

being in natural light, are called by the Angels **knowing**; the Angels of the Spiritual Kingdom are called intelligent; and the Angels of the Celestial Kingdom are called wise.

**D. Wis.** 1<sup>d</sup>. The light in the lowest Heavens is like the noonday light of the world, because they are in **knowledge**. —.

xi. 6a. **Knowledge**, and the derivative thought, are two faculties distinct from the will . . .

### **Know not.** *Nescire.*

**A.** 1769. He did not know that he was in the other life. 2748.

1883<sup>e</sup>. They do not know whether they are in the body or out of the body.

1906<sup>e</sup>. This (is done) when the man does not know. 2875.

**S.** 41<sup>e</sup>. These (Divine truths), together with the light of Heaven, inflow with some even when they do not know.

**D.** 4345. He did not know his own name, and was indignant. 4385.

**E.** 194. 'Not to know' (Rev.iii.3) = ignorance.

**Known, To become.** *Innotescere.* W. 30<sup>e</sup>. 188. 201<sup>e</sup>. 236. E.1151<sup>e</sup>.

### **Korah.** *Korach.*

**E.** 324<sup>b</sup>. The reason **Korah**, **Dathan**, and **Abiram**, together with their company, were swallowed up by the earth, although they took fire from the altar, and offered incense, was that by their murmuring against **Moses** and **Aaron** was signified the profanation of the good of celestial love. For by **Moses** and **Aaron** was represented the Lord; and to murmur, that is, to rebel against the Lord, and to perform holy things, is profanation . . . 496<sup>e</sup>. 727<sup>11</sup>.

### **Koran.** *Alcoran, Coran.*

**M.** 342. As the Mohammedans have made the **Koran** the sole book of their religion, and consequently think much of **Mohammed**, who wrote it . . . they think but little about our Lord. T.833.

348<sup>e</sup>. Although the Mohammedans from the **Koran** acknowledge our Lord as the Son of God, still they do not approach Him, but **Mohammed**.

**D.** 5666a. **Mohammed** himself, who wrote the **Koran** . . .

5669a. (These Mohammedans) were told to remain in their own religion, provided they think concerning the Lord from their doctrine from the **Koran** . . .

**E.** 1180<sup>e</sup>. A Mohammedan sees from the **Koran** that God is one, that the Lord is the Son of God, that all good is from God, that there is a Heaven and a Hell, that there is a life after death, and that the evils which are [mentioned] in the precepts of the Decalogue are to shunned. If he does these things, he also believes them, and is saved.

### **Laban.** *Laban.*

**A.** 1356<sup>e</sup>. **Laban** . . . worshipped images . . .

3012. '**Laban**' (in Gen.xxiv.)=the affection of good in the natural man.

3130. 'His name was **Laban**' (ver.29)=the quality of (the affection of good in the natural man).

3131. '**Laban** ran to the man out of doors to the fountain' (id.)=the mind-*animus*-of the affection of good towards truth . . . '**Laban**'=the affection of good. 3135.

3149. '**Laban**'=the affection of good in the natural man (which wanted these Divine things to be appropriated).

3160. '**Laban** answered . . .' (ver.50)=the acknowledgment that it was of the Lord alone . . . By **Laban** as a brother is represented the affection of good in the natural man . . . The affection of good and the affection of truth in the natural man are like brother and sister . . .

3612. 'Flee thee to **Laban** my brother, to Haran' (Gen.xxvii.43)=to the affection of external or corporeal good. '**Laban**'=the affection of good in the natural man. . . But what is properly signified here by '**Laban**,' and '**Haran**,' may be evident from what follows . . . namely, that it is collateral good of a common stock. 3665. 3676.

3691. By **Laban** . . . is signified good and truth.

3758. See **JACOB**, here.

3778. 'Know ye **Laban** the son of Nahor' . . . '**Laban**' =collateral good of a common stock. 3793<sup>e</sup>. 3815. 3818.

— Terah . . . represents the common stock, from which are the Churches . . . **Abram** puts on the representation of the genuine Church . . . and **Nahor** his brother . . . that of the Church such as it is with the gentiles . . . Hence it is that by **Nahor**, his son **Bethuel**, and *his* son **Laban**, is represented the collateral good of a common stock; that is, the good in which are they who are of the Lord's Church with the gentiles. This good differs from the good of a common stock in the direct line in this,—that there are no genuine truths which are conjoined with their good; but most of them are external appearances, which are called the fallacies of the senses; for they have not the Word . . .

—<sup>3</sup>. As to this good (represented by **Laban**) the case is, that at first of all it serves man as a means for acquiring spiritual good; for it is external corporeal, and is from external appearances, which in themselves are fallacies of the senses. In childhood, man acknowledges nothing else for truth and good; and although he is taught what internal good and truth are, still he has no other idea of them than a corporeal one; and as such is his first idea, therefore such good and truth are the first medium by which interior goods and truths are introduced. This is the arcanum which is here represented by **Jacob** and **Laban**.

3972. '**Laban**' represents collateral good from a Divine origin. 3979.

3982. The good represented by **Laban** is such, that it is only a good which is useful to introduce genuine truths and goods; and, when it has performed this use, it is afterwards left behind . . .

—<sup>2</sup>. When a man is being born anew . . . he is led

ly many affections of good and truth which are not affections of genuine good and truth, but are only useful for the apprehending of these, and afterwards for the imbuing of them; and, when man has imbued them, then the former things are given to oblivion and left behind . . . This, also, is the case with the collateral good which is signified by 'Laban,' relatively to the good of truth which is signified by 'Jacob; ' and also by the flock of each of them.

[A.] 3984. It treats of the quality of the good represented by **Laban**, before it was conjoined with the good of truth, which is 'Jacob,' that it was of little use, that is, was barren.

3986<sup>2</sup>. For by 'Laban' is signified such good as is not genuine, because genuine truths have not been implanted in it; but which still is such that they can be conjoined with it, and in which the Divine can be. It is wont to be with little children before they have received genuine truths; and such good is also with the simple within the Church who know few truths of faith, but still live in charity; and such good is also with upright gentiles, who are in the holy worship of their gods. Through such good, genuine truths and goods can be introduced.

3990. That it was not to be brought from the good represented by **Laban**. Sig.

3991. That the good represented by **Laban** was to be employed for use; namely, that of introducing genuine goods and truths. Sig.

3993<sup>4</sup>. The fructification of good and the multiplication of truth . . . are what are signified by the flock which Jacob acquired through the flock of **Laban** . . . The flock of **Laban**=the good which is represented by **Laban**.

—<sup>7</sup>. 'What is speckled' . . . with black and white =the good with which evil is mixed; and 'what is spotted' =the truth with which falsity is mixed. These are the things which are taken from the good of **Laban**, in order that they may serve to introduce genuine goods and truths. Ex. and Examps.

3994. 'And all the black cattle in the lambs' =the proprium of innocence which is of the good signified by **Laban**. Ex.

4000. From the good meant by **Laban** . . . 4005.—<sup>2</sup>.

4005<sup>3</sup>. That from one good, which is here represented by **Laban**, so many various goods can be separated. Ex.

4011. 'And Jacob fed the rest of **Laban's** flocks' (Gen. xxx. 36) =that from the things which were left he took those goods and truths which might be conjoined.

4020. That thence natural good had such things from the middle good signified by **Laban**. Sig.

—<sup>e</sup>. Such are the things which are here signified, and which acceded to the good of natural truth represented by Jacob, from the good signified by **Laban**.

4024. 'In the flock of **Laban**' (ver. 40) =in the good signified by **Laban**. . . 'Laban' =good, namely, middle good, whereby the Natural has goods and truths.

4026. 'And he did not set them to the flock of **Laban**' (id.) =absolute separation from the good signified by

**Laban**. . . For Divine goods and truths are completely separated from those goods and truths which derive anything from what is human . . .

4027<sup>3</sup>. It here treats . . . of the good which serves as a medium, and which is here signified by **Laban** and his flock.

4033. 'Of the next in coition was **Laban's**' (ver. 42) =that the compulsory things were left.

—<sup>e</sup>. After the good which is signified by **Laban** and his flock has served these uses, it is then separated. This separation is treated of in the following chapter. 4061.

4063. 'He heard the words of the sons of **Laban**, saying' (Gen. xxxi. 1) =the truths of the good signified by **Laban**, as to what their quality was relatively to the good acquired thence in the Natural by the Lord. . . 'Laban' =collateral good of a common stock, thus such good as may serve to introduce genuine goods and truths; here, that which has served; for it treats of its separation.

—<sup>2</sup>. How the case is with the good signified by **Laban**, relatively to the good of truth represented by Jacob . . . may be illustrated by the states of the regeneration of man . . . When man is being regenerated, he is kept by the Lord in a certain middle good. This good serves to introduce genuine goods and truths; but after these goods and truths have been introduced, it is separated thence. (Continued under Good.)

4065. Other good (than His own) had indeed served the Lord as a means, and which had relationship with what was maternal; for **Laban**, by whom this good is signified, was the brother of Rebekah, who was the mother of Jacob . . .

4066. 'And Jacob saw the faces of **Laban**' (ver. 2) =a change of state with that good when the good meant by Jacob was reeding. . . 'Laban' =middle good. 4074.

4067. From **Laban**, that is, from the good signified by **Laban**, nothing was taken; but it had its own things as before.

—<sup>4</sup>. Man is led from the state of the old man to the state of the new man . . . by means of angelic Societies, and by the changes of them. Middle goods and delights are nothing else than such Societies . . . and when the man has been brought thereby to spiritual and celestial goods and truths, these Societies are separated, and more interior and perfect ones are adjoined. Nothing else is meant by the middle good signified by **Laban**, and by the separation of that good, which is treated of in this chapter. 4069<sup>e</sup>.

4077. If, now, instead of the good which is signified by **Laban**, we conceive of such a Society of Spirits and Angels as are in such good, it is evident how the case is. The Societies do not easily recede from him with whom they have been; but when he with whom they are recedes, then they are indignant, and behave in like manner as **Laban** here did towards Jacob; nay, even if they perceive that any good has acceded to him through them, they say that it has acceded from them; for in their indignation they speak from evil.

4088. 'Because I have seen all that **Laban** doeth to thee' (ver. 12) =the proprium of the good signified by

**Laban**, that it is not such as [to act] from itself. (For) **Laban**=middle good. . . (And) the Societies which are in such good . . . are not such as to do much from themselves, or from proprium; but they suffer themselves to be led by others, thus to good by the Angels, and to evil by evil Spirits; which also shines forth from the historicals here concerning **Laban**, especially from the things which follow.

4097. 'Have we any longer a portion and inheritance in the house of our father?'=the first state of the separation (of the affections of truth) from the good signified by **Laban**. Ex.

4105. The separation of the truth and good which are from **Laban's**. Sig. and Ex.

4110. '**Laban** had gone to shear his flock' (ver.19)=a state of use and of an end of good, which is 'the flock of **Laban**.'

— It now treats of the separation of the middle good which is **Laban**, from the good procured thence which is Jacob. (Continued under EVIL SPIRIT.)

4111. A change of the state signified by **Laban** as to truth. Sig. and Ex.

—<sup>3</sup>. As to the good signified by **Laban**, and its change of state; so long as it was with the good represented by Jacob, it was nearer to the Divine . . . and was (therefore) in a more perfect state of truth and good. But when it was being separated thence, it came into another state as to truth, and as to good . . .

4112. '**Jacob** stole the heart of **Laban** the Aramean' (ver.20)=a change of the state signified by **Laban** as to good. . . '**Laban**'=middle good, which is now being separated; and, because it is being separated, **Laban** is now called 'the Aramean'. . . for '**Laban** the Aramean'=such good as has not within it Divine good and truth as before. Ex.

4113. For **Laban** had believed, that as Jacob had served him, all things which were Jacob's should be his . . .

4121. '(**Laban**) took his brothers with him' (ver.23)=goods in place of those which he had lost. . . 'And pursued after him'=continued ardour of conjunction. 4122.

4125. 'And God came to **Laban** the Aramean in a dream by night' (ver.24)=an obscure perception of that good when left to itself. '**Laban**'=the middle good.

4126. 'And said to him, Beware lest thou speak with Jacob from good even to evil' (id.)=that there should be communication no longer.

4127. 'And **Laban** overtook Jacob' (ver.25)=something of conjunction.

4129. 'And **Laban** fixed with his brothers in Mount Gilead' (id.)=a state of good in something of this conjunction. '**Laban**'=a good now separated from the good represented by Jacob.

4131. '**Laban** said to Jacob' (ver.26)=a state of communication of the good now represented by **Laban**, with that good which is now represented by Jacob.

4132. Indignation (is signified by) these and the following words of **Laban**.

4145. '**Laban**'=collateral good, or that which does not inflow directly. (Continued under Good, here.)

4150. Nothing of the good signified by **Laban** is in the good which Jacob represents.

4151. The good represented by **Laban**, after it was separated from the good represented by Jacob, came into another state by the separation. (Continued under Good.)

4159. '**Laban**'=middle good.

4162. That those truths were not **Laban's**. Sig. and Ex.

4180. For **Laban**, as he was then separated from Jacob, that is, middle good from good Divine, was in such a state that he wanted to introduce (or inflict) evil.

4184. What **Laban** here says . . . =that middle good claimed to itself all goods and truths.

4189. The conjunction of the Divine Natural with the goods of works in which are the gentiles. Sig. . . '**Laban**,' here, =the goods of works.

—<sup>2</sup>. The reason '**Laban**,' here, =the goods of works, in which are those who are at one side, or the gentiles, is that as **Laban** has now been separated from Jacob, that is, middle good from the Divine good of the Natural, he can no longer represent middle good; but, as he has served as a middle (or medium), he therefore represents some good, and in fact good at one side, or collateral good. Before **Laban** was conjoined with Jacob, he represented collateral good; (Refs.) consequently good at one side. . . The case of **Laban** is similar to that of Lot, and Ishmael. Ex.

—<sup>3</sup>. Hence it is that '**Laban**,' here, and in what now follows, represents the goods of works, such as are with those who are at one side, that is, with the gentiles. The gentiles are said to be at one side, or in collateral good, because they are outside the Church. Ex.

4195<sup>e</sup>. The quality of the good from truths on the part of **Laban**; that is, on the part of those who are in the goods of works. Sig.

4197. A testification of the conjunction of the good here signified by **Laban** with the good Divine of the Lord's Natural; consequently, the conjunction of the Lord through good with the gentiles; for it is this good which is now represented by **Laban**. Sig.

4198. The presence of the Lord's Divine Natural in the good which is now represented by **Laban**. Sig.

4206. Nahor represents the Church of the gentiles . . . Therefore, **Laban**, here, who was a son of Nahor, represents good at one side, such as is with the gentiles from the Lord. 4211<sup>2</sup>.

4214. '**And Laban** arose early in the morning' (ver. 55)=the enlightenment of that good by the Lord's Divine Natural. . . '**Laban**'=good such as is that of the gentiles.

4217. '**And Laban** went and returned to his place' (id.)=the end of the representation by **Laban**.

4243. 'I have sojourned with **Laban** . . .' (Gen.xxxii. 4)=that he had imbedded the good signified by **Laban**; (for) '**Laban**'=middle good, that is, good not genuine, but which serves to introduce genuine truths and goods.

[A.4243]<sup>f</sup>. The case is this : truth cannot be implanted in good, except by media ; which media have been treated of in the preceding chapters, which treat of the sojournning . . . of Jacob with **Laban**, and of the flock he there acquired.

4395. By '**Laban**' is represented the affection of such good. Refs.

E. 696<sup>24</sup>. As **Laban** was a natural man, Jacob swore to him by the dread or terror of Isaac.

**Labour.** *Labor.*

**Labour, To.** *Laborare.*

**Laborious.** *Laboriosus.*

See under SIX.

A. 263. The Angels with the man then begin to **labour**. 270.

531. By 'work' is signified that they could not, except with **labour** and difficulty, perceive what was true. . . It is 'the work and **labour** of our hands' when men must inquire what is true, and do what is good, from self or proprium.

1327<sup>f</sup>. All the **labour**,<sup>f</sup> etc. (Jer.xx.5)=the Knowledges of faith.

2276<sup>e</sup>. 'Some thirty'=. . . that he has **laboured** but little.

2385. 'They **laboured** to find the door' (Gen.xix.11) = that they could not see any truth which led to good.

3846<sup>e</sup>. The reason 'to serve' = study, is that the **labour** which is of the external man is study in the internal. Hence study is called the **labour** of the mind.

3975. 'To serve'=**labour** and study ; which, when predicated of the Lord, = Own power. 3977.

5352. 'God hath made me forget all my **labour**' (Gen.xli.51)=removal after temptations. . . '**Labour**'=combats, thus temptations.

6111. 'The land of Egypt **laboured** . . .' (Gen.xlvii.13) . . . =desolation.

6119. Then the spiritual life **labours**.

6393. That he **labours** with every work. Sig.

6663. The Spirits . . . **labour**-*allaborant*-in every way to withdraw them from truth and good.

7320. 'To **labour** to drink' (Ex.vii.18)=not to want to be instructed . . .

7893. 'Work'=the **labours** and studies which have as an end the things of the world.

8670. **Labour** in temptations. Sig. . . For in these they who are being tempted have **labour** against falsities and evils ; and the Angels also have **labour** with them in order that they may be kept in faith . . .

8888. 'Six days thou shalt **labour**, and do all thy work' (Ex.xx.9)=the combat which precedes and prepares for this conjunction. . . 'To **labour** and do all one's work'=to perform those things which are necessities of life ; here, of the spiritual life . . .

8891. The Lord has **labour** with man before he is regenerated. Sig.

8893<sup>2</sup>. Then the Lord has **labour** ; for he fights for man against the Hells . . .

9262<sup>4</sup>. See CALF, here.

—<sup>6</sup>. 'To **labour**' = to serve.

9278<sup>2</sup>. But when a man is in internal things, then, because he is in Heaven with the Lord, **labour** and combat cease . . . This is signified by 'the seventh day.'

10360. Because by the six days of **labour** . . . is signified every state of combat ; for **labour**, in the spiritual sense, is not **labour** such as there is in the world, but such as there is with those who are in the Church, before they enter into the Church, and become the Church ; which **labour** is combat against evil and the falsities of evil. The Lord had the like **labour** . . . when He was in the world . . .

H. 364. The poor who are content with their lot . . . love **labour** more than idleness.

R. 77. 'Thy **labour**, and endurance' (Rev.ii.2)=their study and patience.

S1. 'For My name's sake hast **laboured** . . .' (ver.3)=the study and work of procuring for themselves . . . the things which are of religion and its doctrine.

153<sup>10</sup>. (In that cavern) all **labour** ; and, as they **labour**, food is given them from Heaven.

640. 'That they may rest from their **labours**' (Rev.xiv.13)=. . . that those who afflict their soul, and crucify their flesh in the world, for the sake of the Lord and eternal life, will have peace in the Lord.

—<sup>2</sup>. Such affliction is meant by '**labour**' in the following passages. Ill.

884. By 'the **labour**' which shall be no more (Rev.xxi.4) are signified temptations.

M. 268<sup>e</sup>. They are thrust into an infernal prison, where they are kept **labouring** for a garment and for food, and after that for some coins . . .

T. 301. 'Six days shalt thou **labour** . . .' in the natural sense, means that six days are for man and his **labours** . . . When the Lord came into the world . . . the seventh day was made a day of instruction in Divine things, and thus also a day of rest from **labours** . . .

302. By 'the six days of **labour**,' in the spiritual sense, is signified combat against the flesh and its concupiscences ; and at the same time against the evils and falsities which are with one's self from Hell . . . That so long as this combat lasts, the man has spiritual **labour** . . . Refs.

—<sup>e</sup>. That the Lord's combats were '**labours**,' and are called '**labours**.' Ill.

798<sup>11</sup>. In that cave . . . they are driven to **labour** for food.

D. 2501. They regard those who . . . are **laborious** . . . as nothing.

6088<sup>4</sup>. In the Hells all are driven to works, and they who do not work receive no food, garments, or bed ; thus are they driven to **labours**.

E. 98. 'I know thy works, and thy **labour**, and thine endurance'=all things which they will, think, and do ; thus all things of love and faith in the spiritual and in the natural man . . . '**Labour**'=the things which are of thought and faith.

— (Thus) by 'works,' in the spiritual sense, is

meant all that which man wills and loves; and by 'labour,' all that which man thinks or believes. . .

—<sup>e</sup>. The reason why by 'labour,' in the spiritual sense, are meant all things which man thinks, is that to labour spiritually is to think.

102. 'For My name's sake hast laboured'=the acknowledgment of the Lord and of the Knowledges of truth which regard Him. . . 'To labour'=to apply the mind and study, that these things may be known and acknowledged; for this signifies to labour, when it is said of those who study the Knowledges of truth and good.

340<sup>b</sup>. By 'the labour of his hands which he should eat' (Ps.cxxviii.2) is signified study of life according to these things.

365<sup>40</sup>. 'The labour of justice' (Is.xxxii.17) = good conjoined with truth, in which there is peace; for 'labour,' in the Word, is said of truth. . .

388<sup>26</sup>. The Church is called 'labouring' (Ps.lxviii.9) from the study to do what is good.

409<sup>3</sup>. His combats with the Hells, and their subjugation, is signified by 'the labour of His soul' (Is.liiii.11).

413<sup>2</sup>. When the equilibrium is perishing, the Heavens . . . begin to labour. . .

617<sup>10</sup>. By 'silver' is here signified truth from proprium, or Own intelligence; in like manner by 'labour' (Is.lv.2).

695<sup>16</sup>. By 'labour' (Jer.xxxi.16) is signified the Lord's combat against the Hells, and the subjugation of them, in order that a new Church might be established. —<sup>17</sup>.

900. 'That they may rest from their labours'=that they no longer have any combat against evils and falsities, or infestation by them.

—<sup>2</sup>. The reason why by 'labours' are meant temptations, is that temptations are labours of the soul, or spiritual labours. Ill.

## Labour, To be in. *Parturire.*

See under BEAR—*parere.*

A. 4918<sup>e</sup>. 'To be in labour, and to be tortured to bear' (Rev.xii.2)=that it was received with difficulty. R.535.

8313<sup>3</sup>. 'Grief as of one in labour' (Jer.vi.24)=despair that good was being injured.

R. 535. 'To have in the womb;' 'to travail,' and 'to bear,' in the spiritual sense of the Word, =to conceive and bear those things which are of the spiritual life. —<sup>2</sup>, Ill.

E. 405<sup>14</sup>. The earth is said 'to travail' when . . . the man of the Church is being generated anew.

721<sup>9</sup>. 'Thou travailest O earth' (Ps.cxiv.7) = the establishment of the Church, or the reformation of those who will be of the Church. 'To travail'=to receive truths and to be reformed.

—<sup>18</sup>. That truths will be known, but still not received in the life; and that thus they cannot be reformed, is signified by, 'Sin shall travail, and there shall not be to break through,' namely, the matrix (Ezek.xxx.16).

— . As by 'to travail' is signified to receive the truths of the Word by hearing or reading; and by 'to bring forth' is signified to make fruitful and to produce them in act . . . therefore, when these things are effected with difficulty, on account of the falsities and evils which reign in the Church . . . it is said that 'they are seized with pain as of one in labour.' Ill.

—<sup>24</sup>. That 'pain as of one in labour' is also said of those who on account of falsities conjoined with evils of life, cannot receive truths any more; which, however, they want to receive, when destruction is imminent, especially in the Spiritual World at the time of the Last Judgment. Ill.

**Labourer.** See under WORKMAN—*operarius.*

**Labyrinth.** *Labyrinthus.*

**Labyrinthine.** *Labyrinthinus.*

A. 5181<sup>e</sup>. They who pertain to the lymphatics . . . are as it were labyrinths. . .

M. 8<sup>4</sup>. This paradisiacal labyrinth is truly an entrance into Heaven.

T. 165<sup>3</sup>. Like one who enters a labyrinth without a guide or thread.

E. 1153<sup>7</sup>. By infinite ways, which appear as labyrinthine even before the Angels of the Third Heaven.

**Lace.** *Lacinia.*

A. 5559. After the manner of lace. . .

5954<sup>5</sup>. When the Scientific is genuine, it appears . . . in the other life like lace.

D. 231. There was represented something like lace, to denote that the insanity could be converted into something handsome.

**Lacerate.** See REND.

**Lack.** See under FAIL.

**Ladder.** *Scala.*

A. 3690<sup>e</sup>. As it were according to the steps of a ladder.

3695<sup>e</sup>. These are the things which are represented . . . by 'the ladder set on the earth. . .'

3699. 'Behold a ladder set on the earth' (Gen.xxviii.12) = the communication of the lowest truth and of the good thence derived. 'A ladder' = communication. . . Hence it is evident that the ladder which was between earth and heaven, or between the lowest and the highest, = communication. That it is the communication of the lowest truth and of the good thence derived which is signified by 'the ladder set on the earth,' is evident from the fact that it here treats of the truth and derivative good of that degree which is here represented by Jacob.

—<sup>2</sup>. In the Original Language, the word ladder is derived from a word which means a path or way; and this is predicated of truth.

—<sup>e</sup>. Hence it is evident what 'the ladder' signifies, one extremity of which was set on the earth, and the other reached to heaven; namely, the communication of the truth which is in the lowest place with the truth

which is in the highest. . . That there are lowest truths and goods, and highest truths and goods, and between them steps as of a **ladder**. Ref.

[A.] 3700. 'Its head reaching to heaven' (id.)=that there was communication with the Divine. (For) 'the head,' or summit, of a **ladder**=what is highest; and 'heaven'=the Divine.

3701. That by 'ascending and descending on the **ladder**,' is signified, in the supreme sense, infinite and eternal communication and consequent conjunction, is evident. . .

— (Thus) by 'the **ladder** set on the earth, and its head reaching to heaven, and behold the Angels of God ascending and descending upon it,' is signified in sum as it were an ascent from the lowest; and afterwards, when the order is inverted, a descent. Ex.

—e. Thus, by those truths which were of his infancy and childhood, the Angels of God ascended as by a **ladder** from earth to Heaven; but afterwards, by the truths which are of his adult age, the Angels of God descend as by a **ladder** from Heaven to earth.

3702<sup>e</sup>. Hence it is evident of what quality are those through whom the Divine things of the Lord descend even to the ultimates of nature, and from the ultimates of nature ascend to Him; and represent the Divine communication and consequent conjunction; which, in the supreme sense, is signified by the Angels ascending and descending on the **ladder** set on the earth, whose head reached to heaven, and above which Jehovah was standing.

3882. Ascent by a **ladder** from the earth even to the Lord. Sig. (by the births of the first four sons of Jacob.)

— When the regenerated one has arrived at (the Celestial of love), then the Lord appears to him; for he has then ascended from the lowest degree as by a **ladder** up to the degree where the Lord is. This ascent is also what is signified by the **ladder** seen by Jacob in his dream. . .

3939<sup>e</sup>. It treats of the regeneration of man, or of the states of man before he becomes the Church; and, in the supreme sense, of the Lord, how He made His Human Divine; thus of the ascent by the **ladder** which was seen by Jacob at Bethel, up to Jehovah.

5114<sup>3</sup>. There are degrees (or steps) as of a **ladder**, between the Intellectual and the Sensuous. . .

5147. For good from the Lord inflows through the inmost of man, and thence, by steps as of a **ladder**, to exteriors.

6819<sup>e</sup>. These ascending degrees (of the neighbour), are like the steps of a **ladder**, at whose top is the Lord.

8945<sup>6</sup>. See DEGREE, here.

M. 231. Behold a **ladder**, by which I descended. . . 268.

270<sup>4</sup>. Ascent from one story into another by steps, as by **stairs**. T.395<sup>2</sup>.

T. 24<sup>2</sup>. Knowledges. . . may be compared to the steps of the **ladder** seen by Jacob. . .

— Then the elevation of the understanding may

be compared to a **ladder** erected from the earth to the window of the first story of a magnificent palace. . .

D. 3656. He appears to climb up (to Heaven). . . by the steps of a **ladder**, although there is no **ladder**.

4575. A great building. . . in which were circular **stairs**. . .

4582<sup>2</sup>. There appeared as it were a **ladder** by which he ascended.

4583. They seem to themselves to ascend by **stairs**. 4681.

5792. There is an ascent by **stairs** from one City into the other. . .

5980. Louis XIV. descended by **stairs**. . .

De Min. 4573. The Jesuits descend into their Hell by **stairs**, and they ascend by **stairs**; as the Angels are represented doing by a **ladder** when seen by Jacob.

J. (Post.) 19. When they descend by **stairs** they come into a new city.

Coro. 29<sup>2</sup>. The natural and the spiritual mind are like two stories of one house, and conjoined by **stairs**. . .

**Lagerberg**. *Lagerberg*. D.4683. 5461a. 5479<sup>2</sup>. 5867<sup>e</sup>. 6028<sup>3</sup>. D.Min.4815.

**Laid asleep**. See LULLED.

**Laity**. *Laici*.

**Layman**. *Laicus*.

See under CLERGY.

C. J. 45. The English have a double theology; one from the doctrine of faith, and the other from the doctrine of life; from the doctrine of faith for those who are initiated into the priesthood; from the doctrine of life for those who are not initiated into the priesthood, and are commonly called **laymen** (or the **laity**).

R. 143<sup>e</sup>. Only the clergy know the arcana of the doctrine (of faith alone); but not the **laity**; and therefore the latter are chiefly meant by those 'who have not Known the depths of Satan.'

398. See CLERGY, here.

403. 'By 'the sea' is signified the Church with those who are in externals, and in faith alone; and they who are in externals are called by the general term the **laity**, because those who are in internals are called the clergy.

567. 'I saw a beast ascending out of the sea'=the **laity** in the Churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation.

— The reason the **laity** are meant by 'the beast out of the sea'. . . is that by 'the sea' is signified the external of the Church. . . and the **laity** are in the externals of the doctrine of the Church. . .

570<sup>e</sup>. For the **laity** can (falsify the truths of the Word), but do not. Sig.

680. 'The second Angel poured out his vial upon the sea'=the influx of truth and good from the Lord with those in the Church of the Reformed, who are in its externals, and in that faith, and are called the **laity**.

767. 'The mourning of the shipmasters and sailors' =

those who contribute, who are called **laymen**, (both those who are in greater dignity, and those who are in less, down to the common people, who are attached to that religiosity . . . 786.)

786. It now treats of those who are not in any order of the ministry, but who still love that religiosity . . . who are called **laymen**.

B. 59<sup>2</sup>. When they teach faith and at the same time good works . . . they select expressions and weave them into two senses; one for the **laity**, and the other for the clergy; for the **laity**, to prevent its nakedness from appearing, and for the clergy, that it may appear. 79<sup>e</sup>.

T. 112. He quotes many statements from the Word, to which our raw ones, by whom we mean the **laity**, attend and assent.

159<sup>2</sup>. On the right were seen the learned of the **laity**, and behind them the unlearned.

850. They said, Why has your Lord revealed (these) arcana to you who are a **layman**, and not to some one from the clergy? (Swedenborg explains the reason; and more fully in I. 20.)

D. 6099<sup>5</sup>. (The **laity** were found to know nothing whatever of the theology of Cocceius.)

Can. Trinity ix. 5. When the **laity** are asked about God, faith, and charity, they know almost nothing . . . (and the clergy answer almost like blind men in pits. 4.)

### Lake. *Lacus*.

A. 2702<sup>4</sup>. 'The wilderness into a **lake** of waters.' Ex. 7324. **Lakes**=Knowledges in the complex . . . (See LAKE-*stagnum*, here.)

10161. In the Second Earth . . . there are **lakes** containing fish.

M. 294. Within this rosary there was a little **lake** of limpid water.

D. 4049. **Lakes** of the cruel, or a direful Hell . . .

5487<sup>e</sup>. They are cast into a **lake** there . . .

E. 475<sup>17</sup>. By the waters of the **lake** or pool of Siloah, are signified the truths of the Word.

922<sup>3</sup>. 'The vats overflow' (Joel iii.13) = that there were nothing but falsities from evil.

D. Love xii. What is general is like a **lake** . . .

### Lake. *Stagnum*.

#### Stagnate. *Stagnare*.

#### Stagnant. *Stagnus*.

A. 819. There is a capacious **lake** towards the left, in a plane with the lower parts of the body, greater in length than in breadth. Near its front bank there appear . . . monstrous serpents, such as are in **standing waters** . . . On the left bank . . . appear those who devour human flesh, and each other . . . Further on to the left there appear great fishes, monstrous whales, which swallow men and vomit them up again. On the opposite bank there appear very deformed faces, especially those of old women . . . who run about as if they were insane. On the right bank are those who try to kill each other with cruel instruments . . . In the middle of the **lake** it is everywhere black, like what

has **stagnated**. I have occasionally seen some brought to this **lake** . . . who were such as had cherished intestine hatred against the neighbour . . . D.1379.

820. They who have practised robberies, and piracy . . . seem to themselves to dwell in filthily stinking **lakes**.

941. A city between Gehenna and the **Lake** where the better Jews seem to themselves to dwell . . . D.747.

954<sup>e</sup>. They who have been delighted with mere pleasures . . . dwell in urinous and stinking **lakes**.

956. They who are tenacious of revenge . . . are conveyed into a miry **lake**, which is near the filthy Jerusalem, and are rolled and dipped therein, so that they become like mire . . .

1666. Such Spirits desire nothing more than to pass their time in things **stagnant**, miry, and excrementitious . . .

2132<sup>e</sup>. It appears as if they were cast down, some towards the **Lake** . . .

2446. 'The devil was cast into a **lake** of fire and brimstone . . .'

7324. 'And upon their **pools**' (Ex.vii.19)=into the scientifics which serve . . . truths . . . or falsities.

—'. 'Pools,' in the Word . . . =intelligence from the Knowledges of good and truth; for 'pools' there mean collected waters or lakes-*lacubus*, (which)=Knowledges in the complex through which is intelligence. Ill.

—<sup>2</sup>. 'To set the wilderness for a **pool** of waters' (Is.xli.18)=to give the Knowledges of good and truth, and the derivative intelligence, where they were not before.

—<sup>3</sup>. 'Pools of soul' (Is.xix.10)=the things which are of intelligence from Knowledges . . .

—<sup>4</sup>. That 'pools of waters,' in the opposite sense, = evils from falsities, and the derivative insanity. Ill. They also=the Hell where such things reign, but in this case the **pool** is called 'a **pool** (or **lake**) of fire' . . .

7383. 'Upon the streams, upon the rivers, and upon the **pools**' (Ex.viii.5)=against falsities.

10194<sup>e</sup>. Around those who are in truths, and not from good, there appear nothing but rocks, crags, and **pools**. . . But around those who are in falsities from evil there appear marshes . . .

H. 585. Some (of the openings to the Hells appear) like marshes; and some like **pools** of water . . .

J. 50. The evil are cast into marshes and **pools**.

P. 117. The concupiscences of evil together with their delights then remain with them, like impure waters stopped up and **stagnated**.

304. The general delight in Hell is smelled as **stagnated** water, into which have been thrown various kinds of filth . . .

R. 675<sup>2</sup>. When we sank down, the place at first appeared to us like a **lake**, but presently like dry land, and afterwards like a small city . . .

835. 'The **lake** of fire burning with brimstone' (Rev. xix.20)=the Hell where are they who are in the loves of that falsity, and at the same time in the cupidities of evil. By 'a **lake**' is signified falsities in abundance.

[R. 835]<sup>2</sup>. The Hell where such are, appears from afar like a fiery lake with a green flame as of brimstone. But those who are therein do not see this. . . It is their love of falsity, together with the cupidities of evil, which makes the appearance of such a lake.

—<sup>3</sup>. That by 'a lake' is signified where there is truth in abundance; and thence, in the opposite sense, where there is falsity in abundance. Ill.

864. By 'the lake of fire into which he was cast' (Rev. xx. 10) is signified the Hell where are the loves of falsity and the cupidities of evil.

872. 'And death and Hell were cast into the lake of fire' (ver. 14) = that the impious at heart . . . were cast down into Hell among those who were in the love of evil, and thence in the love of the falsity which agrees with evil.

—<sup>2</sup>. 'A lake' = where there is falsity in abundance. 874.

893. 'Their part is in the lake of fire burning with brimstone' (Rev. xxi. 8) = the Hell for them where are the loves of falsity and the cupidities of evil.

M. 71. These shun extra-conjugal loves . . . as the lakes of Hell.

79<sup>2</sup>. Lakes (seen), out of which crocodiles raised their heads.

—<sup>e</sup>. They are cast into the gulfs of the west, which from afar appear like lakes of fire and sulphur.

So. I looked at the end of the west, and lo there appeared as it were lakes of fire and sulphur; and I asked the Angel why the Hells there appear so. He replied, They appear as lakes, from falsifications of truth, because water, in the spiritual sense, is truth; and there appears as it were fire about them and in them, from the love of evil; and as it were sulphur, from the love of falsity. These three things—the lake, the fire, and the sulphur, are appearances, because they are correspondences of the evil loves in which they are. All there are shut up in eternal workhouses . . .

521<sup>6</sup>. The Angel opened the Hell in the western quarter . . . and said, Look there. And they saw a lake as it were fiery, and recognized there some who had been their friends in the world . . .

522. The next day . . . I saw that the forest had disappeared, and in its place there was a sandy plain, and in the middle of it a lake, in which were some red serpents . . . But some weeks afterwards . . . I saw on its right side some fallow land . . .

T. 120. The World of Spirits is as full of the wicked . . . as a viridescent pond is of the spawn of frogs.

377<sup>e</sup>. If charity is without truths, (it is like) a man eating burnt bread, and at the same time drinking unclean water from some pond.

D. 466. That they might look into the sea, which is a lake.

467. The sea which is called a lake, is the penalty of those who oppose themselves to heavenly truth . . .

1174. They seem to live in lakes (of urine, etc.).

1379. On the Lake. Gen. art.

1396. On those who are at the right of the Lake . . .

1798. On the penalties of those who relate to the stagnant humours in the brain.

2825. He (then) falls downwards into a black and very filthy lake, and there remains until he is liberated by the Lord. The water is so filthy black that it can scarcely be described. Such falls frequently take place; for thus Heaven is freed from Falsities. But when they have been instructed in the World of Spirits . . . they are again received. 2831.

3469<sup>e</sup>. Thus they were immersed in their lakes.

3559. On a poisoner, who was cast into a lake. . . He said that it was excrementitious and filthy. 3562. 3564.

4453<sup>2</sup>. They returned through caverns towards the lake, so that I supposed that they would advance beneath the lake; but their cavernous way was bent . . . to the limits of this universe, and where there before appeared as it were a stagnant sea, into which they were cast in another universe . . .

4684. When anyone supposes himself to be greater than others . . . he is transferred far to the left . . . where there appears a lake smoking with fire . . .

—<sup>e</sup>. Elsewhere, also, there are smoking lakes . . . for filthy adulterers . . . (and) for the cruel.

4734. Around the cities, and elsewhere, there appear marshes or lakes.

4751<sup>2</sup>. Above a lake at the right side, which no one can pass over without being suffocated.

4788<sup>2</sup>. There was a marsh near, or an utterly marshy water, a lake . . .

5204. On gulfs which are also Hell; lakes of sulphur.

5207. On the casting of Babel into the lake of sulphur.

5217. They who were carried away into the lakes were carried away in a moment.

5467. This shining lake appeared (so) from the sulphureousness of lasciviousness. Into this lake all the women were cast. The lake was situated transversely at the end of the angle; it was great; and a great number were cast into it . . .

5468. (The position of this lake shown by a diagram.)

5723<sup>e</sup>. All these were cast into their lake . . .

5838. They were cast down; very many into marshes and lakes . . .

E. 304<sup>21</sup>. 'A pool of waters,' and 'a spring of waters' (Is. xli. 18) = good, because there is truth; for all spiritual good . . . is procured through truths.

386<sup>21</sup>. 'A pool of waters' (Ps. cvii. 35) = an abundance of truth.

405<sup>14</sup>. 'A pool of waters' (Ps. cxiv. 8) = the Knowledges of truth; and 'a fountain of waters' = the Word from which they are. (= truths in abundance. 483<sup>6</sup>.)

—<sup>47</sup>. 'I will dry up the pools' (Is. xlii. 15) . . . 'The pools' = the perception of truth. The understanding of truth is from the light of truth, but the perception of truth is from the heat or love of truth. (= that the Knowledge of truth will perish. 518<sup>21</sup>.)

483<sup>2</sup>. 'A pool of waters,' etc. (Is. xli. 18) = an abundance of the Knowledges of truth.

518<sup>3</sup>. It is from the signification of 'waters,' as being truths, that 'a fountain'=the Word, and the doctrine of truth; and that 'pools,' 'lakes,' and 'seas'=the Knowledges of truth in the complex.

627<sup>8</sup>. That then there will be intelligence through Divine spiritual truth with those with whom before there was not any, is signified by 'The dry place shall be for a pool' (Is.xxxv.7). 714<sup>13</sup>.

730<sup>24</sup>. Truths in abundance in the spiritual man, are meant by 'a pool of waters' (Is.xli.18); and truths in abundance in the natural man, by 'springs of waters.' —<sup>25</sup>.

J. (Post.) 236<sup>6</sup>. Such are carried to the boundaries of the Spiritual World of our Earth, where there appears a lake smoking with fire . . .

De Conj. 90. Harlots . . . cast into a marshy lake . . . 92.

Coro. 38<sup>e</sup>. The ancients called these Hells . . . the pools of Acheron.

### Lamb. *Agnus, Agna.*

A. 45. See BEAST, here. 2781.

430. 'Lamb,' 'kid,' and 'calf' (Is.xi.6)=the three degrees of innocence and love.

1361<sup>2</sup>. The lambs and sheep which were sacrificed, represented celestial things.

1736<sup>6</sup>. 'He shall carry the lambs-*agnellos*-in His bosom.'

2179<sup>2</sup>. When lambs appear in the World of Spirits, they know that the Angels are discoursing about goods still more interior, and about innocence.

2276<sup>6</sup>. Celestial good was represented by the sacrifice of a lamb.

2720<sup>6</sup>. 'Abraham set seven ewe-lambs of the flock by themselves' (Gen.xxi.28)=the holiness of innocence.

2830<sup>3</sup>. Therefore the Nazarite was to sacrifice a he-lamb and a ewe-lamb (Num.vi.14) by which was signified the Celestial. 10132<sup>10</sup>.

—<sup>9</sup>. 'Lamb' (Ezek.xxvii.21)=celestial things.

2906<sup>6</sup>. 'That the lambs which were offered in the burnt-offering and sacrifice, were 'lambs of their year' (Lev.xii.6, etc.)=the celestial things of innocence in the Lord's Kingdom, which are eternal.

3081<sup>e</sup>. They are said to 'follow the Lamb whithersoever He goeth;' for by 'the Lamb' is meant the Lord as to innocence. 3325<sup>6</sup>.

3268<sup>4</sup>. 'Lambs, rams, and he-goats' (Ezek.xxvii.21)=spiritual goods and truths.

3519<sup>3</sup>. He-lambs and she-lambs (as sacrificed)=the innocence of the internal or rational man.

3994. 'All the black cattle in the lambs' (Gen.xxx.32)=the proprium of the innocence which belongs to the good signified by Laban. . . 'A lamb'=innocence.

—<sup>2</sup>. Whereas the white in the lambs=the merit which is placed in goods.

—<sup>3</sup>. That 'lambs'=innocence. Ill.

—'. 'The wolf shall dwell with the lamb' (Is.xi.6) . . . 'The lamb'=those who are in innocence.

—'. 'The wolf and the lamb shall pasture together'

(Is.lxv.25) . . . 'The lamb'=those who are in innocence.

—'. As the wolf and the lamb are opposites, the Lord said to the seventy . . . 'Behold I send you forth as lambs into the midst of wolves' (Luke x.3).

—'. 'The fat of lambs' (Deut.xxxii.14)=the charity of innocence.

—<sup>4</sup>. 'Lambs,' in the Original Language, are expressed by various names, and thereby are signified different degrees of innocence; for in all good there must be innocence . . . and thence also in truth. Here, 'lambs' are expressed by a word by which 'sheep' also are expressed (Ill.); and it is the innocence of the faith which is of charity which is signified. 'Lambs' are expressed by other words elsewhere. Ill.

—'. 'To gather the lambs into His arm' (Is.xl.11)=those who are in charity in which is innocence.

—<sup>5</sup>. As there is no charity and love except from innocence, the Lord first asks Peter whether he loves Him; that is, whether there is love in the faith, and then says, 'Feed My lambs' (John xxi.15); that is, those who are in innocence. 4169<sup>3</sup>. 10087<sup>2</sup>.

—<sup>6</sup>. As the Lord is the innocence itself which is in His Kingdom, for all innocence is from Him, He is called 'the Lamb,' Ill.

—'. It is known that the paschal lamb, in the supreme sense,=the Lord. . . In the representative sense, the paschal lamb=that which is essential of regeneration, namely, innocence; for no one can be regenerated except through charity in which is innocence.

—<sup>7</sup>. As innocence is the primary thing in the Lord's Kingdom, and is the Celestial itself there, and as the sacrifices and burnt-offerings represented the spiritual and celestial things of the Lord's Kingdom; therefore the essential itself of His Kingdom, which is innocence, was represented by the lambs; and therefore the continual burnt-offering was made of lambs, one in the morning, and the other between the evenings . . . and two on the Sabbath days . . . and by still more lambs on stated feasts. Ill.

—'. The reason a parturient woman, after the days of her cleansing were passed, was to offer a lamb for a burnt-offering, or a young dove, or a turtle, (Lev.xii.6), was that there might be signified the effect of conjugal love, which is innocence; and because infants=innocence. 10132<sup>9</sup>.

3995<sup>e</sup>. Hence it is that 'spotted,' in the Original Language, is expressed by a word which also means 'lambs.' Ill.

4021. 'And Jacob separated the lambs' (Gen.xxx.40)=as to innocence; (for) 'lambs'=innocence.

5913. See FLOCK, here.

7073. See INNOCENCE, here.

7832. A lamb, or a she-goat, which, here, are 'a small cattle'=innocence; a lamb, the innocence of the interior man . . .

7839<sup>e</sup>. By 'a burnt-offering from a lamb' (Ezek.xlvi.13) is meant the worship of the Lord from the good of innocence.

7840. 'Thou shalt take from the lambs and from the

she-goats' (Ex.xii.5)=the good of innocence interior and exterior. Ex.

[A.]9127<sup>e</sup>. 'The blood of the **Lamb**'=innocent blood; for 'the **Lamb**'=innocence.

9295<sup>2</sup>. The burnt-offering from **lambs**, etc.=the worship of the Lord from the quality of that good (that is, from good not as yet fully purified).

9391. **Lambs** and sheep signified the good of innocence and of charity in the internal or spiritual man . . .

—<sup>5</sup>. 'To eat the **lambs** from the flock' (Amos vi.4) =to learn and appropriate to themselves the goods of innocence which are of the internal or spiritual man.

9990<sup>2</sup>. The purification of the internal itself, which is inmost, was represented by the burnt-offerings and sacrifices from **lambs**. 10042<sup>2</sup>.

10132. 'Two **lambs** the sons of a year every day (constantly)' (Ex.xxix.38)=the good of innocence in every state (in all Divine worship). '**Lambs**'=the good of innocence. Ill.

—<sup>2</sup>. The inmost good of innocence is signified by 'a **lamb**' (Is.xi.).

—<sup>3</sup>. That 'a **lamb**'=the good of innocence in general; and, in special, the inmost good of innocence, may be evident from the fact that it is mentioned in the first place; and also from the fact that the Lord Himself is called 'the **Lamb**.'

—<sup>5</sup>. As the Lord when in the world was, as to His Human, innocence itself; and as, therefore, all innocence proceeds from Him, He is called 'the **Lamb**,' and 'the **Lamb** of God.' Ill.

—<sup>6</sup>. As '**lambs**'=those who are in innocence, the Lord said to Peter, first, 'Feed My **lambs**'. . . '**Lambs**,' here,=those who are in the good of love to the Lord; for these are in the good of innocence above all others.

—<sup>7</sup>. As by '**lambs**' are meant those who are in love to Him, thus in the good of innocence, it is said, that 'He will gather them in His arm, and carry them in His bosom;' for they are conjoined with the Lord by love . . .

—<sup>8</sup>. From these things it may now be evident what is signified by the burnt-offerings and sacrifices from **lambs**, and why they were made every day, every Sabbath, every new moon, and every feast; on the feast of the passover, a **lamb** was eaten, which was called the paschal **lamb**. Ill. and Ex.

—<sup>11</sup>. From these things it may be evident that by 'a **lamb**' is signified the good of innocence. . . This is especially evident from the fact that the Lord Himself is called 'the **Lamb**' . . . and also that those are called '**lambs**' who love the Lord. Ill.

—<sup>12</sup>. The good of innocence is signified not only by 'a **lamb**,' but also by 'a ram,' and 'a bullock;' but with this difference, that by 'a **lamb**' is signified the inmost good of innocence. . . (Continued under INNOCENCE, here.) 10137<sup>10</sup>.

—<sup>13</sup>. Its being said that the **lamb** which was offered in the burnt-offering was to be the son of a year, signified that when a **lamb** exceeded a year it was a sheep; and as a **lamb** was as it were the infant of a sheep, there was signified by it such good as is of infancy, which is the good of innocence. Hence also it was, that **lambs**

were offered for a burnt-offering in the first month of the year, when the passover was . . . also on the day of the firstfruits . . . and on the day in which they waved the sheaf. Ill. For by (these times) there was also signified a state of infancy, thus a state of innocence.

10133. It treats of purification from evils and falsities by the good of innocence; for this good is signified by '**lambs**;' and the purification from evils and the derivative falsities, by the burnt-offering from them . . .

H. 110. Sheep and **lambs** correspond to affections of the spiritual mind.

282. Hence the Lord is called 'the **Lamb**;' for 'a **lamb**'=innocence.

N. 1<sup>2</sup>. By 'God and the **Lamb**' is meant the Lord as to the Divine Itself and the Divine Human.

S. 18<sup>3</sup>. 'A **lamb**' (in the Word)=innocence.

R. Pref.<sup>2</sup>. 'The **Lamb**'=the Lord as to the Divine Human. 6. 256. 288. 291. 339. 368.

269. 'A **lamb** slain' (Rev.v.6)=His Human not acknowledged in the Church as Divine. 589. E.315.

295. 'When the **Lamb** opened the first of the seals' (Rev.vi.1)=exploration by the Lord . . .

383. 'The **Lamb** who is in the midst of the throne shall feed them' (Rev.vii.17)=that the Lord alone will teach them. By 'the **Lamb** in the midst of the throne' is signified the Lord as to the Divine Human in the inmost, and thus in all things of Heaven.

588. 'The names not written in the **Lamb's** book of life' (Rev.xiii.8) =except those who believe in the Lord.

595. 'He had two horns like a **lamb**' (ver.11)=that they vaunt their things as if they were Divine truths of the Lord, because from the Word; for by 'a **lamb**' is meant the Lord as to the Divine Human, and also as to the Word, which is the Divine truth from the Divine good. Hence it is that upon this beast, which is also the false prophet, there appeared two horns like a **lamb** . . .

612. 'Behold a **Lamb** standing upon the Mount Sion . . .' (Rev.xiv.1)=the Lord now in the New Heaven . . . by 'the **Lamb**' is meant the Lord as to the Divine Human.

636<sup>2</sup>. It is said '(he shall be tormented) before the Angels and the **Lamb**' (ver.10) because these loves are against Divine truths, and against the Lord who is the Word; for by . . . 'the **Lamb**' is signified the Lord as to the Divine Human, and at the same time as to the Word. 743.

662. 'By 'the song of the **Lamb**' (Rev.xv.3) is signified confession from faith concerning the Divinity of the Lord's Human; for by 'the **Lamb**' is meant the Lord as to the Divine Human. 918. 932.

743. 'These shall fight with the **Lamb**, but the **Lamb** shall overcome them; because He is Lord of lords and King of kings' (Rev.xvii.14)=the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of Heaven and earth, and also the Word.

812. 'For the marriage of the **Lamb** is come' (Rev.

xix.7)=because henceforth there is a full marriage of the Lord and the Church. In order that this may be signified, it is said 'the **Lamb**,' and by 'the **Lamb**' is meant the Lord as to the Divine Human. E.1219.

903. 'The **Lamb**'=the Lord. 919. 925.

M. 75<sup>3</sup>. Where he-lambs and she-lambs were pasturing.

T. 144<sup>2</sup>. Who does not know that the Lord was not that '**Lamb**,' nor in that '**Lamb**;' but that the '**Lamb**' was a representation of His innocence?

D. 4785<sup>7</sup>. As (the Moravians) do not acknowledge the Lord as God, but as a man, in common discourse they call Him the **Lamb**, and by this they understand one who is innocent. 4810.

E. 9<sup>3</sup>. '**Lambs**'=those who are in the good of innocence and of love to the Lord. Refs.

67. '**Lambs**'=celestial good. Refs.

220<sup>4</sup>. 'The **Lamb**'=His Divine Human.

279<sup>4</sup>. 'To eat the lambs from the flock'='to imbibe the Knowledges of internal good, or of the spiritual man.

297. The Divine truth from the Lord is called 'the Son of Man,' but here 'the **Lamb**.'

—<sup>4</sup>. 'God'=the Lord as to Divine good; and 'the **Lamb**,' as to Divine truth.

314. 'A **Lamb** standing'=the Lord as to the Divine Human . . . because 'a **lamb**'=the good of innocence, and the good of innocence is the good itself of Heaven which proceeds from the Lord . . .

— It is believed . . . that the Lord is called 'the **Lamb**' from the fact that the continual burnt-offering . . . was of lambs, and especially on the days of the passover when a **lamb** was also eaten, and because the Lord suffered Himself to be sacrificed; but this reason for the name is for those . . . who do not think beyond the sense of the letter . . . But in Heaven . . . when a **lamb** is mentioned, or when '**lamb**' is read in the Word, then the Angels . . . perceive the good of innocence; and when the Lord is so called, they perceive His Divine Human, and at the same time the good of innocence which is from Him. —<sup>2</sup>, III.

—<sup>2</sup>. By 'the lambs which He will gather in His arms' are signified those who are in love to Him. This love is that which, regarded in itself, is innocence . . . and because this love is signified by 'lambs,' it is also said 'He shall gently lead those which are sucklings.'

—<sup>3</sup>. 'A **lamb**'=innocence of the inmost degree . . .

—<sup>4</sup>. As 'a **lamb**'=innocence . . .

—<sup>5</sup>. As '**lambs**'=those who are in love to the Lord, which love is one with innocence . . .

—<sup>6</sup>. By '**lambs**,' etc. are signified the three degrees of the good of innocence . . . —<sup>8</sup>.

—<sup>9</sup>. As by 'a **lamb**' is signified innocence, which, regarded in itself, is love to the Lord, therefore by 'a **lamb**,' in the supreme sense, is signified the Lord as to the Divine Human; for the Lord as to that was innocence itself. III.

