine Itself is **invisible**, and thence does not fall into the thought . . . 114.

151<sup>3</sup>. In ancient times . . . scarcely anyone saw in thought an **invisible** Divine.

De Dom. 6. The Lord became **invisible**, yet He was in a human body . . .

J. (Post.) 210. When anyone has spoken contrary to the affection of any Spirit or Angel . . . he becomes **invisible**, and disappears.

### Invitation to the New Church. (*The Work.*)

Inv. S. (Date of this Work implied.) 33. 43.

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

### Invite. *Invitare.*

#### Invitation. *Invitatio.*

A. 2330. An invitation. Sig.

3140. An invitation of the Divine with itself. Sig.

—<sup>e</sup>. It is truth Divine which . . . is **invited**.

M. 377<sup>2</sup>. Hence an invitation to love by a wife cools the whole man; but an **invitation** to love by a concubine not so . . .

T. 358. **Invitation**, or calling, is universal.

366<sup>2</sup>. The good . . . **invite** God . . .

E. 331<sup>5</sup>. The invitation of all to the Church. Tr.

948<sup>2</sup>. The New Church, into which are **invited** those who are of the former Church . . .

**Abom. De Consummatione Saeculi.** An invitation to the universal world to the New Church. Coro. lv. Inv. ix.

**De Miraculis.** (At end of Coro.) The Angels said that they would **invite** me sometimes to their meetings.

**Invoke.** See CALL ON.

### Involuntary. *Involuntarius.*

See SPONTANEOUS.

A. 3603<sup>5</sup>. Meanwhile the good with the man is as it were that **Involuntary** which is in His Voluntary, in every single thing he thinks and . . . does. The man does not know that he has this **Involuntary**, because he does not perceive anything else in himself than that which is his own, that is, his Voluntary. This **Involuntary** is twofold; one is his Hereditary which he has from his father and mother, the other inflows through Heaven from the Lord. When man grows up, he manifests in himself more and more that which he has hereditarily . . . But the **Involuntary** which is from the Lord through Heaven manifests itself in adult age with those who are being regenerated; and in the meantime it had disposed and ruled each and all things of their thought and will, although it had not appeared.

4325. The general sense is distinguished into voluntary and **involuntary**. The voluntary sense is proper to the cerebrum, and the **involuntary** sense is proper to the cerebellum. These two general senses are conjoined with man, but still are distinct. The fibres which flow forth from the cerebrum present in general the voluntary sense, and those which flow forth from the cerebellum present in general the **involuntary** sense . . .

4326. The Spirits who relate to the general **involuntary** sense. Des.

— . By this was signified the quality of the operation of the general **involuntary** sense from the first times with men in this Earth, and how it has progressed.

—<sup>2</sup>. Thus it was shown that the general sense . . . with the Most Ancients occupied the whole face, and successively . . . only its left side, and finally it poured itself outside the face, so that at this day there is scarcely any general **involuntary** sense left in the face . . .

—<sup>3</sup>. With the Most Ancients . . . all the **Involuntary** of the cerebellum was manifest in the face . . .

— . But with the Ancients . . . the **Involuntary** which is of the cerebellum was not manifest in the right side of the face, but only in the left side. Whereas with their descendants . . . the **Involuntary** was no longer manifest in the face, but betook itself into the region around the left ear. Ex.

4327. The general **involuntary** sense is such at this day with those who are in the good and truth of faith; but with those who are in evil, and thence in falsity, there is no longer any general **involuntary** sense which manifests itself, neither in the face, nor in the speech, nor in the gesture; but there is what is voluntary which counterfeits what is **involuntary**, or natural, as it is called, and which they have made such by frequent use or habit from infancy. Des. and Ex.

—<sup>2</sup>. Those at this day who for the most part constitute the general **involuntary** sense . . . are the most

wicked of all, and this most especially from the Christian world. Des.

6312<sup>e</sup>. This sphere inflows into the external sensuous sphere, and in fact at the back part, where are the **involuntary things** of man.

8593. Genii . . . belong also to that part of the spinal marrow which sends out fibres and nerves to the **involuntary things**.

9670<sup>2</sup>. The things which are of the heart and the cerebellum are called **involuntary** and spontaneous, because they so appear; but the things of the lungs and the cerebrum are called voluntary. The quality of the perfection of the one Heavenly above the other . . . may hence be a little evident.