—<sup>10</sup>. As . . . the burnt-offerings signified all representative worship from the good of love . . . therefore 'every day, morning and evening, a burnt-offering of

lambs was made.' 'On every Sabbath, of two lambs, besides the continual burnt-offering of them.' 'At the beginnings of the months, of seven lambs.' In like manner 'on the day of the first-fruits.' In like manner 'in the seventh month, when there was a holy convocation.' In like manner, to wit, 'of seven lambs on each day of the passover . . .' III.

— On account of this representation, there was also instituted the paschal supper of '**lambs**, or kids' (Ex.xii.1-29); for by the feast of the passover there was represented the glorification of the Lord's Human.

337. 'The **Lamb**'=the Lord as to the Divine Human. 456. 864.

343. 'The **Lamb**'=the Divine truth proceeding.

412. 'The **Lamb**'=the Lord as to Divine truth. 460. 482. 936.

460<sup>3</sup>. It is said 'He that sitteth upon the throne, and the **Lamb**,' and by both is meant the Lord; by 'He that sitteth upon the throne,' Himself as to the Divine good; and by 'the **Lamb**,' Himself as to Divine truth, both from His Divine Human . . . and therefore also elsewhere there is mentioned the **Lamb** alone upon the throne (III.) 482.

—<sup>c</sup>. That by 'the **Lamb**' is meant the Divine Human of the Lord; and, in the relative sense, the good of innocence. Ref.

476. 'The blood of the **Lamb**'=the Divine truth proceeding from the Lord. —<sup>2</sup>, Ex.

78c<sup>6</sup>. By 'a **lamb**' is signified innocence.

816. 'Like a **lamb**'= . . . as if from the Lord.

817<sup>12</sup>. The celestial goods and derivative truths in which are the Angels in the Third Heaven, were signified by (the sacrifices of) lambs . . .

888. 'The **Lamb**'=the Divine Human of the Lord; here (Rev.xiv.10) the Divine which proceeds from the Lord, which is Divine good united to Divine truth in the Heavens; here, therefore, the Divine good . . .

936. 'The **Lamb**'=the Lord as to Divine truth, thus as to the Word, for this is Divine truth. Hence, because it is said 'Moses and the **Lamb**,' there is signified the Word of the Old and of the New Testament . . .

1038<sup>2</sup>. Hence . . . the Lord Himself, from Divine innocence, is called 'the **Lamb**.'

1072. 'To fight with the **Lamb**'=to have controversy concerning the holiness of the Word, and concerning the Power of the Lord to save men. . . 'And the **Lamb** shall overcome them'=that He will rescue those who want to be instructed and led by Him through the Word.

**Lame.** *Claudus.*

**Halt, To.** *Claudicare.*

A. 210<sup>c</sup>. In the Word such are called 'the **lame**,' and 'the blind.'

2417<sup>8</sup>. Some they called the lame . . . 4302<sup>5</sup>.

4302. 'He halting upon his thigh' (Gen.xxxii.31)=that truths were not yet disposed into that order so that all together with good might enter celestial spiritual good. 'To halt'=to be in good in which as yet are no

genuine truths, but general ones into which genuine truths can be insinuated, and such as do not disagree with genuine truths. —<sup>3</sup>, Ill.

[A. 4302.]<sup>4</sup>. Thus 'the lame' = those who are in good, but not in genuine good, on account of their ignorance of truth; in such good as are the Gentiles who live in mutual charity. Ill. —<sup>4</sup>.

—<sup>6</sup>. By 'the foot which was to be cut off' is meant the Natural . . . Thus that on account of the disagreement and dissuasion of the natural man it is better to be in simple good, although in the denial of truth . . . is signified by 'to enter halt into life' (Mark iv. 45; Matt. xviii. 8).

—<sup>7</sup>. By 'the lame,' in the Word, are also signified those who are in no good, and thence in no truth. Ill.

—<sup>8</sup>. In the Original Language 'the lame,' is expressed by one word, and 'he that halteth,' by another; and by 'the lame,' in the proper sense, are signified those who are in natural good, into which spiritual truths cannot inflow, on account of natural appearances and the fallacies of the senses; and, in the opposite sense, those who are in no natural good, but in evil, which completely hinders the influx of spiritual truth: whereas by 'one who halteth,' in the proper sense, are signified those who are in natural good, into which general truths are admitted, but on account of their ignorance, not particular and singular ones; and, in the opposite sense, those who are in evil, and who thus do not admit even general truths.

4314. In the internal historical sense, by 'he was halting upon his thigh' is signified that goods and truths were completely destroyed with that posterity. . . . 'To halt upon the thigh' = those who are in no good, and thence in no truth . . .

6413<sup>2</sup>. 'The lame one shall leap as a hart' (Is. xxxv. 6). . . . By 'the lame one' is signified him who is in good, but not as yet in genuine good. E. 455<sup>20</sup>.

9014<sup>5</sup>. 'One that supporteth himself with a staff,' or one who is lame (2 Sam. iii. 29) = those with whom all good is destroyed.

9042<sup>9</sup>. 'One lame' (Jer. xxxi. 8) = one who is in good but not genuine on account of ignorance of truth. 9209<sup>4</sup>.

E. 223<sup>22</sup>. 'The lame,' etc. (Luke xiv. 21) = those who are not in truths and goods, but still long for them. (= those who because they had not the Word were in ignorance of truth, and thence in want of good; but who still longed for truths, through which they would have good. 652<sup>22</sup>.)

518<sup>4</sup>. By 'the lame who shall leap as a hart,' is signified him who is not in genuine good, because not in the Knowledges of truth and good.

721<sup>10</sup>. 'One lame' (Jer. xxxi. 8) = one who is not in goods.

### Lamech. *Lamech.*

A. 332. In the last of these heresies, which is called 'Lamech,' nothing of faith any longer remained.

384. That all the good of charity afterwards perished, is evident from 'Lamech' (Gen. iv. 19-24).

406. By 'Lamech' is signified vastation, or that there

was no faith; as is evident from verses 23, 24: that 'he slew a man to his wound, and a little one to his bruise;' where by 'a man' is meant faith, and by 'a little one,' or a little child, charity.

409. Lamech, who was the sixth in order, utterly denied even faith.

— Adah and Zillah are called 'the wives of Lamech,' who was of no faith, as the Internal and the External Church of the Jews, who also were of no faith . . . are also called 'wives.'

428. From these things . . . it is manifestly evident that by 'Lamech' is signified vastation; for he says that 'he had slain a man, and a little one;' and that 'Cain should be avenged sevenfold, and Lamech seventy and seven times.'

441<sup>e</sup>. After the Church had been extinguished by those who are called 'Cain,' and finally 'Lamech.'

465. The ninth Church was called 'Lamech.' 523.

467. Lamech is described—that with him there was nothing left of the perception of the Most Ancient Church.

485. That Churches of different doctrines were called by a like name, is evident from those which in the preceding chapter were called 'Enoch,' and 'Lamech,' being different from those which are here called 'Enoch,' and 'Lamech.'

526. By 'Lamech' is here signified the ninth Church, in which there was so general and obscure a perception of truth and good that it was almost none, thus a vastated Church. 527.

527. 'Lamech,' in the preceding chapter, has nearly the same signification as here, namely, vastation. . . . 'Lamech' means what is destroyed.

532. By 'Lamech' is signified the Church vastated.

533. Both of these Churches, which are called 'Methuselah' and 'Lamech,' expired immediately before the Flood.

### Lament. *Lamentare.*

### Lamentation. *Lamentatio.*

### Lamentable. *Lamentabilis.*

See WOE; and under MOURN—*plangere.*

A. 699<sup>2</sup>. I heard miserable lamentations . . . D. 228.

814<sup>e</sup>. When they fell through the fire they lamented much.

1395<sup>e</sup>. Hence a lamentable state is produced.

2057<sup>3</sup>. Hence dissociation, which . . . puts itself forth in lamentable states . . .

7087<sup>e</sup>. That the Spiritual Church lamented before the Divine. Tr.

7773<sup>e</sup>. Then the state there is lamentable; for then come fiercenesses and cruelties.

7782. Interior lamentation. Sig.

—<sup>e</sup>. Because the greater the lamentation is, the more interior it is.

8289<sup>2</sup>. But this glorying of theirs was changed into lamentation—*lamentum*, when the Lord came into the world. Sig.

8573. Interior lamentation, and intercession. Sig.

W. 188<sup>e</sup>. Most of all do (the Angels) lament over the confirmations concerning faith separated from charity . . .

284<sup>e</sup>. Because the Angels have lamented before the Lord, that when they look into the world they see nothing but darkness . . .

R. 99<sup>e</sup>. (Those being infested) lament, saying that they have done good . . . and yet now they cannot . . .

416. The deepest lamentation over the damned state of those in the Church . . . Sig.

— By 'Woe' is signified lamentation over the evil with anyone, and thence over his unhappy state.

441. Further lamentations over the devastation of the Church. Sig.

471. A general lamentation that the Church is taken away from Him. Sig.

518. A lamentation over the perverted state of the Church, and finally a last lamentation, of which hereafter. Sig.

558. A lamentation over those who are in the internals and in the externals of the doctrine of faith alone, and thence in evils of life . . . Sig.

D. 3216<sup>e</sup>. He lamented miserably.

4109. So lamentable are the states into which they are driven.

5059<sup>e</sup>. They induced a pain in my left eye, even to lamentation.

E. 391<sup>15</sup>. A lamentation over all things of the Church vastated. Sig.

531. A grievous lamentation over the changes of the state of the Church at its end. Sig.

555<sup>6</sup>. 'Mourning,' and 'lamentation' (Jer.ix.20)=on account of the Church vastated as to truths and as to good.

601<sup>14</sup>. Grievous grief and lamentation over all things of the Church. Sig.

654<sup>39</sup>. Lamentation concerning the damnation of those who avert themselves. Sig.

710<sup>7</sup>. Over whom there is lamentation.

721<sup>12</sup>. Their lamentation that they are in that Church. Sig.

730<sup>13</sup>. The lamentations of those who are natural, and still long for truths. Sig.

### Lamentations. *Threnae.*

E. 357<sup>24</sup>. In the Lamentations it treats of the vastation of all the good and of all the truth with the Jewish nation, on account of the application of the sense of the letter of the Word to favour their own loves.

Lamina. *Lamina.* D.3807. 3808. 4463.

E. 439<sup>5</sup>. 'The pieces of silver' (Ps.lxviii.30)=the truths of the Church. 627<sup>13</sup>.

Lamp. See under LUMINARY.

Lamp. *Lampas.*

A. 716<sup>5</sup>. Here, 'the seven lamps which went forth  
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from the throne of God' (Rev.iv.5) are seven lamps=*lucernae.*

3079<sup>e</sup>. 'The lamps' (of the ten virgins)=love.

4638. 'Who took their lamps' (Matt.xxv.1)=spiritual things in which is what is celestial, or truths in which is good; or, what is the same, faith in which is charity towards the neighbour; and charity in which is love to the Lord . . . But 'lamps in which there is no oil'=the same in which there is no good.

5313<sup>6</sup>. 'The seven lamps of fire burning'=affections of truth from good, which also inflict injuries on those who are not in good; and therefore they are called 'the seven Spirits of God' . . .

7072. A garden full of lights and lamps. D.1431. See LAMP=*lucerna*, here.

7778<sup>e</sup>. The same (persuasive) faith is also meant by 'the lamps without oil' with the five foolish virgins . . . By 'lamps' are signified the truths of faith, and by 'oil' the good of charity; thus by 'lamps without oil,' the truths of faith without the good of charity.

8989<sup>e</sup>. 'To have oil in their lamps'=the good of charity in the truths of faith.

9182<sup>11</sup>. The virgins who 'had oil in their lamps'=those who have good in their truths; but those who 'had not oil in their lamps'=those who have not good in their truths. 9192<sup>4</sup>.

9369<sup>e</sup>. 'Oil in the lamps'=good in the faith.

9780<sup>7</sup>. 'Oil in the lamps'=the good of love and of charity in the truths of faith.

9818<sup>24</sup>. The lamps are called 'the Spirits of God'; for 'lamps'=Divine truths.

S. 17<sup>2</sup>. 'The lamps' (Matt.xxv.)=the truths of faith. P.328<sup>9</sup>. M.44<sup>e</sup>.

Life 26. It has been given to see and hear many after death who enumerated their good works and exercises of piety . . . among I have also seen some who had lamps and no oil . . . it was found that they had not shunned evils as sins . . .

R. 237. 'The seven lamps of fire before the throne, which are the seven Spirits of God'=the New Church thence in Heaven and on earth from the Lord through the Divine truth proceeding from Him. By 'the seven lamps' are here signified the like as by 'the seven candlesticks,' and also by 'the seven stars' (which)=the New Church on earth . . . and the New Church in the Heavens. And as the Church is the Church from the Divine which proceeds from the Lord, which is the Divine Truth and is called 'the Holy Spirit,' therefore it is said, 'which are the seven Spirits of God.'

408. 'There fell a great star from Heaven burning as it were a torch' (Rev.viii.10)=the appearance of Own intelligence from conceit originating from infernal love. . . . By 'a star' and also by 'a torch' is signified intelligence; here, Own intelligence, because it was seen to burn; and all Own intelligence burns from conceit . . .  
—e. 'A torch,' or 'lamp'=intelligence.

M. 20<sup>e</sup>. Followed by the six virgins with their kindled lamps in their hands.

T. 169<sup>e</sup>. The Divine Trinity in the minds of men . . . ought to shine like a lamp.

[T.] 185<sup>3</sup>. The temple was illuminated with lights and lamps in abundance.

353<sup>2</sup>. Compared to the lighting up of temples by manifold candelabra; of houses by chandeliers; and of streets by lamps.

396<sup>e</sup>. Like a lamp in the hand without a candle lighted, such as was in the hands of the five foolish virgins . . .

606. By 'lamps' are meant such things as are of the understanding.

E. 183<sup>e</sup>. Lamps' (Rev.iv.)=Divine truths.

187<sup>4</sup>. 'Lamps' (Matt.xxv.)=the things which are of faith. 212<sup>4</sup>.

250<sup>7</sup>. 'A lamp' (Matt.xxv.)=faith.

252<sup>8</sup>. 'The lamps' (Matt.xxv.)=the truths of faith. —. 375<sup>41</sup>. 840<sup>3</sup>. 1189<sup>2</sup>.

274. 'Seven lamps of fire burning before the throne, which are the seven Spirits of God'=Divine truth itself united to Divine good proceeding from the Lord's Divine love. . . For 'lamps'=truths; hence 'the seven lamps'=all truth in the complex, which is Divine truth.

—<sup>2</sup>. 'That 'lamps'=truths, which are called the truths of faith. Ill.

—'. 'To light my lamp' (Ps.xviii.28)=to enlighten the understanding through Divine truth.

—<sup>3</sup>. See LAMP=*Lucerna*, here.

375<sup>41</sup>. They who know truths from the Word or from the doctrine of the Church, and are not in the good of love and of charity, that is, do not live according to them, are 'the virgins who have no oil in their lamps,' and who are therefore not admitted into Heaven. But they who are in the good of love and of charity, and are thence in truths from the Word, or from the doctrine of the Church, are 'the virgins who have oil in their lamps,' and are received into Heaven.

517. 'There fell a great star from heaven burning as it were a torch'=the truth of the Word falsified from Own love. . . 'A torch' (or 'lamp')=the truth of the Word, of doctrine, and of faith.

675<sup>e</sup>. 'The lamps' (Matt.xxv.)=the Knowledges of truth and good; here, from the Word; and also the truths of doctrine and of faith.

## Lamp. *Lucerna*.

A. 716<sup>4</sup>. See CANDLESTICK, here.

886. The reason oil of olive was employed for the . . . lamps (Ex.xxvii.20) was that it represented every-thing celestial . . .

—<sup>2</sup>. 'The lamps' (Zech.iv.2)=celestial things, from which are spiritual things; as from flame . . . is light.

2832<sup>3</sup>. 'A lamp' (Ps.cxxxii.17)=the light of truth.

4335<sup>2</sup>. 'The light of a lamp shall not shine' (Rev. xviii.23)=no intelligence of truth.

7072<sup>2</sup>. Afterwards it was allowed to represent before (the Spirits of Mercury) a very pleasant garden full of lights and lamps; then they stayed . . . because lights with lamps=Truths which shine from good. D.1431.

9548<sup>2</sup>. That 'a lamp'=faith, and the intelligence of

truth and the wisdom of good, which are from the Lord alone, is evident from the places in the Word . . . where 'a lamp' is mentioned. —<sup>5</sup>, Ill.

—<sup>5</sup>. 'The lamp' (Rev.xxi.23)=the Divine truth which is from the Lord.

—<sup>6</sup>. It treats here of the extinction of faith and of the derivative intelligence in spiritual things; which are 'the lamp which shall no longer be,' and 'the light of the lamp which shall be taken away' (Rev.xviii.23; Jer.xxv.10).

—'. 'Thy Word is a lamp unto my foot' (Ps.cxix. 105).

—<sup>7</sup>. 'The lamp of the body is the eye . . .' (Matt. vi.22).

—<sup>8</sup>. As faith, and the derivative intelligence and wisdom, are signified by 'a lamp,' the kings of Judah are called 'the lamps of David' (1 Kings xi.36; xv.4; 2 Kings viii.19); and David is called 'the lamp of Israel' (2 Sam.xxi.17): not that the kings of Judah were lamps, nor David; but because by a king is signified the Divine truth which is from the Lord; and by David the Lord as to the Divine truth; from which are faith, intelligence, and wisdom.

9569. 'Thou shalt make the lamps thereof, seven' (Ex.xxv.37)=the holy spiritual things thence; (for) 'a lamp'=faith and the intelligence of truth, which are from the Lord alone; thus the Spiritual; for the Divine truth which is from the Lord, and through which are faith, intelligence, and wisdom, is the Spiritual. . . The reason the lamps were seven in number, was that the Divine truth, from which are faith, intelligence, and wisdom, is what is called holy . . .

9684<sup>3</sup>. 'The lamp, which is the Lamb,' that is, the Lord,=faith, and the derivative intelligence of truth and wisdom of good, which are from the Lord alone.

9783. 'To cause the lamp to go up constantly' (Ex. xxvii.20)=faith thence, and through faith the intelligence of truth and the wisdom of good from the Lord. . . The reason 'a lamp'=faith, is that the Divine truth proceeding from the Lord is the light in the Heavens. This light, received by the Angels there, or by man, is like a lamp; for it illuminates all things of the mind, and gives intelligence and wisdom. Light, received, is faith. But it is to be known that faith is not a lamp, nor an illuminator of the mind, unless it is from charity . . .

9930<sup>4</sup>. 'A lamp' (Ps.cxxxii.17)=the Divine truth from which is intelligence.

10133<sup>e</sup>. 'A lamp' (Ex.xxvii.20)=the truth and good of faith. Refs.

10201. 'In dressing the lamps . . .' (Ex.xxx.7)=when truth also comes into its light. 'Lamps'=Divine truth, and the derivative intelligence and wisdom. That 'to dress or kindle them'=when those things come into their light, is evident. 10202.

10400<sup>2</sup>. Doctrine as a lamp. (See DOCTRINE, here.) 10582<sup>2</sup>. S.52. 54. 59. E.356<sup>2</sup>.

10584<sup>2</sup>. That doctrine made from the Word by one who is illustrated must be as a lamp to the understanding. Refs.

H. 108. Their wax serves mankind for candles in the whole world.

P. 250<sup>4</sup>. Kindle a lamp, and inquire . . .

R. 43<sup>2</sup>. There is nothing said about the lamps of these (seven) candlesticks; but in what follows it is said that the Holy Jerusalem, that is, the New Church, has 'no need of the sun, nor of the moon, because its lamp is the Lamb . . .'; and further, 'They have no need of a lamp, because the Lord God enlightens them' (Rev.xxii.5); for those who will be of the Lord's New Church are only candlesticks, which will shine from the Lord.

796. 'The light of a lamp shall not shine in thee any more' (Rev.xviii.23)=that with those . . . there is not any enlightenment from the Lord and the derivative perception of spiritual truth.

919. 'Because the glory of God hath enlightened it, and its lamp is the Lamb'=that the men of that Church . . . from the Divine truth of the Word are in spiritual light from the Lord alone. . . Because this enlightenment is from the Lord, it is said, 'and its lamp is the Lamb.'

940. 'They have no need of a lamp' (Rev.xxii.5)=that . . . in the New Jerusalem men will not be in Knowledges concerning God from natural lumen. Ex.

T. 185<sup>3</sup>. See LAMP-lampas, here.

606. The regenerate are like the lamps of the candlestick in the tabernacle.

D. 5415. A miraculous lamp always burning (of the Jesuits there). 5417, Ex.

E. 62<sup>3</sup>. As a candlestick derives its representative from its lamps, and the lamps from the light, which in Heaven is Divine truth, therefore the Lord also is called 'a lamp.' Ill.

223<sup>18</sup>. By 'a lamp,' in general, is signified truth from good and the derivative intelligence.

272<sup>3</sup>. 'A lamp' (Ps.cxxii.)=Divine truth from which is Divine intelligence.

274<sup>3</sup>. The eye is here called 'a lamp,' or a lamp-lampas-shining, because 'the eye'=the understanding of truth, and thence also the truth of faith.

316<sup>10</sup>. That the Lord as to Divine truth proceeding from His Divine good is called 'a lamp.' Ref.

638<sup>10</sup>. By the fire kindled in the lamps (in the tabernacle) was signified spiritual love, which is love towards the neighbour; in like manner by the oil of olive . . . of which was the fire.

684<sup>29</sup>. 'I will dispose a lamp for Mine Anointed' (Ps.cxxii.17)=the enlightenment of Divine truth from the union of the Divine and the Human in the Lord; 'a lamp'=Divine truth as to enlightenment.

1081<sup>4</sup>. The eye . . . is called 'a lamp,' from the light of truth, which man has from understanding and faith.

1089<sup>2</sup>. Unless doctrine is the lamp.

1188. 'The light of a lamp shall not shine in thee any more'=that there is nothing of the truth of Heaven and of the Church. . . 'A lamp,' or a candlestick,=Heaven and the Church.

**Lamp.** *Lychnarium.*

M. 20. At the walls there hung lamps of silver.

T. 353<sup>2</sup>. Compared to the lighting . . . of houses by chandeliers.

**Lance.** *Lanceola.*

A. 2799<sup>23</sup>. A lance, etc.=truth.

**Land.** See EARTH-terra.

**Lands. i Ost.** D.5731.

**Lane.** See BROAD PLACES.

**Lang.** D.5870.

**Language.** See under TONGUE.

**Languor.** *Languor.*

**Languid.** *Languidus.*

**Languish.** *Languescere, Elanguescere.*

A. 6078<sup>3</sup>. The spiritual life (then) languishes . . .

9325<sup>6</sup>. 'Jehovah shall remove from thee . . . all the evil languors of Egypt' (Deut.vii.15).

E. 152<sup>6</sup>. 'A languid heart' (Lam.v.17)=the will of good no longer.

304<sup>8</sup>. 'The land'=the Church, which is said 'to mourn and languish' (Is.xxxiii.9) when falsities begin to be . . . acknowledged as truths.

340<sup>15</sup>. 'The evil languors of Egypt'=the falsities originating from the evils in the natural man.

376<sup>20</sup>. 'To mourn and languish' (Is.xxiv.7)=the deprivation of (the truth of the Church).

401<sup>19</sup>. 'She that hath borne seven languisheth' (Jer.xv.9)=that the Church . . . would perish. 721<sup>7</sup>.

654<sup>27</sup>. That neither shall there be any Knowledges of truth which are of the Church, is signified by, 'all the trees of the field shall languish upon him' (Ezek.xxxi.15).

—49. 'To be sad,' and 'to languish' (Is.xix.8)=to labour.

697<sup>6</sup>. Occurs.

730<sup>15</sup>. The devastation and desolation of the Knowledges of good and truth from the natural sense of the Word, are signified by 'to mourn, languish,' etc. (Is.xxxiii.9).

741<sup>20</sup>. The desolation of the Church is described by 'to mourn,' 'to be confounded,' and 'to languish' (Is.xxiv.4).

**Lantern.** See LAMP.

**Laodicea.** *Laodicea.*

**Laodiceans.** *Laodicenses.*

A. 10227<sup>16</sup>. 'To the Angel of the Church of the Laodiceans . . .' It here treats of the Church which places everything of the Church in bare Knowledges, and thence exalts itself above others.

P. 18. They who are in evil and at the same time in good are meant by these words of the Lord to the Church of the Laodiceans . . .

R. 154, Pref. On those who alternately believe from themselves, and from the Word, and thus profane holy

things, who are described by the Church in **Laodicea**. These . . . are called to the Lord's New Church.

[R.] 198. 'To the Angel of the Church of the **Laodiceans** write' (Rev. iii. 14) = to those and concerning those in the Church, who believe alternately from themselves and from the Word, and thus profane holy things. . . There are some in the Church who believe and do not believe; as that there is a God, that the Word is holy, that there is an eternal life, and many things which are of the Church and its doctrine; and still they do not believe them. They believe them when they are in their sensuous Natural, yet they do not believe them when they are in their rational Natural; thus they believe them when they are in externals, and consequently when they are in society and in speech with others; but they do not believe them when they are in internals, consequently when they are not in society with others, and are then in speech with themselves. Of these it is said that they 'are neither cold nor hot,' and that they 'are to be spewed out.' 202, Ex. 204.

206. That they believe themselves to possess in all abundance the Knowledges of truth and good . . . Sig.

208. That they do not know that all the things they know and think concerning the truths and goods of the Church do not at all cohere . . . Sig.

209. That they are devoid of truths and goods. Sig.

210. That they are devoid of the understanding of truth and the will of good. Sig.

211. An admonition that they should acquire the good of love from the Lord through the Word, in order that they may be wise. Sig.

212. That they should acquire the genuine truths of wisdom. Sig.

215. That those of them who do thus are loved by the Lord; and that then they cannot but be let into temptations, in order that they may fight against themselves. Sig.

E. 227. 'To the Angel of the Church of the **Laodiceans** write' = those who are in faith alone, thus who are in faith separated from charity. 231<sup>2</sup>, Ex. 233.

256. In the address to the Churches in Philadelphia and **Laodicea**, faith according to life is treated of.

—<sup>2</sup>. As in the things written to this last Church, namely **Laodicea**, it has treated of those who are in the doctrine of faith alone; and at the end there also concerning the faith of charity; to the things said above it is to be added that love makes Heaven; and as it makes Heaven it also makes the Church . . .

## Lap. *Lambere.*

A. 324<sup>25</sup>. In Judges vii. etc., each and all things are representative of the falsification of truth, and of punishment on that account, even to this, that they were destroyed by such things as are signified by 'to lap waters with the tongue, like a dog' (ver. 5, 6).

7620. The flame lapped round about the hand.

R. 455<sup>2</sup>. Serpents . . . lap the dust.

463. The great head (of the turtle) licked their hands.

D. 2973. The black cow licked her hand.

4729. The little dog . . . licked her lips.

E. 406<sup>16</sup>. By 'enemies' are signified evils, of which it is said that they 'shall lick the dust' (Ps. lxxii. 9), that is, that they are damned.

455<sup>9</sup>. By 'Midian' are here (Judg. vii.) meant those who do not care for truth, because they are merely natural and external; and therefore they were smitten by those who lapped waters in their hand with their tongue, as a dog lappeth; for by these are meant those who have an appetite for truths, thus who from some natural affection strive to know truths; for by 'a dog' is signified appetite and desire; by 'waters,' truths; and by 'to lap them with the tongue,' is signified to have an appetite for, and to strive after from desire.

5 M. 23. The eagles licked up—*elambent*—the viscosity like water.

## Lapis lazuli. *Lapis lazuli.*

M. 12. Before the gate of the palace there were six high columns of lapis lazuli.

## Laplanders. *Lappones.*

D. 419. That certain, 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.

— There are those who, when they come into the other life, are ruled by the imagination that they have infants within their arms, as many as they can carry, placed without order, provided there is a multitude of them; and at the same time have boys and girls placed before them, in a row, and thus they seek where is the Lord of the place, wanting to show Him their infants and children; but still, when they were questioned, they said that they want to support their children. These, when interrogated, were found to be like those who were formerly in **Lapland-Lapponiae**, with garments not dissimilar. But this has now been begun because now they have been instructed. Before, they did not come so, but having sent forth two with dusky hair, they entered with offensive little animals. These, on account of their love of infants, are more acceptable than many others; for the Heavens love this.

## Lapsarians. *Lapsarii.*

B. 66<sup>2</sup>. Imported into their Church from the **Supra- and Infra-Lapsarians**.

T. 72. Then a certain **Supra-Lapsarian** Predestinarian from the **Hollanders** said . . .

183<sup>3</sup>. According to the **Supra-Lapsarians** . . .

## Larman. *Larman.* D. 6012.

## Larynx. *Larynx.*

A. 4791. Those who love the Word of the Lord, and thence long for the Knowledges of truth and good, belong to the province of the tongue; but with the difference, that some of them belong to . . . the **larynx** and trachea . . .

6057. Mentioned. D. Wis. x<sup>3</sup>.

D. Wis. x. 5<sup>2</sup>. The head of the trachea is called the **larynx**.

**Lascivious.** *Lascivus, Lasciviosus.*

**Lasciviousness.** *Lascivia.*

**Lasciviously.** *Lascive.*

**Lascivious, To be.** *Lascivire.*

A. 824. On the Hells of those who have passed their life in adulteries and lasciviousnesses.

829. Those who in the life of the body think lasciviously, and who turn whatever others say, even holy things, into lasciviousness; even when adult and old, when nothing of natural lasciviousness blows on them; these do not desist so as to think and speak differently in the other life; and as their thoughts are there communicated, and sometimes go forth with other Spirits into obscene representations, causing scandals, they undergo the penalty that before the Spirits whom they have injured they are prostrated horizontally, and are circumrotated like a roll quickly, from left to right; then transversely, in another position; and so in another; naked before all, or half-naked, according to the quality of the lasciviousness; and at the same time shame is infused into them. Then they are revolved round and round by the head and feet transversely like axles; and resistance is instilled, and at the same time pain; for there are two forces acting; one round and round, and the other backwards, which is attended with a painful tearing asunder. When these things have been executed, an opportunity is given them to withdraw themselves from the sight of the Spirits; and shame is insinuated into them. But still there are some who try him, as to whether he still persists in such things; but so long as he is in a state of shame and pain, he is on his guard. This penalty appeared in front at some distance. D.1694-1696. De Conj.127.

1907°. Conjugal love. . . which is divided among a number, is not conjugal love, but is [that] of lasciviousness.

2307°. When remitted into the life of the evils innate to him . . . he accounted lascivious things as nothing.

2732°. They who have lived in marriage not conjoined by conjugal love, but by lascivious love, are separated in the other life; because nothing of lasciviousness is tolerated in Heaven.

2733. As I perceived that there was what was lascivious in the ideas of his thought, I spoke to him about marriage . . .

2735°. The affections and thoughts of (conjugal love) are represented by diamond-like auras which sparkle as it were with rubies, and these [are attended with] deliciousnesses which affect the inmost things of their minds; but as soon as anything of what is lascivious intervenes, they disappear.

2741. Good and truth continually inflow from the Lord with all, consequently genuine conjugal love; but it is diversely received; and as it is received, such does it become. With the lascivious it is turned into lasciviousness . . .

2742. There exists with some a certain likeness of conjugal love . . . with some it is induced by the love of lasciviousness. At first this appears as if it were conjugal; for at that time they emulate something of

innocence; they sport like little children; they perceive a joy like something from what is heavenly; but in process of time they are not united more and closer, like those who are in conjugal love, but they are separated. H.381.

2746. There was a certain Spirit at a middle height above the head who in the life of the body had lived lasciviously. (His lascivious life described.) He had thus extinguished the desire for marriage, and even for the procreation of children, and had thus contracted an unnatural nature. All these things were disclosed, and he was miserably punished . . . and was afterwards cast into Hell. D.1663. 1664.

4992°. See LUST, here.

5055°. Lest such things as in themselves are most heavenly should be hurt by filthy thoughts, which are of lasciviousness . . .

5712°. See DISEASE, here.

9182°. Illegitimate conjunction is that which is effected not from a conjugal affection, but from some other affection, as from . . . lasciviousness . . .

10837°. That all things may be done . . . without lasciviousness, an old man sits behind the maiden girls . . .

H. 377°. It has been given to see the quality of the marriage between those who are in the falsities of evil, which is called the infernal marriage. They converse together, and are also conjoined from what is lascivious; but interiorly they burn with deadly hatred against each other.

379. The Angels clearly perceive that marriage with more than one would close their Internal, and cause that the love of lasciviousness would introduce itself in place of conjugal love, which love withdraws from Heaven.

—2. There are few who are in genuine conjugal love, and they who are not in it know nothing whatever about the interior delight which is in that love; but only about the delight of lasciviousness, which delight, after a brief cohabitation, is turned into what is undelightful.

Life 74. By 'to commit adultery' . . . in the natural sense, is . . . also meant to do obscene things, to speak lascivious things, and to think filthy things.

75. The reason why . . . in proportion as anyone shuns the lasciviousness of adultery, he loves the chastity of marriage, is that the lasciviousness of adultery and the chastity of marriage are two opposites; and therefore in proportion as he is not in the one, he is in the other.

76. No one can know what is the quality of the chastity of marriage except him who shuns the lasciviousness of adultery as a sin . . .

M. 552. The chaste love of the sex . . . is the love of a man towards a maiden or wife who is beautiful in form and graceful in manners, free from all idea of lasciviousness; and contrariwise.

102°. Moral wisdom shuns evils and falsities as leprosy; especially lascivious things, which contaminate its conjugal love.

[M.] 139<sup>o</sup>. See CHASTE, here.

140<sup>o</sup>. That a sphere of **lasciviousness** pours out from those who are unchaste, is evident from the statutes among the sons of Israel, that each and all things were unclean which those defiled by such things should touch with their hands.

148<sup>o</sup>. I have heard from the Angels . . . that the External from the Internal, which they called the External of the Internal, is devoid of all **lasciviousness**, because the Internal cannot be **lascivious**, but can only be chastely delicately; and that it imparts the same to its External . . . Quite different is the External separated from the Internal—this, they said, is **lascivious** in general and in every part.

191<sup>o</sup>. The love descends from the mind, and acts into the lower things according to their disposition; and therefore a **lascivious** mind acts **lasciviously**, and a chaste mind chastely; and the latter disposes the body, whereas the former is disposed by the body.

212. The contrary takes place with those who from being in no love of wisdom are in no conjugal love. These do not enter into marriages except also with the end of being **lascivious**, and in this end there is also the love of being insane; for, regarded in itself, every end is a love; and **lasciviousness** in its spiritual origin is insanity.

240<sup>o</sup>. With those (who reject the holy things of the Church) the interiors . . . are more and more closed up, and in the body are stopped up; and then even the love of the sex becomes vile, or is insanely **lascivious** in the interiors of the body, and thence in the lowest things of their thought. It is these who are meant in the Memorable Relation, no. 79.

256. The reason commonness from being continually allowed is an accidental cause of cold, is that it attaches to those who think **lasciviously** about marriage and about a wife . . .

304<sup>o</sup>. The state of betrothal with (the unchaste) answers scarcely any other purpose than that they may fulfil their concupiscences with things **lascivious**, and by them contaminate the Conjugal of love.

305. In the lowest region of the mind . . . reside all the concupiscences of evil, and **lasciviousnesses**; but in the higher region, which is called spiritual, there are not any concupiscences of evil and **lasciviousnesses** . . .

345. That polygamy is **lasciviousness**. Gen.art. The reason is that its love is divided among a number, and is the love of the sex, and is the love of the external or natural man, and thus is not conjugal love, which alone exists chaste. . . Hence polygamous love is **lascivious**, and polygamy is **lasciviousness**. . . Thus, as it is the love of the sex, it is the love of **lasciviousness**.

352. If there were a communication (between the Christian and the Mohammedan Heavens) what is unchaste and **lascivious** would inflow from the Mohammedans into the Christian Heaven, which could not be endured there . . . (thus) the Christian Angels would become natural, and thus adulterers; or, if they remained spiritual, they would continually feel about them what is **lascivious**, which would intercept all the bliss of their life.

429. All who are in Hell are in the connubial connection of evil and falsity . . . and as this is adultery, Hell is also that. Hence it is that all there are in the lust, **lasciviousness**, and immodesty of scortatory love.

439<sup>o</sup>. I have heard from the Angels that they discriminate in the extremes what is **lascivious** from what is not **lascivious**, as anyone discriminates the fire of dung . . . from the fire of spices . . .; and that this is from the difference of the internal delights which enter into the external ones . . .

511<sup>o</sup>. Wives resist . . . also from an idea of **lasciviousness** . . .

T. So. Then she inspired **lasciviousness** into the man, which Sirens are dexterously skilled in doing, on the reception of which he kissed her . . .

313. In the natural sense, by the sixth commandment is meant not only to commit adultery, but also to will and do obscene things, and thence to think and speak **lascivious** ones.

590. Like one who alternately . . . satiates his **lasciviousness** below with a harlot.

D. 386. That those who indulge in **lasciviousnesses** . . . seem to themselves to be in subterranean places.

— They who have loved a **lascivious** life, being **lascivious** in a clandestine way [seem to themselves] to pass their time in subterranean places, as in cellars, which are furnished with candles, and indeed with things like those which belong to their **lascivious** licence in secret; for phantasies reign when they depart this life, and are turned into like things. But even these also are infested according to the degree and end of their **lasciviousnesses**, as by mice, and by filthy insects of that kind, which had been inwardly the ends of their **lasciviousness**; and although they are ignorant that such had been their ends, still they are then manifested by the filthy insects and the like, even until they abstain from these things; for a soul is first given by means of phantasies, by which they are gradually averted. Thus in place of pleasure they are allotted direful phantasies, which afterwards take possession of them, even until they so abhor the pleasures that they desire nothing of them any longer; so that at last they are averse to them; nay, they abhor them. Thus [is it done] according to the ends, or the hidden loves. (Their infestation by filthy little animals further described. 387.)

1663. On the penalty of **lasciviousness**. (See A.2746, above.)

1664.5. He was thus punished . . . He was driven towards an extended rope, upon coming in contact with which he stooped his head in order to pass under, but was immediately caught by the back, and fastened to the rope, and was then made to revolve round . . . in full view of all the Spirits and Angels, and at the same time shame and pain were struck into him. After he had been released, he came to me . . . and told me that he had been such in his life, but still he spoke with shame . . . he also said that he had been so lacerated that he supposed nothing [of him] was holding together; but still he spoke modestly, and repented that he had

been such ; and therefore, he had not suffered so much as others who have led such a **lascivious** life.

1704. To the things which reign in the mind of a man, Spirit, or Angel, are bent all the things which they hear. . . Consequently those who are **lascivious** (bend) whatever they hear into **lascivious** visions with them, and thus into **lascivious** expressions.

1787. There were certain who in the body had led a **lascivious** life, and who also had been infected, and had infected others with their contagion . . . Not long after death . . . they came to me ; for they did not know that they were in the other life ; and I observed that they wanted to live here in like manner . . . Their life in the body had been to insinuate with wives . . . 1788.

3319<sup>e</sup>. The spheres of adulteries and of cruelties are one, together with such **lasciviousness** as appears to be conjugal.

3468. The **lasciviousness** of those (in Gehenna), which is fiery, was (then) as it were diminished, because the delight of the other **lasciviousness** was greater . . . Hence it was evident that the **lasciviousness** (of these adulterous priests) was much more atrocious than the **lasciviousness** of those who are in Gehenna . . .

3895. Concerning very **lascivious** girls. 3897<sup>e</sup>. De Conj. 55, below.

3911. On the **lascivious**.

3912. I perceived that they were such that they were operated through by others who are **lascivious** ; they had been **lascivious** (women), from no other end than that **lasciviousness** might delight them . . .

3922. On the **lascivious**. There are **lascivious** men who have **lasciviousness** as the sole end. When they have wives, they do not care for marriages [except] solely for the sake of **lasciviousness**, which is their end. Thus in their marriages they do not desire to have infants, because as their wife is then pregnant, they cannot live with her **lasciviously** ; for the end rules all things ; and therefore they are prone to **lasciviousnesses** outside of those which they have with their wives, which they practise in foul ways ; and thus they pervert and carry away into **lasciviousnesses** those who would otherwise be good wives. When the **lascivious** cannot be with their wife, then they loathe her, and live **lasciviously** with harlots, and thus their wives also become harlots, caring nothing for the conjugal debt, nor for the procreation of offspring . . . Harlotry in marriage they account as nothing, provided they can practise **lasciviousnesses** ; and they care nothing for their wives being such. These dwell over the head, rather high up, but a little to the back. *Operantur in bulbum penis, quem incendunt, et ei dolorem infligunt.*

3923. Such wives, who have **lasciviousness** as their sole end, have also been seen ; one in a sort of kitchen place. . . **Lascivious** men, when revolving deceits and wickednesses in their minds, call such into their company . . .

3924. Such a **lascivious** wife . . . had a knife in her hand . . . and in her phantasy there was an infant . . . because they are such that they have **lasciviousnesses** as the end, and thus murder infants, because they do not desire them, but as it were destroy them by **las-**

**civiousnesses** . . . Being inspected by the Angels, they were represented as filthy conglomerated intestines . . . Hence it appeared that they were magical women, and at the same time wickednesses, and deceitful.

4268<sup>2</sup>. One (method of reducing Spirits into order) is that some evil Spirits are admitted among the upright ones, who at once have their sphere with them. The spheres are such that all who are like them are affected ; as when there are **lasciviousnesses**, then all who are **lascivious** are excited in a like way . . . and thus they are separated . . .

4409. The love of **lasciviousness** was also represented as external, which does not enter into the mind, but remains in externals ; and it was insinuated that such love is for the most part confounded with conjugal love, when yet it is [that] of **lasciviousness** ; such also as there is between a husband and a number of wives . . .

4547. To the right, a little in front (in Hell) are the brothels of the **lascivious** ; and those of the voluptuous ; who are in excrements.

4631<sup>2</sup>. These Genii inspire **lascivious things** in unspeakable ways.

— These points which were . . . blunt, are representative of the greatest **lasciviousness**.

4719. Conjugal love with the spiritual begins from externals, thus from a certain **lasciviousness** ; they love nudity, and it excites them. At last, indeed, the externals vanish, but then the conjugal love is also wont to cease in its effect. It is otherwise with the celestial . . .

—<sup>2</sup>. In the other life the spiritual appear clothed. These are **lascivious** from their nature in the world . . . The reason is that . . . the spiritual love from the intellectual part, which is relatively external ; hence comes what is **lascivious** in the beginning.

4866. **Lasciviousness** was excited in me, and this was felt . . . in the common way ; which was perceived by the bystanders, who said *Rua raha*, which meant the excitation of the **lasciviousness** of that part . . .

5124. Conjugal love cannot be described : nothing enters into it which is **lascivious** ; what this is they do not at all know.

5179. On a mountain where is the Conjugal . . . They said that they were all naked . . . but no **lasciviousness** was excited . . .

5180. There was a certain person who had faith in the sense of the letter of the Word, and supposed himself to have the Conjugal, because he had lived sincerely with his own wife, and had never been **lascivious** . . . Therefore he was brought to [this place]. He could see naked women without any emotion of **lasciviousness** ; but they told him that he must strip off his clothes . . . and then . . . he was deprived of his senses . . . and thus he remained, like one half-dead . . . Such are they who believe the Word as to the sense of its letter, and . . . have not imbued interior truths from it.

5466. Where the women dwelt there appeared a brightness as it were sulphureous, which was from the **lasciviousness** in which they had been in the world ; for what is **lascivious** with women so appears in the other life when they are together.

[D.] 605<sup>3</sup>. Those who are in conjugal love feel exactly whether there is what is lascivious or not; for all that is lascivious is of adultery; whereas with those who are in conjugal love, there is nothing of what is lascivious. This is felt by them most exactly. 6110<sup>25</sup>. D.Min. 4604. E.990<sup>3</sup>. De Conj. 4, Gen.art.

6106<sup>3</sup>. I asked Spirits newly arrived from the world, who had accounted things lascivious not to be sins . . . I said that it is allowable to commit whoredom and adultery in Hell . . . and would they rather be in Heaven or in Hell. I asked more than a hundred, and I could not extort an answer.

6110<sup>69</sup>. With those who are in conjugal love . . . the wife inflows into the sense of the husband, so that the sensations and delights themselves are mutually . . . communicated; thus quite different is lascivious love from conjugal love.

—<sup>75</sup>. With these who are in lascivious love, the interiors which are lascivious depart together with potency, and thus a cold is produced from which the common plane as it were dies.

D. Min. 4612. He thus destroys conjugal love, and turns it into what is lascivious.

4628. It is then the love of lasciviousness which reigns, on the cessation of which there is no love.

E. 710<sup>27</sup>. They who are merely natural . . . are not in any conjugal love, but in what is lascivious, such as is that of adultery.

—<sup>28</sup>. The reason they are called 'eunuchs' is that there is not what is lascivious in them, such as there is in those who from the hardness of their hearts . . . married a number of wives . . . —<sup>29</sup>.

803. II. He learns . . . also that lascivious and obscene thoughts are also 'adulteries.'

817<sup>13</sup>. 'He-goats,' in the opposite sense, = those who are in faith separated from charity, because they are lascivious more than all others . . .

1004<sup>5</sup>. For with those who are merely natural, there is . . . only a union of bodies from the lower mind lasciviating in the flesh; which lasciviousness is from a universal law implanted from creation in everything alive and not alive, which is, that everything in which there is force wants to produce its own likeness, and to multiply its species to infinity and eternity.

J. (Post.) 81. It was given to perceive the sphere of (Mohammed's) life. It was exteriorly delightful, concealing interiorly what is lascivious, which exists with them from matrimony with a number of wives and concubines . . .

233. All (Spirits) coming into the World of Spirits after death) have an idea of love from the idea of lasciviousness.

De Conj. 4. The internal of lasciviousness, or of adultery, is from . . . Hell, and from all its unhappiness . . .

55. On those who in the external form live modestly and chastely, but think lasciviously. Gen.art.

66<sup>e</sup>. Then the marriage of good and truth perished, from which nakedness became lascivious . . .

67. In all the rest of the Heavens below the Third

all appear clothed, and blush at their nakedness before the eyes of others, because it excites what is lascivious.

**Lasha.** *Lascha.*

A. 1212. 'In coming to Sodom, Gomorrah, Admah, Zeboim, even unto Lasha' (Gen.x.19)=the falsities and evils in which they are terminated.

**Lassitude.** *Lassitudo.*

D. Min. 4599. There were some who had general affection . . . They induced lassitude of the lower mind, with as it were lassitude of the body . . . because there is but little vital in such a general affection . . . Life itself consists in the intelligence and wisdom of truth, and if this is absent . . . there is lassitude.

E. 992<sup>3</sup>. The Angels are in continual potency; and after the act there is never lassitude . . . but alacrity of life . . .

**Last, Ultimate.** *Ultimus.*

See under BOUNDARY, EXTREME, FIRST, HAIR, and NAZARITE.

A. 118. 'Euphrates'=knowledge, which is the ultimate, or terminus.

1476. The Scientific in general then becomes the ultimate vessel . . .

1486<sup>e</sup>. Scientifics, therefore, are the ultimate and outermost things, in which are terminated interior things in their order . . .

1748. 'The sole,' and 'the heel'=the ultimate Natural.

—'. 'A shoe'=the Natural still more ultimate-*ulterioris.*

—<sup>e</sup>. For the ultimate Natural and Corporeal is the lowest of all things which are with man. Sig.

1808<sup>2</sup>. All celestial and spiritual things . . . are substantial, and therefore they come forth actually in ultimate nature.

1837. 'Sunset'=the last time of the Church, which is called the consummation, when there is no longer any charity.

1839<sup>3</sup>. 'The day of Jehovah'=the last time and state of the Church.

1843<sup>2</sup>. That faith is rare in the last times . . .

1850. See LAST JUDGMENT, here.

1857. See CONSUMMATE, here. 4057.

1861<sup>9</sup>. The Falsities which will reign in the last times. Sig.

1886, Pref. (From these things) it may be evident . . . that the last time is at hand. 2121<sup>e</sup>. 2122<sup>e</sup>. 2123. 2126<sup>e</sup>.

2135, Pref. By 'the Last Judgment' is signified the last time of the Church.

2198<sup>e</sup>. 'Old age' involves nothing else than the last time . . .

2242. The last time of the Church in general, and the last time of anyone in particular, is called in the Word 'visitation,' and precedes the Judgment.

2335. 'Evening'=the state of the Church before the last, when there begins to be no faith . . .

2353. 'At night'=the last time when (the Divine Human and the Holy proceeding) are acknowledged no longer.

2371. The state of the Church is here described such as it is about the last times . . .

2456. The Lord's thought concerning the last time. Sig.

2492<sup>e</sup>. For the exterior memory is the ultimate of order, in which spiritual and celestial things are softly terminated and reside, when there are goods and truths therein. H.466.

2679<sup>e</sup>. (These erroneous things) may serve spiritual things as ultimate planes.

2760<sup>e</sup>. (Thus) it is evident that about the last time the internal sense of the Word will be opened.

2776<sup>d</sup>. If only they will think in the last hour . . . 3938<sup>b</sup>.

2906<sup>3</sup>. 'The posterity of years'=the last time of the Church. —.

2908. 'To die,' 'dead,' and 'death,' when predicated of the Church, =its last time, when all faith, that is, charity, has expired; which time is in the Word called 'night.'

2967<sup>3</sup>. Truths in their order down to the ultimate ones which are sensuous. Sig.

3134<sup>2</sup>. 'No man' . . . treats of the last time of the Church, when there is no longer anything of truth.

3293<sup>2</sup>. For the spiritual life (of the spirit after death) is terminated in the Natural as in the ultimate plane . . .

3301. 'Hair' . . . =the Natural, because hairs are outgrowths in the ultimates of man.

3382<sup>2</sup>. For all these things regard Him as the First from Whom, and as the Last to whom.

3398<sup>1</sup>. Such was the state which is meant by . . . 'the last day,' etc.

3483. For each and all things in nature are ultimate images . . .

3519<sup>8</sup>. By 'the wool of she-goats' is signified the ultimate or outermost of innocence, which is in ignorance, such as there is with the gentiles.

3632. See ORDER, here.

3652<sup>2</sup>. The last state of the Church. Tr.

3657. How the Lord began to make Divine His Natural as to truth, from the ultimate of order, in order that He might thus dispose the intermediate things and conjoin each and all things to the First . . . Tr.

3702. For man is so created that the Divine things of the Lord may descend through him down to the ultimates of nature, and may ascend from the ultimates of nature to Him . . . and thus through man, as through the uniting medium, the very ultimate of nature may live from the Divine, which would be the case, if man had lived according to Divine order. Ex.

—<sup>2</sup>. Hence it is evident that there would be a descent of the Divine through man into the ultimate of nature, and from the ultimate of nature an ascent to the Divine, if only, in the faith of his heart . . . he would acknowledge the Lord as his first and last end.

—<sup>3</sup>. When (the Most Ancients) were contemplating the lower and ultimate things of nature, they appeared before their eyes as if they were alive . . . From which it is evident of what quality are those through whom the Divine things of the Lord descend down to the ultimates of nature, and from the ultimates of nature ascend to Him, and represent the Divine communication . . . which in the supreme sense is signified by 'the Angels ascending and descending on the ladder set upon the earth . . .'

3720. 'This is nothing but the house of God'=the Lord's Kingdom in the ultimate of order.

—<sup>3</sup>. The reason 'the house of God' here =the Lord's Kingdom in the ultimate of order, is that it is treating of Jacob . . . The Natural is in the ultimate of order; for therein are terminated all the interior things; and there they are together; and because they are together there, and thus innumerable things are together beheld as one, there is what is relatively obscure there.

3721. 'And this is the gate of Heaven'=the ultimate in which order ceases, through which ultimate, there is apparently as it were an entrance from nature. Ex.

3726. It treats . . . here now that it is truth which is the ultimate of order. It is this ultimate which is called the holy terminus, and is signified by the stone which Jacob took, and set for a statue. That truth is the ultimate of order may be evident from this, that good cannot be terminated in good, but in truth; for truth is what receives good . . . Hence it is evident that good is the first of order, and truth the ultimate.

3739. '(This stone) shall be the house of God'=(that the truth which is the ultimate) shall be the Lord's Kingdom in the ultimate of order, in which higher things are as in their house. Ex.

3752<sup>e</sup>. These things are said of the last time of the Church, that is, of its vastation . . .

3901. That the last state of the Church is compared to the eagles which are gathered together to a carcase . . .

4009<sup>e</sup>. Because in the Sensuous as in the ultimate of order prior things are together, each son (of Jacob) represents some General, in which those things are.

4089. 'Bethel'=good in the ultimate of order, consequently in the Natural, for this is the ultimate of order, because celestial and spiritual things are terminated there.

4090. 'The statue'=a holy terminus, thus the ultimate of order, and consequently truth.

4116. All the boundaries of the Land of Canaan represented . . . that which was ultimate, and that which was first; the ultimate, because it ceased there . . . 4240.

4240. The Ultimate or First Heaven is celestial and spiritual natural, being in simple good, which is the ultimate of order there. In like manner with a regenerate man, who is a little Heaven.

4255<sup>3</sup>. 'To remember from the land of Jordan'=from what is ultimate, thus from what is low.

4539. As interior things are terminated and bounded in the ultimates of order, and are together there, and

as it were dwell together in one house; and as the Natural with man is the **ultimate** with man, in which interior things are terminated, therefore by 'Bethel' is properly signified the Natural. . . In the Natural, or in the **ultimate** of order, also are Knowledgees.

[A.] 455<sup>2</sup>. But when a man does not suffer himself to be led by the Lord, but by evil, they are then in the opposite order. . . and to the **ultimate** circumferences are rejected the veriest Divine truths. . .

458<sup>0</sup>. When they saw these stones as boundaries, they thought about truths which are the **ultimates** of order.

458<sup>5</sup>. For the Lord. . . progressed. . . from truth which is in the **ultimate** of order. . .

461<sup>8</sup>. Therefore the Heavens have been so formed. . . that one may serve another for reception, and at last man as to his Natural and Sensuous for the **ultimate** reception; for there the Divine is in the **ultimate** of order, and passes into the world. Therefore if the **ultimate** agrees or corresponds with the prior things, then the prior things are together in the **ultimate**; for the things which are **ultimate** are receptacles of the things prior to themselves, and there the successives are together.

463<sup>8</sup>. The **last** time of the old Church and the first of the new. Sig.

469<sup>7</sup>. As it here treats of the **last** day, or of the **last** state of the Church. . .

473<sup>0</sup>. Saved at the **last** hour. 5351<sup>3</sup>. 727<sup>2</sup>.

5006. That truth not spiritual applied itself to the **ultimate** of spiritual truth. Sig.

5008. That it withdrew that **ultimate** truth. Sig. and Ex. 5010. 5028. 5036<sup>4</sup>.

—<sup>e</sup>. In **ultimates** there is affinity, but not any conjunction. Ex.

5044<sup>1</sup>. By 'Egypt' is signified the Scientific of the Church, thus natural truth which is the **ultimate** of order. . .

5078<sup>6</sup>. That he will not rise until the **last** day: when yet it is the **last** day for everyone when he dies.

5114. Derivations thence down to the **ultimate** one. Sig. and Ex. 5122<sup>3</sup>. Ex.

—<sup>e</sup>. To the **ultimate** which is the Sensuous: for the first in order is the Intellectual, and the **ultimate** is the Sensuous. Ex.

—<sup>1</sup>. The life of man. . . passes through these degrees from the inmost to the **ultimate**, and according to its derivation it becomes more and more general, and in the **ultimate** most general. Ex.

5122<sup>2</sup>. At last the order is inverted, and then that which was **last** becomes the first.

5125<sup>2</sup>. Then sensuous things are reduced into order, in order that they may be in the **last** place. When sensuous things are in the **last** place. . .

5153. 'Are three days'=to the **ultimate**.

5154. 'Within three days'=that which is in the **ultimate**.

5168<sup>3</sup>. At this day within the Church there is no longer any charity; for it is the **last** time of the Church;

consequently neither is there any affection for knowing such things. 5639<sup>3</sup>.

5189<sup>3</sup>. In **ultimates** the fibres act dissimilarly, but still they are from one beginning; thus they act dissimilarly in **ultimates** as to the appearance, but similarly as to end.

5196. (These) were the **ultimate** boundaries of Canaan. . . consequently these rivers represented the **ultimates** or boundaries (in the Lord's Kingdom). The Nile. . . represented the sensuous things subject to the intellectual part, thus the scientifics which are from them; for these are the **ultimates** of the spiritual things of the Lord's Kingdom.

—<sup>e</sup>. To view anything from the interior down to the **ultimate**, is represented by standing near the **ultimate**. This is the case in the Spiritual World.

5247<sup>6</sup>. As the Internal does not exist without the External—for the External is the **ultimate** of order in which the Internal subsists—it was a dishonour to the Word to call Elisha 'bald.'

5373<sup>3</sup>. Scientifics which are of the Natural are the **ultimates** of order: prior things must be in **ultimates** in order that they may come forth and appear in that sphere; and moreover all prior things tend to **ultimates** as to their termini or ends, and therein they come forth together—as do causes in their effects, or as do higher things in lower ones—as in their vessels. The scientifics which are of the Natural are such **ultimates**. Hence it is that the Spiritual World is terminated in the Natural of man; in which the things of the Spiritual World are presented representatively. . .

5874. (Mercy and joy) even to **ultimates**. Sig.

—<sup>e</sup>. 'The Egyptians'=scientifics, thus **ultimates**; for the scientifics with man are his **ultimates**. That scientifics are man's **ultimate** things—that is to say, in his memory and thought—does not appear: it seems to him that they make everything of intelligence and wisdom. But it is not so; they are only. . . **ultimate** vessels; for they conjoin themselves with the sensuous things of the body. That they are the **ultimate** things is evident to him who reflects upon his own thought. . .

—<sup>e</sup>. (Thus) scientifics serve man to form the understanding; but when the understanding has been formed, they then form the **ultimate** plane, in which the man no longer thinks, but above it.

5945<sup>2</sup>. Such doctrinal things (of scientifics), being the first things which a man learns, also serve him afterwards as an **ultimate** plane; for when he has advanced to interior things they become the **ultimate** things. Moreover in these things celestial and spiritual things actually cease. . . for the Spiritual World has as it were its feet and soles in the natural; and, with man, as to his spiritual life, in the doctrinal things of scientifics.

6000<sup>4</sup>. 'Midnight'=the **last** time of the old Church, when there is nothing of faith because nothing of charity; and also the first time of the new Church.

—<sup>e</sup>. 'Night'=the **last** time of the old Church, and the first of the new.

6077. All things in the Spiritual World, and thence all things in the natural, seek something *ulterior* in which to be, and act the cause in the effect. . . This

*ulterior* is as it were a body . . . This effort does not cease except in the **ultimates** of nature, where things inert oppose themselves.

6396<sup>2</sup>. Thus the **ultimates** of that Land represented the **ultimates** in the Lord's Kingdom; and therefore Dan represented those who are in the **ultimates** there; for truth before it has been conjoined with good is in the **ultimate** . . .

—<sup>3</sup>. That the inheritance of Dan was the **ultimate** of the Land of Canaan, is evident from . . . 'from Beersheba even to Dan'; 'Beersheba'=the inmost of the Land.

6402<sup>2</sup>. These are in the Lord's Kingdom, but in its **ultimates**.

6451<sup>2</sup>. Life . . . does not become quiescent except in the **ultimate** of order, where it comes to a stand; and as interior things inflow according to order even to the **ultimate**, and there come to a stand, it is evident that the interior things are together in the **ultimate**; but in this order: the inmost . . . holds the centre there; the interior things . . . encompass the centre; and the exterior things make the circumferences; and this not only in general, but also in singulars.

—<sup>3</sup>. As all the interior things are together in the **ultimate**, there is an appearance as if life were in the **ultimate**, that is, in the body, when yet it is in the interior things . . .

6473. That the Lord rules man's **ultimates** equally as his primes, may be evident from the fact that order is from the Lord, which is successive from primes to **ultimates**; and in order itself there is nothing except the Divine; and because it is so, it is necessary for the presence of the Lord to be equally in **ultimates** as in primes . . .

6493<sup>2</sup>. Fortune is Providence in the **ultimate** of order, in which all things are relatively inconstant.

6495<sup>2</sup>. Into these (external) bounds, which make the **ultimate** plane, the Lord then inflows . . .

6587. Prediction concerning the last time of the Church. Sig.

6588. That the last time will come. Sig.

6592. By Joseph's 'bones' is signified that which is most external, or the **ultimate** of the Church, thus its representative; for the representatives . . . were the **ultimates** of the Church . . .

6666<sup>2</sup>. (This) is a sign that the last time of the Church is at hand . . .

6844<sup>2</sup>. Therefore (sensuous things) are the last which can be regenerated . . .

6895. 'To visit'=the Advent of the Lord, which precedes the last time of the Church, which time is called in the Word 'the Last Judgment.'

6952. 'Take it by the tail'=the power of elevating from the **ultimate** of the Sensuous . . . For 'a serpent'=the Sensuous . . . Thus its tail=the **ultimate**, or lowest there . . . (Thus) by 'the serpent's tail' is signified falsity itself, for this is **ultimate** or lowest . . .

7004<sup>2</sup>. So that the First Esse may be present in the derivatives mediately and immediately, thus equally in the **ultimate** of order and in its prime . . .

7270<sup>2</sup>. (Thus) there are continual successions from the First . . . down to **ultimates** which are with man (and which are here defined to be the Sensuous and Corporeal of man); nay, to the **ultimates** which are in nature. The **ultimates** which are with man, as also in nature, are relatively sluggish, and are thence cold; and are relatively general, and thence obscure.

—<sup>4</sup>. But it is to be well known that truth Divine . . . inflows also at the same time without successive formation, even into the **ultimates** of order . . .

7337. The effects in **ultimates** are miracles, when it pleases the Lord that they should be presented in that form.

—<sup>2</sup>. Order appears alike in the **ultimates** where the miracles are presented. For example: the Divine truth proceeding from the Lord has in itself all power; hence it is that there is power also in truths in the **ultimate** of order; and therefore the evil acquire power by truths . . .

7644. 'Shall cover the surface of the earth'=the **ultimates** of the natural mind. 'Surface'=external things, thus **ultimates**.

7645. That from the vastation of the extremes in the Natural the whole natural mind will be obscured (is in this way): the interior things with man are terminated in his **ultimates** or extremes; and there the things which are successive with him are together: when in the **ultimates** there is nothing except falsity and evil, then the truths and goods which inflow from the interiors into the **ultimates** inflow there into evils and falsities, and are thus turned there into such things, and therefore there appears nothing in the whole Natural except falsity and evil . . .

7729. As the **ultimate** of the Natural is signified by 'a hoof' . . . there is also signified the truth which is the **ultimate** of the Natural. —<sup>2</sup>, III.

7844<sup>2</sup>. 'Evening'=the last time of the Church, and also its first . . .

8439<sup>2</sup>. When the influx of good and truth from the Lord makes this transit, then the 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, whither all Divine influx tends . . .

8480. It is called an abuse when the like comes forth in **ultimates**, but from a contrary origin . . .

8609. 'They took a stone'=truth Divine in the **ultimate** of order . . . because it was placed beneath (Moses) . . . What truth in the **ultimate** of order is, may be evident from the things said above concerning truths in what is successive of order . . . Those which are **ultimate** are meant by truths in the **ultimate** of order.

8610. By 'Moses' is represented truth in the first of order . . . When the truth in the **ultimate** of order corresponds to this truth, the latter is supported; for they then act as one; for the interior ones are conjoined with the exterior, and finally with the **ultimate** ones, by correspondences: then the first truth has strength in the **ultimate** one, for it is in it and acts through it; whereas if there is not correspondence, there is disjunction; hence the first truth has no strength in the **ultimate** one

[A.] 8902<sup>2</sup>. The last time of the Church. Tr.

8906<sup>2</sup>. 'The day of Jehovah'=the last state or last time of the Church, when there is no longer truth, but in place of truth falsity.

9063. The Sensuous is the **ultimate** in the natural man.

9163<sup>1</sup>. 'To break the bones'=to destroy the truths from the Divine which are the **ultimate** in order. . . Truths **ultimate** in order are the truths of the sense of the letter. . .

9212. By 'the garment,' here, which is given in pledge, is signified the **ultimate** of the Natural, which is the Sensuous. . .

—<sup>2</sup>. That the Sensuous is the **ultimate** of life with man. Refs.

9216. The Sensuous is the **ultimate** of the life of man; (and) that which is **ultimate** contains all the interior things, and is their General, for they cease in it, and thus rest upon it: as for example the skin, which is the **ultimate** covering of the body. . . In like manner, in the body, the peritoneum. . . and so also the pleura relatively to the viscera of the chest. . .

—<sup>3</sup>. Moreover, it is to be known that each and all things progress from the First or Inmost successively to their **ultimates**, and there rest; and the prior or interior things have a connection with the **ultimate** in successive order; and therefore if the **ultimates** disappear, the interior things also are dissipated. . . Hence the human race is the **ultimate** in order, in which ceases, and on which rests, Heaven. . .

9372<sup>3</sup>. 'A reed'=truth in the **ultimate**, such as is the Word in the letter.

—<sup>8</sup>. 'Locusts'=ultimate or most general truths.

9391<sup>2</sup>. 'The soles of the feet'=the things which are **ultimate**, in the natural man.

9406. 'And under His feet'=the **ultimate** sense, which is the sense of the very letter. . . (for) the **ultimate** of truth Divine or of the Word is such as is the sense of the letter. . .

—<sup>3</sup>. 'The footstool of Jehovah'=Divine truth in **ultimates**, thus the Word.

—'. 'A cloud'=the Word in the letter, or Divine truth in **ultimates**.

—<sup>6</sup>. Truth Divine or the Lord in **ultimates** is meant by 'His arms and feet like the brightness of polished brass;' and also by 'the voice of His words like the voice of a multitude.'

9407<sup>9</sup>. The Nazarites=the Lord as to the Divine Natural; thence also Divine truth proceeding from Him in **ultimates**, which is the Word in the sense of the letter; for 'the hair'. . . =truth in **ultimates**.

9430. 'A cloud covered it'=the **ultimate** of the Word, that it is thus relatively obscure.

—<sup>2</sup>. For 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, and all the interior things cease in the **ultimate**; the **ultimate** is as it were the support of the interior things, in which these subsist and rest. The Word in the letter is Divine truth in the **ultimate** of order; in like manner the man of the Church with

whom is Divine truth, as to his Natural and Sensuous: in the latter as in the former the interior things are terminated and rest. Ex.

9433<sup>6</sup>. 'The bases upon which it is founded'=truths in **ultimates**, such as are those of the Word in its literal sense. . . Hence it is evident what is 'the bound set so that they may not pass over,' namely the **ultimate** of truth Divine in which the interior things cease; and upon which as upon a support and foundation they subsist and rest.

9499. 'Upon the sides of the ark'=in **ultimates**. . . (For) 'the sides of the ark'=the Divine sphere encompassing Heaven in **ultimates**. . . But the **ultimates** and terminations in Heaven differ from the **ultimates** and terminations in the world in this,—that in the world they are relatively to space, and in Heaven they are relatively to goods conjoined with truths. Divine good conjoined with Divine truth, which is the **ultimate**, terminant, concludent, and containant of Heaven, is comparatively as is the atmosphere in the world, which flows around man and holds together the whole surface of his body in its connection. . .

9536. 'Thou shalt make for it four rings of gold'=the **ultimate** receptacle of the heavenly marriage. . .

9537. 'The corners'=firmness. . . from the conjunction of Divine truth with Divine good in **ultimates**, which is signified by the four rings of gold.

9552<sup>6</sup>. 'To kill the last ones—*postrema*—with the sword'=thus to destroy the **ultimates**.

9608. 'Thou shalt make fifty loops in one curtain'=plenary conjunction in the **ultimates** of the spheres.

9628. 'The hinder parts of the Habitation'=the **ultimate** of Heaven.

9629. The manner in which this **ultimate** proceeds from good, so that Heaven may be rendered safe. Sig.

9726. 'Thou shalt make for it a grating, the work of a net'=the Sensuous which is the **ultimate**. 'A grating the work of a net'=the external Sensuous, thus that which is the **ultimate** of life with man; and because it=the **ultimate**, it was put around the altar. . .

—<sup>2</sup>. Therefore (the Sensuous) is the last which is regenerated.

9730. 'Thou shalt put it beneath the circuit of the altar downwards'=this in **ultimates**. . . For 'a circuit,' when the Sensuous is treated of, =the **ultimate**. That the external Sensuous is the **ultimate** of life with man. Ref.

9823. 'The breastplate'=Divine truth shining forth from Divine good; here, in **ultimates** progressively from the inmost things in the Heavens; for the ephod, upon which that breastplate was, represented the **ultimates** of the Spiritual Kingdom, and consequently the **ultimates** of Heaven. Ex.

9824<sup>2</sup>. Successives, which proceed and follow in their order, in **ultimates** present themselves together. Take for example, end, cause, and effect; the end is the first in order, the cause is the second, and the effect is the **ultimate**; and so do they successively progress; but still in the effect, which is the **ultimate**, the cause is presented together, and the end in the cause. . .

—<sup>3</sup>. The case is similar with willing, thinking, and doing . . . To will is the first, to think is the second, and to do is the ultimate, which also is the effect, in which the prior or interior things come forth together . . . Hence it is that . . . man is to be judged according to his deeds or works . . .

— . As, then, the interior things present themselves together in the ultimate, therefore . . . the ultimate, if the order is perfect, is held as what is holy above the interior things; for the holiness of the interior things is there complete.

—<sup>4</sup>. As in ultimates the interior things are together . . . therefore John was loved by the Lord more than the rest of the disciples . . . Hence also it is evident why the external or ultimate which is in perfect order, is holy above the internal things regarded one by one; for when the Lord is in the ultimate, He is simultaneously in all things; and when He is in that ultimate, the interior things are held together in their order, connection, and form, and under supervision and guidance at pleasure.

—<sup>5</sup>. This, then, is the reason why the ephod, because it was a representative of the ultimate in the Lord's Spiritual Kingdom, was held to be more holy than the rest of the garments of the priesthood; and therefore the ephod was the principal sacerdotal dress, and was made of threads of gold woven in the midst of hyacinthine, crimson, scarlet double-dyed, and fine linen . . .

9828<sup>3</sup>. See BELT, here.

9836<sup>2</sup>. Because all preservation depends on the state of the ultimates; for all the interior things cease there, and form a plane there, in which they subsist. Ultimates are like the soles and the feet on which the whole body stands; and they are also like the hands and arms, by means of which the body exercises its powers . . . Hence, too, it is, that the hands and arms, and also the soles and feet, correspond to the ultimates of Heaven. That power and strength consists in ultimates, was represented in the Ancient Church by the hair with the Nazarites . . .

—<sup>3</sup>. That in ultimates there is power, and also the preservation of interior things in their state, can be understood by those who know how the case is with things successive and thence simultaneous in nature; namely, that things successive at last form in ultimates what is simultaneous, in which they are collaterally in the like order; and therefore things simultaneous, which are ultimates, serve the successive things, which are prior, as corresponding supports on which they rest, and thus by means of which they are preserved.

9854. It here treats of the conjunction of truths through good in the ultimates of the Spiritual Kingdom . . .

9866. Hence it is that the three Heavens are one in ultimates; in like manner each Heaven . . .

9891. It treats of the conjunction of all the goods and truths of Heaven with the ultimates there, and thence of the preservation of the whole and of all its parts.

9895<sup>2</sup>. That those things which are lowest, or which are ultimate, hold together the higher or interior things

in connection and form. Ref. This lowest, or ultimate, is represented by the belt of the ephod.

9905. 'The urim and thummim'=the shining forth of the Divine truth from the Lord in ultimates. —<sup>3</sup>.

—<sup>5</sup>. It is to be known that this shining forth appears in ultimates, because all things which are of light from the Divine descend down to ultimate ends; and because they descend thither, they also shine forth there and thence. Hence it is that the breastplate was put upon the ephod and upon its belt; for the ephod represented Divine truth in ultimates . . .

9917<sup>3</sup>. That from the Divine in extremes or ultimates healing went forth. Sig.

9918. 'The fringes'=the ultimates or extremes of Heaven and the Church; and the ultimates or extremes there are scientifics. Ex.

9933<sup>3</sup>. 'Pure frankincense,' which was put upon the cakes, = truth from celestial good, which is the ultimate or extreme of the Celestial Kingdom.

9996. The reason 'a basket'=the Sensuous, is that the Sensuous is the ultimate of the life of man; and in the ultimate are stored up all the interior things in order.

— . The ultimate of the Intellectual is called the sensuous Scientific; and the ultimate of the Voluntary is called sensuous delight . . . The ultimate of the Intellectual is imbibed through . . . hearing and sight; and . . . the ultimate of the Voluntary is imbibed through . . . taste and touch; the ultimate of the perception of both is smell . . . The ultimate of the Intellectual is meant . . . by 'a cup' . . . and the ultimate of the Voluntary by 'a basket;' and as the ultimate is the containant of all the interior things, the interior things also are meant by these vessels . . .

10028. The whole of Divine truth in the Sensuous, which is the ultimate of the life of man. Sig. and Ex.

— . The ultimate of life in the human is that which is called the external Sensuous, which is here meant.

—<sup>3</sup>. These truths, with the prior ones in their order, cease in ultimates, which are of the external Sensuous, and are there together. Hence it is evident that all interior truths are together in the truths of the sense of the letter of the Word; for these latter truths . . . are ultimate.

10030. (Accommodated good) which is in the ultimates or lowest things. Sig. and Ex.

— . 'The intestines'=the ultimate or lowest things.

10036. 'Its skin'=falsity in ultimates. Ex.

10044<sup>2</sup>. There are two things which signify the whole, namely, the highest and the lowest. The reason the lowest or ultimate [does so], is that all the interior things cease in ultimates . . . and are there together. Hence it is that the highest through the ultimate holds together all the interior things—which are the intermediates—in connection and in form, so that they look to one end. That the ultimate=the whole, is evident from many things in the Word, as that the whole man is called 'flesh.' III.

—<sup>3</sup>. As ultimates=all things, or the whole, therefore the hair and the beard, which are the ultimates that are exerescent with man, are taken for them; and also the feet; nay, the toes and the fingers. III.

[A. 10044<sup>3</sup>]. 'To shave the head, the hair of the feet, and the beard' = to take away the **ultimates**; for when these are taken away, the interior things dissolve and perish.

—<sup>6</sup>. That all things are held together in connection . . . from the first or highest through **ultimates** or lowest things. Sig.

—<sup>7</sup>. That the first holds together all things in connection through the **ultimate**, may be evident from the Word, and from man. Ex. —<sup>8</sup>.

—<sup>8</sup>. As to man, man in **ultimates** is the Church on earth . . .

—<sup>9</sup>. The **ultimate** of man is the skin . . . That the skin is the **ultimate** holding the interior things in connection is evident . . .

—<sup>10</sup>. From these things the arcanum is manifest why the Lord glorified His Human also as to **ultimates**; the **ultimates** are called 'bones and flesh' . . .

—<sup>e</sup>. That the interior things cease and rest in **ultimates**, and are there together; and that **ultimates** hold the interior things together in connection, even in spiritual things. Refs. That therefore in **ultimates** there is strength and power; and that therefore there is holiness in **ultimates**; and that in **ultimates** there are things revealed and answers. Refs.

10062<sup>2</sup>. But it is to be known that the **ultimate** or outermost of any member = the same as the whole member.

10125<sup>4</sup>. That the Lord glorified His very body even to its **ultimates**, which are the bones and the flesh . . .

10129<sup>7</sup>. The incense . . . is called 'the holy of holies,' because it = celestial good in **ultimates** . . .

10137<sup>3</sup>. It here treats of the **last** time of the Church, when there is no longer there the good of love and the truth of faith . . .

10186. For in outermost or **ultimate** things truth from good is in its power.

10236<sup>2</sup>. By the Sensuous which is the **ultimate** of the Natural, is meant that which is properly called the flesh, and which perishes when the man dies . . . That this Sensuous is the **ultimate** plane in which the life of man is terminated, and upon which as upon a base it rests itself, may be evident. (Continued under SENSUOUS.)

10259<sup>e</sup>. For 'myrrh' = sensuous truth, which is truth **ultimate** in order . . . and from the **ultimate** and the inmost there must be what is full . . .

10313<sup>e</sup>. Therefore by 'servants' . . . is signified the Sensuous which is the **ultimate** of the life of man.

10376. 'A stone' = Divine truth in **ultimates** . . . and Divine truth in **ultimates** is the sense of the letter of the Word . . .

10634. The Divine things of the Word . . . are said to be 'created,' when they are Divine from inmosts to outermosts, or from primes to **ultimates**.

—<sup>2</sup>. For all that which is from the Divine begins from Him, and progresses according to order down to the **ultimate** end, thus through the Heavens down into the world, and there rests as in its **ultimate**; for the **ultimate** of Divine order is in the nature of the world. That which is such is said to be 'created.'

10728. For the representatives of the Church with the Israelitish nation were truths in the **ultimate** of order. For with representatives the case is this: the things which appear in nature, in its three kingdoms, are the **ultimates** of Divine order; for in them are terminated all things of Heaven, which are called things spiritual and celestial . . .

H. 65<sup>e</sup>. For the arms and hands are **ultimates** of man, although at the side.

102<sup>e</sup>. Nature has been created solely that it may invest what is spiritual, and present it correspondently in the **ultimate** of order.

297. The Lord Himself inflows with every man according to the order of Heaven, both into his inmosts and into his **ultimates**, and disposes him to receive Heaven; and rules his **ultimates** from his inmosts, and at the same time his inmosts from his **ultimates**, and thus holds together in connection each and all things with him. This influx of the Lord is called immediate influx.

304<sup>2</sup>. The exteriors of man which are in the natural world are all things which are of his . . . external memory, and which are thence of his thought and imagination; in general Knowledges and knowledges with their delights and pleasantnesses, in proportion as they savour of the world; and also many pleasures which are of the sensuous things of the body; and moreover the senses themselves, the speech, and the actions. All these things are also the **ultimates**, in which the Divine influx of the Lord ceases; for this influx does not subsist in the middle, but advances to its own **ultimates**. From these things it may be evident that in man is the **ultimate** of Divine order; and because he is the **ultimate**, he is the basis and foundation.

—<sup>3</sup>. The reason the Divine influx . . . does not subsist in the middle, but advances to its **ultimates** . . . is that the middle through which it passes is the angelic Heaven, and the **ultimate** is with man . . .

315. Divine order never subsists in the middle, and there without an **ultimate** forms anything; for it is not in its fulness and perfection; but it goes to the **ultimate**. But when it is in its **ultimate**, then it forms . . .

353 (y). That the Sensuous is the **ultimate** of the life of man. Refs.

475. In the deeds or works is presented the whole man; and his will and thought . . . are not complete until they are in deeds or works . . . for these are the **ultimates** in which those things are terminated . . .

540<sup>e</sup>. Falsities from evil . . . would affect the simple good who are in the **ultimates** of Heaven . . .

580. The second kind (of the arts of infernal Spirits) relates to the abuse of the **ultimates** of Divine order.

J. 1. Because the sense of the letter of the Word is natural, and in the **ultimate** of Divine order . . .

9. Creation commenced from highest or inmost things . . . and proceeded to **ultimate** or outermost things, and then first subsisted. The **ultimate** of creation is the natural world, and in it the terraqueous globe with all things which are upon it. When these things had been completed, then man was created, and into him were col-

lected all things of Divine order from primes to **ultimates**; into his inmost were collected those things which are in the primes of that order; into his **ultimates**, the things which are in its **ultimates**; so that man was made Divine order in form.

—<sup>8</sup>. Man's spiritual things, which are of his thought and will, inflow into his natural things, which are of his sensations and actions, and there cease and subsist. If man did not enjoy these latter also, or were devoid of these termini or **ultimates**, his spiritual things . . . would dissolve, like things interminate or devoid of a bottom. In like manner is it when a man passes out of the natural world . . . then, being a Spirit, he does not subsist upon his Own basis, but upon the common basis, which is the human race.

20<sup>e</sup>. 'To create in the image of God, and in the likeness of God,' is to collect into him all things of Divine order from primes to **ultimates**, and thus make him an Angel as to the interiors of his mind.

L. 36. That thus God became a Man, as in primes, so also in **ultimates**. Gen.art.

—<sup>2</sup>. It is from this that the Lord is called . . . 'the First and the Last.' Ill.

S. 6<sup>2</sup>. Therefore when (the Divine) is in its **ultimate** degree, it is in its fullness. Such is the Word. This, in its **ultimate** sense, is natural . . .

27. In every Divine work there is a first, a middle, and an **ultimate**; and the first goes through the middle to the **ultimate**, and thus comes into existence and subsists: hence the **ultimate** is the basis. Also, the first is in the middle, and, through the middle, in the **ultimate**: thus the **ultimate** is the containant. And as the **ultimate** is the containant and the basis, it is also the support.

28<sup>e</sup>. When these things are comprehended, it is also comprehended that every Divine work is complete and perfect in the **ultimate**; and also that in the **ultimate**, which is a trine, is everything, because the prior things are in it simultaneously.

38. How successive order becomes in the **ultimate** simultaneous order. Ex.

—<sup>2</sup>. As to the Word: the Celestial, Spiritual, and Natural proceed from the Lord in successive order, and in the **ultimate** they are in simultaneous order.

49<sup>3</sup>. Hence by 'the hairs of the head' is signified celestial wisdom in **ultimates**; and also Divine truth in **ultimates**.

98. That the Lord came into the world in order that He might infill all things of the Word, and thereby become Divine truth or the Word also in **ultimates**. Gen.art.

— (This) is meant by these words in John: 'The Word has been made flesh, and has dwelt among us, and we have seen His glory . . .' (i. 14): 'to become flesh' = to become the Word in **ultimates**.

— His quality as the Word in **ultimates**, He showed to His disciples when He was transfigured . . .

—<sup>2</sup>. The Lord as the Word in **ultimates** is described in Rev.i.13-16; where all things of the description of Him = the **ultimates** of Divine truth, or of the Word.

—<sup>e</sup>. The Lord had indeed been the Word before,

but in primes . . . But when the Word had been made flesh, then the Lord became the Word in **ultimates** also. It is from this that He is called 'the First and the Last.' Ill.

W. 52. There is a correspondence . . . of (man's) **ultimate** life with all things of the mineral kingdom.

—<sup>2</sup>. In the Spiritual World there are all things which come forth in the natural world; and they are correspondences . . . also of the **ultimates** of life of those who are there.

61<sup>e</sup>. The endeavour (in minerals) towards vegetating, and thus towards performing uses, is the **ultimate** from the Divine in created things.

65. The uses of all things which have been created ascend through degrees from **ultimates** to man . . . Gen.art.

— **Ultimates** are each and all things of the mineral kingdom, which are matters of various kinds, of stony, saline, oily, mineral, metallic substance, covered over with soil consisting of what is vegetable and animal mouldered into the finest dust. In these lie concealed the end and also the beginning of all the uses which are from life. The end of all uses is the endeavour to produce them; and the beginning is the force which acts from that endeavour. These are of the mineral kingdom.

165. The reason a dead sun has been created is that all things may be fixed, stated, and constant in **ultimates**; and in order that there may thence come forth things which are perennial and ever-enduring. Thus and no otherwise is creation founded. The terraqueous globe, in which, upon which, and around which, such things are, is as a basis and a support; for it is the **ultimate** work, in which all things cease, and upon which they rest. That it is also as it were a matrix, from which are produced the effects which are the ends of creation, will be told in what follows.

167. That the end of creation comes forth in **ultimates**; which is, that all things may return to the Creator, and that there may be conjunction. Gen.art. 171.

207. In every **ultimate** there are discrete degrees in simultaneous order. (Continued under DEGREE.)

208. In a word, there are such degrees in every **ultimate**, thus in every effect; for every **ultimate** consists of prior things, and these of their primes . . .

209. That the **ultimate** degree is the complex, the containant, and the basis of the prior degrees. Gen.art. 211. 212.

212<sup>e</sup>. The effect is nothing else than the end in its **ultimate**; and as the **ultimate** is the complex, it follows that the **ultimate** is the containant, and also the basis.

215. That the **ultimate** of each (of these) series, which is use, action, work, and exercise, is the complex and the containant of all the prior things, has not yet been known. It appears as if in use, action, work, and exercise, there is no more than such as is in motion; but still all the prior things are in them actually, and so fully that nothing is wanting. They are enclosed in them as wine is in its vessel, and as furniture is in its house. The reason they do not appear is that they are regarded only exteriorly, and regarded exteriorly they

are only activities and motions. It is as when the arms and hands move, and it is not known that a thousand motor fibres concur to each of their motions, and that to the thousand motor fibres there correspond thousands of things of thought and affection, which excite the motor fibres; and which, as they act inmosty, do not appear before any sense of the body. This is known: that nothing acts in the body, or through it, except what is from the will through the thought; and as both act, it must needs be that each and all things of the will and thought are in the action. They cannot be separated. Hence it is that from the deeds or works a judgment is formed by others concerning the thought of the man's will, which is called the intention. This has been made known to me: that from a man's deed or work alone the Angels perceive and see everything of the will and thought of him who does it . . . Hence it is that in the Word 'works' and 'deeds' are so often commanded, and it is said that a man is Known from them.

[W.] 216. Unless will and understanding, or affection and thought, and also charity and faith, impart and involve themselves, when possible, in works or deeds, they are nothing better than airy things which pass away . . . The reason is that the ultimate is the complex, the containant, and the basis of the prior things.

217. That degrees of height are in fulness and in power in their ultimate. Gen.art.

218. That (these degrees) in their ultimate are in their power, may be confirmed from all those things which have been adduced . . . from things sensible and perceptible . . . but here I shall confirm them only by the endeavours, forces, and motions in dead subjects and in living subjects. Ex.

— . As motion is the ultimate degree of endeavour, by this it exerts its power.

220. As the body has determined its powers chiefly into the arms and hands, which are ultimates, (they) = power.

221. Therefore the ultimate sense (of the Word), which is . . . called the sense of the letter, is not only the complex, containant, and basis of the corresponding interior senses, but the Word in the ultimate sense is also in its fulness and in its power.

—<sup>2</sup>. As the Lord fully glorified the natural Human even to his ultimates, He therefore rose with the whole body . . .

—<sup>3</sup>. As by the assumption of the natural Human the Lord made Himself Divine truth in ultimates, He is therefore called 'the Word,' and it is said that 'the Word has been made flesh;' and Divine truth in ultimates is the Word as to the sense of the letter: this He made Himself by the fulfilling of all things of the Word concerning Himself in Moses and the Prophets. Ex.

233<sup>2</sup>. For the Divine, which had filled all spaces without space, (then) penetrated also to the ultimates of nature.

257<sup>6</sup>. Through such a covering, which has been taken from the natural world, the spiritual bodies (of Spirits and Angels) subsist; for the Natural is the containing

ultimate: hence it is that there is not any Spirit or Angel who has not been born a man.

259<sup>2</sup>. With these [persons] the Rational cannot be elevated; for the life . . . with them has not the termini in which it ceases so disposed that it can perform ultimate acts according to order; for it acts according to the ultimate determinations, but not from them.

278. The reason why the acts of the body, viewed by the eye, appear thus simple and uniform; as seeds, fruits, eggs, or as nuts and almonds in shells, appear in the external form; and yet contain in themselves all the prior things from which they are, is that every ultimate is covered round about, and is thereby distinct from the prior things . . .

302. That the atmospheres, which are three in both worlds . . . in their ultimates cease into substances and matters such as are in earths. Gen.art.

303. That substances or matters such as those in earths have been produced by the sun through its atmospheres, is affirmed by everyone who thinks that there are perpetual mediations from the First to the ultimates . . . Now as the atmospheres are these prior things through which that Sun presents itself in ultimates, and as those prior things continually decrease in activity and expansion down to the ultimates, it follows that when their activity and expansion cease in the ultimates, they become substances and matters such as are in earths; which, from the atmospheres, from which they originated, retain in themselves an effort and endeavour to produce uses.

304. From this universal origin of all things in the created universe, each thing therein derives the like, namely, that it progresses from its prime to ultimates, which are relatively in a state of rest, in order that it may cease and subsist . . . As there is such a progression in man of the fibres and vessels from primes to ultimates, therefore there is a like progression of their states: their states are sensations, thoughts, and affections: these, also, from their primes, where they are in light, pass to ultimates, where they are in shade; or, from their primes, where they are in heat, to ultimates, where they are not in heat: and as there is such a progression of them, there is also such a progression of the love and of all things of it; and also of the wisdom, and of all things of it: in a word, there is such a progression of all things in the created universe . . .

310. The very quality of being able to produce forms of uses (the substances and matters of which earths consist) derive from their origin, which is, that they are the ultimates of the atmospheres, with which they are therefore in agreement.

—<sup>2</sup>. This endeavour (in these substances and matters to cause seeds to germinate and grow) is afterwards continuous from the earths through the root even to ultimates, and from ultimates to primes, in which the use itself is in its origin. Thus do uses pass into forms; and the forms, from the use, which is like a soul, in the progression from primes to ultimates and from ultimates to primes, derive that each and all things of them are of some use.

—<sup>3</sup>. These things follow from this: 1. That there are ultimates, and in ultimates are all the prior things

together in their order. 2. That there are degrees of both kinds in the greatest and the least of all things ; in like manner in this endeavour. 3. That all uses are produced by the Lord from **ultimates** ; and therefore in **ultimates** there must be an endeavour towards them.

311. But still all these endeavours are not alive ; for they are endeavours of the **ultimate** forces of life . . . The atmospheres in the **ultimates** become such forces, by which the substances and matters such as are in earths, are actuated into forms, and are held together in forms both within and without.

314. In the forms of uses of the vegetable kingdom the image of creation appears in this,—that from their **primes** they proceed to their **ultimates**, and from the **ultimates** to the **primes**. Their **primes** are seeds ; their **ultimates** are stems clothed with bark ; and, through the bark, which is the **ultimate** of the stems, they tend to seeds, which . . . are their **primes**. The stems clothed with barks relate to the Earth clothed with earths ; from which comes forth the creation and formation of all uses. . . The image of creation in the forms of uses is exhibited in the progression of their formation from **primes** to **ultimates**, and from **ultimates** to **primes** . . . (Thus) it is evident that the progression of the creation of the universe has been from its **Prime**, which is the Lord encompassed with the Sun, to **ultimates**, which are earths ; and from these through uses to its **Prime** . . .

316. In the forms of uses of the animal kingdom there is a like image of creation, in that from seed . . . there is formed a body, which is its **ultimate** ; and that when this grows up, it produces new seeds. . . From this parallelism it is evident, that as there is a likeness of creation in the forms of plants, so also there is in the forms of animals, in that there is a progression from **primes** to **ultimates**, and from **ultimates** to **primes**.

—<sup>2</sup>. A like image of creation comes forth in each thing which is in man ; for there is a like progression of love through wisdom into uses ; thence a like one of the will through the understanding into acts ; and a like one of charity through faith into works. The will and the understanding, and also charity and faith, are the **primes** from which ; the acts and works are the **ultimates** ; and from these through the delights of uses a return is made to their **primes** . . .

—<sup>3</sup>. A like progression from **primes** to **ultimates**, and from **ultimates** to **primes**, is exhibited in the forms most purely organic of the affections and thoughts with man : in his brains there are those star-like forms called the cineritious substances ; from these go forth fibres through the medullary substance by the neck into the body, which pass on to **ultimates** there, and from the **ultimates** return to their **primes** : the return of the fibres to their **primes** is made through the blood-vessels.

—<sup>4</sup>. There is a like progression (from **primes** to **ultimates**) of all the affections and thoughts, which are changes and variations of the state of these forms and substances ; for the fibres which go forth from these forms or substances are comparatively like the atmospheres from the spiritual Sun, which are the containants of heat and light ; and the acts from the body are like the things which are produced from earths through the atmospheres . . .

345. That the spiritual **ultimate** separated from its Higher operates (these evil uses). Gen.art.

— . If a man becomes only natural, he loves those things only which are of the body and the world . . . from (which) it is evident that the spiritual **ultimate**, which is called the Spiritual Natural, can be separated from its higher things ; and that it is separated with the men from whom is Hell. The spiritual **ultimate** cannot be of itself separated from its higher things, either with beasts, or in earths, and look towards Hell ; but only with men. From these things it follows that the spiritual **ultimate**, separated from its Higher, such as it is with those who are in Hell, operates these evil uses upon the Earth. Ill.

346<sup>2</sup>. All animals, greater and less, derive their origin from the Spiritual in the **ultimate** degree . . . man alone from all the degrees . . .

P. 119<sup>2</sup>. The reason is that the Lord acts into the inmost of man, and from the inmost into the consequents even to the **ultimates** ; and in the **ultimates** is the man simultaneously. So long, therefore, as the **ultimates** are kept closed by the man himself, there cannot be any purification effected, but only such an operation into the interior things by the Lord as is that of the Lord into Hell . . .

124<sup>4</sup>. That the Lord acts from inmosts and from **ultimates** simultaneously. (This) is because thus and no otherwise each and all things are held together in connection ; for the intermediates depend successively from inmosts down to **ultimates** ; and in **ultimates** they are simultaneously together. . . From this it also is that the Lord . . . came into the world, and there put on . . . a Human in **ultimates**, in order that He could be from **primes** and at the same time in **ultimates** ; and thus from **primes** through **ultimates** rule the universal world . . .

125. These angelic arcana have been premised in order that it may be comprehended how the Divine Providence . . . operates, in order to conjoin man with Himself and Himself with man. This cannot be effected in any particular of him singly, but in all things of him simultaneously : and this is effected from the inmost of man and from his **ultimates** simultaneously : the inmost of man is his life's love ; the **ultimates** are those things which are in the externals of his thought ; and the intermediates are those things which are in the internal of his thought . . . From which it is again evident that the Lord cannot act from inmosts and **ultimates** simultaneously, except together with the man ; for man together with the Lord is in **ultimates** ; and therefore as man acts in the **ultimates** which are at his determination, because in his freedom, so the Lord acts from his inmosts, and in the successives towards the **ultimates**. Those things which are in the inmosts of man, and in the successives towards the **ultimates**, are entirely unknown to the man ; and therefore the man does not at all know how and what the Lord is operating there ; but, as those things cohere as a one with the **ultimates**, it is not necessary for man to know more than that he must shun evils as sins, and look to the Lord. Thus, and no otherwise, can his life's love, which from birth is infernal, be removed by the Lord, and a heavenly life's love be implanted in its place.

[P.] 181. The mind moves to these acts . . . the **ultimates** from the inmosts, and the inmosts from the **ultimates** . . .

220<sup>2</sup>. The natural and temporary things (which man puts off at death) are the outermosts and **ultimates** into which man first enters, which is done when he is born, to the end that he may afterwards be introduced into interior and higher things; for outermosts and **ultimates** are containants; and these are in the natural world. Hence it is that no Angel or Spirit has been created immediately, but that all have been first born men, and thus introduced; and hence they have outermosts and **ultimates**, which are in themselves fixed and stated; and within which and from which the interior things can be held together in connection.

—<sup>3</sup>. Besides, all the interior or higher things are in the outermosts or **ultimates** simultaneously . . . and therefore all the operation of the Lord is from primes and **ultimates** simultaneously, thus in fullness. But as the outermosts and **ultimates** of nature cannot receive spiritual and eternal things . . . therefore man puts them off, and retains only the interior natural things which agree with spiritual and celestial things, and serve them as containants. This is effected by the rejection of the temporary and natural **ultimates**, which is the death of the body.

276. When the love of the neighbour had been turned into the love of self, man could no longer be born into the light of knowledge and intelligence, but into the thick darkness of ignorance, because into the very **ultimate** of life, which is called the Corporeal Sensuous; and could be introduced from this by instructions into the interiors of the natural mind, the Spiritual always accompanying. The reason he is born into the **ultimate** of life, which is called the Corporeal Sensuous, and therefore into the thick darkness of ignorance, will be seen in what follows.

277a<sup>6</sup>. All reformation is effected in what is full, that is, in primes and **ultimates** simultaneously; and the **ultimates** are reformed in the world so as to agree with the primes, and they cannot be reformed afterwards, because the **ultimates** of life which man bears with him after death, become quiescent, and conspire with his interiors, that is, act as one with them.

R. 231. The appearance of the Lord's Divine wisdom and Divine love in **ultimates**. Sig.

—'. 'A stone,' in the Word, = truth in **ultimates**.

—<sup>2</sup>. For all the precious stones in Heaven derive their origin from the **ultimates** of the Word; and their transparence from the spiritual sense of the **ultimates** therein. The **ultimates** of the Word are the truths and goods of the sense of its letter.

342<sup>6</sup>. That 'a corner' = the **ultimate** which supports the higher things, as a foundation does a house, and thus also [that it signifies] all things. Ill.

434. By 'the hairs,' in the Word, is signified the **ultimate** of man's life, which is the Sensuous. It is this which appears to them as being in the affection of truth, when yet they are in the affection of falsity. Sig.

657. Evils and falsities in the Church, such as there are in its **last** state, universally disclosed by the Lord. Sig.

672. That 'the four animals,' which are cherubs, = the Word in **ultimates** . . .

—'. And besides the Lord always operates from inmosts through **ultimates**, or in what is full. Sig.

678<sup>2</sup>. From which things it is evident that the **ultimate** is the complex of all the prior things; whence it follows that all the concupiscences of evil are in simultaneous order within the evil itself which a man perceives in himself: all the evil which a man perceives in himself is in **ultimates**; and therefore when a man rejects evil from himself, he at the same time rejects its concupiscences; but still not from himself, but from the Lord. A man can indeed reject evil from himself, but not its concupiscences; and therefore when he wants to reject evil, by fighting against it, he must look to the Lord; for the Lord operates from inmosts to **ultimates**; for He enters through the man's soul, and purifies.

798<sup>2</sup>. The Divine operation of the Lord to save men is from primes through **ultimates**; and it is this which is meant by 'Whatever he shall bind or loose on earth, shall be bound or loosed in Heaven:' the **ultimates** through which the Lord operates are on earth, and in fact with men: on this account, in order that the Lord Himself might be in **ultimates** as He is in primes, He came into the world, and put on the Human. That all the Lord's Divine operation is from primes through **ultimates**; thus from Himself into primes, and from Himself into **ultimates**. Refs.

M. 44<sup>8</sup>. As they perceived that the novitiates wanted to know whether in Heaven there are the like **ultimate** deliciousnesses, they said that they are exactly like, but much more blessed, because angelic perception and sensation are much more exquisite than human . . . It is a universal law that primes come forth, subsist, and persist from **ultimates**: so also is it with this love; and therefore unless there were **ultimate** deliciousnesses, there would not be any deliciousnesses of conjugal love. (Continued under DELICIOUS.) See also 51, Gen.art.

69<sup>2</sup>. See DELICIOUS, here. 144. 293<sup>5</sup>.

256<sup>6</sup>. The Angels are continually in the delight of conjugal love, and in its **ultimates** according to the presence of their minds uninterrupted by cares; thus from the determinations of judgment with the husbands.

304<sup>2</sup>. Thus from the unchaste things in the will (the marriage of the spirit) lets itself headlong down into the body, and defiles the **ultimates** of its love with an alluring ardour; from which, as in the beginning it was on fire, so its fire suddenly goes out and passes away into the cold of winter; whence defect is accelerated.

305<sup>2</sup>. From these things it can be seen that conjugal love, from the first beginnings of its heat, must be elevated out of the lowest region of the mind into the higher region, in order that it may become chaste; and that thus from what is chaste it is let down through the middle and the lowest region into the body; and that when this is done, by the descending chasteness this lowest region is purified from its unchaste things; and hence the **ultimate** of that love also becomes chaste.

311<sup>2</sup>. That all order proceeds from primes to **ultimates**;

and that the **ultimates** become the **primes** of some following order; moreover, that all things of the middle order are the **ultimates** of the prior, and the **primes** of the following order; and that thus ends continually proceed through causes into effects, may be sufficiently confirmed and illustrated before the reason from things Known and visible in the world.

313. That the **ultimate** state is such as is the successive order from which it is formed and comes forth, is a canon . . .

—<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 simultaneously 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 laid open what influx operates, and the nature of the **ultimate**, in which the above-mentioned series, successively formed, coexist.

314<sup>3</sup>. See HAND, here.

355<sup>4</sup>. As the **ultimate** operation of the soul in the body with two consorts is into the **ultimates** of love there, and these depend upon the state of the soul, it is evident whence they have this perpetual (faculty).

389. In relation to spiritual things there is no predication of what is extended . . . hence it is that whatever proceeds from the Lord is in an instant from **primes** in **ultimates**.

441<sup>e</sup>. After the delights of scortatory love have been removed . . . the spirit enters chaste into the body, and infils their bosoms with the deliciousnesses of its bliss, and from the bosoms infils also the **ultimates** of that love in the body; hence the spirit afterwards acts in full communion with these, and these do so with the spirit.

T. 565. The Sensuous is the **ultimate** of the life of man's mind, adhering and cohering with the five senses of his body.

757. That at this day is the **last** time of the Christian Church . . . Gen.art.

760. That this **last** time of the Christian Church is the very night in which former Churches have set. Gen.art.

Ad. 3/4445. In Heaven all the Angels ardently await the **Last Day**; for they think of nothing else.

D. 2712. From this it is evident that the **last** times are at hand. 2801. 3412. (3528, Des. They are when the equilibrium is perishing.)

2751. I have spoken with Spirits about the corporeal or material things of man, that they are the **ultimates** of order; that order extends itself from inmosts to **ultimates**; and that the **ultimates** are in man's natural mind, which is formed from the senses of the body, whence comes the memory of objects, which are material ideas; thus that order is not complete except in **ultimates**, which are the outermost vessels of all the interior things in succession which are insinuated by the Lord.

2917. To the **ultimate** of order, which is the body.

3022. With man is the **ultimate** of order . . .

4167<sup>2</sup>. The memory of man is their **ultimate** plane.

4605. The direction of the Lord is in **primes** and in **ultimates**; thence the mediates flow in their order. That **ultimates** are directed equally with **primes**, may be evident from . . . what has been said about fortune.

4839<sup>e</sup>. When they were told that the *last-postremi*-should be first, they concluded that they would sit in the **last** place while they were exercising command.

4847. Through the Divine Human of the Lord order has been restored down to the **ultimate** of life, which is the Sensuous; for the Divine successive order had perished in the **ultimates**, thus the Divine in the **ultimate** . . .

5151. For the inhabitants of this Earth are in **ultimates** . . .

5508. For all the interiors of man cease in their **ultimates** in the body, and this progressively from head to sole; nay, each degree of succession of each cupidity has its own **ultimate** determined in the body . . .

5552. Man, or the human race, is the **ultimate**, and is that in which Heaven ceases; because man has Heaven in himself, and corresponds to it: his Sensuous which is exhibited in the world is the **ultimate** itself, and therefore it is also the foundation upon which Heaven rests, as a house does upon its foundation; for there is a connection of all things from **primes** to **ultimates**; and the Sensuous of man is relatively fixed . . . Hence it is evident that while man lives in the world he acquires for himself a fixed plane, and that this therefore cannot be changed; whence it is that a man remains to eternity such as he has become in the world. He has this plane with him, but it is completely quiescent; but still his interiors cease in it . . .

5553. In order, therefore, that the Divine might rule all things . . . through **primes** and **ultimates** simultaneously, the Lord came into the world . . . and rose again with the Human even to the **ultimates** . . . for thus He could subjugate the Hells, and thus he could afterwards rule the Heavens and the earth, and no otherwise; for man had then completely receded in **ultimates** from the Heavens, so that the foundation then began to perish.

5608. The natural thought of man is the plane in which cease all things of angelic wisdom . . . Into this plane fall all things which the Angels are thinking. Hence [such as] is the plane, such also becomes their wisdom; or, as the **ultimates** are, so are the **primes**.

5615. It has been observed . . . that as the **ultimates** are directed by the Lord from the prior things, so also, conversely, are the prior things directed from the **ultimates**; and the Lord is the First and the **Last**, or in the prime and in the **ultimate**, in order that all things of Heaven might be thus directed; and therefore He became a Man, in order that He might be in **ultimates** also from Himself, and not from other men: hence He directs all things from the First and the **Last**, **ultimates** by means of prior things in Heaven, and prior things through Heaven from **ultimates**: hence the connection.

5616<sup>7</sup>. Natural Truths are in the place of a foundation: hence the thought is full of such ideas; and when a man is reading the Word he is in them. The plane

and **ultimate** is with an intelligent man, whether he is thinking about such things, whether he is thinking about other things, or whether he is asleep; for still it is with him . . . A number of men can together serve as a plane for one Angel. The Lord so disposes that what is absent in one may be in another . . .

[D.] 5814<sup>e</sup>. They can serve as **ultimates** in the Lord's Kingdom, which correspond to the shoes of the feet . . .

5934. The Lord filled a number . . . with His Divine in **ultimates**: these did in like manner as the **ultimate** Divine, and thus He cast down many Societies . . .

E. 36. The Word as to the sense of the letter is Divine truth in **ultimates**. —.

41. That He rules all things from **primes** through **ultimates**, Sig and Ex.

— By this (Human) therefore, the Lord is in **ultimates**; and as He has made these also Divine, He has introduced Himself into the Divine power of ruling all things from **primes** through **ultimates**.

66. For hairs are **ultimates**; for they grow from the **ultimates** with man; and in them the **primes** cease.

—<sup>3</sup>. His Divine in **ultimates** was His Human, which He made Divine even to the flesh and bones, which are the **ultimates**.

—<sup>6</sup>. Since he who is deprived of **ultimates**, is also deprived of the prior things.

69. 'His feet like fine brass . . . '=the **ultimate** of Divine order which is the Natural, full of Divine love.

— For the Divine is in its fulness when in its **ultimate** . . .

81. 'I am the First and the Last' (Rev. i. 18)=who rules all things from **primes** through **ultimates**, and thus all things of Heaven. 113.

175<sup>2</sup>. The sense of the letter . . . serves as a basis . . . For all things which are in nature are **ultimates** of Divine order; and the Divine does not subsist in the middle, but flows down even to its **ultimates**, and thus subsists: hence it is that the Word is such in the letter . . .

278. The appearance in **ultimates** as to power and effect of Divine truth . . . Sig.

— It is said in **ultimates**, because this appearance was before John when he was in the spirit, and he saw all things in **ultimates**. Ex.

328<sup>4</sup>. For the Divine operates from **primes** through **ultimates**; thus from Himself through those things which are from Himself in **ultimates**, which are in His Human.

395<sup>4</sup>. That by the mantle of Elijah the waters of Jordan were divided . . . signified the power of Divine truth in **ultimates**; for the waters of Jordan signified the first truths by which entrance is made into the Church, and these first truths are those which are in the **ultimates** of the Word.

405<sup>4</sup>. For whatever the Lord did in the world was representative, and whatever He spoke was significative: the reason He was in representatives and significatives . . . was that He might be in the **ultimates** of Heaven and of the Church, and at the same time in their

**primes**; and might thus rule and dispose **ultimates** from **primes**; and all the intermediates from **primes** through **ultimates**: representatives and significatives are in **ultimates**.

417<sup>8</sup>. In the **ultimates** (of the abodes of Spirits and Angels) are those who are not in any wisdom and intelligence.

—<sup>9</sup>. 'Moab'=those who are in the **ultimates** of the Word, of the Church, and of worship; and, in the opposite sense, those who adulterate them by turning them to themselves . . .

422<sup>15</sup>. For before the Lord's Advent, the Divine proceeded from His Divine which is called 'the Father,' but this did not reach to **ultimates** after the Church had been devastated.

440<sup>5</sup>. The reason Divine power is through truth from good in the Natural, is that the Natural is the **ultimate**, into which the interior things, which are things spiritual and celestial, inflow, and where they are simultaneously and subsist: they are therefore in fulness there, in which and from which is all Divine operation. Hence it is that Divine power is in the sense of the letter of the Word, because it is natural. . . From these things it may be evident whence it is that Ephraim is called 'the strength of the head of Jehovah.'

449<sup>2</sup>. Benjamin was born the **last**, because the Natural consisting of truth conjoined with good is the **ultimate** of the Church with man: for there are with man three degrees of life . . . and the **ultimate** degree is that in which are those who are in the **Ultimate** or First Heaven . . .

475<sup>17</sup>. All the Lord's miracles . . . were Divine; and the Divine always operates in **ultimates** from **primes**, and thus in what is full: **ultimates** are such things as appear in the world before the eyes . . .

—<sup>21</sup>. For Heaven is conjoined with man when man is in **ultimates**, that is, in such things as are in the world as to his natural man, and in such things as are in Heaven as to his spiritual man . . .

513<sup>19</sup>. That the Lord glorified His Human even to its **ultimate**, which is called the Natural and Sensuous . . . By 'the hands and feet' are signified the **ultimates** of man; in like manner by 'flesh and bones.' 581<sup>12</sup>.

543<sup>2</sup>. By the **ultimate** Sensuous of man is not meant the Sensuous of sight, hearing, smell, taste, and touch; for these are proper to the body; but the **ultimate** of thought and affection, which is first opened with infants; and which is such that they do not think anything, and are not affected with any objects than those which make one with the above-named senses; for infants learn to think through the senses, and to be affected with objects according to those things which have pleased the senses; and therefore the first Internal which is opened with them is the Sensuous which is called the **ultimate** Sensuous of man, and also the corporeal Sensuous. (Continued under SENSUOUS.)