9683<sup>2</sup>. This is circumstanced as it is with the voluntary and the **involuntary things** with man; his voluntary things continually withdraw from order, but his **involuntary things** continually bring back to order. Hence it is that the motion of the heart, which is **involuntary**, is quite exempt from the will of man, in like manner the action of the cerebellum . . .

—<sup>e</sup>. It is on this account that principles acting from both . . . the **involuntary** and the voluntary things proceed conjoined in the whole body.

D. 3860. They relate to the general sense of the **involuntary things**, or those of the cerebellum . . .

4469. The nature of Spirits seems now to be circumstanced as is what is **involuntary** . . .

5696<sup>2</sup>. The reasonings by which they exculpate their **Involuntary**.

5781<sup>2</sup>. In order that man's voluntary things may be ruled from the **Involuntary**: for good always rules the evil with man . . .

D. Min. 4714<sup>e</sup>. So that there is not a fibre which has not something from the cerebrum and from the cerebellum, thus from what is voluntary and what is **involuntary**. Unless this were the case, man would perish in a moment. The Voluntary is ruled miraculously through the **Involuntary**.

**Involve.** *Involvere.*

**Involution.** *Involutio.*

A. 9182. What illegitimate conjunctions **involve** . . .

9186<sup>3</sup>. Truth is then involved in the same darkness.

H. 241<sup>2</sup>. Whether they **involve** good or truth. The words which **involve** good . . . Those which **involve** truth . . .

261. These writings **involve** arcana.

—<sup>e</sup>. They **involve** in a few words more than a man can describe in some pages.

263<sup>2</sup>. Hence the numeral writing **involves** more arcana than the literal.

W. 174<sup>2</sup>. The fire of the Sun . . . is as it were enveloped by them; and, tempered by these **envelopments**, becomes heat.

216. Unless the will and the understanding . . . **involve** themselves in works . . .

T. 667. What the two Sacraments . . . **involve** and effect.

D. 3298. This **involution** (in a cloth) was repeated several times. He was let out, and **enveloped** . . .

3365<sup>e</sup>. The dwarfs were such as had been **enveloped** in the linen cloth, and preserved . . . For when they appear to be **enveloped**, they envelop others, by their persuasions. But the **envelopment** is preservation . . .

3455<sup>2</sup>. Being thus **enveloped** with such things, he became black . . .

E. 934. They do not **involve** these things in faith . . . Therefore they condemn as a heresy the **involution** and separation.

**Inward.** *Intus.* See WITHIN.

**Inwardly.** *Penitus.*

A. 9176<sup>2</sup>. They do not enter more **inwardly** than into the memory.

H. 578. Deceit enters the thoughts and intentions more **inwardly**.

D. Min. 4609<sup>2</sup>. The more **inwardly** anyone is elevated into Heaven the more he is elevated from the idea of time and space . . . Time and space are the things which bound human ideas, and make them **inwardly** natural.

**Irad.** *Irad.*

A. 404. 'To Enoch was born Irad, and Irad begat Mehujael . . .' (Gen. iv. 18). All these names = heresies derived from the first, which was called 'Cain' . . .

—<sup>e</sup>. 'Irad' means 'that which descends from a city,' thus from the heresy 'Enoch.'

**Irascibility.** *Iracundia.* A. 6682.

**Ireland.** *Irlandia.*

E. 1070<sup>2</sup>. See ENGLAND, here.

**Irksome.** See TROUBLESOME.

**Iron.** *Ferrum.*

**Iron, Of.** *Ferreus.*

A. 421. 'Tubal-Cain the instructor of every artificer in brass and iron' (Gen. iv. 22) = the doctrine of natural good and truth.

425. 'Iron,' in the Word = natural truth. III.

—<sup>1</sup>. 'For iron I will bring silver' (Is. lx. 17) = for natural truth spiritual truth. . . 'For stones iron' = for sensuous truth natural truth. 1551<sup>2</sup>. 6432<sup>2</sup>.

—<sup>2</sup>. 'A land whose stones are iron' (Deut. viii. 9) . . . 'Iron' = natural or rational truth.

426. That 'iron' = natural truth. Further ill.

—<sup>3</sup>. Strength is attributed to Truth . . . and therefore it is predicated of iron, by which is signified Truth, or the truth of faith, which breaks up and bruises. III.

643. They compared . . . the lower Spiritual to iron.

1298<sup>2</sup>. 'Stones . . . upon which iron has been moved' (Deut. xxvii. 5; Jos. viii. 31) = things artificial, and thus the invented things of worship, that is, which are from proprium . . . For the same reason, iron was not moved upon the stones of the Temple (1 Kings vi. 7).