559<sup>3</sup>. The reason sensuous scientifics . . . are so highly persuasive, is that they are the **ultimates** of the understanding; for the understanding ceases in them as in its **ultimates** . . .

581<sup>12</sup>. The ultimate Sensuous, which the Lord glorified . . . is signified by that 'brazen serpent . . .'

611. The last state of the Church, and the revelation of Divine truth then. Sig.

630<sup>5</sup>. To eat in that court the sanctified things . . . (signified that) all the appropriation of holy things is effected through ultimates . . .

654<sup>19</sup>. For the representatives were the ultimates of Heaven and the Church; and all the prior things, which are rational, spiritual, and celestial, enter into the ultimates and are in them; and therefore the Lord through those representatives was in ultimates: and as in ultimates there is all strength, therefore from primes through ultimates He subjugated all the Hells, and reduced into order all things in the Heavens: hence it was that the whole life of the Lord in the world was representative . . .

666<sup>4</sup>. For the ultimate of the life of man is in his Natural: this ultimate is as a basis to his interior and higher things; for these cease in the ultimate, and there subsist; and therefore unless there is life in the ultimate, the life is not full, thus neither is it perfect: and moreover the interior or higher things all coexist in the ultimate, as in their Simultaneous; hence such as is the ultimate, such are the interior or higher things; for these accommodate themselves to the ultimate, because it receives them.

684<sup>26</sup>. The Lord is called 'Jehovah' from the Divine in primes; and 'the Mighty One of Jacob' from the Divine in ultimates, in which Divine power is in its fulness.

717. Divine truths in the ultimate of order, which are the truths of the sense of the letter of the Word . . . adulterated and profaned. Sig. and Ex.

726<sup>5</sup>. That all power is simultaneously in ultimates; and that thence the Lord has infinite power from primes through ultimates. Ex. It shall first be told what is meant by ultimates. Primes are the things which are in the Lord, and which proximately proceed from Him; ultimates are those which are most remote from Him, which are in nature, and are the ultimates there. These are called ultimates, because spiritual things, which are prior, cease in them, and subsist and rest upon them as upon their bases; and therefore they are immovable. These are hence called the ultimates of Divine order. The reason why in ultimates there is all power, is that the prior things are simultaneously in them; for they coexist there in an order which is called simultaneous order; for there is a connection of all things from the Lord Himself through those things which are of Heaven and which are of the world down to these ultimates; and as in ultimates the prior things which successively proceed are simultaneously together, it follows that in ultimates from primes there is power itself: but the Divine power is power through the Divine proceeding, which is called Divine truth.

—<sup>6</sup>. It is from this that the human race is as it were the base of a column, or as it were the foundation to a palace, for the Heavens; consequently that the Heavens in order subsist upon those things which are of the Church with men in the world, thus upon Divine

truths in ultimates, which are Divine truths such as are of the Word in the sense of its letter. The nature of the strength in these cannot be described in a few words. Into these ultimates with man the Lord inflows from Himself, thus from primes, and rules, and holds together in order and in connection all things which are in the Spiritual World.

—<sup>7</sup>. As, then, Divine power itself resides in these ultimates, the Lord Himself came into the world, and became a Man, in order that He might be at the same time in ultimates as He is in primes, to the end that through ultimates from primes He might be able to reduce all things into order, which had become disordered; namely, all things in the Hells, and also in the Heavens. This was the reason of the Lord's Advent; for just before the Lord's Advent there was not any Divine truth in ultimates with men in the world . . . and hence there was not any basis for the Heavens; and therefore unless the Lord had come into the world, and had thus assumed an ultimate, the Heavens which were from the inhabitants of this Earth would have been translated elsewhere, and all the human race on this Earth would have perished in eternal death. But now the Lord is in His fulness, and thus in His omnipotence, on earth as in the Heavens, because He is in ultimates and in primes. Thus the Lord can save all who are in truths Divine from the Word, and in a life according to them; for with these He can be present and dwell in the ultimate truths from the Word, because the ultimate truths also are His, and are Himself because from Him, according to His words in John: 'He who hath My precepts, and doeth them, he it is who loveth Me, and My Father loveth him, and We will come to him, and will make abode with him' (xiv.21,23).

—<sup>9</sup>. The natural man is the receptacle of ultimates.

806<sup>3</sup>. These things could not have been presented in effect unless the Lord had assumed the Human: the reason is that the Lord performs such effects (as the Last Judgment, etc.) from primes through ultimates; for to act from primes through ultimates is to act from what is full: the very strength of the Divine power consists in ultimates; thus that of the Lord in His Human, because this is in the ultimate. This was one reason why the Lord came into the world. The other reason was that He might glorify His Human . . . for thus and no otherwise can the Hells be kept subjugated to eternity; for thus He acts to eternity from primes through ultimates, and in fulness; for thus His Divine operation reaches down to the ultimates in the world; whereas otherwise it would reach only to the primes in Heaven, and mediately through them and through the sequents, to ultimates, which are men; and therefore if these latter were to recede, as took place just before the Lord's Advent, the Divine operation with men would cease, and thus there would not be for them any means of salvation: the Divine operation of the Lord through the Human assumed in the world, is called His immediate influx down to ultimates.

822<sup>4</sup>. See WORK, here. 839.

928. 'The seven last plagues' (Rev.xv.1)=evils and falsities manifested in the whole complex, which have

completely devastated the Church as to all its goods and truths. . . 'Last'=as to all the goods and truths; for then is the last and what is consummated.

[E.] 1086<sup>2</sup>. Now as all the higher things store themselves in the lowest ones in simultaneous order, it follows that in the ultimates of the Word, which are of the sense of its letter, are all things of Divine truth and of Divine good even from their primes; and as all things of Divine truth and of Divine good are simultaneously in their ultimate, which is the sense of the letter of the Word, it is evident that there is the power of Divine truth, nay, the omnipotence of the Lord, in saving man; for when the Lord operates, He does not operate from primes through mediates into ultimates; but from primes through ultimates, and thus into mediates: hence it is that in the Word the Lord is called 'the First and the Last:' and hence it is that the Lord assumed the Human, which in the world was Divine truth, or the Word; and that He glorified it even to ultimates, which are the bones and the flesh, to the end that He should be able to operate from primes through ultimates from Himself; and not, as before, from man. This power in ultimates was represented by the hair with the Nazarites, as with Samson; for the hair corresponds to the ultimates of Divine truth.

1087<sup>2</sup>. As in the ultimate sense of the Word, which is called the sense of the letter, are all the interior things simultaneously. . . which are in the Words of the three Heavens. . . it may be evident from this that Divine truth in the sense of the letter of our Word is in its fulness. It is said in its fulness, because it contains in itself all the prior things even from the prime. . . the ultimate is what includes them. . . As the Word in ultimates is such, it follows that it is not the Word until it is in its ultimate, thus until it is in the sense of the letter: if it were not in this, the Word would be like a temple in the air, and not upon the earth; or like a man in flesh, and not at the same time in bones.

—<sup>3</sup>. As Divine truth in its ultimate is in its fulness, and also in its power—for when it is in it, it is simultaneously in all things—therefore the Lord never operates except from primes through ultimates, consequently in what is full; for He does not reform and regenerate man except by means of truths in ultimates, which are natural: it is from this that such as a man is in the world, such he remains to eternity. . . : it is also from this that Heaven and Hell are from the human race, and that Angels have not been created immediately; for man in the world is in his fulness; and therefore he can be conceived and born there, and afterwards be imbued with knowledge, intelligence, and wisdom, and become an Angel.

—<sup>4</sup>. As the Lord operates all things from primes through ultimates, and in ultimates He is in His power and in His fulness, it therefore pleased the Lord to take on the Human, and become Divine truth, that is, the Word; and thus from Himself to reduce into order all things of Heaven and all things of Hell, that is, perform the Last Judgment: this the Lord could achieve from the Divine in Himself, which was in primes, through His Human, which was in ultimates; and not, as formerly, from His presence or abode in the

men of the Church; for these latter had completely removed themselves from the truths and goods of the Word, in which before there had been the habitation of the Lord with men. This was the primary reason for the Advent of the Lord into the world. . . Ath. 112. 129. 181.

1088<sup>2</sup>. Divine truth is that which is called the Holy; but it is not holy until it is in its ultimate: its ultimate is the Word in the sense of the letter. . . The reason is that this sense contains and includes all the holy things of Heaven and the Church. . .

1112<sup>3</sup>. The Divine Human (before He assumed the Human in the world) was not Divine down to ultimates: the ultimates are what are called 'the flesh and bones;' for these also were made Divine by the Lord when He was in the world. —<sup>4</sup>.

1207<sup>4</sup>. That nature has been created in order that the Spiritual may be terminated in it, follows from what has been said: that those things which are in the Spiritual World, are causes; and that those things which are in the natural world, are effects; and effects are termini. Universally there must be an ultimate where there is a prime; and as in the ultimate there coexist all the intermediates from the prime, the work of creation is perfect in ultimates. For the sake of this end the sun of the world has been created; and through the sun, nature; and at last—*ultimo*—the terraqueous globe, in order that there may be ultimate matters there, in which everything spiritual may cease, and in which creation may subsist. . . and for the end that all things may return thence to the Prime from which they are, which is effected through man.

—<sup>e</sup>. That intermediates coexist in ultimates, is evident from the axiom, that there is nothing in the effect which is not in the cause: and thus from the continuity of causes and effects from the prime down to the ultimate.

1210<sup>e</sup>. But as there is nothing which has not its ultimate, where it ceases and subsists, so also the Spiritual; this ultimate of it is in the Earth, in its lands and waters; and from this ultimate the Spiritual produces plants of all kinds. . .

1212<sup>2</sup>. For the Spiritual *a quo*, in mediates is alive; but in ultimates is not alive: in ultimates the Spiritual retains no more of what is alive than suffices to produce a likeness of what is alive: almost as in the human body, in the ultimates of which—which are produced from the Spiritual—there are cartilages, bones, teeth, and nails; in which what is alive, which is from the soul, is terminated.

1219<sup>5</sup>. The idea of state (which the Angels have), and the derivative idea of the appearance of space and time, is not given except in the ultimates of creation there, and from them. The ultimates of creation there are the earths upon which the Angels dwell: there appear spaces and times; and not in the spiritual things themselves from which the ultimates have been created; and not even in the affections themselves of the Angels, unless the thought from them reaches through to ultimates.

Ath. 49. Because all Divine operation reaches through the whole of order, from primes to ultimates, and there

operates; for in **ultimates** all things are together: on which account it has been shown that in **ultimates** there is strength, not from themselves, but from those things which are in the **ultimates** from the **primes**. Hence it is that there is strength in the sense of the letter of the Word. It is from this reason that the Lord has so often said that the Father in Him is He who does the works; and also, elsewhere, that He Himself does the works.

—<sup>e</sup>. The **ultimate** (at the time of the Flood) was the Divine in the remnant of the human race . . .

**De Verbo** 5<sup>o</sup>. For the Divine influx of the Lord through the Word is from **primes** through **ultimates**.

10<sup>o</sup>. Hence it is that the **ultimate** of the Word corresponds to the **ultimates** of man: the **ultimate** of the Word is the sense of the letter, and the **ultimate** of man is the hair of the head and of the beard.

**D. Love** iv. For the Divine which proceeds from the Lord is Divine from **primes** down to **ultimates**: the **ultimates** are those things which are also called **bony**, which are the flesh and bone: that these also were made Divine by the Lord, He taught His disciples,—that He has flesh and bone, which a Spirit has not (Luke xxiv.39); and still He entered through closed doors; and became invisible; which manifestly testifies that also the **ultimates** of men in Him had been made Divine; and that thence there is a correspondence with the **ultimates** of man.

xix<sup>o</sup>. Thus the will of man is living endeavour in man, and acts in **ultimates** by the media of the fibres and nerves . . .

—<sup>2</sup>. For there cannot be any endeavour with man, or will, unless it is also in **ultimates**; and as it is in **ultimates**, it is in interior act; but this act is not perceived by anyone . . . because it comes forth in his spirit.

**D. Wis.** viii<sup>3</sup>. The reason (an angelic) mind cannot be formed except in man, is that all Divine influx is from **primes** into **ultimates**; and, through the connection with **ultimates**, into **mediates**; and thus does the Lord connect all things of creation, wherefore also He is called 'the First and the Last.' This also was the reason why He came into the world, and put on a human body, and also glorified Himself therein, in order that from **primes** and at the same time from **ultimates** He might rule the universal Heaven and the universal world. It is the same with every Divine operation: and that it is so is from the fact, that all things coexist in **ultimates**; for all things which are in successive order are there in simultaneous order; and therefore all things which are in the latter order are in continual connection with all things which are in the former order; from which it is evident that the Divine in the **ultimate** is in its fulness . . . Hence it is evident that all creation has been effected in **ultimates**; and that all Divine operation passes through to **ultimates**, and there creates and operates.

— That an angelic mind is formed in man, is evident from . . . [the fact] that it is from a law of Divine order, that all things should return from **ultimates** to the **prime** from which they are . . . —<sup>5</sup>, Ex.

xii. That by His Divine love and by His Divine wisdom the Lord animates all things in Heaven and all things in the world down to their **ultimates**; some that they may live, and some that they may be and come forth. Gen.art.

2<sup>o</sup>. The Sun of the Spiritual World regards **ultimates** from **primes**; and the sun of the natural world regards **ultimates** from the **mediate**.

5<sup>o</sup>. A natural origin has been added in order that they may be at the same time material and fixed, for the sake of the end of the procreation of the human race, which is not possible except in **ultimates**, where there is what is full.

— The Sun of Heaven, in which is the Lord, is the common centre of the universe; and all things of it are circumferences and circumferences even to the **ultimate** one; and He rules these circumferences from Himself alone as one continuous thing; but the middle ones from the **ultimate** ones . . .

**Can.** God vii. 3. These progressions of ends go from **primes** to **ultimates**; and return from **ultimates** to **primes**; and they go and return by periods, which are called the circles of things.

9. Thus there is a linked connection of all things in the universe, from **primes** to **ultimates**, and from **ultimates** to **primes**.

**Redemp.** viii. 10. All the operation of God takes place from **primes** through **ultimates**, thus from His Divine through His Human. Hence it is that God is the First and the Last.

11. That in the **ultimates** of God all Divine things are simultaneously together; thus in our Lord Jesus Christ are all things of His Father.

### Last. *Perdurare.*

See DURATION.

**Can.** God iv. 12. (The objects in the Spiritual World) last so long as [those there] are in that affection . . .

### Last. *Postremus, Postremitas.*

**A.** 6337. 'I will tell you what shall happen in the last of the days' (Gen. xlix. 1) = the quality of the state of the Church . . . in the last-*ultimum*—of the state; namely, in that in which truths and goods in general, when they are in their order, are together-*simul*.

**E.** 365<sup>15</sup>. 'For the last to the man is peace' (Ps. xxxvii. 37) . . . 'The last' = the end when there is peace.

### Last Judgment. *Ultimum Judicium.*

See under JUDGE.

**A.** 900. 'Three' and 'seven' are most sacred, because they are both predicated of the Last Judgment, which will come on the third or the seventh day. It is the Last Judgment with everyone when the Lord comes, both in general and in particular; namely, there was a Last Judgment when the Lord came into the world; there will be a Last Judgment when He will come in glory; there is a Last Judgment when He comes to every man whatever in particular; and there is a Last Judgment for everyone when he dies. This Last Judgment

ment is the third and the seventh day, which is holy to those who have lived well, but not holy to those who have lived evilly . . .

[A.] 931<sup>2</sup>. As to those who believe that the end of the earth will be the same as the **Last Judgment** treated of in the Word . . . in this they are mistaken. For there is a **Last Judgment** of every Church when it has been devastated, or when there is no longer any faith in it. The **Last Judgment** of the Most Ancient Church was when it perished, as in its last posterity immediately before the Flood. It was the **Last Judgment** of the Jewish Church when the Lord came into the world. There will also be a **Last Judgment** when the Lord will come in glory; not that the earth and the world will then perish, but that the Church perishes. But then a New Church is always resuscitated by the Lord . . .

—<sup>3</sup>. Moreover there is a **Last Judgment** with every man when he dies; for then, according to the things which he has done in the body, he is judged either to death or to life. That nothing else is meant by 'the consummation of the age,' 'the end of days,' or 'the **Last Judgment**,' and consequently not the destruction of the world, is clearly evident from the Lord's words in Luke: 'In that night there shall be two in one bed, the one shall be taken, and the other left. Two shall be in the field, the one shall be taken, and the other left' (xvii. 34-36); where the last time is called 'night,' because there is no faith, that is, charity; and it is said that they 'shall be left,' by which is clearly indicated that the world will not then perish.

1850. According to the internal sense, by the '**Last Judgment**' is meant the last time of the Church; by 'the heaven and earth which will perish' is meant the Church as to internal and external worship, which becomes no Church when there is no charity.

—<sup>2</sup>. It was the **Last Judgment** of the Most Ancient Church when all charity and faith ceased, which took place immediately before the Flood: the Flood itself . . . was the **Last Judgment** of that Church; then perished heaven and earth, that is, the Church; and a new heaven and a new earth were created, that is, a new Church, which was called the Ancient Church. This Church also had its last time, namely, when all charity became cold, and all faith was darkened, which was about the time of Eber. This time was the **Last Judgment** of that Church, which was the heaven and earth which perished.

—<sup>3</sup>. The new heaven and the new earth was the Hebrew Church. This also had its last time, or **Last Judgment**, when it became idolatrous; and therefore a new Church was raised up, and this with the descendants of Jacob, which was called the Jewish Church, which was no other Church than a Church representative of charity and faith . . . Of this so-called Church it was the last time, or **Last Judgment**, when the Lord came into the world; for then the representatives ceased; namely, the sacrifices and like rites, in order to the cessation of which they were cast out of the Land of Canaan.

—<sup>4</sup>. After this, a new heaven and a new earth were created, namely, a new Church, which is to be called the Primitive Church . . . and which at first was in charity and faith. Concerning the destruction of this Church,

prediction is made by the Lord in the Evangelists, and by John in the Revelation, which destruction is what is called 'the **Last Judgment**;' not that now heaven and earth will perish, but that a New Church will be raised up in a certain region—*terrarum orbe*, this one remaining in its external worship, as the Jews do in theirs, in whose worship it is sufficiently known that there is nothing of charity and faith, that is, nothing of the Church.

—<sup>5</sup>. These things in general concerning the **Last Judgment**. In particular, it is the **Last Judgment** of everyone immediately when he dies; for he then passes into the other life, in which, when he comes into the life which he had in the body, he is judged either to death or to life. There is also a **Last Judgment** in singular. With the man who is being judged to death, each and all things condemn him; for there is nothing, however minute, in his thought and will, which is not like his **Last Judgment**, and which does not draw him to death. With the man who is being judged to life, in like manner, each and all things of thought and will with him have an image of his **Last Judgment**, and bear him to life . . . These are the things which are signified by 'the **Last Judgment**.'

2117. On the **Last Judgment**. Gen.art.

— . What the **Last Judgment** is, few at this day know; they suppose that it will come with the destruction of the world . . . and that then for the first time the dead will rise again, and will be presented before the **Judgment**; and then the evil will be cast into Hell, and the good will ascend into Heaven. These conjectures are from the propheticals of the Word, where mention is made of a new heaven and a new earth, and also of the New Jerusalem . . .

2118. By 'the **Last Judgment**' is meant the last time of the Church; and also the last of everyone's life. As concerns the last time of the Church, it was the **Last Judgment** of the Most Ancient Church . . . when their posterity perished, the destruction of whom is described by the Flood. It was the **Last Judgment** of the Ancient Church . . . when almost all who were of that Church became idolaters, and were dispersed. It was the **Last Judgment** of the Representative Church . . . when the ten tribes were carried away into captivity and were dispersed among the nations; and then the Jews, after the Lord's Advent, were driven out of the Land of Canaan, and were dispersed into the universal world. It is the **Last Judgment** of this Church, which is called Christian, which is meant in . . . the Revelation by 'the new heaven and the new earth.' 4333.

2119. That the last of the life of every man, when he dies, is the **Last Judgment** to him, is not hidden from some, but still few believe it. Yet it is a constant truth that every man after death rises again into the other life, and is presented before the **Judgment**. This **Judgment** is thus circumstanced. As soon as his corporeal things become cold, which takes place after a few days, he is resuscitated by the Lord by means of celestial Angels, who at first are with him. But when he is such that he cannot be with these, he is received by Spiritual Angels, and successively afterwards by good Spirits; for . . . as his desires follow him, he who has led an evil life cannot stay long with Angels and good

Spirits, but successively separates himself from them, and this until he comes to Spirits of like life to that which he had in the world. It then appears to him as if he were in the life of his body; in itself also it is a continuation of the life. From this life his Judgment begins. They who have led an evil life, in process of time descend into Hell; they who have led a good life, are by degrees elevated by the Lord into Heaven. Such is the Last Judgment of each one. 4527<sup>2</sup>. 4663. 4807.

2120. The things the Lord spoke concerning the last times . . . = the state of the Church, and its quality at the time of its Last Judgment. Ex.

2121. That the Last Judgment is at hand, cannot be so evident on earth and within the Church, as it is in the other life . . . The World of Spirits is at this day full of evil Genii and evil Spirits . . . and so also is the interior sphere of that World, where those are who have been interiorly evil, as to the intentions and ends. This in like manner is at this day so filled up, that I have marvelled that there could ever be so great a multitude; for they are not all cast down into the Hells in a moment, because it is according to the laws of order that every such person should return into his own life which he had in the body, and thence by degrees be carried down into Hell . . . Hence those Worlds of Spirits are filled up with . . . such . . . and by these the Souls who come from the world are frightfully infested; and besides, the Spirits who are with man . . . are excited more than before to inject malignant things into man, so much so that the Angels . . . can scarcely avert them, but are compelled to inflow into man more remotely. From this it may be manifestly evident in the other life that the last time is at hand. 2122. 2123. 2126.

2127. In the other life there sometimes appears a kind of Last Judgment before the evil, when their Societies are being dissociated; and before the good, when they are being introritted into Heaven. 2128, Des. 2129, Des. 2130, Des.

2441. 'The sun went forth upon the earth' (Gen. xiv. 23) = the last time, which is called the Last Judgment. Ex.

3353. Hence it is evident that the Last Judgment is nothing else than the end of the Church with one nation, and its beginning with another; which end and which beginning come forth when there is no longer any acknowledgment of the Lord, or, what is the same, when there is no faith. There is no acknowledgment or no faith when there is no charity . . . That then is the end of the Church, and its translation to others, is perfectly evident from all those things which the Lord Himself has taught and predicted in the Evangelists concerning that last day, or concerning the consummation of the age. Ill. and Ex.

3934<sup>8</sup>. As in the works of the external man there thus comes forth the life of the internal man, the Lord, when treating of the Last Judgment, in Matt. xxv. 32-46, enumerates nothing else than works.

4057. See CONSUMMATION, here. 4059. 4231<sup>2</sup>.

4230. When the end of the old Church and the

beginning of the new one are at hand, then it is the Last Judgment . . .

6895. 'To visit' = the Advent of the Lord, which precedes the last time of the Church, which time is called in the Word 'the Last Judgment.'

8211<sup>4</sup>. As 'morning' = the state of the enlightenment and salvation of the good, and the state of thick darkness and destruction of the evil, therefore also 'morning' = the time of the Last Judgment, when those who are in good are to be saved, and those who are in evil will perish; consequently it = the end of a former Church, and the beginning of a new Church, which are signified in the Word by 'the Last Judgment,' Refs. and Ill.

10622. The rejection of the evil into Hell, and the salvation of the good then, is that which is called 'the Last Judgment.'

10758<sup>2</sup>. When they are not thinking about the Last Judgment, they believe that they will live as men immediately after death; but as soon as thought about the Last Judgment inflows, this idea is changed into a material idea concerning their earthly body . . . D 5196.

H. 312. Believes that no man comes into Heaven or into Hell before the time of the Last Judgment . . . J. 15.

J. Title. On the Last Judgment, and on Babylon Destroyed: thus that all things which have been foretold in the Apocalypse, are at this day fulfilled. From things heard and seen.

1. That the destruction of the world is not meant by the day of the Last Judgment. Gen.art.

— They who have not known the spiritual sense of the Word, have understood nothing else than that at the day of the Last Judgment all things which appear in the world before the eyes will be destroyed; for it is said that the heaven with the earth will then perish, and that God will create a new heaven and a new earth . . . But it is so said in the sense of the letter of the Word, because the sense of the letter of the Word is natural, and is in the ultimate of Divine order, where each and all things contain a spiritual sense in them . . . But let them now know that the heaven which is visible before the eyes will not perish, nor the habitable earth, but that both will remain; and that by 'a new heaven and a new earth' is meant a New Church, both in the Heavens and on earth . . .

6. They who have adopted (the above-mentioned) faith concerning the Last Judgment . . . believe . . . that the generations and procreations of the human race will afterwards cease . . . But as the destruction of the world is not meant by the day of the Last Judgment . . . it follows that the human race will remain, and that the procreations will not cease. Fully ex.

28. That the Last Judgment will be where all are together, thus in the Spiritual World, and not on earth. Gen.art.

— It is believed concerning the Last Judgment, that the Lord will then appear in the clouds of heaven with the Angels in glory, and that He will raise up all who have lived since the beginning of the creation . . .

and will clothe the souls with their bodies, and . . . will judge those who have acted well to . . . Heaven, and those who have acted evilly, to . . . Hell. This faith is in the Churches from the sense of the letter of the Word, and could not be taken away so long as it was unknown that there is a spiritual sense in each thing which is said in the Word . . .

[J. 28]<sup>2</sup>. (Thus) by these words is meant that the Lord, when it is the end of the Church, will open the spiritual sense of the Word, and thus the Divine truth, such as it is in itself: and thus that this is the sign that the **Last Judgment** is at hand.

29. That the **Last Judgment** will come forth in the Spiritual World, and not in the natural world or on earth, is evident from the two articles which precede, and also from those which follow . . . In the articles which follow, it will be shown that the **Last Judgment** has been already accomplished.

33. That the **Last Judgment** comes forth when it is the end of the Church; and that it is the end of the Church when there is no faith because there is no charity. Gen.art.

— . There are many reasons why the **Last Judgment** comes forth when it is the end of the Church. The primary one is that then there begins to perish the equilibrium between Heaven and Hell, and together with the equilibrium the very freedom of man; and when the freedom of man perishes, he can no longer be saved . . .

34<sup>a</sup>. As at the end of the Church evil increases over good, all are then judged by the Lord, and the evil are separated from the good, and all things are reduced into order, and a New Heaven is established, and also a New Church on earth, and thus the equilibrium is restored. This, then, is what is called the **Last Judgment**.

45. That the **Last Judgment** has been accomplished. Gen.art.

— . It has been shown above that the **Last Judgment** does not come forth on earth, but in the Spiritual World, where all are together from the beginning of the creation; and this being the case it cannot come to the Knowledge of any man when the **Last Judgment** has been accomplished; for everyone is expecting it on earth . . . Therefore . . . it has been given me to see with my eyes that the **Last Judgment** has now been accomplished, and that the evil have been cast into the Hells, and the good elevated into Heaven, and thus that all things have been reduced into order, and thence the spiritual equilibrium has been restored . . .

—<sup>2</sup>. In what way the **Last Judgment** has been accomplished, it has been given me to see from beginning to end, and also in what way Babylon has been destroyed, and also in what way those who are meant by 'the dragon' have been cast into the abyss; and also in what way a New Heaven has been formed, and a New Church established in the Heavens, which is meant by 'the New Jerusalem.' . . . This **Last Judgment** commenced at the beginning of the preceding year, 1757, and was fully accomplished by the end of that year.

46. But it is to be known that the **Last Judgment** has been effected upon those who had lived from the Lord's time to this day; but not upon those who had

lived before. For in this Earth there had been a **Last Judgment** twice before; one, which is described in the Word by the Flood; and the other by the Lord Himself when He was in the world; and which is also meant by the Lord's words: 'Now is the **Judgment** of this world, now is the prince of this world cast out of doors' (John xii.3). Further III.

—<sup>2</sup>. The reason there has been in this Earth a **Last Judgment** twice before, is that every **Judgment** comes forth at the end of the Church . . . and in this Earth there have been two Churches, the first before the Flood, and the second after the Flood . . . The **Last Judgment** of the (former Church) is described by the Flood . . . Ex.

—<sup>3</sup>. The second Church, which was after the Flood . . . extended through much of the Asiatic world, and was continued with the descendants of Jacob. Its end was when the Lord came into the world; and by Him a **Last Judgment** was then effected upon all from the first establishment of that Church, and at the same time upon those left from the first Church . . .

—<sup>e</sup>. The third Church on this Earth is the Christian one; upon this, and at the same time upon all who from the Lord's time had been in the first Heaven, there has been effected a **Last Judgment**, which is now treated of.

47. In what way this **Last Judgment** has been effected cannot be described in special in this little Work, because the things are many, but they will be described in the Explication upon the Apocalypse. For the **Judgment** has been accomplished not only upon all who have been of the Christian Church, but also upon all who are called Mohammedans, and also upon all the gentiles in this world; and it has been effected in this order: first, upon those who had been of the Papal religion; then upon the Mohammedans; afterwards upon the gentiles; and lastly upon the Reformed. Concerning the **Judgment** upon those who had been of the Papal religion, see the following article concerning Babylon destroyed; concerning the **Judgment** upon the Reformed, see the article on the former Heaven which has passed away; but concerning the **Judgment** upon the Mohammedans, and upon the gentiles, some things shall be said in this article.

48. The arrangement of all the nations and peoples upon whom the **Judgment** has been effected in the Spiritual World was seen to be as follows. In the middle those appeared collected who are called the Reformed; and there also distinct, according to their countries. The Germans were there towards the north; the Swedes were there towards the west; the Danes in the east; the Dutch towards the east and south; the English in the middle. All round this Middle, where all the Reformed were, there appeared collected those who were of the Papal religion, the greatest part in the western quarter, some in the southern. Beyond these were the Mohammedans, also distinct according to their countries, all then appeared in the south-west. Beyond these were congregated the gentiles in a vast number, who thus constituted the compass itself. Outside of these there appeared as it were a sea, which was the boundary.

49. (These words)=that the Lord will separate those who are in truths and at the same time in good, from

those who are in truths and not in good ; (for these are signified by 'the sheep and the goats'). Upon no others has the **Judgment** been effected ; for the evil who were in no truths were already in the Hells ; for thither are cast all the evil after death, thus before the **Judgment**, who at heart deny the Divine, and reject from faith the truths of the Church. Of those who had been in truths and not in good had been the former Heaven which passed away ; and of those who are in truths and at the same time in good has been formed a New Heaven.

50. As to the **Judgment** upon the Mohammedans and gentiles, it was effected as follows. The Mohammedans were brought from their places, where they had been congregated . . . by a way round the Christians ; from the west, through the north, to the east, even to the confines of the south ; and on the way the evil were separated from the good : the evil were cast into marshes and lakes ; many were also dispersed into a certain desert which was beyond ; but the good were led through the east to a land of great space near the south, and dwelling-places were there given them . . .

51. The **Judgment** upon the gentiles was effected in almost a like manner, but . . . they were brought only part of the way, into the west, where the evil were separated from the good ; and the evil were there cast into two great gulfs . . . but the good were brought above the Middle where the Christians were, towards the land in the eastern quarter where the Mohammedans were, and were allotted dwelling-places behind them ; and further, to a great extension, into the southern quarter . . .

—<sup>e</sup>. The **Judgment** upon so great a multitude was effected in a few days ; for everyone, when let into his own love and his own faith, is at once designated, and is carried to his like.

59. Why (the Babylonians) were tolerated to the day of the **Last Judgment**. Gen.art.

—<sup>4</sup>. Hence it is that there were tolerated all who had been such from the time of the commencing Christian Church up to the day of **Judgment** . . .

—<sup>5</sup>. But it is to be known that only those were preserved who suffered themselves to be kept in bonds by laws both civil and spiritual, since these could be in Society together. But those were not preserved who could not be kept in bonds by these laws : these were cast into Hell long before the day of the **Last Judgment** ; for the Societies are continually purified and defended from such.

—<sup>6</sup>. In like manner . . . those who are interiorly good . . . are by turns sent, before the **Judgment**, to the places of instruction . . . and are taken up thence into Heaven . . .

61. After visitation, destruction took place ; for visitation always precedes. Visitation is the exploration of their quality, and also the separation of the good from the evil ; and the good are taken away thence, and the evil are left behind. These things having been done, prodigious earthquakes took place, from which they observed that the **Last Judgment** was at hand, and trembling seized on them all. Then those who dwelt in the Southern Quarter, especially those in the great city there, were seen running hither and thither ;

some that they might betake themselves to flight ; some that they might hide themselves in the crypts ; some in the cellars and pits where their treasures were ; and some carried out thence whatever came to hand. But after the earthquakes, there burst forth an ebullition from below, which overturned all things in the city and in the circumjacent tract. After the ebullition, there came a vehement wind from the east, which laid bare, shook, and overthrew all things to their foundations ; and then all who were there were led forth out of every place, and out of every retreat, and they were cast into a sea, the waters of which were black. Those who were cast into it amounted to many myriads. Afterwards, from that whole tract there went up a smoke, like that after a conflagration ; and finally a dense dust, which was carried off by the east wind to the sea, and strewn over it ; for their treasures had been turned into dust, and all those things which they had called holy, because possessed by them. . . Lastly, there was seen as it were a blackness flying over that whole tract, which, when looked at, appeared like a dragon ; a sign that the whole of that great city and the whole of that tract had become a desert.

—<sup>5</sup>. But those who were in the Council . . . were not cast into the black sea, but into a gulf which opened itself lengthwise, and deep down, beneath and around them. Thus was the **Last Judgment** accomplished upon the Babylonians in the southern quarter.

—<sup>6</sup>. But the **Last Judgment** upon those who were in front in the Western Quarter, and upon those who were in the Northern Quarter, where also there was a great city, was thus effected. After prodigious earthquakes, which convulsed all things down to the bottom . . . an east wind went forth from the south, through the west, into the north, and laid bare all that region ; first that region which was in front in the western quarter, where those who had lived in the dark ages dwelt underground ; and afterwards the great city, which was extended from that quarter all through the north to the east ; and, when these had been laid bare, all things appeared. But as there were no such great treasures there, there was not seen any boiling up, and fire and brimstone consuming the treasures, but only an overturn and destruction, and then an exhalation of all things into smoke ; for the east wind advanced, in going and returning, and overthrew and destroyed, and also took away. The monks, together with the common people, were led forth to the number of many myriads, and were partly cast into the black sea, on that side of it which looks to the west ; partly into the great southern gulf, mentioned above ; partly into the western gulf ; and partly into the Hells of the gentiles . . . A smoke was also seen ascending thence, and advancing as far as the sea, and flying over it, and spreading a black crust over it ; for that part of the sea into which they had been cast, was encrusted with the dust and smoke into which their dwelling-places and riches were reduced ; and therefore that sea no longer appeared to the sight, but in its place as it were a mere blackness, beneath which is their Hell.

—<sup>8</sup>. The **Last Judgment** upon those who dwelt upon the mountains in the Eastern Quarter . . . was thus accomplished. Those mountains were seen to

subside into the deep, and all those who were upon them were swallowed up. And he whom they had placed upon one of the mountains there, and whom they proclaimed to be God, was seen to become black, and then fiery, and together with them was cast down headlong into Hell. For the monks of the various orders who were upon those mountains, had said that he was God, and that they were Christ; and, wherever they went, they carried with them the execrable persuasion that they were Christ.

[J. 61]<sup>9</sup>. Lastly, there was effected the **Judgment** upon those who dwelt more remotely in the Western Quarter, and upon mountains there, who are meant by 'the woman sitting on the scarlet beast, which had seven heads which were seven mountains.' Their mountains were also seen; some of them opened in the middle, where a huge gulf was made which was drawn round into a spiral, and those who were upon them were cast into it. Some of the mountains were torn up from their foundations, and were completely inverted, so that what had been the highest there became the lowest. Those who were thence in the plains were inundated as with a flood, and covered over; but those who were with them from the other Quarters were cast into the gulfs.

— But the things here told are only a few of all which I have seen; more will be given in the Explication upon the Apocalypse. These things were effected and completed in the beginning of the year 1757.

—<sup>10</sup>. As to the gulfs into which they were all cast, except those who were cast into the black sea, they are many. Four have been disclosed to me. Enum. The gulfs and the sea are their Hells . . .

64. As the **Last Judgment** has now been accomplished, and by it all things have been reduced by the Lord into order, and all who were interiorly good have been taken up into Heaven, and all who were interiorly evil have been cast down into Hell, it is henceforth no longer allowed as it had been before that they should consociate below Heaven and above Hell; nor that (the Babylonians) should have anything in common with others; but as soon as they come thither . . . they are completely separated, and, after some time passed in the World of Spirits, they are carried into their places . . .

66. See FORMER HEAVEN, here. 67. 69. 70. 71.

67<sup>2</sup>. Hence it is that a **Last Judgment** has been effected twice before upon the inhabitants of this Earth, and now for a third time.

69. The First Heaven was composed of all those upon whom the **Last Judgment** has been effected; for it has not been effected upon those who were in Hell, nor upon those who were in Heaven, nor upon those who were in the World of Spirits . . . and not upon any man still living; but solely upon those who had made for themselves a resemblance of Heaven . . .

72. How the First Heaven passed away, has been described before, where it treated of the **Last Judgment** upon the Mohammedans, and upon the gentiles, and upon the Papists . . . It remains for something to be said about the **Last Judgment** upon the Reformed . . . for, as above said, the **Judgment** has not been effected upon any others than those of whom was the First

Heaven. After these latter had been visited, and had been let into their interiors, they were distributed and divided into classes according to their evils and the derivative falsities, and according to their falsities and the derivative evils; and they were cast into Hells corresponding to their loves. Their Hells were on every side around the Middle; for the Reformed were in the Middle . . . Those who were not cast into Hells, were cast out into deserts; but some were sent down into the plains in the southern and northern quarters, in order that they might form Societies, and be instructed and prepared for Heaven. These are they who were preserved. But the way in which all these things were accomplished, cannot be here described in special, for the **Judgment** upon these lasted longer, and was effected successively, by turns; and as there were then seen and heard many things worthy of mention, I will present them in their order in the Explication upon the Apocalypse.

73. On the state of the world and of the Church after (the **Last Judgment**). Gen.art.

— It will be quite like what it has been heretofore; for that great change which has been effected in the Spiritual World does not induce any change on the natural world as to the external form; and therefore henceforth there will equally be civil things as before; there will be peaces, treaties, and wars, as before; and all other things which belong to societies in general and in special . . . But as concerns the state of the Church, this it is which hereafter will not be the same; it will indeed be similar as to the external appearance, but it will be dissimilar as to the internal appearance. As to the external appearance there will be divided Churches as before; their doctrines will be taught as before; in like manner religious things with the gentiles; but henceforth the man of the Church will be in a freer state of thinking about the things of faith, thus about the spiritual things which are of Heaven; because spiritual freedom has been restored; for all things have now been reduced into order in the Heavens and in the Hells; and thence inflows all thought concerning Divine things, and against Divine things . . . But this change of state is not observed by a man in himself, because he does not reflect upon it, nor does he know anything about spiritual freedom, nor about influx . . .

74. I have spoken various things with the Angels concerning the state of the Church hereafter; who have said that things to come they know not, because to know things to come is of the Lord alone; but that they do know that that slavery and captivity in which the man of the Church has been heretofore has been taken away; and that now from restored freedom he is better able to perceive interior truths, if he wants to perceive them; and thus to become interior, if he wants so to become: but that they have small hope of the men of the Christian Church; but much hope of some nation remote from the Christian world, and removed from the infesters thence; which nation is such that it can receive spiritual light, and become a celestial spiritual man; and they have said that at this day interior Divine truths are being revealed among that nation, and are also being received in spiritual faith, that is, in life and in heart, and that they adore the Lord.

C. J. 1. That the **Last Judgment** has been accomplished. Gen.art.

2. The reason the **Last Judgment** continues to be treated of, is especially that it may be known what was the state of the world and of the Church before the **Last Judgment**, and what the state of the world and of the Church has become after it; and also in what way the **Last Judgment** has been accomplished upon the Reformed.

3. (The general opinion concerning the day of the **Last Judgment** in the Christian world stated.)

—e. (It may thus be seen) that the **Last Judgment** will not be in the natural world, but in the Spiritual World. 5<sup>e</sup>.

5<sup>e</sup>. And that when the **Last Judgment** takes place, it must be revealed for the sake of faith in the Word.

8. On the state of the world and of the Church before the **Last Judgment**, and after it. Gen.art.

10. As these had lived in externals as Christians, they were conjoined with the Angels of the Ultimate Heaven . . . On account of this conjunction they could not but be tolerated; for to separate them before the **Last Judgment** would have been to inflict injury on those who were in the Ultimate Heaven. Sig.

11. That before the **Last Judgment** was effected upon them, much of the communication between Heaven and the world, thus between the Lord and the Church, was intercepted. Gen.art.

12. That hence it is that after the **Last Judgment** had been accomplished, and not before, revelations were made for the New Church.

—<sup>13</sup>. That the state of the world and of the Church before the **Last Judgment** was like evening and night, but after it like morning and day. Gen.art.

14. On the **Last Judgment** upon the Reformed. Gen. art.

16. Upon whom from the Reformed the **Last Judgment** was effected. Gen.art.

— The **Last Judgment** was effected upon no others from the Reformed than upon those who in the world had professed God, had read the Word, had heard preachings, had attended the sacrament of the Supper, and had not neglected the solemn rites of the worship of the Church; and yet had accounted as allowable, adulteries, various kinds of theft, lies, revenges, hatreds, and the like. These, although they had professed God, made sins against Him of no account. They had read the Word, and still had made of no account the precepts of life therein; they had heard preachings, and had attended nothing to them; they had gone to the sacrament of the Supper, and still had not abandoned the evils of their former life; and they had not neglected the solemn rites of worship, and still had not at all amended their life. Thus they had lived in externals as if from religion, and yet in internals they had had no religion. These are they who are meant by 'the dragon' in the Apocalypse . . . The same are meant also by 'the he-goats' in Matt.xxv.

17. Upon all these from the Reformed was the **Last Judgment** effected; but not upon those who had not believed in God, who had despised the Word, and had

at heart rejected the holy things of the Church; for all these, when they came from the natural world into the Spiritual World, had been cast into Hell.

19. While they remained (in their imaginary Heavens) the interiors of their minds were closed up, and the exteriors were opened; so that their evils, by which they made one with the Hells, did not appear. But when the **Last Judgment** was at hand, their interiors were uncovered, and then they appeared before all in their real quality; and as they then acted as one with the Hells, they could no longer simulate a Christian life, but from delight rushed into evils and disgraceful acts of every kind, and were turned into devils, and also appeared as they do; some black, some fiery, and some livid like corpses . . .

22. From these things it may be evident upon which of the Reformed it was that the **Judgment** was effected: that it was not upon those who were in the Middle; but upon those who were around it . . .

23. On the signs and visitations before the **Last Judgment**. Gen.art.

— There was seen above those who had made themselves seeming Heavens, as it were a cloud, which appeared from the presence of the Lord in the angelic Heavens which were above them, especially from His presence in the Ultimate Heaven, lest, on account of the conjunction, any of them should at the same time be taken away, and should perish. The higher Heavens were also brought down nearer to them, by means of which the interiors of those upon whom the **Judgment** was about to come were uncovered; on the uncovering of which they no longer appeared like moral Christians, as before, but like demous. They were uproarious and quarreling together about God, the Lord, the Word, faith, and the Church; and as the concupiscences to evils were also then let out into freedom, they rejected all these things with contempt and ridicule, and rushed into disgraceful acts of every kind. Thus was the state of these heaven-dwellers changed. Then at the same time vanished all their splendid things, which they had made for themselves by arts unknown in the world: their palaces were turned into vile cottages; their gardens into pools; their temples into ruins; and the very hills upon which they dwelt, into rough sharp stones, and into other like things which corresponded to their flagitious minds and cupidities. . . These were the signs of the coming **Judgment**.

24. As the uncovering of their interiors increased, so the order among those who dwelt there was changed and inverted; those who had most prevailed in reasonings against the holy things of the Church, burst into the middle, and assumed the dominion; and the rest, who had less prevailed in reasonings, withdrew to the sides, and acknowledged those who were in the middle as their Angel guardians. Thus did they bind themselves together into external forms—*facies*—of Hell.

25. Round about these changes of their state, there took place various concussions of the dwellings and lands with them, which were followed by earthquakes, great according to their turning away; and here and there also the earth yawned open towards the Hells which were beneath them, and thus there was opened

communication with those Hells; exhalations were then seen rising up as of smokes mingled with sparks of fire. These also were signs which preceded; and which are also meant by the Lord's words concerning the consummation of the age and of the **Last Judgment** then . . . 'Nation shall be stirred up against nation: there shall be great earthquakes in divers places: signs also from Heaven, terrible and great. And there shall be distress of nations, the sea and the salt water roaring.'

[C.J.] 26. Visitations also were made by the Angels . . . The Angels exhorted them to desist, and denounced destruction upon them if they did not. At the same time they sought out whether there were any good ones intermingled among them, whom they separated. But the crowd, excited by their leaders, reviled the Angels, and rushed upon them in order to drag them into some public place, and treat them in an abominable manner. It was done there as in Sodom. Most of them were from faith separated from charity; and there were also some who had professed charity, and still had lived flagitiously.

27. How the universal **Judgment** was effected. Gen. art.

— After the visitations and signs premonitory of the coming **Judgment** could not turn aside their minds from criminal acts, nor from seditious machinations against those who acknowledged the Lord as the God of Heaven and earth, who held the Word to be holy, and led a life of charity, the **Last Judgment** came upon them. It was thus effected.

28. The Lord was seen in a bright cloud with the Angels, and there was heard from it as it were the sound of a trumpet, which was a sign representative of the protection of the Angels of Heaven by the Lord, and of the gathering of the good from every side. For the Lord does not bring destruction upon anyone, but only protects His own, and draws them away from communication with the evil; and when they have been drawn away, the evil come into their own concupiscences, and from them rush into nefarious things of every kind. Then all who were about to perish were seen together like a great dragon, with its tail extended in a curve, and elevated towards Heaven, bending itself about on high in various directions, as though it would destroy Heaven and drag it down; but the endeavour was vain, for the tail was cast down, and the dragon which also then appeared elevated, sank down. (This representation Ex.)

29. I then saw some of the rocks upon which they had been, subsiding to the lowest depths; some translated afar; some opened in the middle, and those who were upon them cast down through the openings; and some inundated as with a flood. And I saw many Spirits collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into gulfs, marshes, lakes, and deserts, which were so many Hells. The rest, who were not upon the rocks, but scattered here and there, fled away affrighted to the Papists, Mohammedans, and gentiles, and professed their religions, which they could do without any disturbance of mind, because with these there had been no religion; but still, lest they should seduce these

also, they were driven away, and thrust down to their companions in the Hells. This was their destruction as described universally: the particulars which I have seen are more than can be here described.

30. On the salvation of the sheep. After the **Last Judgment** had been accomplished, there was joy in Heaven, and also light in the World of Spirits, such as there had not been before . . . because those infernal Societies had been interposed like clouds . . . A like light also arose to men in the world, from which they had new enlightenment.

31. I then saw angelic Spirits, in great numbers, rising up from the lower parts, and elevated into Heaven; who were the sheep, there reserved, and guarded by the Lord for ages back . . .

53. In the days of the **Last Judgment**, I saw many thousands (of the Dutch) cast out of the cities in the Spiritual World, and out of the villages, and the surrounding lands. (Their character des.) I saw them cast into a fiery gulf stretching beneath the eastern tract, and into a dark cavern stretching beneath the southern tract. This casting out was seen on the 9th of January, 1757. There remained those with whom there was religion . . .

57. After the **Last Judgment**, the state (of the Papists there) was thus changed, in that they were not allowed to congregate in companies, as before . . .

59°. When the great northern city of the Papists was destroyed, on the day of the **Last Judgment**, I saw (that Pope) carried out of it on a couch, and taken to a place of safety.

L. 3°. That the Lord came into the world in order to effect a **Last Judgment**, and thereby subjugate the then dominant Hells, which was effected through combats, or through temptations admitted into his Human from the mother . . .

5. By 'the day cruel' 'terrible,' etc., is meant the Advent of the Lord to **Judgment**.

14<sup>10</sup>. As a **Last Judgment** was effected by the Lord when He was in the world, through combats with the Hells, and through their subjugation, it therefore treats in many places of the **Judgment** which He should effect. Ill.

61°. The reason this (doctrine of the Lord) has not been seen before from the Word, is that if it had been seen before, it would still not have been received; for the **Last Judgment** had not as yet been accomplished, and before it the power of Hell prevailed over the power of Heaven; and man is in the midst between Heaven and Hell; and therefore if it had been seen before . . . Hell would have snatched it out of their hearts, and would besides have profaned it. This state of the power of Hell has been completely broken by the **Last Judgment**, which has now been accomplished. After it, thus now, every man who wants to be enlightened and to be wise, can be. 65. P. 263<sup>3</sup>.

62. Thus after the **Last Judgment** had been effected, it is said . . .

F. 64. The **Last Judgment** was effected upon no others than those who were moral in externals, but in internals were not spiritual, or but little spiritual. Those who

had been evil in externals as well as in internals had been cast into Hell long before the **Last Judgment**; and those who had been spiritual in externals and at the same time in internals had been elevated into Heaven long before the **Last Judgment**. For the **Judgment** was not effected upon those who were in Heaven, nor upon those who were in Hell, but upon those who were in the middle between Heaven and Hell, and who had made for themselves seeming Heavens there.

—<sup>2</sup>. At that time those (of the Reformed) who had been in faith separated from charity, not only in doctrine, but also in life, were cast into Hell; and those who had been in the same faith as to doctrine only, but still had been in charity as to life, were elevated into Heaven: from which it was evident that no others are meant by the Lord by the he-goats and the sheep, in Matt. xxv., where He is speaking of the **Last Judgment**.

P. 264<sup>4</sup>. That neither were genuine truths . . . revealed by the Lord until after the **Last Judgment** had been accomplished . . . Ex. It had been foretold by the Lord in the Apocalypse that after the **Last Judgment** had been accomplished, genuine truths were to be disclosed, a new Church to be established, and the spiritual sense of the Word disclosed. That the **Last Judgment** has been accomplished, has been shown in the Work on the **Last Judgment** . . .

274<sup>6</sup>. I have not yet heard anyone say that (specific deceased persons) have as yet no lot, but will have at the time of the **Judgment**.

R. Pref.<sup>2</sup>. It is to be known that since the **Last Judgment**, which was accomplished in the year 1757, in the Spiritual World . . . there has been formed a New Heaven from Christians . . . 791<sup>2</sup>.

2. In the Apocalypse it treats from beginning to end of the last state of the Church in the Heavens and on earth, and of the **Last Judgment** then . . . E. 5.

186. That they will be protected and preserved in the day of the **Last Judgment**. Sig.

187. Because by the words which immediately precede is meant the **Last Judgment**; and the **Last Judgment** is also called 'the Advent of the Lord,' as in Matt. xxiv. 3. . . 'The consummation of the age' = the last time of the Church, when is the **Last Judgment**.

—<sup>e</sup>. For after the **Last Judgment** the Church is instaurated by the Lord. That Church in the present case is the New Jerusalem . . .

225, Pref. It treats (in Rev. iv.) of the ordination and preparation of all things in Heaven for the **Judgment**, which would be from the Word and according to it . . .

225. Manifestation concerning the ordination of the Heavens by the Lord for the **Last Judgment**, which would be according to His Divine truths in the Word. Sig.

227. Revelations concerning things to come before the **Last Judgment**, and concerning it, and after it. Sig.

229. The **Judgment** in a representative form. Sig.  
—<sup>e</sup>. It is said that 'a throne' = the **Judgment** in a representative form, because those things which John saw were visions which represented . . .

233. 'Around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting' = the ordination of all things in Heaven for the **Last Judgment**. Ex.

— . That when the **Last Judgment** should come . . . it would be effected that the Word shall judge everyone, the Lord regulating, so that all things shall be done according to justice. See 239.

256, Pref. That the Lord in the Divine Human will effect the **Judgment** from the Word and according to it, because He Himself is the Word; and that this is acknowledged by all in the three Heavens. (Tr. in Rev. v.)

256. Because it treats of the exploration of all in the Heavens and on earth upon whom the **Last Judgment** will be, and of their separation.

273. '(The Lamb) came and took the book out of the right hand of Him who sat upon the throne' = that the Lord as to His Divine Human is the Word, and that this is from His Divine in Him, and that on this account He will effect the **Judgment** from His Divine Human.

—<sup>2</sup>. That the Lord will effect the **Judgment** from His Divine Human, because He is the Word, is evident from these passages. Ill.

274. 'And when He had taken the book' = when the Lord commenced to effect the **Judgment**, and thereby to reduce into order all things in the Heavens and upon earth.

295, Pref. It treats (in Rev. vi.) of the exploration of those upon whom the **Last Judgment** will come; and exploration was made as to the quality of the understanding of the Word as it had been with them, and thence what had been the quality of the state of their life . . . Concerning the state of those who on account of the evil had been guarded by the Lord in the Lower Earth, that at the time of the **Last Judgment** they were to be delivered. Concerning the state of those who were in evils and the derivative falsities, what it would be on the day of the **Last Judgment**.

295. 'I saw when the Lamb had opened the first of the 'seals' = the exploration by the Lord of all upon whom the **Last Judgment** will come, as to the understanding of the Word, and as to the consequent state of their life. 302. 309. 317.

324. 'When He had opened the fifth seal' = the exploration by the Lord of the state life of those who will of be saved at the day of the **Last Judgment**, and who meanwhile are reserved.

325<sup>2</sup>. For all are guarded by the Lord, lest they should be injured by the evil, who have led any life of charity; and, after the **Last Judgment**, when the evil have been removed, they are taken out of the places where they are guarded, and are elevated into Heaven. Since the **Last Judgment**, I have often seen them sent out of the Lower Earth, and translated into Heaven.

—<sup>4</sup>. This is the reason why they are guarded by the Lord; and, when the evil have been cast out into Hell, which is after the **Last Judgment**, they are brought forth from the places where they are guarded.

327. (Their grief) that the **Last Judgment** is deferred. Sig.

329. That the **Last Judgment** would still be deferred

a little until there should have been collected from every side those who in like manner had been hated, reviled, and rejected by the evil on account of the acknowledgment of the Divine Human of the Lord, and a life according to the truths of His Word. Sig.

[R.] 330. 'I saw when He had opened the sixth seal' = the exploration by the Lord of the state of life of those who were interiorly evil, upon whom the Judgment will come.

— Two arcana are to be revealed: *First*. That the Last Judgment has not been effected upon any others than those who in the external form had appeared like Christians, and with the mouth had professed the things which are of the Church; but in the internal form, or at heart, had been against them; and because they were such, therefore as to the exteriors they had been conjoined with the Ultimate Heaven, and as to the interiors with Hell. *Second*. That so long as they were conjoined with the Ultimate Heaven, so long the interiors of their will and love were closed, in consequence of which they did not appear evil before others. But when they had been separated from the Ultimate Heaven, then their interiors were disclosed, which were in complete opposition to their exteriors, from which they had simulated and counterfeited that they were Angels of light, and that the places where they dwelt were Heavens. These Heavens so-called were those which passed away at the time of the Last Judgment.

340. 'For the great day of His anger is come, and who is able to stand?' = that they have become such of themselves through separation from the good and faithful, on account of the Last Judgment, which otherwise they could not endure. By 'the great day of the anger of the Lamb' is signified the day of the Last Judgment; and by 'who is able to stand?' is signified not to be able to endure it for the torment; for when the Last Judgment is at hand, the Lord approaches with Heaven; and of those who are below, in the World of Spirits, no others can endure the advent of the Lord than those who are interiorly good . . .

—<sup>2</sup>. That 'the day of the Lord's anger' = the Last Judgment. Ill.

342. 'I saw four Angels standing on the four corners of the earth' = the universal Heaven now in the endeavour to effect the Last Judgment upon those who were in the World of Spirits.

— There now follow many things concerning the state of the Spiritual World immediately before the Last Judgment, which no one can know except through revelation from the Lord; and as it has been given me to see how the Last Judgment has been accomplished, and also the changes which preceded, and the ordinations which have followed it, I can thence trace back the things which are signified by all the things in this chapter and in those which follow.

—<sup>2</sup>. For the Last Judgment was effected upon those who were in the World of Spirits, and not upon anyone in Heaven, nor upon anyone in Hell. 866<sup>2</sup>.

—<sup>3</sup>. For the Lord, when the Judgment was at hand, caused the Heavens to approach over the World of Spirits; and by means of the approach of the Heavens there was effected such a change of the state of the interiors which are of the mind with those who were

beneath, that they saw nothing but terrors before their eyes.

343. It is to be known that the Last Judgment comes forth when the evil are so greatly multiplied below the Heavens in the World of Spirits that the Angels in the Heavens cannot subsist in the state of their love and of their wisdom; for there is then no support and foundation for them; and as this comes forth from the multiplication of the evil below, therefore, in order that He may preserve their state, the Lord inflows with His Divine more and more strongly; and this is done until they cannot be preserved by any influx unless the evil below are separated from the good; and this is effected by the subsidence and approach of the Heavens, and a consequently stronger influx, until the evil cannot endure it; and then the evil flee away, and cast themselves into Hell. Sig.

478. That after the Last Judgment upon those who have devastated the Church, the Lord's Kingdom will come. Sig.

525. 'The time of judging has come' = . . . the Last Judgment upon those with whom there is not any spiritual life.

554. That by the Last Judgment those have been removed who had set themselves in opposition against the doctrine of the New Jerusalem. Sig.

626<sup>e</sup>. For the Advent of the Lord involves two things: the Last Judgment, and after it the New Church. The Last Judgment is treated of in Rev. xix. xx. . .

655<sup>e</sup>. Like things to these happened in many places at the day of the Last Judgment. Fully des. and sig.

676<sup>e</sup>. For the Last Judgment is not effected upon them until they have been devastated. Des.

709. That thus it has been manifested by the Lord that all things of the Church have been devastated, and that now the Last Judgment is at hand. Sig.

761<sup>r</sup>. When evils and falsities are multiplied beyond the degrees of opposition . . . the Heavens are infested; and unless the Lord then protects the Heavens, which is done by a stronger influx from Himself, violence is inflicted on the Heavens, and when this arrives at its height, He then effects the Last Judgment, and so they are delivered. Sig.

765. That on this account, at the time of the Last Judgment, the penalties of the evils which they have done will return upon them, which are . . . Sig.

804<sup>2</sup>. This also is the reason why it was not until after the Last Judgment that there was revealed the spiritual sense of the Word, and that the Lord alone is the God of Heaven and earth; for by the Last Judgment the Babylonians have been removed, and also the Reformed who had confessed faith alone; the falsities of whom had been like dusky clouds interposed between the Lord and men upon earth; and had also been like colds, which took away spiritual heat, which is the love of good and truth.

865. 'I saw a throne white and great, and One sitting upon it, from whose face fled the Heaven and the earth' (Rev. xx. 11) = the universal Judgment effected by the

Lord upon all the former Heavens . . . which Heavens together with their earth were completely dissipated . . .

— Something is to be premised concerning the universal **Judgment** which is here treated of. From the time when the Lord was in the world, when He Himself in Person effected a **Last Judgment**, it had been permitted that those who were in civil and moral good, although in no spiritual good . . . should stay in the World of Spirits longer than the rest . . . and at last it was conceded to them to make for themselves constant dwelling-places there, and also by the abuse of correspondences, and by phantasies, to form for themselves seeming Heavens; which, moreover, they had formed in great abundance. But when they had been multiplied in such abundance as to intercept spiritual light and spiritual heat between the higher Heavens and men on earth, then the Lord effected the **Last Judgment**, and dissipated those imaginary Heavens; which was effected in this way,—the externals by which they simulated Christians were taken away; and the internals, in which they were devils, were opened; and then they were seen such as they were in themselves; and those who were seen to be devils were cast into Hell, everyone according to the evils of his life. This was done in the year 1757.

876. Pref. It treats (in Rev. xxi.) concerning the state of Heaven and of the Church after the **Last Judgment**; that after this, through the New Heaven a New Church will come forth on earth which will worship the Lord alone.

877. 'Because the former Heaven and the former earth had passed away'=Heavens not from the Lord . . . all of which were dissipated at the day of the **Last Judgment**.

878. 'And the sea was no longer'=that the External of the Heaven collected from Christians from the first establishment of the Church, after there had been taken out thence and saved those who were written in the Lord's book of life, was in like manner dissipated. . . But the Internal of the Heaven from Christians was not fully formed by the Lord until some time before the **Last Judgment**, and also after it; as may be evident from Rev. xiv. and xv., where it treats of it; and from Rev. xx. 4, 5. The reason it was not formed before. Ex.

884<sup>2</sup>. As there are fellowships there as in the natural world, it could not be otherwise before the **Last Judgment** than that those who in externals were civil and moral, but in internals evil, should be together and should converse with those who in like manner were civil and moral in externals, but in internals good; and as in the evil there is a continual cupidity of seducing, therefore the good who were with them in fellowship were infested in various ways. But those who were grieved by the infestations from them, and who came into fear of damnation, and of evils and falsities from Hell, and of grievous temptation, were taken out of their fellowship by the Lord, and were sent into a certain Earth beneath that one, where also there are societies, and were there guarded; and this until all the evil had been separated from the good, which was effected by means of the **Last Judgment**; and then

those who had been guarded in the Lower Earth were elevated by the Lord into Heaven.

948. The state of all in general before the **Last Judgment**: that from those who were in evils goods were taken away, and from those who were in falsities truths were taken away; and, on the other hand, that from those who were in goods evils were taken away, and from those who were in truths falsities were taken away. Sig.

—<sup>2</sup>. For before this had been done, the **Last Judgment** could not be effected; because so long as the evil retained goods and truths, they were conjoined as to externals with the Angels of the Ultimate Heaven; and yet they were to be separated; and this is what is foretold by the Lord in Matt. xiii. 24-30; and 38-40.

T. 95. The acts of redemption, by which the Lord made Himself justice, were that He accomplished the **Last Judgment**, which was effected in the Spiritual World, and then separated the evil from the good, and the goats from the sheep, and expelled from Heaven those who made one with the beasts of the dragon, and of the worthy built a New Heaven, and of the unworthy a Hell, and successively reduced all things into order in both.

115. The Lord is also at this day effecting a redemption, which He commenced in the year 1757, together with the **Last Judgment**, which was then effected.

123<sup>2</sup>. The ordination of the Heavens and of the Hells has continued from the day of the **Last Judgment** until the present time, and still continues . . .

124<sup>3</sup>. The nature of the Lord's power, which He has from Divine good, when He accomplished the **Last Judgment** in the year 1757 . . .

772<sup>o</sup>. That the **Last Judgment** was effected in the Spiritual World, in the year 1757 . . . I testify, because I saw it with my eyes, in full wakefulness.

796<sup>3</sup>. This was (Luther's) state of life up to the **Last Judgment**, which was effected in the Spiritual World, in the year 1757; but a year after that, he was translated from his first house to another, and at the same time into a different state.

Ad. 222. The **Last Judgment** represented by the overthrow of Sodom, etc. Its successive events enum.

D. 220. On a represented image of the **Last Judgment**. 243. See also 218.

1316. A tumult in the World of Spirits which I thought might be the **Last Judgment**. 2122, Ex.

2339. On the **Last Judgment**. (The common opinion stated.)

3618. Certain Spirits had put on the persuasion that they would have a sweet sleep . . . even to the **Last Judgment**.

4371. Concerning the **Last Judgment**: that man is now perverted. 1749, Aug. 23rd.

4391. (How what the Lord said concerning the **Last Judgment** is to be understood.)

4568. It is the day of the **Last Judgment** for everyone immediately when he dies . . .

4925-4928. On Heaven, and on the **Last Judgment**. There appeared many upon mountains and rocks, who

were evil . . . But it was often seen that in various ways the evil there were separated from the good, and were cast down from the mountains and rocks. (4926) There was one rock upon which there was a rather large city, where were those who are in faith alone . . . These revelled in the lust of exercising command, and therefore they stood at the sides of the rock, and infested those who were beneath. . . As all exhortation was in vain, that rock began to subside; and at last it subsided into the deep, with that city and its inhabitants. It was said that the same thing takes place elsewhere, where they do not live the life of faith; the better ones there, however, had departed previously. . . Such are they who are meant by 'the he-goats' . . . When the rock subsides, there is then only a city there which contains an assemblage of evil Spirits, who, when they were men, had been in faith separated from charity; [for] before this happens, the good are removed thence . . . Thus there afterwards appears a chasm there. There remain houses which are of wood; which, in such a city [contain those who] live at the circumference; for these are in the good of charity and of faith. (4927) They subside very deeply, according to the quantity and quality of their evil. This I saw done with two cities upon the rocks. When the whole of the rocks subside, and become valleys, it is good, and signifies those who are suffering themselves to be regenerated. (4928) From these rocks, being lofty, they look far away, to a great distance; and all who are between the rocks, in the valleys, which are cultivated, and where are Spirits who are being informed and led to good, are harassed in many ways by those on the rocks . . . and wherever they flee, they pursue them with their eyes, and harass them . . . Therefore many of their cities there subsided, but those who were in the good of charity and of faith were saved. This is meant in Matt. xxv., by the sheep on the right, and the he-goats on the left.

[D.] 4930-4932. Continuation concerning Heaven and the Last Judgment. There are cities there, great and many, and men betake themselves thither because they . . . are able to live in some good, from fear for their life, of the law, of honour, and of gain. So long as they are in such things, they live morally; but when they are taken out of them, they then live according to their interiors . . . Such cities appear upon rocks and upon mountains; upon the rocks are those who are in principles from the doctrine of the Church; upon the mountains are those who are in loves . . . Into such cities, there at first betake themselves such as are in faith, and have led a moral life in the world; but by degrees the wicked betake themselves thither, by means of simulated affections of truth and good, and by means of various arts; and then the inhabitants of that city begin to be infested—for in the other life thoughts and affections are communicated—and, when this occurs, visitation takes place; Angels are sent thither . . . and when they observe that the state of faith or the state of love has been perverted by those wicked ones, then the good are separated from the evil, like the sheep from the he-goats; and the good go out, and the evil remain; and then that city subsides down into the deep, and thus the evil are let down into Hell. I saw this done with some of them. (4931) How great the wickedness

is of those who come thither, can scarcely be described . . . It is chiefly carried on by means of the abuse of correspondences . . . In some cases they present themselves naked, and thus appear above, as innocents; and under the guise of innocence perpetrate criminal things. Some learn the spiritual language, whereby they conjoin themselves with some of the Angels, and thus perpetrate criminal things; but they have not a spiritual language such as those have who are in Heaven, but an artificial one; and they do not speak by it in spiritual ideas, but in natural ideas, which is utterly forbidden. Some devise for themselves another language, and thus consociate themselves so that others do not perceive what they are saying to each other. Others act differently, in thousands and thousands of ways. In a word, the wickedness there is unspeakable. (4932) Four good Spirits were sent into the cities in order to choose for themselves an abode; but wherever they came, they found evil and infamous Spirits. In two, when they had entered a house and chamber, some came in from the city, and asked them to go out to scortate, to which they wanted to impel them, and almost to offer violence . . . thus it was done almost as in Sodom. The reason scortations and adulteries so prevail in these cities, is that in the world such things had been regarded as of no moment; and also because they place everything of the Church in doctrine; not caring whether it is false or true; and falsifications of doctrine are scortations; and adulterations of good are adulteries.

4944, 4945. On Heaven and the Last Judgment. Again have I seen great cities destroyed; one subsided; the other was translated. The one which subsided (did so) quickly, very deep down; it subsided in the middle, and the sides sloped down and followed; and, when they were in the deep, the sides were drawn together above, and thus it was covered over above; but before this, the better ones were called out, and had gone out. (4945) The other city did not subside, but was translated to another place, which was done to a considerable distance, the translation advancing in a circuit, and it appeared as if a cloud were being translated; and, when it arrived at the end, it also subsided so, [but] elsewhere. Before it was translated, all who were therein were driven into a certain species of stupor; for there was a general change of state.

4953-4988. Concerning the Catholic religion, and Babel. The leading clergy and prelates who are of this religion, who had persuaded themselves . . . that they have the keys of . . . Heaven, and that thus they have the Power to remit sins . . . appeared at the right, on both sides of where the Lord appears as a Sun; into which place they had been carried up by the opinion that they are the nearest to the Lord; and thus [have] from Him the Power to dominate over those things which are below. . . (4955) . . . There appears a sphere as it were of the Lord around them; and they want to be adored almost as the Lord. They were indignant when I merely looked at them; and, being angry, they deliberated together; and were then driven away from the mountain through a posterior way; and, as they were evil, they were cast into Hell. So was it done several times. (4956) Meanwhile, they excited many

crews among those who are below, whom they want to rule; especially among those who are at the back; whom they inspire with the erroneous faith that the things which they say are from the Lord . . . These are the worst ones; for by their persuasion they allure to themselves simple good Spirits . . . and they can scarcely be driven away; but still they are being very grievously punished, and at last are being relegated to the Hells. (4957) They also have a great city upon a mountain at the right, where they have a Consistory; yet they say that the Pope is not there, because they are in the other life, and that there the Lord is the Pope. (4598) I saw that many of them were descending through the posterior way, and were conducting themselves holily in externals . . . and that they were exciting the white monks with the books, who were praying for them . . . and the Jesuits also were then conspiring with them. . . (4960) There appear around that mountain, from one end to the other, men or Spirits who look downwards, and thereby rule all things which are around. They who are thus posted in a series, who amount to hundreds, are called look-outs; and every one of them has his own function. (4961) He who stood first in that series, is from those who take away understanding from men by inducing ignorance of all things which are in the Word . . . (4962) These also send forth Spirits to those who are below . . . who sit behind them, and as it were infuse themselves into their heads . . . and rule their thoughts, and thus their will . . . There have been many such with me . . . (4963) He who appears in the second place is a look-out from those who disjoin the Lord from the Church, putting themselves in His place; and who thus, which is the same thing, are separating good and truth. Such, by means of others, send below to the backs of those who are seated there, and cause marriage to be separated . . . (4964) The functions of the rest follow in order, as they stand there. The great city is upon a mountain, is of wide extent, and [contains] a vast multitude; and in the middle of it there is a rather lofty height, which is called the Mount of Assembly, on the side more remote from the Lord as a Sun; it is on the side of the north. The height of this Mountain is the same as that of the Sun . . . precisely according to that which is mentioned in the Prophet concerning Lucifer, who is Babel [Is. xiv. 13, 14]. (4965) Below the Mount of Assembly, and also above it, there also appear watch-towers, in which are those who look everywhere around; and also rule; like those who are around at the sides. (4966) There was seen a certain one above a certain tower, who was holding a drawn sword, which flashed; and then those below who saw it began to lie down quite blind, and as it were dead, with terror . . . (4967) Above the Mount of Assembly there appeared a tower; and those who stood in it were seen to wave as it were a sleeve, thus a white linen cloth, which had this effect: that it excited below execrable adulteries . . . (4968) It was seen that those who were in the first place were descending from the Mount of Assembly. It was a vast multitude; but it was said that this was but a little [of them]. Afterwards there were also descending those who were in the second place; concerning whom above. (4969) There appears a communication between this right-hand mountain, and a

mountain to the left of the Sun; which communication appears in front of the Sun; so that they were almost obscuring the Sun; thus those who were taking away love. In that communicatory place there appeared a vast multitude. There also appeared a tower on the opposite [side], at the back, which corresponded to those who are on the Mount of Assembly; and they in like manner were waving a sleeve there, when they wanted to excite execrable adulteries. . . (4973) The whole mountain was surrounded with benches in a . . . fivefold order . . . and they were all filled with Spirits . . . who had eyes all round about, and ruled all things. My eye was drawn round the mountain . . . and it was shown that the tracts, as far as the eye could reach, were under their domination, everywhere round about. . . (4975) Because this was the case, that mountain, with the mountains round about, where there was a like religion, subsided from its height down to the plane of the horizon, where they afterwards wandered; nor could they any longer . . . exercise dominion over the lands round about . . . (4977) When the mountains had subsided, the Mount of Assembly, where there was a great abundance of Spirits, was translated around to the left, to a considerable distance; and there it subsided; and those who were there were for the most part cast into Hell . . . (4978) Before this subsidence took place, they began to appear, not at the right and left of the Sun . . . but remote therefrom . . . because the Lord had removed Himself from them; and they had then said to each other that their destruction was at hand; because if they were not near the Lord they could not exercise dominion in His place . . . (4979) There afterwards appeared, at the left side of the Sun . . . a certain tower, where many were labouring; and they wanted to build that tower, and elevate it into Heaven . . . It also was built up to an immense height . . . There were below some of those who had previously been upon the mountain, who were then holding a council, and who were deliberating about a doctrine which was to be the rule for the peoples. It was this doctrine which was represented by the tower . . . (4980) Meanwhile, the communication between me and them was closed, so that I did not know what they were doing; but after that doctrine had been hatched . . . the communication was opened, and it was read. It was to this purport: 1. That they were to worship and adore the Pontiff as the vicar of Christ. 2. That they had the keys of Peter . . . 3. That they were to worship Mary as the goddess of Heaven. 4. Also the saints beneath her . . . 5. That the Pope has supreme Power over emperors and kings. 6. That emperors and kings have no business with the things of the Church. 7. That those who did not acknowledge these things were condemned . . . (4982) When these had been read, they received for answer that those doctrinals had been hatched from the deepest Hell; and then there appeared ascending thence a diabolical crew, very black and direful, who approached, and with their teeth tore away from them the written doctrinals, and bore them away with them into the deepest Hell. (4983) Those who were around were amazed; but they acquiesced when they were told that nothing had been thought therein concerning the salvation of the human race by means of the truths and goods of faith; but in

everything there was as the end a diabolical command over the Heavens and over the earths, thus also over the Lord. . . (4987) . . . Direful are the arts in which (the Babylonians) are skilled for bringing men into damnation ; they could avert the Lord's influx from those who in faith acknowledge the Lord . . . turning the mind and its thought to themselves . . . (4988) Some of those who had been on the mountain deliberated together that they would receive the Heavenly Doctrine, which is treated of before the chapters of Exodus ; and they entered upon execrable plans as to how they should adulterate it . . . so that it might be completely extinguished. But their execrable plans were disclosed, and they were punished by being made utterly insane and stupid . . . There were many such . . . They were persons of three kinds : 1. Those who think of nothing else than exercising command, and using holy things as means of exercising command, who also are Babel. 2. Those who have persuaded themselves that there is no God ; but that man has all things in himself ; so that everyone is the builder of his own fortune ; and that religion is for the sake of the common people, in order that they may be kept in a bond. 3. There were such as had completely conjoined themselves with the Hells.

[D.]5004-5006. Continuation concerning Babel. When the mountains, together with the cities there, fell down, there still remained mountains further away there ; and those who were there, from phantasy, made in front of them as it were the Sun, where the Lord is ; but it did not shine. . . Those who were on the mountains there sometimes removed themselves from the other side of that phantastic Sun, and came forth ; and, as before, plotted their criminal things in the lower places there ; and then they removed themselves back again behind that Sun, and were not seen . . . It was then disclosed that it was a man who was in the love of dominion above the others there (it was the Archbishop Jacobus Benzelius), who had professed the Catholic religion because it was granted him to have dominion. He was then taken out thence, and was cast . . . into damned dust, because he had dared to commit such a crime . . . He [also] had given the commands to do those criminal things [in the lower places] . . . (5006) At last he rose up, and said from that lower place to which he had gone that he was the Lord, now on earth ; and afterwards, that he was God. The Catholic crowd all round adored him . . . and, wherever he went, they fell down on their knees, especially those who were on the surrounding mountains . . . and at last the Jesuits also descended, and encompassed him in crowds, with acclamations . . . But at last he was recognized. The Sirens and others had encompassed him with a deceptive lumen, causing a still greater persuasion.

5034-5058. Concerning the Swedish cities ; and concerning the **Last Judgment** ; and concerning the Swedish nation. The Swedish nation also dwell in cities . . . in order that they may be thus kept in some interior fear . . . The Swedish cities, as is also the case elsewhere, are many ; yet one is near another, so that they can come from one into another within a minute. They are distinguished by something of distance, or something of a wall ; and the cities are consociated according to the

diversities of genius . . . of the people. . . For the most part, one nation is consociated into one such consociated city . . . (5035) As regards the Swedish cities, there is Stockholm the capital ; towards the east was Fahlun ; towards the north, Borås ; and so on ; yet all in one city. Those who dwell in the provinces remote from the cities, have their houses there, but still they dwell in the cities (on account of the robbers). But the cities above-mentioned are inhabited by the evil. (5036) But the good are consociated in another city, which is like Gothenburg . . . (5037) As regards the Swedish nation in general, it is among the wicked nations : goods are adulterated with them, and also truths. (Continued under SWEDEN.) (5038) . . . There appeared one above, with a knife and scissors . . . When those who were in that great city looked at them, then the evil rejoiced, and loved them, and called them clever, skilful, and sagacious ; by which was signified that those who adulterate goods and truths . . . are loved . . . But those who were better did not rejoice . . . (5039) When that knife and scissors were shown . . . then the better ones were separated from the evil by Angels . . . and the better ones went out of the city ; and then that great city, so consociated, subsided ; its middle subsided deeply, and [then] the rest of the great city subsided almost as when water descends vortically through an orifice. When they had subsided, the houses were at first overthrown ; but they then began to build the city anew there ; but then in a different order, concerning which elsewhere. The order is, that the worst are in the middle ; and those not so evil are in the circumferences . . . (5041) The better ones also are consociating themselves into cities, outside of the great one . . . (5042) Further, a part of the great city subsided still more deeply ; and the Fahlun part more deeply ; for the reason that the evil are more interior than the rest ; but in modern times they have become worse than they were formerly, which has been effected by their governor, Anders Swab. (His methods des.) Hence these people, inasmuch as sincerity had been hereditarily in them from ancient times, from which they had also been interiorly wise ; and inasmuch as they have destroyed these things in themselves, they are now among the worst nations in Sweden ; and therefore these subsided more deeply than others. (5043) In a word, the Swedish nation is worse than the others in Europe, except the Italian and the Russian nations ; for they think interiorly. (Continued under SWEDEN.) (5045) But as it is now the last time of the Church, and thus the **Last Judgment**, Hells are being prepared for such, into which they are being immediately sent down when they come into the other life ; so that they are not being allowed to wander about so, and destroy ; for unless this [is done] no one from that nation can be saved. (5046) In this nation above others there is the love of exercising dominion . . . and, as they have interior thoughts, in the other life they, above others, devise wicked arts . . . Such from them were collected by worse ones being sent in among them . . . I saw a great crowd, thus collected, cast into a Hell which was at a distance in front, in the plane of the left foot. A chasm was opened there, and through that they were thrust down. When it was opened, it appeared as if a diabolical crew

there flew forth on high; the appearance was like a column of such on high; and a gulf appeared like water descending vortically through a chasm; and they who were thrust down thither, as it were sank down through that chasm; but still there were ways by which that crowd was descending. They were afterwards heard in that chasm; and it was perceived that there was a wide space there, and that many myriads could be cast in there. (5052) I also saw that there were thrust down by the Angels into Hell, from a certain mountain, more than hundreds of thousands, because they had been found to be evil: the good had been brought out previously. . . (5053) I saw a mountain afar off, which was cleft in the middle along its breadth; and those who were there were subsiding deeply, in a vast multitude; and when this had been done, a multitude emerged upwards, and ascended both ways to the sides, to more lofty places there; who were those who had been in the pit, and had been prepared for Heaven. (5054) In most of the mountains, there is a mountain above a mountain; and those on the higher mountain are in interiors; and the lower ones there are ruled by them. As, for example, when those who are on the higher mountain are speaking evilly concerning the doctrine of the Church; then those who are beneath persecute the good, especially virgins and the wives of others. . . Therefore it is provided by the Lord that those who are on the higher mountain should be in good and the derivative truths; for the life of the lower ones depends on them. (5055) I saw a higher mountain, or those who were there; and that they were raising up ensigns in the midst, in order to excite those who were on the surrounding mountains to do evil to those who had been sent by the Lord; and when they were exhorted to take away the ensign, they would not, because they were excited by a diabolical crew outside of them, and perhaps among them. . . and it was found that the head of that mountain, together with the city there, was being shaken hither and thither, and that there was an earthquake. . . (5056) The middle of the higher mountain is also higher. . . When visitation comes, which takes place when the Lord sends Angels thither to explore the quality of those who are there. . . then those who are on the mountain, and in the city there, are separated. If the mountain consists of the good, the good are in the middle, and the worse ones are at the sides. But if the mountain consists of the evil, the evil then come into the middle; and, when this happens, those who are in the middle subside. This was done with the mountain here treated of, which was at the west, towards the north. It is important that those who are on the higher mountain should be in good, in life and in doctrine; for upon this depends the doctrine and life of the lower ones; and also upon this depend the Hells which are beneath them. (5057) Many cities upon the mountains subsided in the middle; and in the subsidence there appeared as it were a vortical gyration such as there is in volumes of water which are falling through a chasm. It was said that it is a sign that they cannot be saved. . . The Societies in the other life constitute cities; and. . . in the cities where the good are, the best are in the middle. . . and sometimes an opening is made there to the Hells which are beneath

them. (5058) . . . Every such Society, every city, consequently every mountain, has a correspondence with some part of the human body. . .

5060-5074. Continuation concerning the cities and Societies in the other life; and concerning the Last Judgment: concerning the Mohammedans. In passing over, I spoke with those who were upon two mountains, where there were Mohammedans. . . In their first mountain, they said that they live well. . . (5061) They spoke with me from the other mountain. . . As they are of a different genius, Christians cannot come to them. . . They are guarded below. . . Those from their own nation who come to them, ascend by a secret way. I spoke with them about a plurality of wives. . . They entered well into reasons. (5062) The Janizaries who were there. . . said that they were still Christians at heart; but part of them were intermediate. (5064) When (these) were infested by the others, their city subsided—but only with a silent and direct descent—almost to the level of the surrounding earth; and thus they were taken out from the infestation, because they were not seen. Round about, there was as it were a mountain wall, which enabled them to ascend and descend at pleasure. . . (5066) Those who most infest the good in the other life, are those who have placed the whole of religion and of salvation in faith alone; and who have confirmed themselves in it; and have not lived according to the Lord's precepts. . . Of these there is a vast number. . . Such occupy mountains and rocks, and continually infest those who are below, and make one with the diabolical crew. Such, also, are being cast down from their mountains and rocks, and are being scattered around. (5067) There are, also, many who have cared nothing for the doctrine of the Church, but solely for the Word in the letter, which they bend to whatever opinion they want to bend it, and to favour any evils whatever. . . (5068) The evil are collected, and are separated from the good in various ways. This is chiefly done by means of evil Spirits, who excite them on every side; and then those who place delight in consenting, and in doing as they want, are those who are evil; and those who do not place delight in such things, are among the good. The quantity and quality of what is good are also perceived by the Angels in the Heavens, from the Lord; and it also appears in the lower sphere by the directions of the face and body. Those who turn their eye directly to the evil Spirit, consent fully; those who turn it to the left or to the right, consent more or less; those who turn themselves away, consent the least. Those also who incline the body, and oppose the shoulders, however they are excited, are good. The quality of the good or evil also appears from the folding of the body. Those who hide themselves in vaults, in chambers, in dark places, all appear, and are presented before them. (5069) I saw, also, that when they had been thus separated to the number of many thousands, a certain Spirit came with a banner, and crossed over the mountains and rocks, waving the banner as he passed through; and that then they all appeared as if enfolded in the banner; which, however, was an appearance; for they had become delirious, and could no longer find their houses. Their houses appeared to have been de-

stroyed . . . no otherwise than as is said concerning the inhabitants of Sodom: that they were struck with blindness . . . and this was done for an hour . . . But still they did not even then desist: they remained steadfast as before . . . There followed another Spirit with a banner, who also waved it a second time; and also a third; and still they did not desist; and therefore those who were such were then cast down from the rocks and mountains. (5069) There is a gulf at the left, in a long tract, into which are sent those who cannot be otherwise mastered on account of their contumacy and obstinacy. Those who have been sent into that gulf remain there. Round about, at the sides there, there are persons from various nations; everyone of which nations is separated from the others; and those who [had been] in cities there, dwell in cities. There is also Stockholm there; and other cities as well. There also appear those who are [still] in the world. (5070) There are five kinds of Spirits who ascend upon the rocks, and upon the mountains; and who are being cast down from them. 1. There is the kind who believe that faith alone saves, and care nothing for the life of faith . . . These are such as act as one with infernal Spirits, and who persecute the good . . . which has been shown by their wishing to dissolve marriages, and to commit whoredom. To (do these two things) is their delight. The reason is that marriages relate to the marriages of good and truth . . . They burn like he-goats with the lust of scortating; for scortation falls into those who are such. 2. There are those who are in charity as to the confession of the mouth; but not as to reception in the heart; for they do not live a life of charity. These are persecutors of faith; and these also dissolve marriages, and scortate. 3. There are those who are in a holy external, and in no internal . . . 4. All these, in general, are in the sense of the letter of the Word, and not in any doctrine from the Word. They know something from the Word, and apply it to whatever they want [to apply it to]; they explain it in favour of all the cupidities in which they are; and thus make themselves guiltless. Most of them do not care for the doctrine of the Church . . . There are some who care, as the leading clergy: but still they do not care for the life. Such are most at this day, who yet are called Christians. 5. There are those who are in a life of piety, and in no life of charity . . . They also study the Word, and the doctrine of the Church; but only for self; they also say that everyone ought to sweep his own door . . . they do not want to communicate their meditations to others, either orally, or by writings. In a word, they live for themselves, and not for others. They cause anxiety with others, and aversion as to those things which are of the Church; because they despise others in comparison with themselves; and also place merit in those things. They greatly lament when they are being rejected . . . (5073) There is a great gulf at the left side. Into it are being cast those whose interiors had been completely closed, because they had imbued nothing except earthly, corporeal, and worldly things, from the loves of self and of the world. They cannot be led from Heaven; but only from Hell; [and] to prevent them from infesting the World of Spirits, they are being cast in there. There walk a vast multitude;

very stupid; and they are held in check there by a fixed government; and are shut off as far as possible from influx from the Hells . . . but when externals have been taken away from them, they rush blindly into all crimes. I saw, also, another dispersion of those who are upon the mountains; they were dispersed in a moment; and then everyone of them was cast into his own place in the Hells. Thus was the mountain emptied of the evil; in some upright ones remaining.

[D.] 5077-5082. Continuation concerning the Last Judgment. It has been observed that sometimes the worst Spirits betake themselves upon the rocks, and upon the mountains; and I have wondered why it happened so; when yet such ought to be shut up in Hell. But the reason is, that in the world they had engaged in the holy things of the Church . . . and had thence formed the opinion that they could come into Heaven. They who are in this idea are admitted upon the rocks and upon the mountains; for they believe that Heaven is there . . . Therefore do so many among the worst betake themselves thither, and dwell there, until the city is full of such; when visitation takes place; and then such a city falls down into Hell; where they are actually dwelling . . . (5078) When the mountains and rocks have been obsessed by evil Spirits, there also then sometimes comes a wind from the east, which is called in the Word 'the east wind'; and it dries up all things there; namely, the gardens, fields, greenswards, and all other things in the fields and plains, and also makes the buildings unsightly; and their garments are also changed: for that wind comes from the quarter where the Lord is, thus from the Celestial Heaven; and therefore all evil things are destroyed by it . . . (5079) All who come into the other life have with them the religion which they had in the world . . . Those who are of the Catholic religion who had been their prelates and learned, as the cardinals, bishops, deacons, Jesuits, and many monks, have with them in the other life that in like manner they want to dominate there over the universal world; and they also excite various crews there, climb the mountains, and send round about guards, and such as infest all others whomsoever they see, if they are not from their religion, and do not adore them. . . The simple obey; and they command; for they seek nothing else than that they should have command over the Heavens and over the earths; and that they may be worshipped as gods. (5080) There are three kinds which it has now been granted to observe. One kind is in the east, in the same quarter where the Lord is as the Sun, upon a mountain there; and they associate a certain devil . . . whom they place in front of themselves, and say that he is the Lord; and also, by means of phantasies, they cause a lumen to appear thence, so that he is adored. They who are at the sides, both ways, and behind, ask for and obtain answers from him; and thus effect evils round about, injuring all who are round about who do not acknowledge them. At the left side are the evil who had said that they have Christ with them; and they want to be of such great authority that they do not want to be looked at by anyone; but that they should cast down their eyes, from veneration; but these were cast down and destroyed. At the other side, are those who had

been more learned. There were also some behind, who inflict evils at the command of that devil. I saw Jesuits; I saw others, who entered thither, and made themselves Christ; and also that they were cast down. (5081) There are others far back, in the same quarter: these are such as say that they are Christ; and, wherever they go, they bear with them a sphere of persuasion that they are Christ. They seduce many simple and upright ones; for, from the sphere of their persuasion, they cannot perceive otherwise. These are among the worst; and they do evils in secret: they send such as are behind, and machinate evils in secret. Those there also were sent down into Hell; but still others come in their place . . . (5082) On the other hand, there are others from the same religion . . . who adore the Father, and do not make much of the Son: these are at the front a little to the north, on a lofty mountain; and they see, on a very high mountain, a certain man with a hoary beard, whom they call God the Father; from him they receive commands, even to injure men who are not of the Catholic religion. One from them came to me in a dream by night, at the command of his comrades there, with a mind to injure me in a direful manner, in which they are skilled; but there then went out through my eyes as it were fire from the Lord, by which he, smitten with it, was prostrated backwards; and when I had awaked I spoke with those by whom he had been sent; who said that they were on a high mountain, and that they had received this command from God the Father, who is on that highest mountain; and that he had reiterated that command for them to completely destroy me. When I said to them that it is a devil who appears there, whom they call God the Father, this they denied. It was also shown that it was yawning under that mountain, and that he was cast into Hell: but others succeeded; who also were cast down. They said that they know that they are men who are there; but that God the Father is in them, and speaks through them. He appears to be sitting there on a silver throne; and, when inquiry was made, it was that mountain which is called 'the Mount of Assembly at the sides of the north,' where Lucifer is; according to the things in Is. xiv.; thus that he is Lucifer. That mountain also is at the sides of the north. They were devils, who, from the itch and lust of commanding, rise up, and make themselves God the Father. I read before them the words of Isaiah: the simple of them made acknowledgment; but not the learned of them; as the Jesuits and others, who at heart are atheists. These deliberated this [conclusion], which they also said: that they were doing so in order to persuade the simple that God the Father is there; and that they were admitting such into that mountain, which is 'the Mount of Assembly.' (5082a) A long time after, a like one was placed [there], and was proclaimed as God the Father; and, when exhorted, they would not desist from the acknowledgment [of him]: therefore an infernal and diabolical [fire] burst out from him, and as it were consumed the criminal ones who had placed such a monster there.

5103-5107. See LUTHER, here.

5184-5186. There was a plain a little more elevated

than a valley. There was a multitude of Spirits there, who were always endeavouring to work evils by cunning. They introduced themselves with others, behind; and also thus obsessed them; they spoke through them, wanting thus to introduce themselves [so as] to lead their thoughts and deeds . . . When a multitude had been congregated thither, and their wickedness had thus been consummated, then came their destruction, or **Judgment**. That whole plain was turned over, and those who were upon it were overwhelmed with that earth; and then there was opened a plain which was under it; and there [there was] a multitude of other Spirits, who had been in vastation there; who were upright; these succeeded in the place of the former: whence it was evident, that the last devastation, also, or the **Last Judgment**, is effected by a total overturn. (5185) I saw some other vastations. When these were visited it was found that they could not do otherwise than do harm to the neighbour; and this in various ways. Many mountains and rocks were filled up with such Spirits; and also there where I believed Heaven to be; for so it appeared from the snowy cloud, as it were, upon the summits. But when they had been explored, almost all were cast out thence; so that I believed that thus those mountains were quite destitute of inhabitants; but still, when those had been cast out, others succeeded in their place, to the full number; and I was told, from Heaven, that those who had succeeded in their place had been thrust down from thence by the evil; for the evil ascend on high by means of phantasies; but those who had been there previously, and are good, had then been hidden away there by the Lord, so that they had not been seen by the evil; some of them around them; some under them; and some among them; who, however, were very rarely seen, because they were purer Spirits . . . Hence, then, it is, that the inhabitants of the mountains are upright and good Spirits, and Angels; and that these appear as soon as the evil have been cast down from thence. I saw droves, even to thousands, cast down. Those who have been cast down are borne into valleys; and afterwards to marshes; and some to lakes; and are cast down there; for when they are being cast down their evil is consummated. (5186) From these things it may be evident what is meant by those [good] who are of the first resurrection, and those [evil] who are of the second . . . (See 5203, below.)

5202-5203. Continuation concerning the **Last Judgment**; and concerning the destruction of Heaven and earth . . . After many particular vastations had been effected, of which above; and those cohorts, which were many, had been cast down from the mountains and rocks; and had been cast into pools, marshes, lakes, and gulfs; whence they can never ascend; there at last came certain ones who set themselves before others, and excited souls against the Lord, and against the Divine truth which is from Him, from whom the whole mass began as it were to be fermented; and it was observed that that crew and tumult spread itself around on all sides, into from ten to twenty mountains and rocks; to those who were above them, and to those who were below; to the roots, and also to the summits, where it was believed that the Heavens were . . . and then some

put themselves forward ; and the rest adhered to and helped them, solely to destroy those who were in Divine truths from the Lord . . . When, therefore, this was observed, that the contagion was increasing everywhere, then there was a general Advent of the Lord. There appeared as it were a cloudy sphere, which was carried round upon the mountains and rocks, and took away all their inhabitants ; not, as before, casting them down ; but carrying them away, so that it did not appear whence [it came] ; for that Divine sphere passed through into their interiors, which are of the will, or heart ; and snatched them away ; and they were in a moment translated to lower places, and to the Hells, to which they corresponded ; and this to myriads. This was done within the time of an hour. That Divine sphere was carried round and round in a gyre, returning several times ; and it thus took away all those who had rebelled. Those not taken away were not seen, because they were hidden ; who were those who had not rebelled. The mountains themselves, and the heads of the mountains, receded and subsided ; some down to the plain ; the cities were thrown down, and there was seen everywhere a solitude. This was the destruction of Heaven and earth, which, in the genuine sense, is meant in the Word by 'the Last Judgment ;' in place of which there is expected a New Heaven and a new earth. (5203) Those who were upon the mountains and rocks, were those who are mentioned in the Apocalypse as being of the second resurrection ; for the second resurrection is the resurrection of those who are in the Church in the latter times, and who are evil. From the first resurrection [are those] who [had been] in former times ; and also [those] who [had been] in worse times, and [had been] good.

[D.] 5207-5222. On the destruction of Babel, and the casting into the lake of sulphur. It has been seen several times before, how the case was with those who were from the Catholic religion, who had been leading clergy . . . namely, certain in the east, where the Lord is as the Sun . . . But those who were there from that religion had made with themselves, by phantasy, a likeness of the Sun . . . They had placed there a certain devil, whom they called Christ ; and those around went to him, and returned ; and he said to them that he had given them all his Power, and that they may do what they want . . . as yet there were no Jesuits there. Thus had they persuaded the common people, and were keeping them in their former persuasion, lest they should ever come to the Knowledges of truth and good. That phantastic Sun was adored exactly as Christ. This lasted for some time ; but when light from Heaven was let in thither . . . that sun was obscured, and became thick darkness ; and the devil who was within there appeared in a large tub, which fell down ; and again, by phantasies, it was repaired by them, and another devil entered—a certain person known to me in the world, who is now a devil—and so on, several times. But these were destroyed ; and were cast into the Hells ; and this continually ; for many always returned . . . (The narrative as given above, at 5080-5082, is here partially repeated in different words.) (5210) But [concerning] Babylonia itself, and its destruction, I saw the following things. I was introduced, in waking

vision, into a certain house like the palace on the Capitoline hill in Rome, where was the seat of a senator there ; and I was introduced to him ; and I spoke with him. He, with some others, were in the endeavour to form for themselves a doctrine according to which they should live : they accepted some things ; but still approved the Catholic monstrosities . . . (5211) But round about were a multitude of such as are called prelates, and also cardinals ; and when they perceived that I had spoken with him, and that he seemed to accept some things concerning the Lord, they worked up a rebellion against those who were there. There was a vast multitude which was conspiring ; they were extended at my right side, where the southern quarter is. The house was besieged, and they began to break in the windows, and to invade it ; saying that he had accepted some things from another religion ; and, while the conspiracy was going on, I awoke, and I saw at the entrance as it were his dead body, which they wanted to drag out, but in vain. (5212) Afterwards, the conspiracy, which was a great multitude from such upon the hills to a great extension, was disclosed. When I saw this, I came there in sleep ; and then that conspiracy betook itself to me, besieging me around on every side, and also in a long series to the last boundary, wanting thus to completely destroy me ; but I then awoke, and was withdrawn from there—*illic*—; and then their destruction began. Almost all were destroyed ; and were cast into the fourth dark gulf . . . Many thousands were thus destroyed and cast in ; and this until the disturbance was quieted. (5213) My sight was then opened as far as one of their boundaries, where sat the chiefs—*optimates*—who were defending and directing all ; there were as many as fifty. They had devised nefarious arts, in order to keep the common people in obedience, and that they might worship them as deities, and that they might not think at all about God, still less about Christ. A multitude came to them, and asked to be intronned into Heaven ; they gave them whatever they could . . . and from their nefarious art they had filled many places with men of various kinds, to whom they sent those who asked to be introduced into Heaven. (These places des.) But these also were cast into the gulfs ; partly into the first one ; partly into the fourth. (5214) Behind these were seen the cardinals, as many as fifty . . . and I heard them speaking with the former, as to how they deal with the common people ; namely, that all those who do not adore them they cast into a certain pit, which is in place of the Inquisition . . . and also, from nefarious art, they labour to deprive them of life itself . . . by tearing out their hearts . . . They leave no Power at all to the Lord. These, because they were such, were cast into the lake of sulphur . . . (5215) . . . No one ever appears who had been a Pope in the world ; and, if he does appear, he is carried away in a moment, and is cast into a place which corresponds to his life . . . (5216) Their situation was [that] those who were more remote were ruling the anterior ones ; hence the cardinals were further away. These inflowed into the lowest parts of the left foot, because they are more sensuous than all others. The inmost evil ones from that religion inflowed into the testicles, and inflicted a certain pain in their interiors ; a sign that

they are utterly against the interior things of Heaven. (5217) Those who were carried away into the lakes, were carried away in a moment; for, when the Divine is admitted, they are then in a moment where their loves are . . . (5218) They were told how great a crime they are committing. They completely withhold men from Divine truths, by which is their way to salvation . . . They persuade them to believe what they [say] . . . They withdraw them from the Lord, to worship men in the world, and . . . saints. All these things [are] for the end that they may dominate over souls, from the love of self; and they also labour, by various arts, to possess the earth; for which nefarious ends they use holy means, which are of the Church, which is a profane thing; and therefore they are Babel, and Babylonia, and the beast spoken of in the Apocalypse. (5219. The Societies into which were sent those who asked for Heaven, des.) (5220) The greatest part of those who had claimed for themselves the Divine Power of saving men . . . are cast into the fourth gulf, or chasm, which is towards the north . . . for such are in all blindness, and also in wickedness. I saw a great number cast thither. Their life there is infernal—in hatreds, in revenges, in fiercenesses, in continual scoldings, in intestine enmity. (5221) There are [some] sitting at the right, that is, towards the south, round a table, and deliberating concerning worship, as to how God is to be worshipped if He gives them His Power of dominating on earth in His stead; and how if He does not give it. (Their further deliberations stated.) (5222. See FERMENT, here.)

5228. Where I before wrote about the devastation, or Last Judgment, and about the casting out from the rocks and mountains, [it was about] those who were from the Christian religion in faith alone, who had thought nothing about the life, but only about doctrine . . .

5229–5239. Continuation concerning the destruction of Babel. In that chamber which is at the right, where . . . they were sitting at a table . . . that referred to the Papal Consistory; for they are not allowed to have a Consistory [such] as there is in the world. But more remotely towards the south were those who had been cardinals, who were ruling those who were in the chamber. The Popes were still further away; but did not dare to show themselves; for whenever they showed themselves, and wanted to command, they were cast down with punishment; and, in fact, into a certain gulf. Those who were in that chamber had their eyes round about, as far as the remote mountains. Communication was given them through the whole tract where is that religion; and they were continually giving them commands as to what they should do . . . These performed them obsequiously, as if it were from the Papal Consistory. Those in that chamber were being changed from day to day, and others succeeded in their place; this was being done by the cardinals behind . . . (5230) The things which now follow are of more importance. For half a day . . . there was as it were a quiet with me; but still I perceived that round about there was a great tumult. There were then being collected all who had been in greater dignity—*digniores*—than the rest, who [had been] in monasteries and in churches—monks,

abbots, priests, prelates—from all sides, to myriads. . . When all had been collected, and separated from others, it then appeared that they were machinating against the Lord; and that they were thinking that He has no Power; and the greatest part of them, that there is no Lord . . . and that they profess Him solely for the reason that they may command. In a word, the greatest part were pure atheists; and yet they had been such as had been set over others, and had vaunted the Lord as most holy. Then they began to persecute those whom the Lord was protecting . . . for Angels had been sent from Heaven, [and] against these they were directing their persecutions. It was then said in a loud voice, which was heard everywhere round about, that they were persecuting the Lord . . . and that they make nothing of Him . . . besides other like things. It was then seen that many departed from them; namely, all those whom they had excited in order that they might stand on their side, and fight against the Lord. These receded, saying that they had not believed them to be such; but that they acknowledge the Lord. There afterwards remained all those who had either depreciated or denied the Lord, and had arrogated all Power to themselves under the Lord's name—there were more than a myriad, all eminent in the world. (5231) Then on my right side . . . a rather large mountain there was split open . . . so that there was made a long chasm; the length was southern, the sides of the chasm being to the east and west; and (it) yawned on the western side to a level directly towards the deep; and the depth was greater the nearer it [approached] the south, so that at last no bottom appeared; and it was dark there; the eastern side was a precipice. That vast opening was seen, and it was horrible. (5232) It was then seen that those who were nearest descended first by that declivity; and that they were driven by force to descend, and that they could not resist. There appeared a very high peak beside that chasm, on which were those who had been in the greatest love of self . . . these were carried down the declivity. At last others also began to be brought there, from the surrounding mountains; and then it appeared that the peaks of the mountains became continuous, and cohered; and then there was carried along it a vast multitude from every mountain round about; from the western, the northern, and the eastern quarters; all went round towards the west, and were brought to that declivity, and were cast down: this lasted some time . . . In a word, from every mountain, such ones—of whom afterwards—were being carried; and were being cast down into that deepest chasm—the more deeply, the more they had been in the love of self, and at the same time in the denial of the Lord . . . Some also wanted to humble themselves, who appeared to let themselves down deeply at the west; but as it was from hypocrisy, they were forced to ascend, and were in like manner cast down. There were myriads (of them). (5233) It is to be known that those who were on the mountains at the south were those who were in the greatest lumen of nature, whereby they confirmed themselves against the Divine . . . At the north were those who had been in an obscure lumen of nature, and yet had thought the like. Those at the east were those who had been in the greatest delight of commanding,

and also in natural lumen thence ; and they had done the like. Those at the west had been in such [a principle] obscurely. . . They were borne away thence in order, according to their state—first, the southern ones ; then the northern ones ; then the eastern ones ; and lastly the western ones. But those who were in the east were borne through the northern to the western [side] ; and thus into that infernal chasm . . . (5234) Afterwards, that southern remote mountain was opened, nearly where that chasm terminated there ; and that which was above was rolled down ; and then appeared the abode of the cardinals, which was long ; and conclaves [appeared] there in a long series, one behind another ; they had been long there. In front of those conclaves there was the chamber. Behind the series of those conclaves, such conclaves were also continued still more remotely ; it was perceived that the Popes were there, but they did not dare to show themselves . . . Finally, many were withdrawn from thence, and were also cast into that long chasm of the mountains. A like abode appeared at the north, in exactly the same line, but afar, where were like conclaves, and like persons, namely cardinals, but who were not in such erudition, and derivative natural lumen . . . still they corresponded. These also had wanted to make for themselves a chamber there, thus to act a Consistory ; but this was forbidden. (5235) At last very many were seen to flow together from various mountains, and to be brought from elsewhere. There was a huge gulf at the west, at the right there, where there appeared a vast luminous fieriness ; thither were brought those who were in the last [of the order of the Judgment] ; and it was said that they were those who had sought out from the Word confirmations in favour of the papal Power, and in favour of such things as that religion was establishing, thus who were more learned from the Word than others, and yet at heart denied the Divine. This fiery place had not been seen before. (5236) Those from the crowd of that nation who had lived in mutual charity, and had done what is good according to their religion, rejoiced that this had been done ; saying that they had been previously kept away by such from thinking about the Lord . . . (5237) That great chasm was immensely enlarged below, so that it was a vast subterranean Hell, in which they were . . . kept in order . . . The disposition into order in Hell was seen in the southern gulf, whither Angels were sent, through whom the Lord disposed into order all who were there . . . (5238) That infernal chasm into which were cast those who had been in a more eminent place is kept closed beneath, but open above ; and into it are cast all who had been such from the beginning of the Christian religion, wherever they are found ; and into it are cast all such who are coming from the world into the other life ; for that Hell is now for the first time opened, or prepared for them ; hence it is always kept open above. I have seen them cast down afterwards also. (5239) Some said that they believed the Last Judgment takes place in the world ; but this is contrary to the Word where it treats of the Last Judgment (Matt.xxiv.) ; and it could not be, because the human race is the foundation from which is Heaven ; and moreover the Word is there, which is as the basis ; and because the foundations are not to be destroyed.

These things happened in the last days of the year 1756.

[D.] 5240–5248. Concerning the form of Heaven, and the situation of the peoples and nations there ; and concerning the Mohammedans and the Gentiles there. The Christians are in the middle ; still their extension is to all the quarters, according to their states as to the light of truth and love of good. Around this middle are the Mohammedans ; these make the next circumference or circuit ; and this also to all the quarters round about ; the like lands, mountains, rocks, and valleys are there. Outside this circuit are the Gentiles, ordinated relatively to the quarters, according to their lumen of truth and love of good. Outside these, there appeared as it were a sea, which was the boundary. It is to be observed, that all these, taken together, were not extended into a plane, but into a globe, like the Earth ; and therefore, when I was brought to the Gentiles, after I had passed through the Mohammedans, I was descending by a slope. (5241) I was brought to the Mohammedans towards the east . . . They said that many . . . from the Catholic religion come to them, with a mind to convert them ; but that they perceive it to be done for the sake of gain and for the sake of dominion. (The Angels explain the Divine Trinity to them.) (5242) The Mohammedans comprehended this, and said that they want to think about it . . . (5243) As concerns Mohammed, he is not among the Mohammedans, but among the Christians . . . I also heard him speaking there, and saying that he now acknowledges the Lord as the only God . . . (5244) Afterwards, I was brought . . . to the Gentiles who are towards the east ; to whom I was borne downwards, following the declivity of the globe . . . They said that they are sorrowful, because the Divine does not appear to them ; and that they nevertheless think of the Divine, and worship and speak about Him ; and that if there is a Divine, at least one should be sent who would teach them ; but that this has long been expected in vain—thus supposing that He has deserted them altogether—and therefore they can see nothing else than that they must perish. But the Angels spoke to them from Heaven, saying that the Divine could not be manifested to them, because they had not wanted to believe that God Man had been born into the world ; and that until they believe this not anything can be revealed ; for this is the first itself, and the fundamental itself, of all revelations. They said that they do indeed believe that God is a Man ; but that they cannot believe that God has been born a Man in the world, because they cannot comprehend this. (The Angels explain to them how it was.) On hearing these things, they said that they had known no otherwise than that He had been like another man, born of a man father . . . but that now they know that the Lord had not been such a man in the world . . .

5249–5257. Continuation concerning the destruction of Babel. After these things had been accomplished, there came continual infestations from the northern quarter verging to the western ; there were the monks of the various orders, and others who had congregated thither from the first origin of Babel ; and I marvelled how there could have been such a multitude upon one

mountain. I was conducted thither, and it was then discovered that there were cities there, one under another; and a great cavern thence towards the lower parts; and that there also was a vast multitude there; and that those who were below had been in a more eminent state, because thus they were in greater safety than those who were above; and that those who were above had thence their more important commands. They dwelt thus. (The relative situation of these four cities, one beneath another; and of the communicating cavern, shown by a drawing.) Those who were there had been there from ancient times, and they are distinct from the moderns of a like nature. . . (5250) It was said that there were many myriads there; more than hundreds [of myriads]; and that there are monasteries there; and that these had subjected to themselves all there. . . (5251) Hence it was evident whence so vast a multitude could have place in one mountain, at which I had previously wondered. . . (5252) Besides, a vast multitude can hide itself in one city by this: that a great part does not appear; for those who are of another genius, or who turn themselves to other quarters there, thus to other falsities and evils, or to other loves, at once become invisible; and only those are visible who are in a like faith and love with them. Hence it is that sometimes inhabitants appear who had not done so before; and that to those who come thither they appear few or many. The houses also disappear with them; and appear when they are seen. . . (5253) Before I was brought to that mountain, I saw an opening made along the length of that mountain on the anterior side, and many east thither; as into the opening made in the southern mountain, of which before. (5254) I saw that there was a visitation there lasting some hours, and then a silence. . . and then those were marked who were there in the monasteries, who had wanted to be lords of Heaven and earth, and to command all souls, and subject them to themselves by means of holy things; these were marked, and were presently cast out thence into the northern gulf; and partly into the southern one; according to the obscurity, or clearness, of their natural lumen. All who were there had been subject to the monks; there were innumerable monasteries there—a most idle crew—who had subjugated others by means of holy things; and many by magic, by phantasies, and the rest by violence; and this more than in the world. When I afterwards directed my eye there, the monasteries then appeared empty. (5255) Those who were sitting in the windings of the cavern, who also were many, and were guarding it; and who carried the commands through, and kept up the communication, and thus kept the common people in compliance, were afterwards cast down; they were commingled with the Gentiles who had worshipped idols, and had thought nothing about God; they were also cast into the lakes and marshes towards the west, of which below. (5256) Afterwards, the rest of the crowd were taken out thence; and, according to their evils and goods, were dispersed; some hither, and some thither. Lastly, those who were in the lowest place and dominated over all. . . among whom were cardinals—a great part of whom were cast into the gulfs; some into the southern chasm, into which the mountain had been

divided, of which above. (5257) At last that place was destroyed from the bottom, so that no mountainous place appeared there; but as it were all smoke; and this into the deep, so that there was no longer any abode there.

5258–5262. On the Mohammedans, and their **Last Judgment**. I saw that they were brought from the west in a great multitude by a way towards the north, to the east, apparently in a circular way, and on the way those who were evil, who were being separated from the rest, were cast outside that sphere, where there is a space of great extent; there was a desert there, and marshes, lakes, and forests; and into these were cast those who had led an evil life. This space was at the back of that mountain spoken of above, where there were such a multitude of monasteries. . . At the side of that space, towards the north, there was a huge extended gulf, into which many were cast, concerning whom below. (5259) The rest went on in a circuit further towards the east, and there spread themselves over a wide and extended space more at the back; those were brought thither who had acknowledged God the Father, and the Son as a Prophet; and with the Father also in the Sun. Here, therefore, were the better ones. That wide and extended space was divided into mountains and valleys, upon which they were ordained; and there it is well with them. (5260) Those who are still better, who are such as have enjoyed greater lumen than the rest, were brought to the front, where there is a communication with the Christian Heaven. It is an interstitial space, where, having been instructed, they receive the Lord; and they are carried through towards the south; and have their Heaven there behind the Christians there. . . (5260a) There are two Mohammeds, who have their place among the Christians; at the left, below. As these began to rebel against the Lord, by claiming Power to themselves, the one who was nearest was cast down from his place into the lowest deep, and there was bound with chains. . . and this with his courtiers; I saw the earth open itself beneath them, and they were swallowed up. (5261) Afterwards, the other, who in like manner was claiming for himself the Lord's Power, was cast into one of the gulfs. (5262) When this had been done, a mighty tumult arose among the Mohammedans who were at the east behind the Christians; but they were brought away from thence, and part of them were cast into that desert, and the adjoining chasm; the rest were led round, and were either dispersed on the way, or brought to the places where their seat was; some to their Heavens at the east and at the south; many were also brought in a straight way across the plain where the Christians and the Mohammeds had been, towards the west.

5263–5267. On the Gentiles, and their **Last Judgment**. The Gentiles constitute a circuit still more remote, but the most of them are at the east. . . These also were brought thence towards the east; not by a circuit, but above the northern plane of the Christians; and, what I wondered at, on high; so that a way was given them above the Christians, and they did not communicate with them. They were allotted a place around the Mohammedans at the east, and also at the south. (5264) Where the Mohammedan Heaven is, there appear

chasms on both sides descending into the deep, into which their evil ones were cast, who had worshipped idols, and had thought nothing about God, and at the same time had lived an evil life. (5265) There is also a similar chasm at the north side of the Mohammedan desert, into which were cast their worst ones, and also those of the Catholic religion who had worshipped the idols of the saints, and had thought nothing about the Lord; these were commingled with the Gentiles, and cast in thither. (5266) Those from the Catholic religion who had adored idols, and had not thought about the Lord, were taken out from the northern quarter under the mountains there, and were commingled with the Gentiles, and, together with them, were brought to their places; in like manner as the Gentiles, because their lot is similar. (5267) I afterwards saw the whole northern valley, as far as the mountains there, upturned from the bottom; and all there were dispersed, and were partly commingled with the Gentiles, and others; and then there appeared there also as it were a smokiness.

[D.] 5269-5279. Concerning the destruction of Babel, and concerning the great city there between the north and the west. Between the north and west, behind the Babylonish city spoken of above (5249-5257), there was a mountain which was continued into a country of mountains and plains further away, and also on both sides, towards the north even to the southern quarter, and on the other side to the eastern one, so flat on the other side of that mountain, and at the sides, there was a tract great and wide. (5270) Upon that mountain there was a little city, in the midst of which was a Pope; his palace was exactly like the papal palace on the Monte Cavallo, in Rome. But there was a great city within the mountain, than which there is no larger anywhere; it also extended from the northern quarter as far as the east—which it entered, but only a little—and, on the other side, through the western quarter as far as the southern: it was also very broad. There was there a vast multitude of men from various religions, but still the city was of the Catholic religion. . . . but beneath that under-city there was not another city. (5271) This city was very full of monasteries of men—there were many thousands of them—so that it was completely monastic, except to some extent in the middle towards the west, and on the side towards the east; the rest of the city was nothing but monasteries. All the people there were subject to those who were there, as servants are to their lords; and moreover if anyone had anything from the Divine Blessing, they entered thither, and consumed it, until there was nothing left. They had heaped together and hidden away in their monasteries whatever they could, thus living at their inclination, without use for the public; caring for external things and for scarcely anything else; they taught nothing, but only showed a holy external, which was utterly hypocritical, and also profane. I found in that city some I knew. (5272) I was brought thither when the visitation had begun; and then they first carried out an idol of Mary, which was most holy to them, of gold, dressed as usual; and then the Pope was led out into another place towards the north; whither, I do not know; it was perceived that in life in the world he had been blind—perhaps he was

saved. (5273) The visitation then entered into that great under-city; there was a great opening in front, and a way thence to both sides, and also in front; but it was first elevated there, and afterwards there was a descent, for the reason that this entrance should not open on that side where the former city was. (5273a) It is first to be known that the dominion of that Pope was over the whole of that wide and large tract spoken of above. . . . where villages and houses were closely [packed], so that his Power was most extended. (5274) When the visitation had entered. . . . then all who were in the monasteries were brought out, even until they were all evacuated; a Divine force impelled them, so that no one could withstand it; but all were brought forth through that exit. Those who were brought out first, were borne to a place in front—of which before—which had been a valley beneath which were many Hells, which were cast out. . . . in a word, all the northern quarter, as far as the mountain[lands]. At that time there was a great marsh there, into which were cast those who were brought out first; of whom there was a vast number. Those who were brought out afterwards, were carried to that southern mountain chasm—into which the mountain had yawned, as said above—and were there driven into the deep. In the last place, there were brought out some who appeared altogether hard-skinned—*callosi*—; who are such as have nothing of good left, and are in the love of self above others. These were cast [into] a darksome cavern beneath that mountain, at the side of that marshy valley. Thus were all the monasteries evacuated, and they were afterwards destroyed, so that the city was completely devoid of monasteries. (5275) Afterwards, inquiry was made in the city as to where the wicked were; and they were all cast out, in a great multitude; and were cast into the same marsh towards the east; and some into the Hells of the Gentiles. Thus was that city purified; and the people who stayed there, and who live well. . . . were left there. (5276) Afterwards, the visitation arrived upon the mountainous region at the back of the city. . . . and all the wicked were brought out thence, and were cast into the Hells, and also into the gulfs. (5278) It was told the rest in that city that they should receive their governors, judges, and moderators, and also their priests; whom I also saw sent thither. The situation of that city was. . . . (The relative situations of the mountain above, where the little city was; of the entrance into the great city below; of the northern extension thereof; of its insinuation into the east; of its western extension round to the south; of the part of it where there were no monasteries, because they were of another religion; and of the great tract where were the villages and thickly-peopled plains—shown by a drawing.)

5277. I was afterwards brought to the eastern gulf; and I saw that all things there were being ordained and disposed: to every evil were being given its own places; and those were being set over who were to have the care [of them]: and that the crowd which was not so wicked had been taken out and carried elsewhere.

5280-5304. Concerning Babel, or the great Babylonia between the west and the south. There was still a

great city extending itself from the west towards the south—towards the south as far as to the chasm there, into which the mountain yawned . . . and towards the boundary from that western side in the corner, where terminated that great subterranean city, of which I have just treated. (5281) As the situation of this city was (such), all those had congregated there who had excelled others in the lumen of nature; and who in the world had been esteemed above others for their cleverness, and for the art of machinating—there especially was the abode of the Jesuits. (5282) Their dominion is round about there for a considerable distance; it is a continuous mountain[land]. But it is to be observed that that city does not appear above the mountain, but they enter through a great cavern, and descend from the midst of the mountain, and then [enter] into that great city. (5283) In like manner those who dwell in that great tract around—neither do these appear above the mountain[land]; but beneath it; and they descend through the cavern to their villages and homes. (5284) The reason is that everywhere there wander about robbers and magicians, and a crowd which can destroy them by magical arts and by phantasies; and therefore they had lowered themselves down beneath the mountain[land]; where also there is light as above; for the mountain[land] does not obstruct the light. (5285) They who dwell in that great city, and they who dwell without it, beneath the mountain[land] in that great tract, are mostly rich men . . . There are innumerable monasteries there; the whole city consists of them, and of the rich among them. (5286) The Jesuits and monks there . . . scrape together riches, and hide them in the deep where they have cells, full of gold, silver, and diamonds and precious stones . . . There are chambers within chambers, dark . . . (5288) They knew how the cities had fared, of which above, and therefore they . . . hid their more precious things in crypts that were still darker . . . (5289) I spoke with them concerning their life in the world—that they care nothing for Heaven, and do not believe in it, but only seduce the rich people in order to have their riches, and to dominate; and therefore, by various arts, they insinuate themselves into all the palaces-*aulas*-; and that they keep the common people in the darkest ignorance, and thus block up the way to Heaven . . . It was said there, that they continually perform masses, as in the world; and always in a foreign language which is not understood by the people; and that they place all worship in such things . . . (5290) When they perceived that the Last Judgment was at hand, they hid away in the crypts their more precious things, as the diamonds and precious stones; and they carried out the gold; there were many idols of gold. (5291) The relative situation of the surrounding mountain land, where the rich dwell underneath; of the mountain beneath which is the great city; of the cavern by which they descend; of the great city; of its quarters; of the cavern leading into the cellars where their riches are; and the spiral passages by means of which they make the chambers there dark, where the most precious things are—which chambers are finally wound into each other, or reciprocally,—(shown by a drawing.) They descend into that city through the cavern, and they ascend by means of

circular stairs . . . and also by sloping [flights of] steps, broad ones; because a multitude is continually going out and entering. (5292) I saw them carrying out their gold, wanting to hide it with others who dwell beneath the mountain[land]. Some received it; some sent it back again, saying that they have no business with such things. All the rich are admitted, from whatever region they may be—they dwell round about beneath the mountain[land] there; and also some rich Jews, for they think about nothing else than riches and command—some, about command for the sake of riches; some, about riches for the sake of command; some, about both. (5293) They had also made a communication for themselves, from the midst there, with the Hells under the earth of the southern part, and used then to defend themselves by magic, and by various nefarious arts; and to destroy others and also to compel others, who would not submit themselves, and who would not give them their riches. In the Hells there, the more a devil was skilled in nefarious arts, the more acceptable he is. (5294) They placed in their interior cells dust from the ground, which they sacredly believed to be truth, and then immediately the ground there began to boil up under the treasures, and thus to be turned up . . . and then there was an earthquake, and many from the neighbouring Hells were injected, whence a panic terror seized them, and all who were in the monasteries rushed out of them, and betook themselves, through the caverns, upon the mountain plain, where there then appeared a vast multitude of Jesuits and monks, who in the world had been more ingenious in studies, arts, intrigues, and machinations. Those who were in the palaces there, who stood at the windows, remained quiet until the monasteries had been evacuated; but when they also were thrown down by the earthquake, they rushed out. (5295) Some also who had been wholly devoted to riches, in heart let themselves down to their treasures, and firmly resolved to die there . . . but at last they were cast out, each one carrying golden idols with him, but they were compelled to cast them away. (5296) Then the mountain above began to be carried away, and the whole city was presented to view, with magnificent monasteries, their temples, and the rest of the palaces, which were then seen; and an ebullition burst forth from the place below where their treasures were; then an east wind . . . came, and took away the whole city, and annihilated it into smoke, and cast it into the western sea . . . (5297) Afterwards, the Hells also which were intermediate between the centre and that city were cast out from the bottom, and they who were there were cast forth into the Hells of the Gentiles, which are in the west . . . (5298) This lasted for some time; and first there was seen as it were a flood which spread over the whole there, and at last it was seen to be divided off by a kind of precipice between the Hells and the tract dominated by that city. (5299) At last the tract dominated by that city, where the rich dwell beneath the mountain[land], was also cast out; and those who were there burst out; some hither, some thither. (5300) When this had been completed, the whole of that Jesuitical and monkish crowd was led down to the western sea, to the side which looks towards the south: they stood in a long row on the shore, and

were cast into that sea . . . (5301) Thus perished that great [city] which is Babylonia, with all its riches, which they had scraped together for ages, believing that these would save them, and that no Judgment would ever come . . . (5303) Finally, something black was seen flying over the place where that city had been; it was a monster of a dragon . . . (5302) In order that an idea may be had of the situation, which has been a little confused, on account of the turning to a quarter opposite to those who are above me (the relative situations of the greatest city, treated of in 5269-5279; of the rich city of Babylonia, now treated of; of the sea; of the tract subject to the rich city; of the tract subject to the greatest city; of the Hells of the northern part, which were made a marsh; and of the Hells of the southern part, the inhabitants of which were cast into the Hells of the Gentiles—[are here] shown by a drawing). (5304) The sphere which exhaled from those who were in that rich city was such that it took away from others all the perception and sensation of good and of delight . . . The reason was that they were in the sphere of the delight of the love of the world and of self . . .

[D.] 5305-5307. Continuation concerning the great city between the west and the north, treated of in 5269-5279. In the western tract subject to that city or Pope, were very many monasteries, most of them under the mountain land-*terra*. The monks there went out to seek for Souls, and to subjugate them; which was done in the night-time. When it was found that they had such an intention, they were all cast, partly into the northern marsh, partly into a dark cavern, and partly into a certain gulf. This happened with every one in a moment, as with all the rest in that city. (5306) Afterwards, an earthquake arose in that tract, and the rest were terrified by it and rushed out. There was a vast number, who were all cast into their Hells. The reason was also told them—that they most carefully keep the people in darkness . . . and thus prevent them from being taught by the Lord through Angels; and thus they completely take away from them all the means of salvation . . .

5315-5321. Continuation concerning Babel. In the western tract there is a vast number of monasteries for men; but not upon that tract, except a few for the purpose of observation . . . They are beneath the earth, and there are many dwelling-places there, and as it were small cities full of monasteries. The number of the monasteries exceeds the number in the world, from ten to twenty times; for a monastery which for example had 50, now also has just as many. The rest who had lived in previous centuries make for themselves similar monasteries round about there, but beneath the mountain land. The whole western tract is full of such. (5316) The western tract which is subject to the greatest city is full of similar monasteries; namely, of such as had not been so wealthy. But those which were wealthy dwelt in the part from the west to the south, thus in the tract subject to the rich city. (5317) The former multitude has collected since the time of the Reformation; and the latter are those who dwell beneath the mountain land. Those, however, who lived in the dark ages, dwell below, where there is a vast tract for them and their common people. The dwelling-places there

range in a circuit of wide extent in all directions, so that that tract is full of them; but beneath those who lived after the times of the Reformation. Those who are from the dark ages dwell beneath them, as has been said, widely extended; for when the latter came, they let themselves down there. Except in the middle, these cannot ascend to those who are above; but this rarely happens, because it is closed up there. (Illustrated by a drawing.) They seek for ways to emerge, but find none. Sometimes some of them appear; some appear like gods, because they want thus to be worshipped; and some like robbers. They are in the greatest darkness, and do not know anything of doctrine. (5318) Almost similarly, beneath the western tract, dwell the rich who lived in the dark ages, and those who lived after them; the latter above, and the former beneath; but the rich only. If they appear above, as sometimes happens by means of thoughts, they are then in various ways cast back by those who dwell above . . . for those above are afraid lest they, rather than themselves, should carry off the gains from the common people. (5319) They have lumen there, but it is dim—it is a fatuous lumen. They are allowed to go and dwell round about, and also to let themselves down still deeper, but not to rise up. When they walk, they always turn their backs to the Lord as a Sun . . . They are wholly idolatrous. They worship idols sacredly, and not the Lord, because they say that they have got all His Power. (5320) They also possess hidden treasures, and set their hearts on them . . . From their phantastic faith . . . the treasures remain there . . . They always say that they are destitute. (5321) With those in the western tract, in the confines between the rich and those not so rich, the interior [parts] were opened on the side of the rich, and the dwelling-places there appeared, both higher and lower . . . Their destruction was at hand; and therefore, being terrified, they rose up . . . and carried forth their gold, silver, diamonds, and precious things . . . They ascended by steps in a circuit or spiral, and the steps appeared full of men.

5322-5336. Concerning the total destruction of Babylonia. Babylonia was the name of those two tracts which were subject to the two cities which were in the two corners. (See the drawing referred to in no. 5303.) These two tracts were properly called Babylonia, because riches abounded there, and those who were there set their hearts on them alone. The other two tracts, namely, from the middle of the western to the far end of the northern, which were subject to the greatest city, were also Babylonia, but not so properly as the two former ones, because in these two tracts there were not such great riches. (5323) After the confine between the southern and western [quarters] had been destroyed . . . a total vastation began to enter that great tract which was Babylonia; in which, as said above, there dwelt a great multitude, one stratum above the other; namely, those who [had lived] before the time of the Reformation, beneath; and those [who had lived] after it, above. (5324) At first [it was effected] by an east wind, which was sent first through the southern tract, and advanced to the western, as far as the boundary which is in the middle of the western tract; and it carried away the mountain land above . . . until there first appeared the

under mountain land laid bare; and then there appeared the nature of that subterranean land; namely, that it was full of palaces and monasteries. Around the chasm above-mentioned, there appeared nothing except a kind of obscurity; afterwards, in that southern tract, the rich who were devoid of monasteries, in great numbers; so that it was as if that whole tract had been built underneath; and then the tract as far as the western confine; and thence to the middle boundary in the west, where there were magnificent monasteries in immense numbers. (5325) Then, too, all the accumulations between the palaces and the monasteries were carried away by east and west winds, which went in order, one after another; and thus that first stratum was laid bare down to the foundations; and even to their treasures, which were beneath the monasteries. (5326) When this had been done, the rich, who occupied the front tract, were cast down thence into the Hells of the Gentiles . . . and the monks and priors, and all the prelates, when they saw all things laid bare, burst out from their monasteries, and were carried along to the western sea, at its northern part. (5327) Those rich who were in front had done nothing else than eat and drink, and amuse themselves . . . not even thinking about any God. They had a worship, but it was . . . a mere matter of habit . . . All their furniture was of gold and silver, and precious stones. These were they who were cast into the Hells of the Gentiles. . . (5328) After this had been done, then all the palaces and monasteries were turned into smoke, which smoke advanced to the western sea; and also all the hidden riches, which went away into smoke, and were cast into the sea. After this had been done, a stronger east wind arose, and carried away the other mountain roof in both tracts, and this advanced to the other two tracts, as far as the corner between the north and the east, where it stopped. That wind was seen to pass through the whole, going and returning, and continuing, until all those things had been laid bare down to the bottom; thus those two strata; and when these had been laid bare, there appeared everywhere nothing but monasteries, with some of the common people around them for service—there lived the monks like gods, and the common people adored them as their gods. (5330) So great was the thick darkness in the second stratum, that they vaunted themselves as gods, and said that the Lord has no power, and that they had all. . . (5331) All these, the number of whom was vast, were conducted to the northern shore of the western sea, and were cast into the sea; and all the monasteries crumbled into dust, and [everything that was in them] went away into smoke, and was carried down into that sea. (5332) I afterwards saw a kind of atmosphere fall down from Heaven, which completely devastated all those tracts, so that they became a desert. (5333) There afterwards came merchants, of whom a great number were wont to come chiefly to the southern quarter; and they sought for the rich who had been there, but did not find anything; so they went away sad. Some flocked thither to draw out the gold and silver from the bottom, but they sought for it in vain. (5334) Afterwards, there exhaled from that place a smoke as of sulphur, advancing to the western sea. (5335) It was also observed that some who had dwelt rather near the

city of the rich, in the southern tract, had as it were a millstone around the left arm, the arm being inserted into the middle of it; which was a representative that they had confirmed their wicked dogmas from the Word . . . (5336) Thus has Babylonia been completely devastated and destroyed on three sides, the southern, the western, and the northern. This commenced at the end of the year 1756, and in the beginning of the year 1757. Yesterday and to-day these three tracts [were destroyed]. To-day is the sixth day of January, 1757.

5337-5346. Concerning Babylonia at the eastern quarter. There were also very many of the same religion in the east, where mountains are seen; and there also there were monasteries, and the common people in subjection; but those were there who had been pious, and upright. . . They had been taken out from those treated of above, and had been translated towards the east, into the mountains there, where they had their own religion. . . (5338) Those who dwelt in the corner between the south and the east, in monasteries, were cast out of them, and passed through the southern plain about the middle as far as the west; and those who were near them, more to the east, crossed the northern plain about the middle as far as the western tract, which had been devastated; and thence advanced to the corner between the west and the north, following an angular or interstitial line, as far as those who were in almshouses, and still further very remotely; and thence they betook themselves towards the western quarter, at the other side of the destroyed tract, and there were allotted their residence. . . (5339) There was still what is hypocritical with them. . . the reason being that they had indeed been in external holiness, and also in interior holiness above others, but yet with a mind to command others . . . and as they were in thick darkness as to Divine things, only worshipping the saints more devoutly than others, therefore they were removed so far away; and there was then given them the other western tract to dwell in. (5340) After these had been driven away, then there were driven away those who are in the eastern quarter in the middle; and on both sides of the middle; and they were led around a little towards the corner or the interstitial line between the east and the north, and were very far removed; and then they were dispersed into the northern plain, beyond that tract which had been destroyed. . . There was a vast multitude; and they occupied much of the space around that tract nearly as far as to the angular line between the north and the west. . . They were those who had made themselves a sun by phantasy. . . who have been treated of before. Such as were there were in thick darkness, and believed themselves to be led by the Lord, but that the Lord does nothing except through them. . . (5341) Lastly, the visitation arrived at the corner between the north and the east; and, on both sides there, through a long tract in the country there, there were monasteries for virgins and [other] women, of whom there was a vast number, in triplicate strata, below and above. All the women in the monasteries were brought out, and those of them who had led an evil life, especially by adulteries and whoredoms, and those who had become profane by an evil life contrary to their religion—these were brought forth in front, into the boundary of the corner; and on

both sides there, at the north and east, for some space, there was made a great and deep chasm, and all such were cast into it. (5342) The rest of the women, who had led a life according to their religiosity, and at the same time had been in some work, and had not been idle, were brought out towards the east . . . so that they might settle there, and form a Society without monasteries; but only a few remained there; they returned, desiring the monasteries. Those women who had lived in idleness, studying nothing else than external piety, were distributed among the followers of their own religion, in order that they might act as servants there, and learn to work . . . (5343) The rest, also women, who were diligent in serving others there, in various ways; for food; for garments . . . and who did this from affection and religion—these were brought outside the tract of the Church, in order that they might form a Society there; in a place safe from infestations by the men; in order that they might there learn the truths of faith; for such ones learn, but not those who have been idle. That Society has been formed in the confines between the south and the west, far away . . . (5344) There afterwards came many travellers—merchants from various nations, and monks who had been travelling and absent then; and when they saw all things there laid waste and deserted, they lamented exceedingly: this lasted for days. (5345) Those who are in the sea, and those who are in the gulfs, dare not raise their heads out of them; for as soon as they do so they are frightfully tortured; for there prevails around a completely different sphere, which is opposite. (5346) Those who were in the west had been in the greatest love of self, and had had command as their end; in the east those who had been in the delight of the love of exercising command; in the north those who had been in dim lumen concerning everything; and in the south, those who had excelled in cleverness.

[D.] 5347-5356. Concerning the Last Judgment of those who are called Protestants . . . Those from the Lutheran religion, the Calvinistic, and from others in the Christian world, except the Papists, were in the middle; but below, upon a hill, and a little round about it, were those who were from a genuine faith, and who were at the same time in the good of life; while above them, on an extensive mountain, and on the mountain land round about, were those who had been external men . . . who had known the Word . . . and had frequented places of worship, but had cared nothing whatever for the life . . . These were on that mountain, in the middle, and on the mountain land around, where there were various cities, and a vast multitude. All these were brought down below the mountain land as far as the boundary of the Catholic religion, and were there brought down into a steep or sloping chasm—dark, wide, and large. Those who were on the southern part of that mountain and mountain land, were brought down into that wide and dark chasm which is at the northern boundary; and in like manner those who were at the eastern quarter there; all in their order; those who were in the eastern quarter into that chasm at the southern nearer towards the east; those who were in the southern, in order towards the west there; but those who were in the western quarter of the mountain,

were brought down into a large, steep, and dark chasm which yawned at the boundary of the western tract; and were there cast deeply down. (5348) There were first brought down the southern ones; afterwards the western ones; and finally the eastern ones there. This took place at the same time as when the eastern Papists were brought down beyond the northern tract . . . (5349) Those who were brought down into those chasms at the boundaries were those who had led an evil life . . . (5350) When this had been done, their dwelling-places were laid waste and dispersed. Most were from those outside the cities. (5351) Afterwards, a vast number of those who are called Protestants, and who vaunted faith alone, and yet had no life of faith; both the learned and the unlearned . . . were brought forth in a vast multitude; first, towards the west towards the sea there, and were led to its southern side; and were brought back thence towards the south, on the other side of the vastated Babylonish tract; and as far as the east there; and also still further, beyond the middle of it. Some having been separated thence were dispersed towards the north, and were seen no more. The rest of them were brought back towards the south; and were carried hither and thither; now this way, now backwards; and were there explored as to whether they had any faith . . . and everywhere it was found that they had no faith, because no life . . . This lasted for the space of an hour . . . (5352) When they were in the southern quarter, there went out, near the gulf there, a multitude who had been hidden there from former times, and who in like manner had said that they believe and thus are saved, and had thought nothing at all about the life: this multitude was commingled with the former. (5353) Again, from that mountain land, and from the cities, there was led forth a multitude who had lived morally; but not from any conscience . . . but solely from fear of the law, of the loss of reputation, of gain, and of honour . . . And as they had not any life of faith, and thus no communication with Heaven, they also were cast out towards the southern and towards the western quarter, and were led somewhat round about, and it was ascertained that they had no religion . . . (5354) Lastly were brought out those who had been skilled in the doctrinal things of the Church; and who had also led a moral life; but not from doctrine; for it was solely on account of the laws . . . and on account of reputation, gain, and honour . . . These, also, were examined as to whether they had anything of conscience, and it was found that they had nothing . . . These also were cast out of the mountain land. (5355) All these—who have been described in three classes—were driven far away, even so that they did not appear; at last [they were] like a cloud, and this was divided and dispersed; and it was said from Heaven that they had all been cast into uninhabited and desert places; and had been completely separated, that they might no longer associate together; and that they are wandering about in that desert like those who have no religion. Those who were of the first class were cast out into separate desert and uninhabited places outside the tract where the Church is, because they have no religion, because no life. Those of the second and third classes were dispersed in desert places more interiorly. Some

[were sent] among the Gentiles of no religion, who lead a ferine life. Their dispersion has been made to all the quarters; to the west, to the south, to the east, and also to the north; whence they can never return, because there all the Knowledge of religion has been taken away from them. . . This is done in desert places, and therefore they lead a miserable life.

5359-5362. Afterwards, there continued the cleansing of the middle space from all the cities—and also from the nearest villages, everywhere—of all those who had lived in the Church devoid of the Church. . . All such were cast out, partly into the northern chasm, partly into the western one, and also into a chasm at the south, besides into the desert places everywhere. (5360) It was observed that in one city, almost a fourth of the number. . . who were of a different genius. . . did not appear, except only when they turned themselves into some likeness of affection. . . To these, a dwelling-place was given beneath the city, and this in various places. I saw in the London there the ground heaped up in the shape of a small hill, and an entrance beneath it. Beneath the hill there. . . there was a vast number of the evil, amounting to many thousands, all of whom were afterwards cast into the Hells; because from them there goes up an exhalation into the inhabitants of the city, which infests them. . . Sometimes, also, some of them go out thence, and appear; but they return. This occurs under the cities, in many places. Thus, also, are the cities always cleansed by the Lord. (5361) Moreover, in the regions outside the cities—and sometimes within the cities—there are very many who, although evil, are not cast down; and who, although good, are not immediately elevated into Heaven: they are those who have come from the world within the last 10 to 20 years, who are of service to men, and through whom as Subjects communication is effected with the Hells and with the Heavens: these are they who are in the World of Spirits; for from the Hells cannot be drawn out those who are there after they have been fully devastated—sometimes some may who have not been fully devastated—for those who have been devastated are kept in Hell, and cannot be drawn out thence, because the moment they put out their heads they are direfully tortured. (See also 5363.) They who are from the world, and are serving as Subjects, are meanwhile being devastated. . . the evil as to all hypocritical truths and goods. . . the good as to actual evils and falsities, and so they are elevated into Heaven. Thus do all things follow on in succession. . . (5362) After that Last Judgment, the Hells were completely changed. Des. (See also 5502.)

5366. I afterwards heard how the case was with the Last Judgment upon the Dutch. Des. It was done on the ninth day of January 1757. Those remained who had had something of conscience.

5372. Those (who are meant by 'the dragon') were collected into one, and sent into an abyss. Their abyss is in the southern quarter. . . They are kept there bound. Hence it is that it is said of the dragon that he was sent into the abyss, and is kept bound there a thousand years.

5373-5375. I also saw a crowd of vast number cast

down out of Heaven. . . into the earth at the west towards the north there, and they were dispersed in a desert land; for that crowd cared nothing for doctrine, but remained solely in the sense of the letter of the Word. . . These were those treated of in the Apocalypse, who were cast down from Heaven into the earth by the tail of the dragon (Rev. xii. 4), because they have no Knowledges. . . Hence they wander about everywhere. . . (5374) I saw those who had been such, cast down in many thousands from a Heaven that was in the highest—they were then at the north side there—the casting down appeared whenever an execrable adultery was perceived below. They came into Heaven from piety of life, and because they had thought about God. (5375) I afterwards saw multitudes carried down from the Heavens, to the eastern quarter, in order that they might wander there.

5377-5404. Concerning the destruction of the Old Heaven, or concerning the changes there. There is a still higher expanse above the middle where the Christians are, which has not appeared to me before, neither does it appear to those who are below; it is high above the head round about. Some have said that they do not see it; but still they have seen some ascending as into a cloud, but they vanished at some height. Thither had ascended all from the Christian world who had thought about God, and had led a life of piety, thus whose interiors had been a little opened; but by nothing except a life of piety, and by thought about God. (5378) I heard and saw them carried down from the Heaven there, even to many myriads; first towards the north; then towards the west; and finally towards the south. In a word, there was heard a vast multitude; and it was said that they were those who had lived piously, and had thought about God, but still not about the Lord, except as about a man like themselves. . . in a word, had always directed their thoughts to God the Father, that He might save them for the sake of the Son. . . thus that they had not worshipped the Lord. . . Neither had they been able to think about God under any human form. . . Such pious ones could not be with the Angels in Heaven, and therefore they were carried down. . . (5379) The Angels had also complained that they were interrupted in their thoughts about the Lord, on account of the multitude of such round about. . . for in the other life the thoughts which are of affections are communicated. (5380) They were all carried down to those quarters; into the level earth there; or where there are plains; and where an obscurity appeared successively greater and greater according to the distance; and afar off, forests; and this according to their life, because they could not have love and faith in God except so obscurely. . . (5389) I then also saw that there were brought forth, from the western quarter, and elevated into Heaven, to their place, a multitude, who were those who had been concealed and reserved there from the first time of Christianity, in various places there, and had been guarded by the Lord, lest they should be seduced by the evil, especially by the Papists who were in front there. A multitude of Christians had been hidden there, and had been guarded by the Lord; who are those treated of in Rev. xx.; and of whom it is said that they have been

slain ; that they have been carried out of the sepulchres, and are of the first resurrection (ver. 4, 5, 6, 12). (5392) Afterwards, I saw brought out of Heaven, men and women who had led a life of piety, and in fact an idle one, who had continually meditated about God, and had been in prayers ; but had not known anything else from doctrine except that God remits their sins ; not knowing what sins are . . . and who when they had seen with others worldly things, and civil cares, had said that these things ought to be abandoned, and God worshipped ; and had therefore condemned others, and had despised them in comparison with themselves, placing all things of salvation in such a life of piety, and not in a life according to the Lord's precepts. They said in Heaven concerning these, that they dwelt at one side there ; and that if they meet them, or look thither, they induce a sadness which interrupts their joys, and also dulls the truths of their intelligence and wisdom, and makes them as if they were nothing to the purpose ; but that still they had tolerated them, although they wanted them away. (5394) All these were carried down into the northern plain, to prevent them from straitening and driving into sadness those who are in Heaven. They were carried down into the northern quarter because they are in ignorance of such things as lead to Heaven ; and it was said that they are allowed to dwell together ; but that on no account must they lead an idle life . . . and walk about in a melancholy fashion . . . (5395) The German Protestants appear more towards the north ; the Swedes at the north and west, in the middle ; the Danes at the west ; the Dutch towards the east and south ; the English in the middle among them. All appear according to their genius as to religion. (5396) When the Germans, Swedes, and Danes were visited, those were first cast out . . . who had thought about civil and worldly things, and little about the things of religion, except that it exists . . . They said that they did not know the difference between living civilly and morally well, and living well Christianly . . . But these were merely external men ; who, if their externals are removed . . . rush into every crime . . . because they are not interiorly ruled by the Lord . . . (5396a) From the Protestants, so called, there appeared a multitude upon a rather high mountain, and also around the mountain, who had been of such a genius in the world that they believed themselves to be Christians and worshippers of God above others . . . because they said they had performed repentance . . . whenever they had frequented the Holy Supper, and had also sometimes prayed on their knees that their sins might be remitted, and had called this repentance ; when yet they had neither explored themselves, nor had known what sin is, nor had cared to know . . . and therefore when they had returned from the Holy Supper and from their prayers, they had led a life not at all different from before. They had supposed that not to act contrary to the civil laws, from fear of the penalties, or contrary to the moral laws, from fear of the loss of reputation, gain, and honour, was to live Christianly. (5396b) The evils of thought and will they had not supposed to be sins . . . When external things are taken away, no bonds of conscience . . . bridle or withhold them from rushing into evils and falsities of every kind

without any mercy . . . As they had the intention to injure the upright whom the Lord has guarded . . . they were told that they do not fear any God ; which they denied ; and said that they had indeed known that the Lord guards them, but still they do not regard the Lord otherwise than as a man . . . (5396e) . . . As these were such, that mountain subsided down to the plain ; and those who were worse than the rest were detained in a certain height there, and were cast into a Hell near the north. . . (5398) At the western quarter there was a multitude whose speech sounded sincere . . . They were those who had so appeared in the world . . . but inwardly had been devoid of conscience. They consult together as to how they may subjugate the simple . . . They assail others at the back . . . and thus inspire such things as they are thinking . . . These also were cast into a Hell in front there beneath the western tract . . . (5399) Those were explored who had not any charity towards the neighbour ; not those who are unmerciful . . . because these are at once seen to be infernal ; but those who do not appear so in words and in the external form . . . But when they saw the states (of the Lord's Kingdom) being changed, they at once were with those who were destroying it, and assisted them. They were scattered round about ; and when such ones were observed, they were cast into chasms and into deserts on every side . . . (5400) Afterwards, all those were cast out who cared nothing for the truths of the Church . . . of whom there was a vast number ; for none of them have thought about religion, but only about external worship from habit from infancy, and for the sake of their reputation, lest they should be called impious . . . All these, also, were such that they wanted to exercise command, and to lead others . . . which was found out by this,—that wherever they saw anyone outside their own tract, they immediately infested him, by subjugating him, and leading him as their slave, and not even suffering him to think from himself ; thus did they want to obsess others. All who have hated the truths of faith are such. The Gentiles care for their religious things, and love to know interior things, and to live according to them ; but among Christians very few, except merely the priests and elders, of whom . . . the greater part learn them for the sake of the reputation of learning . . . but not to live according to them . . . (5401) At the boundary in the west there appeared women who infested whomsoever they saw . . . I was brought thither, and behold there was a vast number of women who in the world had been harlots, numbering many hundreds of thousands. All these were cast thence into a marshy lake which was remotely at their back in the west, and into Hells there ; and their houses were destroyed : they were such as had remained so through their whole life. (5402) Afterwards, other women were seen, who had practised harlotry unknown to others, and who also had been such to the end of their life in the world ; these were seen at no space from the former ones, to many thousands and myriads ; these in like manner were brought down to the lake at the western part there, and were cast into a dark cavern which yawned there. (5403) There is also a marshy lake in the southern tract, into which are cast those who have been harlots clandestinely ; there are there

very many of noble rank. Thither are cast those who have been external men . . . Such are numerous . . . Those who are such, and harlots, are cast into the southern lake ; the rest also who are such are at the south.

[D.] 5405-5412. Concerning the residual Catholic nation ; and a continuation concerning Babel. There was a vast multitude of that nation, who were not in the monasteries, who dwelt at the east, occupying that whole quarter, even to the eastern quarter above the southern, and which extended itself towards the Gentiles there, upon the mountains there, and in the plains, beneath and above. All this multitude was translated from the east by a straight way even into the west, into the other part of the Babylonish tract there ; where seats were given them upon hills and plains of much extent. (5406) Much part of that nation was such as had lived in good, although not in truths ; they had practised good according to their religiosity . . . These were instructed in the seat to which they were carried . . . (5408) There remain from that nation, as from all others, a sufficient number for the service of the men of that nation ; for every nation is served by its own ones ; sometimes by others . . . I saw there the city of Rome, at the right between the south and the west, but within the tract of Babylonia, and I saw all the streets there, but not the Monte Cavallo, nor the Church of Peter. The monasteries also remain there ; but how long has not been said. (5409) Upon a lofty mountain almost above me there appeared the sign of the cross . . . and it was given to see . . . that some have begun to commence Babel there again . . . They said that they accepted the true doctrine concerning the Lord, concerning love and faith in Him, and concerning charity towards the neighbour ; but that to them was entrusted the care that all things should be rightly observed . . . (but) such ones were like the former, in that they aimed at dominion by means of holy things ; and moreover they were conjoining themselves with magicians . . . All these, who amounted to a thousand, were cast into the western sea near its northern shore. (5410) There was still seen a monasterial tract in the west, beyond the Babylonish tract towards the corner of the north there . . . Thither transferred themselves those who had no place in the Babylonish tract there ; and as they differed in genius from these, that tract was beyond the destroyed Babylonish tract there . . . This tract also was crammed with monasteries. (5411) Afterwards, I saw a vast number brought down from the mountains which were beyond the destroyed western Babylonish tract towards the south, and also from the mountains of the south there, and this by a western way to that monasterial tract of which I have just spoken ; and when that vast multitude came thither, there appeared as an inundation there, below, where the monasteries were ; and then all who were there went forth out of the monasteries, and the greatest part of them fled away . . . At last that vast multitude was explored as to who among them were in the affection of truth from good . . . That exploration was seen as a sudden bringing down of them from that tract, through the north, and the east, towards the south, and thence towards the middle : and this several times by turns : so appears exploration by changes of state. Those of them who

remained in the middle, upon the hills there, and upon the plain, were those who were in the affection of truth for the sake of truth, and who thus [could] be imbued with the truths of faith. The rest were sent to the monasterial tract there, in order that they might remain there, and be taught, where it was granted them to dwell, without monasteries. It was also granted to those from the monasteries who were in the affection of truth for the sake of truth. (5412) They were carried down into the middle because the Protestants were there . . . in order to be instructed there . . . Treasures of gold and silver and of precious stones were left under the earth in that new tract among the monasteries ; and these were given to the new inhabitants there, because they were in the affection of truth from good.

5413-5420. Concerning the mountain where the Jesuits are ; and concerning miracles by means of the Heavenly Doctrine. There was a certain one near me who infested others with diabolical art ; and as such arts come forth by influx from like ones, inquiry was made as to where they were ; and it was found that they were upon a certain mountain in the western quarter towards the northern corner : and therefore some were sent thither from Heaven, who made a visitation, and it was found that there were Jesuits there to some thousands, who had congregated there and were dwelling together in a city . . . without monasteries ; and that they were acting by sight round about, and were thus exercising dominion over many at a distance . . . (5414) It was found that they had collected and had posted round about that city, magicians more skilful than others, whom they used for guarding themselves : they had given them houses all round : thus was that city encircled. (5415) In the midst of the city was their treasury, which was exceedingly great . . . having been collected during a long time . . . it was under the earth, and in the midst of it was a miraculous lamp, always burning . . . (5416) When these things had been found, then, by the Divine power of the Lord, there were first carried away the execrable guards . . . who were round about ; and these were dispersed in every direction and immersed in marshes, being thus cast into Hells. When this was seen by the Jesuits, they apperceived that their destruction was at hand ; and therefore they flew to their arts, which appeared like miracles. They caused to appear in the air a resplendent, shining banner, by which they stirred up those in the neighbourhood to their defence . . . Afterwards there appeared a man in the air, in like manner resplendent, and flying, who appeared first like an Angel, and then like a monk. Afterwards, many other things in a series, all in the air ; which appeared on every side. One such shining appearance went into a mountain where there were some from that religion who were devout . . . These immediately ran down from the mountain, and stood in a certain place, and prayed for them devoutly and piously. This was done in order that the simple good might also be allured to their defence ; for such things inflow and are communicated. . . . (5417) Presently the ever-burning lamp . . . was seized upon, and was lifted up and shown, and was then carried round on every side so that they should see it ; inquiry being made whence came such an art, which was

magical, in that it burned continually; and it was found that it was in a certain mountain where there were monks who had invented that art . . . (5418) After these things had been found, and visitation had been made as to the quality of each and all who were there . . . then the treasure was rolled about, and was completely commingled with the dust of the earth there, and thus went away into dust; and then the city with all therein subsided into the deep, thus into Hell . . . and there rose up a smoke thence, which was dispersed around. (5419) Afterwards, visitation was made among the monks. Those who by their art could produce that continual burning, were on a mountain also in the western quarter, not so remote from the middle . . . They at first said that they had done it by means of prayers . . . but . . . they had made the light by art, in that they had cast the Heavenly Doctrine into a crucible, and thus into the fire; and when the crucible was sent down it was taken out of the fire, and placed in that lamp: and it was found that they had also made the bright flying signs in like manner by means of that Doctrine, by casting it forth on high, and thinking at the same time of such things as appeared. As these had made use of such an art, which is a magical one most shocking, because done with Divine truths, they also [subsided]; the earth opened beneath their feet, and they were swallowed up, having been cast into Hell. (5420) Afterwards, inquiry was made in various places, and it was found that by means of that Doctrine they had made bright appearances in the air, in chambers . . . The reason the Doctrine shone, was from the Divine truths therein. . .

[D.] 5421. On the Jews. The Jews dwelt within the Middle to the left, in the plane beneath the sole of the foot; and there they had their many synagogues, and assembled there, and had their worship . . . But they have all been dispersed; the synagogues have been destroyed; and now they wander round about without any worship anywhere. They appear solitary. Beneath that plane there are also Jews, who as yet have not been dispersed. That they should be dispersed was foretold by the Lord in Matt. xxiv. The reason they were within the Middle, was that they had the Word; for such are within it.

5422-5429. Continuation concerning the dragon. Those were dragons who had been in no doctrine, but solely in the sense of the letter of the Word, which they had applied to whatever they wished . . . and who thus had committed adultery with the Word . . . Such are also sensuous men . . . They vacillate among all heresies; they can be Jews, Socinians, Papists . . . (5423) Those who were such had been congregated at the left, beneath the heel of the feet; and others in the southern [quarter] towards the west; and also in the eastern towards the southern; and were for the most part presbyters. When seen representatively, they appeared like black dragons with a long tail. (5424) In the Heavens on every side there had been collected those who had indeed lived well morally, and had also frequented churches and the Holy Supper, and had then been in devotion, but yet had not cared at all to know the doctrinal things of the Church . . . in a word, who had not been in any affection of truth for the sake of truth, but merely for the sake of external sanctity . . . (Such) are

indeed admitted, but live separated . . . round about there; and when they turn themselves to the Angels, they take away the happiness which they have from wisdom, and dull their minds, and make the light dim . . . Such have been admitted into Heaven in vast multitudes for many ages; although in Heaven they had not Heaven . . . (5425) All such communicated with those below who had been dragons, of whom before; for all who are in Heaven communicate with those who are below; thus they have connection, and make one. . . Hence it was, that when the lower ones were removed, those who were above were also dragged away. (5426) The [lower] dragons, from influx from the higher ones, conspired against the Heavenly Doctrine, which they wanted to utterly destroy. That sedition was detected, and then the dragons, who were many, were cast towards the very remote south-eastern corner, until they scarcely appeared. Consequently, it was then seen that a vast multitude of such who were in Heaven fell down from the Heavens on every side for the whole distance; and the fallen multitude appeared like a starry mass, as it were a Milky Way; which is described by the dragon dragging down the third part of the stars . . . (5427) Their casting down was first seen towards the eastern quarter . . . then towards the northern, and at the same time also a little towards the western; and the latter was into the level of the earth there. In their place there ascended those who had been in the affection of truth for the sake of truth; and had been reserved by the Lord to this time . . . (5428) When the dragons looked towards those who were in the Heavenly Doctrine, they fell into direful torments . . . Michael, in the Apocalypse, is those who are in the Heavenly Doctrine . . .

5452-5456. Concerning the Russian nation. The Russian nation dwells at the south-eastern corner, completely in the corner, beneath the earth there. They are in greater obscurity than the rest. I was conveyed thither, and I first saw an unclean place, where there were many who deliberated about the things of their own kingdom, and in fact about liberty such as there is elsewhere; but they did not appear . . . I afterwards heard them saying that they were afraid of the Czar, and that the Czar is everywhere. (5453) I was afterwards brought to others from that nation who were better; these laboured continually . . . I afterwards heard that they do not care for religion . . . in a word, they are completely empty . . . (5455) Inwardly they are more wicked than all others, and operate very strongly by phantasies . . . (5456) Those from them who were better, were, to a great multitude, conveyed thence towards the north, beyond the desert Babylonish tract there; and were sent into a plain, at a great distance towards the north, which tract is terminated there in forests, where are those who are as it were wild animals. They enter into vaults in various places there, and scarcely appear upon the plain. Their tract there is in the northern part, towards the eastern corner there.

5457-5460. Concerning the profane from various religions, especially from the Roman Catholic one. There were collected into one the profane of both sexes, and first those who were from the Catholic religion; and all those who had believed the holy things of their own religion, and had profaned them. Examps. (5458)

All such, collected into one, were cast into a very deep and darksome pit which was opened in the midst of the Middle, and were hidden there . . . (5459) Afterwards, in the middle of the western part, almost within the Babylonish tract there, the earth was seen to be drawn down from the earth there for some quadrangular space . . . and then there appeared there as it were liquefied flesh, dissolved by putrefaction; and thither were all those cast who had lived well exteriorly, had frequented preachings and the Holy Supper . . . and yet had inwardly worked after murders and adulteries, and had stored up hatred against the neighbour, and revenges and ferocities without mercy; and had never performed any other repentance except that they had prayed that their sins might be remitted; and still had not thought about those hatreds, revenges, and ferocities; but had persevered in them . . . Such, because they had believed, and still had so lived, have been cast into that profane lake . . . and this to a vast multitude. Afterwards that lake was covered over with dust brought thither from its southern shore . . .

5461-5469. Babylon afterwards . . . (5465) I was looking to the east, in a certain desert place which terminated in a forest, where they were wandering. These reduced some into their proprium . . . in order that they might be over them; for they were without rulers; and therefore the one infested the other direfully . . . I was conveyed thither, and it was found that such were there as had no fear of God, nor respect for man . . . The majority of them were from the common people, who yet had inwardly thought cunningly and wickedly in the world. They were then visited; and when it was found that they were such, those were taken away from them who had led them thither by their phantastic and magical art, and there was opened, in the middle tract, a great cavern, which stretched into the deep; and thither were cast all who were there; and all those in the forests were also sought out, and were also cast thither. There were, moreover, many who appeared at the end of the forest upon a higher place, who had been those who had known something about God; these, who still were like the rest, were also cast into the same cavern. . . Those who were in that tract knew how to hide themselves in certain subterranean vaults, and also those who were in the forests; but they were drawn out of them. (5466) There were, moreover, still more cunning ones who could more skillfully drive Spirits into their propriums, and lead them. These dwelt under the earth in a long row, quite in the extension of the corner between the west and the south. (The extension of the corner explained by a diagram.) They dwelt along this extension; on the western side, men; on the southern side, women who had been harlots; towards the Middle those who had known something about the Divine . . . Where the women dwelt there appeared as it were a sulphureous brightness . . . but where the men dwelt it was darksome. I was brought to a certain place there, and it was seen that they were dwelling in their chambers like harlots . . . (5467) After visitation had been made [to ascertain] of what quality they were, and it had been found that (they were such), then followed the Judgment, in that all such were cast into Hell,

from which they would never go out any more. The women were cast into a place burning with sulphur and fire . . . this lake was situated crosswise at the end of the corner . . . it was a great number who were cast thither. But the men who dwelt along that corner [line] were cast to the western side into such an abyss which opened in front of that lake, which abyss was darksome, and stretched deeply beneath the sulphureous lake. In front of this again, there opened a like abyss, which also stretched beneath the other; and into this were cast those who had known about the Divine, and who had frequented churches . . . (5468. Illustrated by a diagram.) (5469) But as evil Spirits who care nothing for the Divine can do nothing by any art or phantasy, unless they have in society with them Spirits who know the Divine, thus who know some truths of faith, inquiry was made where such were as were bearing them aid, and they were found above on a certain mountain above the Middle towards the west. There was there a vast number of such, of both sexes, who had been in like wickedness, and had stolen men by various arts, phantastic and magical, (men are said to be stolen when they are led into their proprium, and are thus led away wherever the stealers please, 5466); and had led them into a cavern in the western tract, not far from the Middle, where also a brightness appeared, and there treated them cruelly in various ways. When this had been found out, then all those women, to a great number, who were in the cavern, was cast into the sulphureous lake, and the men into the front abyss; all the women had been adulteresses in the world, and the men adulterers, and in various ways they had allured to adulteries. These, however much they have frequented churches and have approached the Holy Supper, still are such that they care neither for God nor men; and in the other life they give themselves to such arts, in which they place the delight of their life. These who were in the mountain were from various nations, some from the Swedish. (5469a) After some time, a great part of them were transferred from those Hells into other Hells very remotely in the west. The women have been seen by others, who were horrified, so monstrous, cadaverous, and unclean were they. They have been seen by the last pope; and it was said that he had not seen anything more horrible; and some also among them who had been nuns, in a house, of whom nothing such had been suspected: he spoke to them.

5470-5480. Concerning the four corners; and concerning those who are there; and concerning their Last Judgment; then concerning the dragonists; and concerning the abysses into which they have been cast. (5471) All things in the other life must be considered in relation to such a site (as is shown in the diagram here given). There is the Middle, where those are who are truly Christian; and in its midst is the New Jerusalem, four-square. The corners are to be considered according to the extensions into the quadrangle . . . These lines are called the extensions of the corner. (5472) Those who were situated near the extension of the corner . . . between the west and the south . . . have been written of just above. (5473) As to those who were near the extension of the corner between the west and the south . . . there were there those who had cared

nothing for the doctrine of the Church, but had applied the sense of the letter of the Word to whatever they wanted . . . thus who had not lived well, and had thus committed adultery with the Word. At the south side, according to its extension, were such women; and on the side towards the east were such men . . . Visitation came to them, and after it the men were cast into a long chasm stretching towards Hell there . . . Into that long chasm on the south side . . . were cast such women. The leaders who had been such, and had lived evilly, were cast into that chasm more remote from the others . . . and there appeared there below as it were a coal fire, and the smoke thence was like the dust of powdered black coal. In the cavern of the women there appeared below a hideous coaly brightness. After these had been cast thither, a vast number of like ones were then cast down into the same chasms, and thither they were cast from various mountains in the east, and also from mountains in the south, and likewise some from the middle: all according to the degree of the adulteration. There was a vast number. (5474) Afterwards, there was shown a plain which was lower than the earth, in which were various dim subterranean places at the sides, very broad . . . crosswise to the corner . . . Thither were brought all those, of whatever rank, both priests and others, who had had no doctrine, thus no fixed faith . . . from the fact that they had studied the Word solely as to the sense of its letter . . . These, who were there, had not lived so very evilly, but morally well in externals; and some not so well; and, having been distinguished, they obtain a situation there according to their life. Thither had they been successively collected from the first ages, and now many are brought thither. It is a rather large and roomy space. Those who are there are not so badly off; but the states of their life are varied and uncertain. They do not dwell in stated houses, but now in these, now in others . . . thus sometimes in darksome caverns, because they had had not a fixed but a wandering faith. (5475) It is to be known that these two chasms . . . and also that great plain . . . are the things which in the Apocalypse are called 'the abyss' into which the dragon was cast; thus there are the abysses of the dragon (Rev.xx.3). In that great plain are those who have spiritually committed whoredom with the Word; in the two front [chasms] are those who have committed adultery with it. (5476) Near the corner between the east and the north, according to its extension . . . dwelt those who had counterfeited before men that they were sincere, pious, and possessed of every virtue, and also that they were endowed with faith; and who had thus in various ways seduced men . . . There were on the northern side such women, who operated strongly by phantasies; and on the eastern side were the men; all in chambers there; under the earth in a long series. Those (of both sexes) who were worse than the rest, were shut up more interiorly. (5477) They were visited, and were found to be such, on both sides; and then they were all cast down thence, and in fact into a certain mountain at the end of the corner, in the midst of which a cavern opened, stretching into the deep: thither were cast such women to a great number; and into a darksome cavern beyond the mountain, in a certain level at the

east side of that mountain, a little further away . . . were cast such men. (5478) Finally, [infernal] were also cast thither from the Hells beneath the Middle, even to a multitude . . . the men were cast into the chasm, and the women into the cavern in the midst of the mountain. (5479) At the corner between the west and the north, near its extension . . . dwelt those who in the world had known nothing, and were thence in blindness as to spiritual and moral things, of an utterly dull, heavy nature—and some as it were idiots—because in the world they had wanted to know nothing about the doctrine of the Church, nor about the Word . . . There, also, are two chasms; the front one for the men, and the hinder one for the women; and thither are sent, by turns, those who are as it were idiots; many of whom are such as have been called wise or clever in the world; but who have nevertheless denied the Divine, have cherished hatreds and revenges in their hearts, have been adulterers, and the like, whatever they have been in moral life. They who are such, lest they should injure others by the gift of natural cleverness, are sent thither, and there become silly . . . In that chasm the light was altogether coaly. (5480) Afterwards, it was seen that out of the Lower Earth in the western tract towards the southern, there were rising up a great number who were there, and who were carried into the mountains which are in the east, into the place of those who had been cast down thence, treated of above. For, when the evil are being cast into Hell, then the good succeed in their place, most of whom had been concealed and reserved by the Lord in the Lower Earth; and had thus been taken away from the contagion of the evil, and had been there initiated into spiritual life. It was said that they were such as in their childhood had learned the doctrinal things of the Church for the sake of the reputation of their learning; but afterwards, having been led by the Lord, they had by those things imbued the Christian life, and in proportion to this had put off the pride of learning. (The positions of all these places are shown on the diagram.)

[D.] 5486-5491. Concerning the Sirens, and their Last Judgment. (5487) The Siren women dwelt together upon a mountain in the southern quarter towards the western, where they . . . infested all round about, even those who were very remote from them . . . on which account they were visited, and were found to be such, and therefore they were conveyed by force from that mountain remotely towards the western line, and very remotely above it, until they scarcely appeared, to the western part beyond the line there, to the last boundary of Christendom . . . and there they were cast into a lake (the position of which is shown on the diagram, and also that of the Sirenic mountain). (5488) After those women who had been on the mountain had been cast thither, they were brought out from their Hell, which was in the southern quarter near the Middle, where there was a vast multitude of them; they had been sent and conveyed thither for many years; the number and the multitude was vast, and was seen to fill up the whole intermediate space, large as it was; they amounted to some myriads. An exit opened for them in the southern tract, and they were conveyed to the same place and all cast in thither. (5489) After-

wards, those who had concealed themselves in the mountain were sought for. The search was made by men of like wickedness. They were seen to enter a cavern which was in the middle of the mountain; they went down this, and it was seen that they excavated a space there around the mountain at its other side for a considerable space, which led around, and at last [went] from cavern to cavern. Thither had fled the worst of those women, who had also committed murders, and had studied magical things, and who had profaned holy things. These were cast down there through a cavern in the middle of the mountain, and were cast into a place there towards the southern side. (5490) After this had been done, it was seen that as it were dust was spread over the whole place, so that it was covered up, in order that no one should ever rise out thence, and it could scarcely be known where they were. (5491) Afterwards, such men were cast into a place there which is in the southern part. (Shown on the diagram.) They were led away from subterranean [places] in the western tract; first, those who were beneath the earth there near to the southern line: these were conveyed over a mountain to their place, and were cast into a part of it nearer towards the corner line. Afterwards, from underground, there rose up, in the western [tract], almost in the middle, worse ones, who in like manner as the Sirens, could enter into the affections of others, by profane things equally as by holy ones. These also were conveyed above the line towards the Sirenian mountain, but at the western side of it, to the same lake, into the midst thereof. And, finally, there rose up from underground, in the west, nearer to the northern line, those who had been the worst of all, those who had committed murders, those who had committed thefts, those who had committed adulteries, those who had been atheists, and yet appeared like Angels of light, making a display of holiness; and also who in secret had practised magical arts which they had learned from the diabolical crew, concerning which, however, nothing had been divulged in the world. These also were conveyed above the corner line, but at the eastern side of the mountain, to that lake, and were cast in thither towards its further corner: thus were they hidden so that they should never appear. Thus was that execrable crew cast into Hell, and its number also was great.

5501-5505. Continuation concerning Babel. After some days, an ordination was effected round about that Babylonish tract, and to the whole quarter, so that a girdle, or circumference, was made, at a distance from the middle, a little beyond the Babylonish tracts; all from the Catholic nation. (5502) First there were transferred the Hells from those nations which are at the south and at the east; the magical Hells at the south, and the phantastic ones at the east; and those who were there were cast in a vast number into the western sea, and into the western gulf towards the north; which was done in this way:—all who were in the magical Hells at the south were taken out thence, and were cast into the western sea at its southern part, and along its entire shore, to a great extension towards the west—for that sea is stretched out in length to the west; its length is not great—and afterwards, their magical things were reduced to dust, and were dispersed and

strewn upon the sea, which dust appeared like chaff. Afterwards, there were taken out those who were in the phantastic Hells at the east, also at a distance almost the same from the middle, and those who were there were conveyed by the way of the north to the west; and part of them were cast into the western gulf there, towards the north; and part into the western sea, at the shore looking to the north; also in a long series, and in a vast number. (5503) There were afterwards taken out, in a vast multitude, Spirits from the west who were beneath the earth there, and who had been kept in concealment by the Lord, and thus had been preserved from the contagion of the rest, who were idolatrous. They were taken out of various places there, and were conveyed to the south, to the east, and to the north; in fact, into the places where the evil had been before, so that dwelling-places were given them, as the lands of the nations were given to the sons of Israel in Canaan; and this, also, round about, making a circumference. Those who were conveyed to the south were those who had led a moral life from Knowledges concerning [such] things, so that they had lived well morally, and not spiritually, because they had not had Knowledges concerning the truths of faith. . . . Those conveyed to the east. . . . were those who said that they love God, but still were devoid of Knowledges as to how He is to be loved. . . . Those who were conveyed to the north, were those who said that they love the neighbour. . . . and this also from lack of Knowledges. . . . they were a vast number. . . . In the western quarter, and at almost a like distance from the middle, were placed those who had worship from the ancient religion, and who had done as their parents had done, not falling away from their religion on account of the lack of Knowledges. These had lain concealed near the western sea at the side looking to the north. All these, and those above mentioned, were from the Catholic nation, and were the simple good. (5504) Afterwards, to all of these, there were sent a great number from the middle—namely, from those who are called the Reformed and the Protestants, who are in the Knowledges of the Church—to the end that they might instruct them, and thus prepare them for Heaven; for most of them were in the affection of truth, and it was now provided that they should receive their joys. (5505) (Those who were thus sent to them) had been preserved in the middle for a long time, as a seminary. (They were sent) from various heights there; and therefore the places in the middle had been many times cleansed from the evil. . . . for a long time. . . .

5510. Vastations and purifications are going on continually; but the Last Judgment only at the end of the Church.

5515-5518. Concerning the New Heaven and the new earth; concerning the Last Judgment. (5516) I was now brought to the Africans. . . . they dwell in the west remotely from the middle, towards the corner of the north there. . . . (5517) and I then heard a vast number who had been sent from the middle, or from the seminary, to the nations which were afar. (Swedenborg gives the Africans instruction.)

5525. Concerning the Last Judgment; concerning Christians. Afterwards, they were separated. . . . all

according to their life ; not according to the external life, but the internal . . . Those who had lived as Christians according to the doctrine of their own Church, were separated from those who had lived as Christians according to the Word, from which they had drawn many things which suited them, without doctrine : and those also were separated who had indeed believed according to the doctrine of the Church, but still had lived according to the Word in respect to life : those who had only believed, and had not lived, were cast out ; partly into deserts, and partly into Hells.

[D.] 5532-5535. Concerning the Former Heaven, and the Last Judgment. Visitation was made on priests in various places in the Christendom of Protestants, and those were separated who may be called dragonists, from those who had not been ; and the dragonists were found to many thousands, and were cast out by cohorts into various Hells, chiefly into the west, nearer to, and further from, the middle ; and when they had been cast out, there was perceived from them a sphere of filthy adulteries within the various forbidden degrees. (5533) They were those, who, when they become priests, do indeed read the Word and know it, but still care no more for it than that they may preach from it . . . (5534) The quality of these may be evident from the crowd which has followed them, the number of which was vast ; which crowd also has been cast out of the mountains, hills, and rocks in the middle ; where were those who had the Word, and could be illustrated, and receive spiritual life ; all the former were those who had lived only a natural life ; and, so far as they were in societies, a civil one ; and also thence an apparently moral one : they had frequented churches, etc. ; but as they had had no interior bonds—for when they had thought and willed evil they had also done it—they had never thought, This is a sin . . . but had only abstained from doing it on account of external bonds, which are . . . All these had had no conscience, thus no spiritual life, but only a natural and civil one . . . That they are such, can be known . . . only by the Lord . . . (5535) All such, to a vast number, have been cast out of the Christian world, now, from the middle ; most towards the west, into desert places there, where they are wandering, and are dwelling together in their huts, under magistrates who hold them in bonds by means of penalties and various fears. They have been cast out of the Christian world because they are not Christians.

5538, 5539. Afterwards, all the adulterers were cast out, who were all those who perceive delight in adulteries, and of whom there was a vast number . . . the adulterers are not cast out into desert places, like those who had been spiritually adulterers, but into Hells ; the reason of which is that such as perceive delight in adulteries have no communication at all with Heaven . . . (5539) In Christendom at this day adultery is general . . . they confirm themselves in various ways that adulteries are innocent ; from which also it is evident of what quality Christendom is, and that it is the last time of it. The causes are, that they do not make the doctrine of the Church of life ; and so they do not care for the life ; and so are adulterers spiritually.

5540-5542. Continuation. I was in a state of sad-

ness, but did not know the cause. I then heard that a vast number were being sent down from Heaven towards the lower parts . . . They were those who had rejoiced in having the Heavenly Doctrine, saying that they want to receive it, because they believe all things which are in it ; and many had perceived that they were truths. But as soon as they had heard that that Doctrine was not only a doctrine of faith . . . but that it was of life . . . they became sad ; and all had rejected it, not wanting it. Hence came the sadness to me ; and hence they had been sent down into the lower parts, towards the north, where there was little communication with Heaven ; but still where there was some communication. (5541) Those who had been sent down asked me what was to be done ; whether all things in it ; and [said] that they cannot possibly do that. It was given to say to them that it is not grievous and difficult, since all it wants is, *that we live sincerely, both in our calling, and outside of our calling, with everyone, and in every matter ; because if [we live] otherwise it is a sin, that is, is against God, and against the neighbour.* They said that they want this . . . but having been examined [it was found that] they did not want it, since they want to use fraud, cunning, and deceit against others for the sake of self, and also to injure them in many ways, which things they do not account as evils ; and therefore they were sent away . . . (5542) Among these, also, are those who are in false doctrine from the sense of the letter of the Word alone ; these care nothing for truths themselves, however [plainly] they stand forth in the Word ; and however [much] they are preached to them in the other life ; provided they have confirmed themselves in the former things. But those of them who have lived in good . . . eagerly desire truths, genuine ones . . . There were seen, to a vast number, those who had been such, from the Lutherans, and others ; and as they do not want to receive anything of genuine truth, they have been cast down out of Heaven, and have been sent across into the earth towards the east at the north there ; and those of them who had lived evilly, into the Hells there.

5543, 5544. Concerning the Last Judgment, and the New Jerusalem. I saw a vast multitude sent down out of the Heavens, towards the east, and there allotted a place in front ; those who were evil were cast round about into deserts and into Hells ; those who were good obtained abodes to dwell in. I afterwards heard a vast multitude who were sent down out of Heaven to all the rest of the quarters round about ; to the western, the southern, and the northern, with whom it was done in like manner ; and those who were good were allotted abodes there, and dwelling-places. This lasted many hours, through the whole night. (5544) This was not a visitation ; for that had often preceded, but was a disposition into order ; for in the middle it is the best ; at the circumferences are the good according to degrees ; [namely] towards the east are those who are in clearness of good ; those are at the west who are in obscurity of good ; those are at the south who are in the clearness of truth ; those are at the north who are in the obscurity of truth.

5598, 5599. Continuation concerning Babylonia. As

there are a great number from such as are called Babel or Babylonia, who have not yet been devastated, but roam free in the World of Spirits, and this even to some hundreds of thousands, who are successively devastated, as new ones arrive from the Earth, it is therefore conceded to them to do as at first; and in fact, in the same quarters and places. Similar things, therefore, recur continually; but still they are continually destroyed thereafter, and are cast into the Hells. Des. But, since the Last Judgment, this takes place by some alternations . . . (5599) The former places where their dwelling-places had been are quite deserted . . .

5629-5637. Concerning Babylonia and the very cunning there, and the seven mountains. (5630) I was brought, along with some Englishmen, to Italians who had been very cunning, and were such inwardly, and who had blazed with such wicked things in their life. (See ITALY, at D.5629.) When I came to a distance, I at once perceived contempt for those who were coming, and a greatness for themselves, as though they possessed Heaven and earth. We approached nearer, and then I spoke to them, asking them first something about the Lord. They said that they have all His power . . . (5631) These dwelt on a mountain in the west, far off, behind a forest, where were the most wicked; and there they were hiding themselves. It was said that around them there appears a fieriness as of a conflagration, from the loves of self and of the world; because such a conflagration lies hidden in them, from the fact that they believe themselves to possess Heaven and the souls of men, and also aim at possessing the universal earth. (5632) When they saw us, they said among themselves that we were low men, and not of any eminence . . . (5633) They said that they have the Inquisition, and that they send thither all who do not want to receive their religious decrees; but that when they seek them, they see that they have been let out, and do not know how they get away; and that the Inquisitor says that he wants to abdicate that function, because it avails nothing. It was shown, besides, how cruelly they treat those who do not want to profess their religious things, and to acknowledge them as gods . . . *suspendunt illos sub costis uncis.* (5634) It was afterwards made manifest how such are sent to Hell. At a bridge behind that mountain, more to the western ones, there is a desert into which they are cast . . . and this successively, as they themselves confessed. They said that those who descend from the mountain, where there is a narrow marshy space, when they come above it . . . become very stupid; they appear like corpses, and do not know that they are men; they wander there to a great multitude; and there is a long opening there which stretches under the earth; they who are the worst enter into it; and the more deeply they enter, the more stupid they become; they lie like corpses . . . This wide passage stretches in a curve to a second bridge, and the further they come the more stupid they are, and the more cadaverous. The reason is, that the interiors are closed up of all those who have been deceitful, and have blazed with revenge up to the end of life, and who have perceived their delight in it . . . It was said that so long as they are such, they lie like corpses, almost dead; and that those with whom that

love is diminished, afterwards have something of life; but that they still dwell in that desert. (5635) I also saw many descending from that mountain into the desert. At first they began to be as it were insane, and thus lost their cleverness in wickedness; and afterwards they were let down; and it was said that those who go across that marshy place never return . . . Those were let down above that marshy place who were stubborn at heart; and did not want to desist from their execrable cruelty . . . (5636) At last, those who were on this mountain were visited, and perished in almost the same way. The whole mountain subsided in the middle, and they were cast completely into the deep, and the waters were brought from the western sea, which poured over them . . . They afterwards struggled to emerge . . . but there then appeared a sulphureous smoke with fieriness, from the love of self and of exercising command, which was seen on all sides, and which was a sign that they had been still more immersed in the cupidities of that filthy love. (5637) The crowd who were around, who were of the same genius, but who were not exercising command, because they were lower, were carried away behind the mountain at the southern side, and were cast into the gulfs according to their evils.

5648-5658. Continuation concerning Babylonia, and the seven mountains. There are many mountains there, which are there and thence [range] towards the north, up to twenty; but all these are called in the Apocalypse the seven mountains upon which the beast dwells . . . and the most who are there are from the Italian nation. On the one previously told about dwell the Romans, because these are in the love of exercising command more than all others, and do not so much care for Knowledges. Behind them dwell the rest of the Italians who are such, . . . as those who are from Tuscany, Genoa, Venice, Milan, and Transmontana; these dwell upon the middle mountains there. On the furthest ones towards the north were those from Naples, and still further those from Sicily; for the worst dwell towards the north there, who were those from Sicily; who were in the acumen of falsity and in falsities more than all others; and not so much in the love of exercising command, like the Romans. (5649) It is also to be known that many from the Reformed religion had betaken themselves thither, and had professed the Catholic religion, but only those who had been in a life of evil; who, when they had in vain betaken themselves to piety and to prayers, had [then] betaken themselves into their faith which they had had interiorly in the world, and had accepted all things of religion which others wanted [them to accept], because in their hearts they make nothing of religion; and from this source there is a very great crowd there from other nations, who all are their domestics; moreover, that external Catholic religion is for such. (5650) When visitation had been made with those who were on the three mountains nearest the Romans; and it had been found that all things there were diabolical; and that they had even arrived at the insanity that they had not only rejected the Divine, but had also wanted themselves to be acknowledged as gods, and which also had been done . . . These, when they had become such . . . then the Last Judgment came upon them; from two

mountains there all were taken away in a moment, having so been let into their interiors, and were thus in a moment cast into the gulfs; some into the higher western one; some into the lower western one; some—a few—into the sea there; and some into the higher southern gulf. But the mountain which was in the middle, subsided in the middle; and those who were there were cast down deeply into Hell; and a black smoke rose up. (5651) Afterwards, visitation was made upon those mountains which were more towards the north, where were those who were from lower Italy; and it was found that when they had been left to their interiors, they had completely betaken themselves to idolatrous worship, and had made for themselves idols of various kinds . . . and had begun to worship them, saying that the ancients in this Earth had done so, and the Gentiles also, with whom it is well; and by means of various worships they had found out . . . the idols which had succeeded best, and that which had succeeded they had preferred. Thus the promiscuous crowd was worshipping idols . . . birds, fishes, serpents, images of the moon and of the sun, and so on. They had passed by the saints whom they had worshipped in the world, having found that they did not help them at all. Such a worship is innate in them, from the worship of images on earth. When, therefore, it was found that they were complete idolaters, worse than the idolaters on earth, in that they had denied the Divine, and had believed that such things helped them because [they do so] by correspondences, then came the **Last Judgment** upon those mountains; some were first assailed by an earthquake, which appeared like huge waves of the sea; and then the cities there were violently shaken, and the palaces there, and they fell down; and then the mountain land was turned over, and so rolled over them; and thus they were completely taken away from the face of the earth. Concerning the Inquisition of these . . . (5656) they were wont to treat all whom they met in this way:—They are able by their art to bring to themselves anyone whom they see, and to present him present with them, however he resists; and then they reveal his evils . . . and thus accuse and condemn him. If, then, they are not [thus] driven to receive their worship . . . they cast them into dusky caverns around their mountain; but still they are taken out by the Lord. (5652) The mountains which are nearer the north, where were the Neapolitans, and finally those from Sicily, who were the furthest away—these also were visited; and it was found that they had completely rejected their religion, and had deliberately seized upon contrary things, which they called false things, and which also were false things; thus that whatever was false, and what was contrary to faith, to the Word, and to the Divine, this they had seized upon and had worshipped . . . They had divided their mountain lands into two parts; in one part were the worshippers of falsity, and in the other were those who were in external holiness; saying that it is of advantage to worship the devil on the one side, and the Divine on the other, and so that thus they were safe both ways. Where their treasures were, they had placed those who were in external holiness, and the altars, and those who were constantly in the office; and

thus they were preserving their treasures, for this is effected by means of such a perpetual faith; otherwise the treasures . . . with the evil vanish of themselves . . . (5653) (Those) who are at the other side, where are their saints, as they are called, because they are in holy external worship . . . do all things according to the pleasure of their commanders at the other side, who have the diabolical worship; thus does the one side favour the other, the holy things the profane ones; and so there is profanation there. Besides, by means of the holy things of the one side they have communication with those who are at the first threshold of Heaven, who dwell above them—there is a mountain land which rises up thence towards the Middle, where dwell all those who are simple good or upright—and with these they had acquired for themselves a good deal of communication; and in proportion as they had communication with these they have power. They speak to them, and perform mutual offices for one another; and sometimes they live together; but those who had been wicked, and had favoured them in evil doing, had been cast down from that wide mountain land; and so the power has been in part taken away from them. They who are on these mountains surpass others in malignity, especially those who are on the furthest mountains near the north; these are in such perspicacity and interior sharp-sightedness, that they were able to clearly discern the thoughts of others, and to reiterate all things; this is effected from the communication with those who are at the first threshold of Heaven; in a word, they are very perspicacious, especially those from Sicily . . . I told them that they place wisdom in wickedness . . . At these things they were speechless, and at last said that they do not know of there being any other wisdom than such as they have; and that the wisdom of others is only simplicity, in which they by no means wish to be. (5654) The reason the most wicked are near the northern quarter . . . is that, when they have been devastated, they become the most stupid of all . . . (5655) It has also been disclosed that they are worshippers of the devil: they have books containing the doctrine of their worship. (These books des.) They were asked why they do this, when they have whatever is necessary . . . They said that it is in order to be able to exercise dominion over all the others round about, and to possess all those things as to souls and bodies; and that they do not obtain this from the Divine . . . (5658) Then, the upright Spirits from whom they had their acuteness having been removed, they became insane, and rushed from the southern part of the mountain, where the worshippers of the devil were . . . into Hell . . . where there were black caverns into which they entered . . . and their city fell down into a heap. Those who were at the other side, where the external sanctities were . . . were also nearly all cast out thence into the northern gulf, where the stupid are . . . (See 5847. 5863.4.)

[D.]5662a. Concerning the syncretists; the **Last Judgment**. High above the head there, on a mountain rather high, dwelt those who had deliberated together concerning the union of religions, or syncretism; and they concluded that they would make one Church out of many or out of all . . . but . . . only by means of doctrinals . . . and not by life . . . At last these had

advanced so far as almost to have profaned goods . . . As they were on high, and thus inflowed into the lower parts, and only into doctrinal things, they were therefore cast down thence, lest they should profane good with others.

5663a-5669a. On the Mohammedans, and on Mohammed; the **Last Judgment**. The Mohammedans dwell in the western part outside the Christian world, on many mountains there, to a great number. The better of them have been transported thence into the eastern part; namely, those of them who in the world had acknowledged the Lord as the Greatest Prophet, and had called Him the Son of God, and had believed Him to have been sent by the Father to instruct the human race, thus that He is wiser than all others: such, who at the same time have lived well according to their religion . . . have been transported towards the east; concerning which translation I have treated before (5258-5262) . . . (5664a) At the other side there remained . . . hundreds of thousands, in the confines where Christendom is terminated. There they worshipped that Mohammed (who had been cast down) as God, neither had they thought about the Lord, and but little about the God of the universe . . . They first made for themselves another Mohammed, among themselves; but when this did not succeed, they elected a certain one on a lofty mountain above Christendom, with whom they deliberated, and whom they obeyed as they had the first Mohammed. But that crowd . . . were not content with this, but also began . . . to introduce themselves into the Christian world; and, in various ways, and with various arts, they began to claim Power for themselves. They inflowed with some, and injured the Christians; and they also sent a very clever one to me, who put himself in possession of the province of my left ear, and for some time concealed himself, and thus he strengthens them from thence, so that at last they can scarcely be resisted. (5665a) But when this was disclosed, an inquiry was made, and it was found to be from those Mohammedans who are in the confines in the western part; and their quality was inquired into, and why they had done this, since they had not before introduced themselves into Christendom; and then it was found that that crowd was such that they worshipped Mohammed as a kind of god, and that they thought nothing about the Lord according to their religion; and inquiry was made as to what sort of an idea they had about God the Father, [and it was found] that they had no other idea than as of the created universe, and that the idea was devoid of the human idea, such as there is with all the rest; thus that they had no idea about God the Father. They said that from their religion they could think about the Lord, if they want, and could approach Him rather than Mohammed; but they said that they cannot do this, because in the world they had rejected this thought on account of Christians, who were enemies to them. It was then found that they are a wandering nation, and that they do not want to do anything, nor betake themselves to anything of work; as those do who are on the mountains there; and who have governments, and forms of governments. (5666a) As that crowd was such as to worship Mohammed so much (the real Mohammed was shown them).

He appeared gross in blackness, such as are corporeal men who have but little life . . . and are almost fools. He spoke to them, and said that he is such, and that he is among the corporeal there; and afterwards departed into his place. (5667a) There was afterwards brought forth the other Mohammed who was in bonds, and whom they were seeking for; and it was disclosed . . . that in the world he had been a native of Saxony, and had afterwards become a ship-captain, and had been captured by the Algerines . . . and had taken up the Mohammedan religion there . . . and had thus been imbued with both the Christian and Mohammedan religions . . . and had occupied that place in the Christian world . . . and when he had persuaded those who were in the confines that he was Mohammed . . . he had commanded them for quite a considerable time; acknowledging the Lord from the Christian religion, whence he could be led by the Lord . . . And there was also the other Mohammed, who was a Christian from Greece, who had a place behind him . . . and had been acknowledged by some . . . who had thought about a number of Mohammeds . . . (5668a) As to those who are on the mountains there, when they first come into the other life, they do indeed think about Mohammed; but they afterwards desert him, and think about God the Father, the Creator of the universe; and about the Lord, that He is the Greatest Prophet, the wisest of men, and the Son of God. Exploration was made as to what sort of an idea they had about the One God the Creator of the universe, and it was found that it is as something human. (5669a) Some of the Mohammedans, when they had heard many things about the Lord, wanted to accede to that Church; but it was said to them that they should remain in their own religion, provided they think about the Lord from their doctrine from the Koran . . . because they cannot acknowledge His Divine at heart, but only some of them with the mouth, and from the Intellectual; because from infancy they had imbued themselves with the faith of such things; and spiritual good has been formed from such things as had been of their faith in the world, which cannot be so suddenly extinguished by what is new of faith . . .

5696-5699. Concerning the **Last Judgment**. At length there were disclosed from the Christian world all those who were indeed in light as to spiritual things, but not in any charity as to the Voluntary . . . In the beginning such are accepted, and are delighted with Knowledges for the sake of no other uses than delectation. In the other life, moreover, such a delectation is augmented . . . but the Voluntary is then lulled, and does not appear. Such . . . appear on mountains here and there; and some of them on lofty mountains; partly within the middle, and partly in the western part. These conjoin themselves there, and consociate together and this widely by means of thoughts . . . They do not trust in the Divine, except intellectually, when it is well with them . . . Such also care nothing how the case is with the neighbour; they see, but render no aid. They present themselves harmless, or Angels . . . They bind themselves with the evil everywhere, and defend them . . . Such are they who interpose themselves between the Lord and the evil in the other life; nay, between the Lord and man . . . so that the Divine

operation cannot have its way in lower things . . . (5697) Such were on a mountain in the middle; and such were on a rather high mountain in the western quarter towards the north; and round about everywhere on the mountains at the sides of the mountains round about. On the high mountain they did not appear; they could make themselves invisible; and they had conjoined themselves with all the others round about; and they all believed that they were in Heaven, because . . . they were in intellectual light, without celestial heat: hence they are the most dangerous of all, because they conceal themselves, and act in a hidden way with the evil: against the good they dare not act, until they see that they are beginning to turn aside; then they are present, and have more force . . . than the evil, because they are bound together with the simple good. (5698) When these had been found to be such, they were cast down from the mountains . . . and this as to myriads: those who were on the high mountain were cast down beneath their own mountain; the mountain opened itself and swallowed them, and they fell or were thrust down deeply, and were sent into great darkness; the darkness inflowed and took possession of them; darkness is falsities, which is in place of light with them. The rest were also cast into their own Hells, according to the quality of their will. (5699) After these had been cast down, the evil round about, who were openly attempting evils under their auspices, or by means of conjunction with them, then no longer had forces for resistance; and therefore they were then cast down into various Hells; some in the levels, some in the mountains. This took place on the 30th of March, 1757.

[D.] 5711-5721. Concerning the Last Judgment, and concerning the cities in the other life. The interior sight was opened to me, and I looked into that street of Stockholm called the Stora Nygatan . . . and I was afterwards brought into that street, and there were Angels with me who said that in the houses round about there there was not anyone alive, but all were dead, that is, spiritually; so that they were horrified, and did not want to go any further. When they are dead in the houses there, there appear no windows in the houses, but apertures, within which there is darkness; but when they are alive, windows appear, and men within them. I was afterwards brought to the Lilla Nygatan; there, it was said that some few were alive . . . They said that all the houses were full, but that those who are not alive do not appear to the Angels; but when Spirits, especially evil ones, are walking in the streets there, then windows appear, and men there, in light; for the evil see in their own light, and they also see those who are in the like light . . . (5712) I was afterwards brought to London, which is above, and I was conveyed there from the hinder part at the Minories almost as far as the Exchange; and it was said that they are not alive there, nor were they at the other side there; in Cheapside some were, and also on that side of St. Paul's Cathedral. I was conducted no further . . . (5713) It was said, further, that on the east side of London in the other life there is a little City, where the upright and good men dwell; but who appear vile to those who are in the city towards the west; and that it

is not permitted for those who are in the city to enter into the City; they are prevented by guards; and moreover they cannot endure the sphere of their life . . . thus they are safe. They are at the east there, because the east is the good of love and of charity. It was further perceived that the great city is preserved so long as there is such a City there at the east; but that there is no such City at Stockholm. I was conducted also through that little City of London, and some there spoke to us. (5714) It was further said that outside every city there are nothing but robbers, in great numbers; the fields are full of them; and that no one dare go outside a city, because he then falls into the hands of the robbers . . . I was also conducted outside a city, and there was a crowd of robbers, who at once knew of what quality I was, and how they could assail me, and destroy me; for such things are their study . . . These robbers dare not enter into the cities; when they do enter, they are not admitted into any house, but they remain in the streets; and when they appear they are ordered to go out, which they also do; for when they remain in the streets they have not any power, because the law still reigns in the cities, and consequent security, as in the cities of the world. But if they are admitted into the houses, those who are there perish; but no robber is admitted into any house unless the house is such that those who are there can no longer stay; for as soon as they enter, and see the men in the house, they at once know their quality, and they bind themselves with their minds; and as soon as they are bound together they have communication with them, even when they are outside the cities; and thus they are infested until that house is devastated. (5715) It was further said that when a city is such that there are no longer any good there, it is then destroyed; and that this is their Last Judgment; and it was said that such cities are destroyed in a short time; and that the inhabitants therein are dispersed, and all are driven out to their own places. (5716) The reason there are such cities there, and like houses, is from men in the world who are in the cities and houses there; and that such there are in the other life such as they are in the world, in like houses; and because the correspondence is close and material according to the ideas of the thoughts of the men in the world. But now, in this last time of the Church, a different arrangement is being made, and a different correspondence; thus not so immediate and proximate a one; but more remote by means of correspondences. (5718) Part of the London city at the west was, moreover, being destroyed. (5719) It was said concerning those who were in the houses in the cities, who were not good, that they do not attend at all to heavenly things; they turn themselves away from them; and that they do nothing else than talk together about worldly and corporeal things; and eat and drink; and hear what is going on round about; as in the world with such; in a word, that the delights of the world and of the body are their life; and not at all the delights of Heaven. At first they had frequented the churches, but now the churches no longer even appear for them. (5721) It was further said concerning those in Stockholm, that they care for nothing except to hear what is being done within the city and outside the city . . . but

nothing whatever concerning doctrinal things . . . They were binding themselves with those who were merely natural and material, although they knew that they were devils; they do this while walking in the streets, and out of doors; and they laugh at all things, so that there is nothing which is of the Church and of Heaven. Almost all are of this mind—that they want to lead others, and to exercise command; this is seated in them. I saw the vastation of a part of Stockholm: the left side of the street Nygatan was being completely destroyed, so that there were no longer any houses there, but only a waste; and also a part of the Södermalm, from the furthest away side there, up to the houses nearer to me, and [the people] were cast everyone according to his own nature.

5723. I saw a great number of priests snatched from Heaven who had adhered to (the dragon); and who, when explored, were completely against the truths of faith, being solely for external things and the world . . . All these never think about the Divine of the Lord . . . but solely of the human, that it was exactly like another man . . . some, that it was still viler. The most of these were from those who are in faith alone; and therefore these, from doctrine, are also such that they do not care about the life . . . and they were all cast into their lake at the southern side towards the eastern; and those who were there before, were cast still further in.

5729-5736. Concerning the Mogul, and concerning the **Last Judgment**. The Mongols are at the southern side, beyond Christendom. They are proud, and want to have eminence over all others. They are also hostile to Christians. I saw that these also were cast down into the Hells. The mountains there, in which they dwell, were numerous, and these were cast down; part subsided; from some they were cast into Hells; in some, into deserts. They are proud because they are rich; they have a diamond mine, and they have gold. All those underwent such a **Judgment** who think solely about Mohammed, and little about God; as do all there who are in the love of self.

5731-5736. On the vastation of those who are in no charity; concerning the **Last Judgment**. Meanwhile, those who were in faith alone . . . more than others rose up against the genuine Doctrine, without anyone's having harassed them; and they were congregated together, and finally came to the decision that they would stir up all they possibly could, from every quarter except the eastern one—they could not come thither, because they were protected by the Lord—and this as far as the Mohammedans at the western side, and to the Mohammedans at the southern quarter, besides in the northern quarter also, who were there upon mountains and in plains. They sent out from themselves around to a hundred places, to every place as many as fifty, in order that, being present, they might stir them up, and that they might serve them as Subjects; and those who remained behind they divided, by tens, who were to assist the former ones, and hold them in rebellion more strongly, with a mind to completely destroy the Heavenly Doctrine, because Heaven was said to be in charity, and not in faith separated from charity . . .

For this reason they were stirring up such a rebellion, with an obstinate determination to destroy the Doctrine itself; although they had previously been shown that this Doctrine comes from Heaven and from the Lord; which they had also acknowledged . . . but as they were without any charity, or without the good of life, therefore they still acted as wicked enemies against Heaven, and against the Lord. They also said that they knew that those things are from the Lord; and that they also know that all from every religion are left in peace, provided they acknowledge the Divine; and, in the Christian Church, the Divine of the Lord; and do not do evil to others who do no evil to them. But this was all in vain; for they were being remitted into their interiors, which were such that they were devoid of all conscience . . . nay, they did not know what conscience is. Such, then, had been those who were in faith alone; and therefore all those who were in no charity were disclosed, and were completely cast down from many mountains, and from the plains, up to many thousands, in vast numbers, and were cast down into Hells. (5732) Nay, they were such that they were conjoining themselves with the monks who also had been such, especially those who had believed themselves to be Christ, and that they had all the Power . . . and who had feigned holy things in externals . . . and in internals were such that they were in deadly hatred against all those who did not adore them as Christ . . . with these, also, they had conjoined themselves, and were acting as one. (5733) At last, when a great part had been cast down, it came to those leaders who were from faith alone, and therefore some of them became as black as devils both within and without, so that they were no longer recognized as men, but entirely as the blackest devils; and thus they were cast into Hells; everyone, however, according to his evil of life. (5734) This I can assert: that he who does not acknowledge the Divine, and, in the Church, the Divine of the Lord, and does not live the life of faith, which is that of charity according to doctrine, cannot be otherwise than cast into Hell; for he puts off everything human. A man is such as is his life, from head to heel; he who is black as to the life is wholly black. Let them think however they will, and persuade themselves against it however they will; nevertheless, it is an eternal Truth. Let them know, further, that men are saved from every religion, even those who are in the doctrine of faith alone, provided they live the life of faith, which is charity, and thus do not imbue such things inwardly within themselves as are diabolical. The external effects nothing, because if this is separated, then it is their internal which makes their life, and not the external without the internal. It has been commanded me that I should say this to them openly. (5736) These are they who are called by the Lord 'the he-goats,' of whom it is said that they had performed no charity, and that they were therefore to go into eternal fire; for they are in the dragon, and have constituted something in it. They had been for some time on their mountains, and had there led an external life, for they had been kept in such things. But when their thoughts were penetrating round about, and were infesting all, so that they did not know what it was to do good; then the external things were taken

away from them, and it was shown of what quality they were. J. (Post.)167.

[D.] 5737-5739. Concerning the **Last Judgment** of the residue of the Catholic nation. Above the head there were many from the Christian world who showed me that they were in light more than others, and also in heat; and it was perceived that as they were there, and an evil flamy brightness was falling down thence before my forehead, it was perhaps not well with them; and that the light was false, and the heat filthy. It was then disclosed whence they had their heat and light. (5738) The heat was being introduced by those who were in the western quarter, by monks who had believed that they were Christ . . . These, in order to seduce all others they could, wherever they might be, were inventing arts, in order that they might be able to introduce heats, and this in different ways, and from various places, both good and evil; and this by means of translations, which can be done in the other life; for such things can be transferred to others; and they wanted thus to induce the belief that they were gods. (5739) Those who were infusing the light were also in the western quarter. [The two classes were] in two places there, upon mountains; upon one duplicated one towards the north; and upon the other towards the south. Those who were in the duplicated one . . . were also from the Catholic nation, who in like manner were skilled in the art of transferring light from the places where there was light, and also from genuine truths of faith which they had with them, and which had been permitted; but such were in the persuasion that it was Divine; but all these things were from nature; they infused a deadly persuasion concerning that thing . . . and thereby wanted to induce the belief that they were gods, and that they could give Heaven to everyone. Hence they were seducing many of the simple, who yet were good, and had been preserved; for they had a strong persuasive [power]. Their intention was, as also they were compelled to avow, that when they had induced that belief they would afterwards exercise dominion over the souls of all, and over Heaven, because Heaven was from them. Hence it came to pass that that mountain opened itself in the middle, and swallowed all, and they were sent into very great darkness there, which now and then is turned into infernal fieriness; and presently the mountain above opened itself, and all from it were also cast into the same gulf, and this to many hundreds of thousands. The like was done with the other mountain, which was more towards the south in the western quarter.

5742-5750. Concerning the **Last Judgment**, and the destruction of the old Heaven and earth. The vastation previously described lasted many days; and at last there appeared as it were a hand extended by the Lord over the Heavens; and then began that combat which is described in the Apocalypse between Michael and the dragon: from the western side towards the north there appeared as it were a combat, from the elevation thence towards the Heavens which were above the middle, which were many, and where there were vast numbers of Angels not previously known to me . . . The dragonists were in that entrance, and were speaking with them,

and then all were turned to them, in order that they might hear what they were saying. Then the Heavenly Doctrine was being rebutted by the dragonists, especially that concerning the Lord; and then everyone who was listening was reduced into the state of his thought concerning the Lord in which he was in the world; and then it was disclosed that most had rejected the Divine of the Lord, saying that they do not want to know anything about a visible God, but about an invisible one. It was said to them that the Lord also is an invisible God; for He is one with the Father, and is in the Sun, and is invisible in the world ever since His ascension from the sepulchre; and many things [were said to them] from the Word; but they all would have none of this. Examination was made, besides, as to whether they had placed anything of salvation in the life of faith; but they said, Nothing, but in faith: thus solely in thinking alone, and nothing in willing and doing, that is, in living. In a word, they were turned to all the quarters, and were explored as to what quality they were; and it was also said to them that it was the draconic Spirits who were pressing upon them, and to whom they were assenting; and that the Lord teaches otherwise. But all was in vain. This advanced through all the Heavens which have been collected since the Lord's Advent: and all there who were such as has been said, after a mighty combat, were judged for casting down. But they still insisted that they should remain there, because they had been there so long. (5743) On this account, the Lord was seen to descend from the Sun, as it were in a bright white cloud, into the loftiest heights; and He gave **Judgment** that all such were to be cast down; and, when He had returned into the Sun, they also were cast down; and this through a long time; successively, according to the connection of Heaven; and for the most part they were thrust down into the western quarter, where there was such a number that it cannot be calculated except by taking hundreds of thousands as a unit. But [I cannot] describe each and all things of the combat, which was a temptation; and, in fact, the most grievous one of all, lasting almost to despair: the Lord was holding them in the truth, and the devil in falsity; thus there was as it were an internal collision . . . (5744) The whole western quarter was full of such as had been cast down from the Heavens on every side; and there the earth opened itself, and they were covered over with a cloud, so that they should not rise up again any more. They were all such as had indeed acknowledged God, and had lived morally well; but had not thought about the Lord, except as of a common man like themselves; nor had they done what is good for the sake of God, and because it is commanded in the Word; but for the sake of themselves and the world. Nor had they abstained from thinking and willing evil; but only from doing evil, from fear of the law, of [the loss of] life, reputation, honour, and gain. In a word, they were those who, whatever they had done, they had done for the sake of themselves. (5749) In the beginning, all were taken into Heaven who had lived well, thus in the acknowledgment of the Lord, and in a good life for the sake of Him and the Divine precepts. But as they were few, and the Heavens were vast, many others were admitted, and at last all who had lived

morally well; and there was also given them happiness, and all things in abundance, so that nothing was wanting: and finally they began to admit others, from mere piety, provided they could simulate pious things; and also such as appeared upright and pious in externals only, although in internals they were most wicked. Angels, also, had been sent to them by the Lord, who were manifesting such things to them, but in vain; and therefore, as such a multitude had increased, so their interiors were for the first time opened, and they gave themselves to them: but all the good had been taken out thence, and had been concealed in various places, and had afterwards constituted a new Heaven. (5746) Thus perished the old Heaven and the old earth; and all those who had not lived the life of faith, which is charity, were cast into Hell. They were also called 'the he-goats who were on the left,' who had given nothing to anyone from internal charity, but only for the sake of what is external. These things lasted from the 31st of March to the 11th of April when was the feast of the Passover, 1757. (5747) All those are called 'Michael' who were fighting for the Divine of the Lord, and that He and the Father are one; and thus that there is one God; and also for the life which is called the life of faith. . . . Those who were 'Michael' were chiefly from the ancient Heavens . . . and from those who were in them from the Gentiles, and from infants everywhere then [become] adults. (5748) The western quarter was full of those who had been cast down, from the northern corner up to the anterior southern one; some were also elsewhere. But the dragonists advanced from the line from the southern [quarter], of which before, into the hinder western one as far as towards the north, in a curved line like a tail, but in thick darkness there beneath the tract. (5749, See the narrative continued under FORMER HEAVEN, here.) (5750) Meanwhile continual purifications had been effected; for those who had led an evil life, in adulteries, thefts, thus who had been criminal atheists in the world, had not been admitted; but had been cast into Hell. Purification from such had always been going on; but still it had been as in the body with the blood; although it is continually being purified, nevertheless it verges to the death of the whole. Hence, now, a new Heaven. J.(P.)168.

5758-5767. Continuation concerning the Last Judgment. A description has been given (See above, 5731-5736) of how those from the Christian world were dealt with: the leaders who had endeavoured to destroy the Kingdom of the Lord, and Heaven, were chiefly from those who are in faith alone; these had congregated, with their dignitaries, and had agreed to be on the look-out on every side for those who were acknowledging the truths of faith, or the Heavenly Doctrine. They sent out by fifties on every side, into a hundred places, and bound themselves together with the diabolical crew; and part of them remained and were communicating with the former, and were assisting them. So it had begun. But at last all such were cast down and dispersed, and those who were like them. (5759) Afterwards, there were cast down those who utterly despised erudition and knowledges. . . . who were very numerous. This also lasted long. Afterwards, there were cast out those who had perceived delight in the fact that others

were suffering, and who had invented unheard-of arts for doing evil to others, striking a pain into the body and lower mind, and continually keeping the thought in that pain, and sending those who injected despair also; and who had also instilled weariness of life, and a continual longing for deliverance from pain or from any evil whatever; which two things inflict such pain and torture that it cannot be described. Such, also, were cast down in vast numbers; besides like ones who had perceived delight in the torture of others. There were also cast down all who were communicating with those who were beneath, because they were outside their territory. For these had a mind to command and to lead others; or else they had not cared for their own. (5760) I saw those who remained collected into one; and these, together, appeared like one man. They who were outside had been cast out. Those who appeared together as one man were those who were in charity. (5761) Afterwards, there were sent down, and not so much cast down, those who had been in worldly things in preference to heavenly ones. . . . thus with whom worldly and corporeal things had prevailed; for these could not be on high, because they cared for nothing else than to look down thence, and to communicate with lower things. Those who looked down were all sent down, because they cared for earthly things; but those who had not looked down, remained. There were various kinds of such; and I heard the sending out and casting down of them for a long time, thus to innumerable myriads. They were sent down into the plain, or into the lower parts, where were their eyes and minds; and those who were evil into the Hells. All these were from the second resurrection. (5762) In their place others were carried up by the Lord, who had meanwhile been separated from those who were upon the mountains, and had been kept in concealment, and protected up to this time, and they succeeded in their place, and are making a new Heaven. All these were such as were in charity towards the neighbour and in derivative faith, or who were in good and had conscience from the Lord; and who, when anything evil [had come up] had thought, This is contrary to what is true and good, contrary to the Divine precepts, contrary to God; and, from the Christian world, those who had worshipped the Lord. This lasted from the beginning of the year 1757; and the elevation of the good to constitute a new Heaven, from the end of the month of April, into the month of May. (5763) The greatest part, unto many millions, which was continued for a long while, came down because they looked down, and they were joined with those who were beneath, and were without. By this they were joined with devils, made defence of them, made compacts with them as with their own, began to lust to dominate around themselves, and to do evil to all those whom they saw were without defence. All these did not belong to the mountains, but had moved thither, and had made their home among those who had been there before, and who had been good; and who, in order that they should not be seduced, were now taken away by the Lord, and concealed in many different places. Nay, in some places, those who had ascended had driven away all who had been there before; and had established themselves in their place.

They who had thus ascended are of the second resurrection, who also had been driven down and carried away, and the others had come in their stead; as also all such as had died as children and had been educated in the spiritual life, and they constitute there a new Heaven and a new earth. (5764) Afterwards, there were also sent down those who had been pieties; they were on a high rock in the middle of it, invisible to the rest, who had led a life of piety, but not any of charity. There were two kinds of them; one in falsities, who attributed all things to immediate mercy, and also merit to self. . . so that they had not cared to know doctrinal things, and to imbue the internal man with them, provided they were in a holy external, in prayers, in churches, in conversation. The other kind despised the neighbour in comparison with themselves, believing themselves alone to be worthy of Heaven, and at heart condemning others who had not lived as they had. The latter and the former were also looking down below themselves to those who were below, and were wanting to direct all whom they saw there; thus they had a mind to exercise command; and it gave them the opinion that they were Angels, because they were on high. They inflicted a heaviness on the interiors of the loins to the right; with those who were in falsities, the pain was determined towards the urethra; [with those] who were in the love of self, towards the anus. They said that they had thought little about the Lord, but not about God, about the Father. They were also anxieties; and therefore they must be together, and must not inflict sadnesses on the Angels, who are joys.

[D.] 5765-5769. Concerning Babylonia, and those destroyed from the old Heaven. I saw and heard many myriads of Spirits who were on mountains and rocks cast down thence, and east here and there into deserts, here and there into gulfs, and here and there into other Hells; all of whom with the mouth spoke about God and Heaven, but at heart they had the world; and this from Spirits who were in Christendom. All those were cast down who were looking around to other mountains, and to other rocks, and had entered upon a Society with them, in order that they might thus defend themselves against infesters; and had not had regard to the one God, to the Lord, who was protecting them; thus who had wanted to be safe and happy there from themselves and their own prudence, and not from the Divine; a sign that they had been such in the world. Especially have those been cast down who were looking down from lofty [places] towards lower ones; and who were infesting those whom they saw, by various methods and arts; finally, all who were looking down; for those who were not looking down were caring for none but their own houses, and were trusting in the Lord. . . These have been preserved. (5765b) There were besides, those who, by various arts Known in the other life. . . had made for themselves as it were a Heaven; not that it was felt with interior joy, but with exterior, which soothed the external senses; and therefore had made for themselves magnificent things. . . both as to the floorings and the things on them, and as to clothing and other adornments, and also as to altars. They had summoned to themselves all the magicians and artificers who could present such things by means of their arts; and they

themselves, taught by them, had also done so. They had looked upon all the upright and good as simple ones, and had wanted to have services from them; but when they wanted also to seduce them, [the latter] had all been taken out by the Lord, and had been landed elsewhere, and hidden up to this time. That there was so great a number of such I could never think; there were many myriads. And, what was wonderful, they were also on lofty mountain places, where they were not seen, except as a mist; and most of them had believed that Heaven was there; and they had also vaunted themselves as being in Heaven, and had called themselves Angels of Heaven; although there was nothing Divine with them; and they had believed that God rules only universally, and they each and all things: thus they were devoid of faith concerning the Divine Providence, and had almost made themselves gods. The Lord they considered no otherwise than as a common man. . . Hence most of them had been consociated in mind with the Hells. (5766) I saw that the faces of many had been turned to one who was not such, who had not thought about the world, but about Heaven; and not about himself, but about the Divine, especially the Lord; and who had believed that he has nothing of Power from himself, but from the Lord. On seeing him, thousands of thousands were so hostile that they had all conjoined themselves together to torture him in many ways. Thus were they manifesting themselves as to (their hostility to the Lord). All these were marked; they were upon some mountains. . . (5766a) Those who were there, appeared in a shining city, as if they were in Heaven, but having been explored, [it was found] that all were such as above described; and that they were interiorly hypocrites, namely, that they could speak about Heaven, etc., but still did good to no one except themselves, that is, for the sake of themselves. It was shown that some were interiorly hypocrites, and some exteriorly; and that the interiors of the mind. . . with them were completely closed, and the exteriors open towards the world: hence they cared for nothing except such things. (5766b) These were affecting him who was in such faith and charity evilly. . . even to cruelty, but still he was taken away by the Lord from their fierceness; and then all of them having been explored, they were cast down from two mountains which were at the right, within the sphere of Christendom where the Word was; and thus those mountains were emptied of such. There were others besides, round about, especially at the left, who appeared as it were very high above the head. These were explored, and it was found that they were interiorly hypocrites; and these were in like manner cast down. These, also, were most hostile enemies against those who had done what is good from the heart, although the latter had done no evil to them, and had not spoken anything of evil to them. Such are all who, although they know and speak truths, still do not do truths. (5768) At the back there was a large plain; a little elevated there, were those who had made a display of piety, and with the mouth had spoken about God, and had prayed that He would be merciful, and had thereby also imbued their thoughts; and had also frequently and habitually approached the Holy Supper; and yet had had nothing

such at heart ; had lived altogether a life of the world, and an evil one ; had thought nothing interiorly about God such as they had spoken. These were those who were in the highest degree hostile against him who has been spoken of above, and wanted to destroy him in every way. These, also, were all cast into marshes outside the plain ; and part were also cast towards the front, into vaults. (5769) I also saw somewhere on the mountains and rocks, where there were the good mixed with the evil, how they were separated ; the good were in the middle and were consociated together, and when looked at by me, they appeared as one man. Those who were outside him were all such as could not be received within the Society of the good ; and they were rejected.

5786-5792. Concerning those who have been cast down from the Heavens, Babylon : concerning the Former Heaven. The casting down from the Heavens had lasted long, and this up to myriads. All those were cast down who had been in the love of self . . . When they look at anyone who worships the Lord, they become as if they were insane, and endeavour to injure him . . . All such, when turned to me, became such, and hated all the things which have been written concerning the Lord. (5786a) At last, also, there were cast down those who had not acknowledged the Lord as God, but had acknowledged the Father . . . (5786b) . . . They inflict pains, anxieties, fears, and thus exercise dominion over others ; and therefore they go upon mountains and rocks, in order to see far and wide those who are lower, and thus infest them. Most of the cities there are at the sides of the mountain or rock ; and those who are congregated in the society go out thence, and thus act . . . for to exercise dominion and to injure is their inmost joy . . . Some who are such speak to the evil who are below, and they know how to bind their minds with themselves . . . whence there are consociations of such with the Hells ; and therefore they were cast down. There were in the cities such as had been bound by the evil ; but such are then for the most part known ; for the evil have them bound together with themselves, which shows itself to others. (5789) It is to be known that all Spirits in whom the love of self is seated, believe Heaven to consist in what is high . . . and therefore they climb up into mountains, higher and higher, and believe that thus they are in Heaven . . . for they can look around on every side, and by their thoughts can inflow into and rule all whom they see below. The extension of their sight is great, even into the mountains round about at a great distance, with whom they speak, and to whom they send out Subjects, by whom they are conjoined together and bind themselves in confederacies . . . and when so it has been done, they begin to exercise dominion over all who are round about, conjointly . . . I have seen some such Societies in the loftiest places, where I supposed were the Angels of Heaven . . . But all such were cast down . . . at which I wondered at first, because I supposed there were Angels there . . . (5789a) I saw some so high up that you would have said they were at the stars of Heaven ; nevertheless they were not there with the body. It is to be known that in the other life everyone, wherever he may appear, is really in that place where his reigning love is, and that

those who are in the loftiest [places] are really in the lowest ; which I have often seen, in that in a moment they were in Hell . . . All these were cast down, having first been explored by this : that they were turned to lower things ; and those who then . . . wanted to inflow into others, to lead them to exercise dominion over them, and to do evil to them, were cast down ; and this for a long time to many myriads . . . (5790a) Those who are not such rest quietly in their houses, being content with their own, and performing the works enjoined upon them. These are they who are in the enjoyment of heavenly joy, because it is in them, and not without them. . . (5791a) Most of such (as are in the love of self) ascend into mountains and rocks, and when they arrive seek nothing else than that they may be set over others. Thus they refuse to be in any employment, saying that they do not know any, and that they had been such. When inquiry is made in respect to their quality, [it is found] that they have been those who have cared for nothing except exercising dominion over others, and that they are good-for-nothings, lazy ; but they want to be honoured by others ; and when they do not obtain this, they betake themselves outside the Society, and look down, and exercise dominion over all whom they see, and do evils to them, because they love no one except themselves. Such exist as to the greatest part in Germany, Sweden, Denmark, and elsewhere ; but few in England, because there they care for their own household and business affairs. (5791b) Such are being cast down in myriads, which is effected by this : that the Lord separates the good from them ; thus takes away the communication with the good . . . and then their quality appears . . . Such never care for anything of wisdom ; they speak as if they understood all things, but they have no intelligent idea about any subject . . . (5791c) A great part of them were those who were running about to wherever they found delight, from one place to another, leaving all things at home, and thus taking away from others the delight of their life, like the Societies of Friendship, and drawing it into themselves ; by which others who had delight from uses and in their offices, were reduced into a miserable state. And they did this, because in the world they had not applied themselves to any offices, except for the sake of honour and gain, and thus of pleasure ; and had done nothing for the sake of use . . . As, in the other life, such are good-for-nothings, they run about to wherever there is said to be any delight. All these were cast down, and were reduced into a state of undelight and misery, until at last they should perceive something of delight in performing uses. Moreover, when these persons come to others, they enter into their houses, and stay there, although those who are there say no ; and thus the possessors partly go out of their houses of themselves, and are partly driven out by these newcomers. (5792) I have [also] seen the former and the others, not cast down, but subside ; the hill or mountain yawning in the middle, and them cast down in this way into the deep. They climb the mountains in various places, and by various arts, and they also summon and receive magicians and very deceitful ones who defend them, and whom they post around them. The greatest part of such climb not by ways outside, but inside ; for

there are Cities beneath Cities. When they constitute one Society, the communication is effected by means of open ways : an open way is a descent by a way. There is an ascent by means of ladders (or stairs) from one City into another which is not so like it. Most of such had ascended, by ladders, from lower to higher places ; hence there was so great a multitude. They had also descended, by ladders, from city to city. When they are at the highest they do evils to all who are around, and when detected they descend, and hide themselves in caverns and other places, which wind about, and so they are not found . . . (5792a) Some were from those who had indeed frequented churches and the Holy Supper, but merely from habit . . . (5792b) Most of them had made use of phantasies to procure for themselves an image of Heaven, as to buildings and magnificent things ; for they knew that they are blown in through such evil Spirits as they had . . . posted round, and also by magic . . . (for) they made nothing of communicating with the infernals . . . (5792c) When they had been explored [it was found] that almost all these had delight in exercising dominion and acquiring gain, and none of them in use ; so that they had had no delectation whatever from use, but all from dominion and gain ; and that they had regarded these merely as those things from which they had their joy and happiness ; so that they were corporeal and natural . . . There were some who had wanted gain and wealth for the sake of honour and dignity . . . there were some who had wanted honours for the sake of gain ; there were some who had wanted them for the sake of magnificent things in their houses, gardens, garments, attendance, feasts, and the like . . . Such Spirits are now around everyone in this world, because such are almost all who come into the other life. And therefore all these were separated ; and in their place succeeded those who had been reserved by the Lord ; who had been delighted with uses ; and from whom is the New Jerusalem. Of what quality, in general, were those who were in the Former Heaven, see (above, 5070).

[D.] 5805. I saw some thousands of Spirits congregated together into one, so that Spirits were seen in a great space, as far as the eye could reach. They were from those who had been cast down from mountains and rocks into a plain ; and I was then told that at first all are thus congregated together ; and that then it is instilled into them from the Lord whither each one is to betake himself ; and that he knows this, just like anyone who goes out of his house, and then returns to it. When this has . . . been instilled into each one, they depart from each other of themselves, each to his own abode ; and then they are in order.

5807-5810. Concerning the separation of the Christians and of the gentiles ; that the Lord has betaken Himself to the gentiles. For a long time, by influx from the Christian world, I laboured in my breast ; they inflowed and infested my heart and lungs ; some the heart, and some the lungs ; and at the same time my lower mind, in various ways. This lasted many weeks, perhaps months ; and I was reduced to such an extremity, that for the sickness of heart and mind I knew not whither to betake myself. At last I was brought to

the end of it ; and inquiry was made as to whom this was from. It was from Christians : it was found that the infestations of the heart and lungs streamed from those on high, who had said that they believe in three Persons ; and who also had been separated according to their faith, and their own ways given to all, in order that they should go out from Heaven, and descend to their own places. (5808) The exploration lasted for hours ; and there were brought out of the Christian world : 1. Those who had believed in Father, Son, and Holy Spirit. 2. Those who had acknowledged the Lord, but had thought nothing about His Divine. 3. Those who had been in the belief that He is one with the Father, but in various ways. 4. In a word, some [were brought out] in one way, and some in another. Those who had acknowledged His Human, and had rejected His Divine, as the Moravians, had inflicted a pain in my right arm, at the shoulder-blade ; or as the Socinians, a breaking of the bones of the breast. In a word, the Christians were explored as to what faith they had concerning the Lord, and His Divine, and His conjunction with the Father. Some of them had thought quite sanely ; but few. All were felt by their influx into the breast, and by the various heavinesses [which they caused]. (5809) I was then separated from those who are in the Christian world, who were at the left ; and I was brought by the Lord to the gentiles, who were shown as to what faith they had in God. They were, 1. Those who had worshipped an invisible God and a visible God. 2. Some who had made two from them ; some who had made one from them. 3. Some had been instructed by Christians that God has been born a Man, and had therefore received the Christian faith ; but when they had heard that they distinguished the Divine into three Persons, they had gone away. Many had made one out of the three, believing that although Christians said three, they still thought of one. 4. Some who had not understood what being born from eternity is : they had been told, and they had comprehended well. 5. Some, who were the best, had believed that God is altogether a Man, and that this is implanted in everyone. 6. Some had thought in themselves for some ages before, that God had been altogether born a Man ; but they had not known where. They had made inquiry, and had heard that it was in Jericho ; and so had contentedly retained that word, and had held it as holy. Whenever these were thinking about God born a Man, they saw a bright star in the air. 7. The wiser of the gentiles [are] from those who in Africa think concerning the Divine Human of the Lord as it is becoming to do ; and are wise. They also have a Book, which to them is the Word ; but it is not, like ours, written in a like manner by correspondences ; it has been written by enlightened men ; the latter are in Africa. 8. I was told that there is a book among the Mohammedans, which is in their hands, and is common there, in which some pages have been written by correspondences, and from which (pages) there is some light thence in the Heavens. All were felt by their influx into the breast, as to what quality they were ; and also by the more ungrateful and the more grateful sensations. (5810) I was afterwards brought to those who were of the ancient Churches ; of whom some were acknowledging an in-

visible Divine, and a visible one ; some in one way, and some in another. And afterwards to the Most Ancients, who are in the acknowledgment of the Divine and of Divine things exactly as they have been revealed to me. They examined them, and agreed with them.

5812, 5813. Concerning the destroyed Babylonia, and the inundation ; concerning the modern Nephilim. There were some from the Papal religion in the western quarter at the northern, who were the worst of all, who had miserably and most cruelly treated all who would not acknowledge them as gods. Their wicked deeds I pass over ; some of them have been described before. They had their emissaries everywhere, endeavouring to seduce all whom they could, betaking themselves upon the higher places, from which they could look forth upon the lower ones, and rule ; and wherever they found any diabolical Spirit in the World of Spirits, they adjoined him to themselves, and introduced evils. Their arts are more than can be described. But before their deceits and cruelties had come to a height, or had been consummated, they had been destroyed in various ways, having been continually cast down into the Hells ; but still their number had increased daily ; and they persisted with such obstinacy that they would never desist. They saw the Hells before them, and torments ; it was denounced against them that such a lot is for them ; they saw those who were cast in from their own number in thousands, and their torments. But still it was in vain. Sometimes the surface of their [earth] was turned over ; but still they made nothing of it. They were in such obstinate wickedness from the love of self. At last the **Last Judgment** came upon them, and they were inundated as with waters, and all were immersed in the Hells, in myriads. In like manner those of the same sort who had departed into the more lofty places in the northern quarter were also inundated. Some of them were cast into the Hell where the Nephilim are, because they are like them. Some of them appear bald ; some altogether bristly : those who are bald had been inmosty in evils ; those who are bristly had been completely in falsities. (5813) On the following day an inundation took place over a great part of the north side, which advanced to some extent into the east ; and all who were in evils there, were immersed, for they would not desist from attacking the Divine, having been started by the Papal crew. Some of the little mountains were also submerged, whence they cannot any more climb up the mountains, or go through a way upon the mountains and be taken away ; but they at once enter the Hells . . .

5814-5820. On those who are in a holy external ; the **Last Judgment**. There were many on a mountain in the northern quarter, who in the world had been in a holy external, and in no affection of truth . . . being scarcely willing to hear about spiritual truth, except merely the first theological rudiments. They were explored as to what they had thought about the Lord ; and it was found that they had never thought about His Divine, but solely about His human, as if He were only a man like anybody else ; and that His Divine consists in the fact that He is loved by the Father. They operated into the lower ribs of the left side, and inflicted a pain. These were cast down from that moun-

tain to many thousands ; and they were told that they could serve for ultimates in the Lord's Kingdom, which correspond to the shoes of the feet. A shoe also appeared, which touched their faces. They were so simple as to be of no value. (5815) . . . Thus, with them, truths had been scientific without any mental view . . . and they had believed that they would be saved by a holy external . . . Being such, they were removed in myriads into the western quarter towards the eastern ; and there a region was given them ; but under the earth. The reason it was under the earth, was that they had been able to serve the infernal crew as a support . . . Therefore they were kept in concealment under the earth, in order that those who do something from the heart might serve as the ultimates of Heaven. Those who had believed that salvation consists in prayers and in mere devotion, and had been sedulous therein, and had also lived well, were collected into one, and were transmitted into a city which is at the southern quarter, where are those who had lived a Christian life. They at first believed that they should receive heavenly joy . . . and therefore there was given them something that they wished for, in feasting, etc. . . . but they said that this was not the heavenly joy to them which they had looked for. But they could never find any joy except being in their devotion and their prayers . . . and therefore it was granted them to be among the good in that city, to have intercourse there, and to seek their own joy of whatever kind they wanted ; and if they did not obtain it, then they were in their devotion, and at the same time in consociation with others, with which things they were content. (5816) Afterwards, all who were in that Heaven were sent down, and it was shown that they had raised themselves up into the mountains and hills by means of phantasies ; and that they were not there ; for they appeared before the Angels of Heaven who were with me, below me, in their own place . . . at the level of the Earth. When they were seen there, they were covered over with a cloud, from falsities ; and afterwards by the earth ; and so they were covered over, [that is] those who were not so evil, to many myriads : those who were evil were seen in the same way beneath them in the deep . . . Those who were thus being kept in concealment under the earth were the most of those who were good round about below the World of Spirits ; others were about the south-western quarter ; others were at the north-eastern quarter ; and so on. (5819) All those were preserved in Heaven who in the world had acknowledged the Divine of the Lord, and had lived well ; especially those who had acknowledged the Divine Human. But the rest, who had not acknowledged the Divine of the Lord . . . were sent down out of Heaven, and were cast down. Many wanted to acknowledge the Divine of the Lord in the other life who had not acknowledged it in the world ; but in vain ; they did it with the mouth, and not with the heart. (5820) The evil threw themselves into the mountains from the cupidity of exercising command ; for thus they could look forth all around, and exercise command. Those who were not evil had ascended because they had believed Heaven to be there.

5821. The ordination of the Heavens ; the **Last Judgment**.

ment. Finally, the Heavens have been ordained. 1. Those were led forth who had thought about the Divine of the Lord, and whose ideas were open; and they were distinguished into classes. 2. Those who had thought about His union with the Father, in like manner. 3. Those who when thinking about the Lord had thought solely about His Human, and nothing about His Divine; although they had known, still they had not thought about it. 4. Those who had thought of three Persons of the Divinity, and had been hostile against all who had not believed in the same way as they; these also were distinguished in special; and so on . . . 5. Then, those who had acknowledged the Father alone: these were perceived to be as it were without a God; and were rejected outside of Heaven. 6. Those who had not believed in the Lord from eternity, but that He had been born His Son.

[D.]5828, 5829. Concerning those who are in faith alone, that they have become heathens of no religion. Those who had confirmed themselves in the doctrine of faith alone . . . and had committed nothing of truth and good to life, because they had rejected all moral life and good works, saying . . . that no evils are any longer imputed, because the Lord has fulfilled the law; these became rebels again and again, wanting to completely destroy the Heavenly Doctrine . . . and at last they were explored, and it was found that they had committed to life nothing of Christian truth and good; and then the doctrinal things which were merely . . . matters of memory were taken away from them . . . and they appeared destitute of garments . . . and then they understood nothing whatever, not even what is just or fair; and were exactly like the Gentiles who are of no religion, because they had lived without religion . . . They were cast into a certain southern dark gulf . . . and thus were taken away out of the World of Spirits. (5829) Others appeared in front, who had only known doctrinal things from memory, and had not thought anything about them. These were divested, in like manner . . . and became like heathens of no religion, and were cast into a gulf which was in the eastern quarter near the southern, where are the dragonists. All these were dragonists; both the former ones, and these. These latter ones inflowed into the pulsation of the heart; the former ones, into the respiration.

5831. Concerning those who have been cast down from on high, and from Heaven. All were explored as to whether they look down into lower places, or round about from on high; and all who had looked down from desire, were cast down . . . This has lasted long. Thus have they been cast down from the Former Heaven; and thus have the Societies of Heaven been expurgated. They were often told that by so doing they appear to the evil Spirits who are below, who know how to adjoin them to themselves; and when once they have been adjoined they cannot be separated; and thus they admit the infernal crew within the Society. Those who do uses, and love the good of the Society, do not know what it is to look around and to look down; there is a counterforce when they think of it; and all who are such are invisible to all around; for thus they turn their backs to such things. They look down in various

ways . . . and most have in mind to command others, and to injure others; this has been done thousands and thousands of times. Thus were they cast down from the Former Heaven; thus were the dragonists cast down; and those who were in faith alone . . . and many others. All who look down are in a mind foreign to the minds of the Society.

5833. I spoke with the Pope newly deceased. (Benedict XIV. died in the year 1758.)

5838, 5839. For long, and through a duration of years, I have seen how all the Reformed have been purified according to nations; and this in an admirable order, according to affections, and their genera and species. The purifications were effected in various ways, especially by the presence of the evil; thus by a species of fermentations; whence appeared those who were in the delight of that evil; and then they were separated from the others; and were cast down thence into various quarters, especially into the northern and southern ones; where they have been ordained into Societies; and this in lower places; the evil in marshes and lakes. All those who went forth from their Societies, and looked around them, being such that they did not esteem the delight and use of the Society, were cast down; most into marshes and lakes; thus beneath the earths, to prevent them from looking around them, and thus conjoining themselves with the evil. For those who were such were infesting (also) those who were around, because they were then outside their Society, believing themselves to be thus in freedom; and when anyone supposes himself to be in freedom, he then comes into his interiors, not being then withheld by external bonds, as in the Society; and therefore they at once came into a different state. Those who are such that they want to inflict troubles and evils on others, want to go out of their Societies, and thus to do evils in safety. And then some of those who had gone out had bound themselves together with evil Spirits below . . . and when they had entered their Society they were bound together with the evil Spirits; for he who is once bound to them is kept bound by them wherever he is; and therefore the evil Spirits were communicating with them within the Society, and thus could do evil to the Society; and therefore when the Society began to be infected by them, it was in various ways purified from them. This lasted long. There were also those who had hidden themselves in lower places, and who rose up, and did in like manner, and afterwards returned. But all such were found and cast out. (5839) Some were also skilled in the arts of looking down in the houses themselves, and of seeing and hearing those who were below, and also at the sides. All those who had acted in like manner were found, and cast out. They inflicted the itching of the itch on my body. They all were such as had not delighted in any use for the sake of use; but some had performed a use for the sake of food, and for the sake of honours, reputation, and gain, as ends; in a word, idleness had been their delectation; and those who love idleness more than use, collect evils into their spirit; for they do not determine the mind to use, but to such things as are in the world; thus to filthy things and to evils of every kind; from which

they are well withheld if they receive delectation from uses. Such purifications of the nations of the Reformed have lasted long. It was granted to them, as before, after they had been devastated, as it were to climb up to places where before there had been like ones who had formed the Former Heaven; and then they were ordained by the Lord so that they should go in a way which stretched to a Society conformable to them, or to marshes and Hells; from which ways they were not allowed to turn aside; and if they did turn aside they were punished. Those who turned aside had a cupidity to do evil [to some one], or to set themselves in freedom, in order that they might do evils; and therefore the ways were guarded on both sides; and he who went outside the guard was punished, and cast into his own Hell. The explorations [made to discover] of what quality they were, are many; and were clearly seen by the Angels by means of turnings to the quarters.

5841. I spoke with the last Pope three weeks after his death: I spoke to him for some days . . . 1758, 21st to 25th of May. 5843.

5856-5866. Concerning the destruction of the subtle Spirits from the Mohammedans, the Babylonians, and the Reformed. The wandering crowd from the Mohammedans who were anteriorly in the western quarter at the southern, began to look towards the Christian world, and thus to infest it; and they had communication with the most wicked Babylonish crew in the west, who were skilled in making themselves subtle, so that they were not seen by anyone; and with whom there also communicated some of the Reformed, who also were skilled in the art of rendering themselves invisible; so that they were seen by no one, although they were among them. (5857) The Mohammedans, conjointly with the Babylonians, began to obsess my left ear, and to post cohorts of Spirits round about, in order to accomplish their intentions; and they did this so insensibly and invisibly, that it scarcely came to the sensation; but still they were at once detected; and the Mohammedans . . . were destroyed by having the earth where they were rolled back upon them; and thus they were cast into Hell. (5858) Afterwards, the Babylonians were disclosed who had made one with them. They were in an obscure corner among the anterior mountains in the west . . . and a little behind those mountains where were the Neapolitans and Sicilians. There was also a mountain there upon which the chiefs had their homes. They had found out that art in order to render themselves quite invisible to everyone, even to those close by . . . and those who were upon the mountain could also cast themselves upwards, and stay in the air . . . so that in this way they fled away from all destruction. But destruction came upon them; and for some minutes that faculty was taken away from them; and they were cast round about into gulfs and Hells. Presently, those were visited who stood in front, and rendered them aid; and these also were cast into the Hells. The Judgment advanced further, to those who were within, and this in a long tract; first towards the north; and then in a line further into the west where the Sicilians were who were all skilled in that art; and these were in like manner

deprived of that faculty; and were cast into the Hells near there, where there appeared what is fiery and very dim. (5859) Among these there were also some who were skilled in the art that they could not only present themselves invisible, but could also cause that no one should know where they were, whether in this or that quarter; and they supposed that thus they should be safe; and that they could commit any crime without the possibility of detection. The latter and the former were communicating with some on the anterior mountains; and all who were making one with them were cast into the Hells. There was the design among them that when there was so great a multitude of like ones that they could attempt it, they would destroy all things; which they also confessed. (5860) They had been preserved to the end that by their means there might also be disclosed all in the Christian world who could make themselves invisible . . . For there were in the Christian world among the Reformed those who by peculiar approaches had ascended into the Societies where were the good Reformed; and were there hiding themselves, by making themselves invisible as soon as they saw any; so that those who were in the Society did not know that they were there. As these had communication with those wicked Babylonians, they were all disclosed, and were cast down from the Societies on every side. They were from many Societies which looked towards the west. Their art, by which they had made themselves invisible, was disclosed. It was a peculiar art, which could not be learned except by some who in the world had excogitated various arts . . . (5861) Finally, the destruction advanced to the Mohammedans who were in the west in front; and these were all covered over by the earth which was under them; for they were looking towards the Christian world, which had been forbidden them.

5871-5876. Concerning the state as to the spirit after the Last Judgment. . . All Spirits, after they have been devastated, are now brought by ways which extend to the Societies of their life . . . nor is it allowed to turn aside elsewhere, and to stay in other places; still less to form for themselves Societies according to their life in externals, as before. (5872) . . . They go to their Hells directly, without delay. (5874) Hence man now has freedom to think well; for before, men were infested by the evil, who had infused evil affections; and to these the evil above had added themselves; so that freedom to think well was taken away. (5875) Besides, there had long been received into Societies such as could hide their interiors, and present themselves good; but the Societies have been continually purified from such . . . all these have been separated and cast down . . . (5876) It was long permitted that they should pass through the lofty places . . . but afterwards, it is not so allowed; except with some by whom the Societies are to be purified.

5882. Concerning a New Heaven. I saw that those who had been reserved by the Lord were elevated in myriads; and those who were elevated appeared like what is aerial rising up from the earth after rain, when the heat of heaven comes upon it.

[D.] 5889. That all who had looked down have been separated from the rest . . . This has also been done in the Societies of Heaven, where are the upright and the good. Those who did not belong to the Society could not do otherwise than apperceive the things which were below, because they were not in the bond of the Society; and therefore these also have been separated thence, and have been brought into their own Society . . . in order that they might be reduced to their own reigning affection.

5908. There were given to a certain Spirit the books on Heaven and on the Last Judgment . . . 5946<sup>5</sup>.

5937. Concerning the Last Judgment upon the Reformed. This lasted for a long time, because they have the Word; and they were cast out in many ways. Most who had not been cast into the Hells before, or taken up into Heaven, climbed high up upon the mountains, where there are many expanses; and there all who looked around, or looked through, were cast thence; partly into the paths around and beneath, partly into the Hells. They continually made bindings, so that 20, 50, 100 Societies bound themselves together; one crew with this cupidity, another with another; which bindings were disclosed, and they were cast down, and this to myriads . . .

5948. Concerning the Last Judgment upon the Reformed . . . The Judgment upon the Reformed lasted long, because they had communication with the Angels of Heaven by the Word; and therefore the ordinations of them lasted long; and also because there was communication thence from them with the gentiles round about; for the light is propagated thence. (—<sup>5</sup>) The separation of the Papists from the Reformed also lasted long . . . (—<sup>6</sup>) The chief thing of all was the ordination according to the idea concerning the Divine, and according to the idea concerning the Lord . . .

5966-5969. Concerning those who were in the Former Heaven. Such as there were in the Former Heaven are still endeavouring to flee away to places where the like had been; but as those places have been given to the Angels, they cannot now force their way up so far; but are removed in the ascent, and are borne through other ways; thus gradually lower and lower; and at last to their own places where they are to be. . . (5969) Many of them were leading the thoughts of the men who were below, both when they thought within themselves, and when they were in their office. It was their delight to be as it were in them, and to make them think. But all these have been cast out . . .

5980. On the 13th of December, 1759.

6009. On the 15th of August, 1761 . . .

6012. Concerning new Heavens, which perish. I have been told that such Heavens as those in which they are interiorly evil but exteriorly good are also being formed since the Last Judgment; but in a small form; and still by turns they are destroyed; and that afterwards they are destroyed of themselves, through the vicinity of the good Angels; for when the angelic Heavens are in the vicinity, a connection with them is no longer possible, as before; but they collapse of themselves. So does it take place hereafter. They said

that those who are in these Heavens or Societies, are successively diminished . . . It was granted to see one such Heaven which had been formed by the Catholics in the western quarter towards the south, in the mid-distance, which was dissolved. It consisted of from 800 to 1000. There was a certain person with me, who . . . afterwards went to that Society, by means of which communication was made with the Society in which I am, from which they were greatly disturbed, so that they ran about hither and thither, saying that their Judgment or dispersion is now coming; and presently they also began to go out from every part of their Society, which was a city; from all sides of it. The monks told them to remain; but they replied that they wanted to remain, but could not; and that some force was driving them from within, which they could not resist; and also that the same force was separating them, and was driving some hither and some thither, thus everyone to his own place; whence that force was coming they did not know. But it was evident that it was from within; namely, that from exterior delight they wanted to remain, but from the interior, which had now been opened to them, they were being so driven, that the exterior delight could not resist it. And when they had gone away a short distance, there also came the delight of going away; because it was according to the diminution of the exterior one. It was said that these were not from the common people; but from such as in the world had done nothing except go into company, talk, and thus pass their time and the days in pleasant things and sports . . . I afterwards saw in many other places the like dissolutions of commencing Societies; so that this is continually being done . . .

6020. Concerning the purifications of Societies since the Last Judgment. Evil Societies come together in the former places, which were destroyed; because the former way extends thither; but they are afterwards collected together to some hundreds, or thousands, and are taken away into their own Hells; and this went on until those places, and those round about, were filled with good Spirits. Since then, the evil can no longer be there, because they are tortured, and thus recede. (Seven methods described by which the Societies are purified.) See also 6022, 6103.

E. 5. 'The revelation of Jesus Christ'= predictions from the Lord concerning the last times of the Church . . . for it treats of these times especially. It may be supposed that, in the Apocalypse, the successive states of the Church, from beginning to end, are treated of; but these are not treated of therein; but only the state of Heaven and the Church about the end, when is the Last Judgment . . . Concerning the successive states of the Church, however, prediction was made by the Lord Himself, in Matt. xxiv. and xxv.; and also in Mark xiii. . . (Compare E. 91.)

215. The time of the Last Judgment, when those in the Former Heaven are to be visited. Sig.

258. It has been made known above that in this prophetic Book it does not treat concerning the successive states of the Christian Church from its beginning to its end—as has heretofore been believed—but that it treats

concerning the state of the Church and of Heaven in the last times, when there is a New Heaven and a new earth; that is, when there is a New Church in the Heavens and on earth; thus where there is the **Judgment** . . . As it treats in this Book concerning these things, therefore in the first chapter it has treated concerning the Lord who is the Judge; and, in the second and third chapters, concerning those who are of the Church, and who are not of the Church; thus concerning those who are in the Former Heaven which is to be abolished, and concerning those who are in the New one which is to be formed . . . In this fourth chapter, it now treats of the ordination of all things, chiefly in the Heavens, before the **Judgment**; on which account a throne was now seen in Heaven, and around it twenty-four thrones, upon which were twenty-four elders, and also four animals near the throne, which are cherubs. That by these things is described the ordination of all things before the **Judgment**, and for the **Judgment**, will be seen in the explication of this chapter. It is to be known that before any change comes forth, all things are preordained, and are prepared for the coming event; for all things are foreseen by the Lord . . . By 'the throne,' therefore, in the midst of heaven, is meant the **Judgment**; and by 'Him who sat upon it,' the Lord; by 'the twenty-four thrones, upon which were twenty-four elders,' are meant all truths in the complex, from which, and according to which, is the **Judgment**; and by 'the four animals,' which are cherubs, is meant the Divine Providence of the Lord lest the Former Heavens should suffer detriment by the coming extraordinary change; and that then all things might be done according to order; namely, that the interiorly evil might be separated from the interiorly good; and that the latter might be lifted up into Heaven, and the former cast down into Hell.

260a. 'Behold a door was opened in heaven'=the arcana of Heaven revealed . . . here, the arcana concerning those things which would come forth about [the time of] the **Last Judgment**; none of which have as yet been revealed, and which indeed could not be revealed until the **Judgment** had been accomplished; and not except through some one in the world to whom it had been granted by the Lord to see them, and to whom there had been at the same time revealed the spiritual sense of the Word. For all the things which have been written in this prophetic Book have been written concerning the **Last Judgment**, but by means of representatives and correspondences. 261.

264. The reason these things are signified, is that in the things which now follow it treats concerning the state of Heaven and the Church directly before the **Last Judgment**; and afterwards concerning the **Judgment** itself . . . That the **Last Judgment** comes forth when it is the end of the Church. Refs.

267. 'Behold a throne set in Heaven, and upon the throne One sitting'=the Lord as to the **Last Judgment**. Ex.

269. The reason the appearance (of the Divine truth) was 'like an emerald,' was that it indicated the **Last Judgment**; for the colour of this stone is green; and

green signifies truth obscured. . . It was the Heaven which is called 'the Former Heaven,' upon which was the **Judgment**, and which was about to perish . . . which was obscured.

270. 'And around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting'=all truths from good in the higher Heavens ordained by the Lord before the **Judgment**.

277<sup>o</sup>. As, in this chapter, it treats concerning the ordination of all things for the **Judgment**, therefore it also here treats of the cherubs, that is, concerning the guard and Providence of the Lord lest the higher Heavens should be approached except through the good of love and of charity; for, unless this had been done before the **Judgment**, the veriest Heavens, in which are true Angels, would have been endangered; for the reason that those Heavens which were about to perish . . . had not been in the good of love and of charity, but only in some truths. For there were there from the Christian world those who had been in the doctrine concerning faith alone, which some had confirmed by some passages from the Word, and had thereby obtained some conjunction with the Ultimate Heaven; but this conjunction was disrupted, when that Heaven, which is called 'the Former Heaven,' was dissipated; and ordination was then made by the Lord to prevent anyone from being hereafter conjoined with the Heavens, except him who is in the good of love to the Lord, and in charity towards the neighbour. This, in special, is what is meant by the things which now follow in this chapter. He, therefore, who believes that the Heavens can hereafter be approached through worship and through prayers by those who are in faith alone, and not at the same time in the good of charity, is much mistaken. Their worship is no longer received, nor are their prayers heard; but attention is paid only to their life's love; and therefore if there reigns the love of self and of the world, no matter in whatever way they may be in external worship, they are conjoined with the Hells, and are also borne thither after death; and not previously to any Heaven which is to perish, as has hitherto been done.

369. For it treats in (Rev. vi. and vii.) concerning the state of the Christian Church . . . from beginning to end; or from the Lord's time up to the **Last Judgment** . . . Predictions concerning these successive states of the Church are here manifested as if from the Book . . .

375<sup>6</sup>. The reason the internal sense of the Word has (now) been opened, is that the **Last Judgment** has been accomplished; and thus all things in the Heavens and in the Hells have been reduced into order . . . 376<sup>3</sup>.

391. By 'the souls under the altar,' are meant those who were reserved under Heaven up to the **Last Judgment** . . . I will say how the case is with this . . . The Former Heaven which passed away . . . consisted of those who had been in external worship without internal, and who had thence lived an external moral life although they were merely natural . . . Those who before the **Last Judgment** constituted this Heaven, were seen upon the earth, and also upon the mountains, hills, and rocks, in the Spiritual World; and they had thence believed themselves to be in Heaven. But those who

had constituted this Heaven . . . were cast down ; and, when they had been cast down, then there were elevated and translated into the same places—that is, upon the mountains, hills, and rocks, where the former ones had been—all those who had been reserved by the Lord, and had been hidden away here and there ; most in the Lower Earth ; and from these there was formed a New Heaven. Those who were reserved, and were then elevated, had been from those in the world who had lived a life of charity, and who had been in the spiritual affection of truth. The elevation of these into the places of the former has often been seen by me. These are they who are meant by ‘the souls of the slain seen under the altar’ . . .

[E.] 392<sup>3</sup>. Hence it came to pass that all those who had been spiritual ; that is, who had been not only exteriorly, but also interiorly good ; could not be together with those (who belonged to the Former Heaven) ; but they had seceded from them, either of their own accord, or had been put to flight ; and when found had suffered persecutions ; and therefore they had been concealed by the Lord ; and had been reserved in their own places to the day of Judgment, in order that they might constitute a New Heaven. These, therefore, are those who are meant by ‘the souls of the slain seen under the altar’ . . . For they had been held in hatred by the rest, on account of Divine truth, and on account of the confession of the Lord . . .

— In the Apocalypse, it treats principally concerning such things as there were to be in the Spiritual World before the Last Judgment, and also during it, and after it.

394<sup>3</sup>. From these things the reason may be seen, why those who had professed the Lord, and had led a life of charity, had been taken out by the Lord from the violence of such, and had been kept concealed in the Lower Earth, and had been reserved there up to the Judgment. But after the Judgment those who had dwelt upon the earth, upon the mountains, hills, and rocks there ; who had been . . . interiorly evil, were cast out ; and those who had been kept concealed under the earth, or under Heaven, were elevated, and were allotted an inheritance in the places whence the former ones had been cast out.

397. As those who were then on high (in the Former Heaven) could not endure the presence of those who were interiorly good, they cast them out . . . and therefore they were taken away by the Lord from their violence, and were kept in concealment beneath Heaven . . . ; and this was done from the time when the Lord was in the world up to this time ; when the Judgment has been effected ; and then those who were upon the high places were cast down . . . The reason the evil were tolerated so long upon the high places ; and the good were kept so long beneath Heaven ; was that the latter and the former might be filled up, that is, that the good might be sufficiently numerous for a New Heaven to be formed from them ; and also that the evil might of themselves fall down to Hell ; for the Lord never casts anyone into Hell, but the evil itself which is with evil Spirits casts them down. Sig.

—<sup>3</sup>. When the state of the Church (is such that

there is no longer any truth because no good) then comes the Last Judgment. The reason the Last Judgment then comes, is also because the human race is the basis or foundation of the angelic Heaven . . . and when the basis does not correspond, the angelic Heaven wavers . . .

400<sup>2</sup>. (The scenery of the Last Judgment described and explained.)

401<sup>10</sup>. It is to be known that when the Last Judgment is being executed, the Lord appears in the Heavens in much greater shining and resplendence than at other times ; and this for the reason that the Angels must then be more strongly protected ; for the lower [parts] with which the exteriors of the Angels have communication, are then in perturbation. Hence, too, it is, that as it is here treating of the Last Judgment, it is said that ‘the light of the moon shall be as the light of the sun ; and that the light of the sun shall be seven-fold, as the light of seven days ;’ and for the same reason it is said that ‘there shall then be streams of waters upon every high mountain, and upon every lofty hill,’ by which [is meant] abounding intelligence with those who are on the higher mountains and on the higher hills ; for it is the lower mountains and hills upon which is then the Judgment.

403<sup>3</sup>. These things (in Is. xxxiv. 4) are said concerning the day of the Last Judgment . . . for the Last Judgment foretold by the prophets of the Old Testament was executed by the Lord when He was in the world. And as like things were then done to those which were done in the Last Judgment which is foretold in the Apocalypse, and which has been executed by the Lord at this day, therefore almost the like things are said here . . .

—<sup>15</sup>. It there (Luke xxi. 28–31) treats concerning the consummation of the age, which is the Last Judgment ; and there are enumerated the signs which precede . . . That a New Church will then commence, which in the beginning will be external, is signified by, ‘Behold the fig-tree, and all the trees, when they shall put forth’ . . . ‘A fig-tree’=the External Church ; and ‘trees’=the Knowledges of truth and good. ‘The Kingdom of God,’ which is then ‘near,’=the Lord’s New Church ; for at the time of the Last Judgment the Old Church perishes, and the New one commences.

404<sup>2</sup>. That this is so, is manifestly evident from the appearances in the Spiritual World when the Last Judgment has been effected ; for there have then sometimes appeared mountains and hills rolled together as the roll of a book is rolled together ; and then those who were upon them were rolled down into Hell ; which appearance is caused by the fact that the interiors of their minds, through which something of the light of Heaven had previously inflowed, had been closed up . . .

405<sup>23</sup>. These things (in Zech. xiv. 3–5) are said concerning the Last Judgment executed by the Lord when He was in the world. For, when He was in the world, the Lord reduced into order all things in the Heavens and in the Hells ; and therefore He then effected a Judgment upon the evil and upon the good. This Judgment is what is meant in the Word of the Old

Testament by 'the day of indignation,' 'of anger,' 'of wrath,' 'of the vengeance of Jehovah,' and by 'the year of retributions' . . . That it treats in this chapter concerning the Advent of the Lord, and concerning the **Judgment** then, is evident from these words there: 'Then Jehovah my God shall come; all the saints with Thee; and there shall be in that day no light, resplendence, and sparkling: and it shall be one day which shall be known to Jehovah; not day, nor night; because about the time of the evening it shall be light' (ver. 5-7). 'The time of the evening' = the last time of the Church, when is the **Judgment**; there is then evening for the evil, but light for the good. . . By 'Jehovah shall go forth, and fight against the nations' (ver. 3) is signified the **Last Judgment** upon the evil. Further Ex.

411. 'They said to the mountains and rocks, Fall upon us' = the covering over by evils, and by the derivative falsities. . . These things are illustrated by such things as come forth in the Spiritual World when there is a **Last Judgment**; for these things are said concerning the **Last Judgment**; as is evident from the following verse, where it is said: 'Because the great day of His anger is come, and who is able to stand?' By which 'day,' is meant the time and state of the **Last Judgment**. The state of the impious is then such, that they cast themselves down from the mountains and rocks—upon which they had made their dwelling-places—deep down into the Hells, according to the atrociousness of the evils and falsities with them; and this they do themselves; because they cannot endure the Divine good, and the Divine truth. For the higher Heavens are then opened; from which inflows the light of Heaven, which is Divine truth united to Divine good; by this light the simulated goods and truths with them are constricted, (and then) their evils and falsities are opened; and as these cannot endure the light of Heaven—for they are tortured by it—they cast themselves from the mountains and rocks deeply into the Hells, according to the quality of their evil and falsity; some into chasms and caves; some into holes and rocks; which then stand open before them; and after they have cast themselves in, the openings are closed. . . When they are in the caves and rocks, their tortures cease; for there is rest for them in their evils and derivative falsities, because these had been delightful to them. . . Hence may be evident what is signified by their saying to the mountains and rocks that they should fall upon them. (So) in Hos.x.8; Luke xxiii.30, where also it treats of the **Last Judgment** . . .

413. 'Because the great day of His anger is come' = the **Last Judgment** upon the evil. . . The **Last Judgment** which is signified by 'the great day,' is [that] upon the evil; and also upon the good. The **Judgment** upon the evil is called 'the day of indignation,' 'of wrath,' 'of anger,' and 'of vengeance;' whereas the **Judgment** upon the good is called 'the time of the Advent of the Lord,' 'the year of well-pleasing,' 'the year of the redeemed,' 'the year of salvation.' Everyone, both evil and good, is judged immediately after death. . . But still many of them, both evil and good, are reserved to the **Last Judgment**; but only those evil

who could act a moral life in externals, from habit in the world; and those good who had imbued falsities, from ignorance, and from religion. But the rest, after some time had passed, had been separated from them; the good had been elevated into Heaven; and the evil had been cast into Hell; and this before the **Last Judgment**.

—<sup>2</sup>. The reason the **Last Judgment** is called 'the great day of the anger of God,' is that it appears to the evil who are being cast into Hell as if God does this from anger and wrath; because their destruction then comes from above, and also from the east, where is the Lord as a Sun; and because they are then in terrors, pains, and also torments. But still there is no anger whatever in the Lord. . . but that appearance is from this:—When it is the last state; which is when evils on earth, and at the same time in the Spiritual World, are so augmented, that the dominion hangs on their side; and thereby the equilibrium between Heaven and Hell is perishing—on the perishing of which, the Heavens where the Angels are begin to labour—then the Lord intensifies His virtue from the Sun; that is, He intensifies His love to protect the Angels; and to restore the state which is labouring, and which is beginning to be weakened; by which virtue and power, the Divine truth united to Divine good, which in its essence is the Divine love, penetrates through the Heavens to the lower [parts], where the evil have consociated themselves; and as they cannot endure such an influx and presence of the Divine love, they begin to tremble, to be in anguish, and to be tortured; for thereby are dissipated the goods and truths which they had learned to counterfeit in their speech and actions. . . and their internals are opened, which are nothing but evils and falsities; and as these are diametrically opposite to the goods and truths which are inflowing from within—and yet evils and falsities have made their life—they feel such trembling, anguish, and torture, that they can no longer withstand it; and therefore they flee away, and cast themselves into the Hells which are beneath the mountains and rocks; where they can be in their evils, and falsities of evil.

—<sup>4</sup>. Some passages shall be adduced where the **Last Judgment** is called 'the day of the indignation,' 'of the anger,' 'of the wrath,' and 'of the vengeance,' 'of Jehovah,' and 'of God.' Ill.

—<sup>6</sup>. It treats (in Is. lxxiii.4,6) concerning the Lord's combats, by which He subjugated the Hells; thus concerning the **Last Judgment** which was effected by Him when He was in the world; for, by means of combats—which were temptations admitted into Himself—He subjugated them, and effected the **Last Judgment**. It is this **Judgment** which is meant by 'the day of the anger and of the wrath of Jehovah,' in the Word of the Old Testament. But the **Last Judgment** which has been executed by the Lord at this day, is meant by 'the day of His anger,' in the Apocalypse. . .

—<sup>e</sup>. Besides, the time of the **Last Judgment** is called, in other places, 'the day of Jehovah,' 'the day of visitation,' 'the day of slaughter,' and 'the day of the Advent' . . .

416. 'After these things I saw' = new perception concerning the state of Heaven before the **Last Judgment**;

as is evident from the things which follow in this chapter (Rev.vii.), in which it treats of the separation of the good from the evil. For before the **Last Judgment** arrives, the good are separated by the Lord from the evil; and are withdrawn.

[E.] 418. (Spiritual light and heat) flow forth from the Lord as a Sun . . . sometimes more slackly, and sometimes more intensely; when more slackly, the good are separated from the evil; but when more intensely, the evil are rejected; and therefore when the **Last Judgment** is at hand, the Lord at first inflows slackly, in order that the good may be separated from the evil; and as, in this chapter, it treats of this separation, mention is first made of the withholding of the four winds of the earth, by which is signified the slackening of the influx of Divine good and Divine truth from the Lord . . . 419, Ex.

—<sup>5</sup>. (In Matt.xxiv.) there are foretold by the Lord all the successive states of the Church, even to its end, when is the **Last Judgment** . . .

426<sup>3</sup>. That (the good and the evil) cannot be separated before the time of the **Last Judgment**, on account of the above-mentioned conjunction, is meant by the answer given to the servants who wanted to gather up the tares before [the harvest]. . . 'The harvest'=the **Last Judgment** . . . for it is said 'the harvest is the consummation of the age,' and the consummation of the age is the time of the **Last Judgment** . . . From these things it may be evident that the plenary separation of the good from the evil takes place at the time of the **Last Judgment** . . . and that otherwise the good would perish with the evil; for it is said, 'Lest haply gathering up the tares, ye at the same time root up the wheat with them' . . . How the separation itself is effected, shall also be told in a few words. When the good are being separated from the evil—which is effected by the Lord by means of His slackened Divine influx, and by inspection into those things which are of spiritual affection with Angels and Spirits—the Lord then causes that those who are interiorly and thence also exteriorly good, should turn themselves to Him; and should thus turn themselves away from the evil; and when they turn themselves away, they become invisible to the evil . . . (and then) the evil have been separated; and, at the same time, they have also been separated from the holiness which they had counterfeited in externals; and thus they look towards Hell; into which they are also presently cast.

427. 'Until we have sealed the servants of our God upon their forehead'=that those who are in truths from good are first to be separated.

430<sup>17</sup>. It is, besides, to be known, that by 'the 144,000' are meant those who had been taken up into Heaven before the **Last Judgment**; whereas by those who follow, from verse 9 to the end of this chapter, are meant those who had been reserved by the Lord to the **Last Judgment**; and who then, for the first time, were taken up into Heaven . . . For those who had been in truths from good had all been received into Heaven before the **Judgment**; whereas those who had been in good, and not as yet so much in truths, had been reserved; and meanwhile had been instructed and pre-

pared for Heaven . . . Those who had been taken up into Heaven before the **Judgment**, are also meant by those treated of in Rev.xiv.1,3,4 . . . The same are also meant by 'those who are of the first resurrection;' and the rest are those who are of the second resurrection (Rev.xx.4-6).

486. 'When he had opened the seventh seal'=prediction concerning the last state of the Church. . . The last state of the Church is when there is no truth, because no good . . . That which was done in this state, is foretold in the things which now follow. That which was done . . . was done in the Spiritual World before the **Judgment**; for there was then a like state of the Church in the Spiritual World to that which there was in the natural world; but under a different appearance —*specie* . . . When it was the last state of the Church in the Spiritual World, then all these things which are predicted in the following [verses] were accomplished; some of which are to be related . . . because they were seen.

489a<sup>2</sup>. That all the changes of state, and the separations of the evil from the good, and the reverse, which came forth before the **Judgment**, and during the **Judgment**, were effected by means of an interior influx of Divine good and truth, more intense and more slack, out of Heaven from the Lord, has been . . . shown above . . . This is [here] signified by the Angel filling the censer with the fire of the altar, and casting it into the earth; and afterwards, by the Angels sounding. As this was effected by the Lord through the Heavens, therefore the Lord first conjoined the Heavens with Himself more interiorly and closely; for otherwise danger would have threatened the Heavens also; and therefore this is signified by the seven Angels standing before God . . . And when they are more interiorly and closely conjoined with Him, then those are separated with whom there is not any spiritual good. Ex.

493<sup>2</sup>. That by these words (Rev.viii.3) is signified the conjunction of the Heavens with those who were to be separated from the evil and saved, may be evident from the series of things . . . for it treats in this chapter, and in the following ones, concerning the last state of the Church . . . when the **Judgment** is at hand; and, before this state is described, it treats of the separation of those who were to be saved; all of whom are meant by those sealed upon their foreheads, and by those clothed in white robes . . . As these were then together in Societies with those who were to be damned, therefore, in this chapter, is described the means by which they were separated and saved; namely, that the highest Heavens were first closely conjoined with the Lord through Divine influx into celestial good, and through it into spiritual good; and then by these goods conjoined into one in the lower [parts], where those who were to be saved, and those who were to be damned, were together in Societies. This influx of the Lord out of the higher Heavens, was received by those who had lived in good in the world; for this good was with them; and therefore by it they were conjoined with the higher Heavens; and were thus separated from those who could not receive the influx, because they had not lived in good, but in evil, when they were in the world. Ill.

497. '[The Angel] cast the censer filled with the fire of the altar into the earth'=the influx of the Divine love out of the Heavens into the lower [parts,] where were those who were to be separated and removed. For below, upon the earths there, there were Societies in which the good and the evil were together; and who were to be separated from each other before the **Last Judgment** could take place; for from the time of the Lord, up to the time of the **Last Judgment**, all had been tolerated who could live an external moral life. . . And as, in the same Societies, or in the Former Heaven, there were also the simple good; some together with those who were there; and some elsewhere, but conjoined with them by a pious and holy external; and yet the good were to be separated from the evil before the **Judgment**; in order that the former might be elevated into Heaven, and the evil be cast into Hell; and as the separation was effected by means of an influx of Divine good and truth out of the Heavens into the lower [parts,] where they all were—hence it may be evident that by 'he cast [into the earth] the censer filled with the fire of the altar,' is signified that influx into the lower [parts].

503<sup>3</sup>. Like things are signified by the plagues of Egypt as by the plagues in the Apocalypse which took place when the seven Angels sounded; for by the Egyptians were signified merely natural men; by the sons of Israel, spiritual men; by the plagues of Egypt, those changes which precede the **Last Judgment**; in like manner as here in the Apocalypse; for by the immersion of Pharaoh and the Egyptians in the sea Suph, was represented the **Last Judgment** and damnation.

566<sup>e</sup>. For the end itself—which is when the **Last Judgment** is at hand—is described by the sounding of the seventh Angel.

600<sup>3</sup>. 'The sheep'=those who are in the good of charity towards the neighbour, and thence in faith; and 'the he-goats'=those who are in faith separated from charity; thus [the two]=all upon whom the **Judgment** would come in the last time of the Church. For all who had been in the good of love to the Lord, and thence in the good of charity and of faith, had been taken up into Heaven before the **Last Judgment**; and all who had been in no good of charity and the derivative faith; thus all who had been interiorly and at the same time exteriorly evil; had been cast into Hell before the **Last Judgment**. But those who had been interiorly good, and not equally exteriorly so; and those who had been interiorly evil, but exteriorly in good—all these had been left to the **Last Judgment**; and then those who had been interiorly good were taken up into Heaven; and those who had been interiorly evil were cast into Hell.

624<sup>2</sup>. The reason the Word is still to be taught, although its interior truths are undelightful; and the reason the **Last Judgment** does not come until there is the consummation; that is, when there is no longer any good and truth left with the men of the Church, is this: . . . There are two kinds of men upon whom the **Judgment** is effected; one kind consists of the upright; the other of the non-upright. The upright are the Angels in the Ultimate Heaven, of whom most are simple . . .

but the non-upright are those who had lived as Christians exteriorly; but interiorly had admitted into the thought and will evils of every kind. . . These, when they come into the other life, are for the most part consociated with the upright—that is, with the simple good who are in the Ultimate Heaven—for the exteriors consociate them. . . These, namely, the non-upright, are to be separated from the former . . . before the **Last Judgment** comes; and also after it; and they can only be separated successively. This is the reason why, before the **Last Judgment**, the Word is still to be taught, although . . . as to its interiors, it is undelightful; and which, being undelightful, they do not receive; but only such things from the sense of the letter of the Word as favour their loves and the principles thence apprehended; on account of which the Word as to the sense of the letter is delightful to them. By these things, therefore, the upright are separated from the non-upright.

—<sup>3</sup>. That, on account of this reason, the time is protracted, after the **Last Judgment**, before the New Church is fully instaurated, is an arcanum from Heaven which at this day cannot fall into the understanding, except with a few; and yet this is what the Lord teaches in Matt. xiii. 27-30; 37-42. 'The consummation of the age'=the last time of the Church; and, that before this, the upright are not to be separated from the non-upright, because they are consociated by exteriors, is meant by 'not gathering the tares lest at the same time ye root up the wheat with them.'

—<sup>20</sup>. For . . . the Advent of the Lord, and, with Him, the **Last Judgment**, are not at hand until there is no longer any truth of doctrine and good of life remaining in the Church; and this for the reason . . . that the upright may be separated from the non-upright.

—. 'To bring in the justice of the ages'=the **Last Judgment**, when it is recompensed to everyone according to his deeds.

627<sup>2</sup>. Then came the destruction of (the Sodomites); by which is meant their **Last Judgment**.

633<sup>4</sup>. By 'the Flood' is signified . . . the **Last Judgment** upon those who had been of the Most Ancient Church.

674<sup>2</sup>. For the things which are said in this verse (Rev. xi. 13), take place, and also did take place, when the **Last Judgment** was at hand; but in the Spiritual World . . .

—<sup>4</sup>. The Societies upon which the **Last Judgment** came forth consisted of both the good and the evil; but of such evil as had been interiorly against the goods of love and the truths of doctrine, but not exteriorly. . . When, therefore, the good were separated from those who had appeared good solely in the external form, then the external good vanished, and the internal evil appeared; for they were being kept in that external good by communication with those who were within the same Society who were not only exteriorly but also interiorly good. . . These things, therefore, are what are meant in special by 'the two witnesses ascending. . . into Heaven in a cloud, and their enemies seeing them;' and . . . that 'in that hour there was a great earthquake' . . .

[E.] 675<sup>3</sup>. See FORMER HEAVEN, here. 702<sup>3</sup>.

676<sup>3</sup>. In the end of the Church, when the **Last Judgment** is at hand, those who are spiritually good are taken away from those who are only naturally so; and (then) from the latter are also taken away all truths of good, and consequently all understanding of truth . . .

687. The higher Heavens in light and power from the Lord to separate the evil from the good before the day of the **Last Judgment** shortly to come. Sig. and Ex.

693<sup>3</sup>. Because, in the end of the Church, a little before the **Last Judgment** . . . the state of those who are in the Former Heaven and the former earth is changed; which is effected by the separation of the good from the evil. Ex.

699. Because in this chapter it has treated of the changes of state which precede the **Last Judgment**; namely, concerning the separation of the evil from the good; and concerning the removal of the former from the places where they had previously been. When this is done, there then appears to those who are in the higher Heavens a new Heaven and a New Church. Sig. and Ex.

702<sup>4</sup>. For it here treats concerning the state of Heaven such as it would be proximately before the **Last Judgment**.

710<sup>7</sup>. For man is kept in the midst between Heaven and Hell; and, before the **Last Judgment**, that which rises up from Hell prevails over that which descends from Heaven.

727<sup>18</sup>. The time of the **Last Judgment**. Tr.

754<sup>3</sup>. Because, after the **Last Judgment**, the state of the Spiritual World has been completely changed . . . For now everyone is borne (to Heaven or Hell) according to his life.

806<sup>3</sup>. In order that the destroyed equilibrium might be restored, it pleased the Lord to come into the world, and to effect a **Last Judgment** . . .

817<sup>e</sup>. When the **Last Judgment** had been effected upon those who had been of the Christian Church, all those who had been in faith separated from charity . . . were cast into Hell; and all those who had been in faith from charity were preserved.

849. Manifestation concerning the future separation of the good from the evil before the **Last Judgment**. Sig. and Ex.

— In (Matt.xxiv.) also it treats concerning the **Last Judgment** . . .

—<sup>2</sup>. The future separation of the good from the evil at the time of the **Last Judgment**, is foretold by the Lord in (Matt.xiii.).

850<sup>3</sup>. The **Last Judgment** by Him [when in the world]. Sig.

—<sup>9</sup>. As the Lord came into the world in order to effect a **Judgment**, and thereby to reduce into order all things in the Heavens and in the Hells; and as the **Judgment** is effected by means of Divine truth . . . the Lord assumed the Human; and, so long as He was in the world, made it Divine truth . . .

859. For it treats in (Rev.xiv.) concerning the separation of the good from the evil before the **Last Judgment**;

and therefore the good, who were separated from the evil, are meant by 'the 144,000 sealed from all the tribes.'

878<sup>e</sup>. By this latter [Angel] manifestation is made concerning the **Last Judgment** now at hand.

879. Finally, (in what follows, it treats) concerning the **Last Judgment**.

880. That at the time of the **Last Judgment** (the Babylonians) are to be completely destroyed. Sig.

907. This separation (of the good from the evil) precedes the **Last Judgment**.

911<sup>6</sup>. The Angels will have such a state (of celestial loves and their joys) after the **Last Judgment** . . .

912<sup>2</sup>. That the separation of the good and the evil, when the **Last Judgment** was at hand, was thus effected. Sig. and Ex.

926. Revelation from the Lord concerning the state of the Church proximately before the **Last Judgment**. Sig. and Ex.

957. There is [here] meant the time before the **Last Judgment** was effected . . . [for] before that time the Word was in obscurity before the understanding. Sig.

985. No fear in regard to the **Last Judgment** by the Lord. Sig. and Ex.

1013. Manifestation out of Heaven from the Lord that a consummation has been made, and thus that the **Last Judgment** is at hand. Sig. and Ex.

— This was said after the seventh Angel had poured out his vial into the air; by which is signified that all things of man's thought are averted from Heaven, whence there is no longer any communication of the men of the Church with Heaven; and, when this communication is broken, then comes the **Last Judgment**; for all things are held together in connection so long as there is a communication of Heaven with the Church; but when the communication perishes, it is like a house which falls when the foundation is taken from under it . . .

1087<sup>4</sup>. Therefore it pleased the Lord to take on the Human, and to become Divine truth . . . and thus from Himself, to reduce into order all things of Heaven, and all things of Hell; that is, to effect a **Last Judgment** . . .

1091. After the **Last Judgment** had been effected upon those who are meant by 'the harlot.' Sig.

1093. For when the **Last Judgment** had been effected upon those who are meant by . . . 'Babylon,' the darkness was removed which had been interposed between Heaven and earth. 1094.

1094. This was the reason why the spiritual sense of the Word was not revealed, and the state of Heaven and Hell manifested, until after the **Last Judgment** had been executed. For if [they had been done] before, Divine truth would not have had power and light.

1096. Joy of heart . . . because after the **Last Judgment** had been effected upon those who are meant by . . . 'Babylon,' Divine truth has power and light. 1097.

1098. Where they are after the **Last Judgment**. Sig.

1107. Since the **Last Judgment** was executed upon

(the Babylonians), they have been severely forbidden to send any [emissaries] into the Societies where the Reformed are, or to the Gentiles . . . As it here treats concerning their state after the **Last Judgment**, especially concerning their state in the Spiritual World, therefore the things said here . . . are to be understood as said principally for [the Babylon there].

1124. By the last state . . . is signified the state when there is no longer any good and truth left with them ; and, as they are then completely destroyed as to the spiritual life, destruction, that is, the **Last Judgment**, comes upon them. The reason . . . is, that then there is no longer any connection or conjunction of Heaven with them ; and when there is no connection or conjunction, separation takes place ; and separation is the **Last Judgment** ; and when this takes place, the evil are cast into Hell ; and the good, having been drawn out from them, are elevated into Heaven ; for as soon as the connection of Heaven with anyone is dissolved, he at once falls into Hell . . .

1127. 'Because strong is the Lord God who judgeth them' (Rev. xviii.8) = by the **Last Judgment** . . . upon them . . .

1179. For, before the **Last Judgment**—or before the Babylonians were cast into Hell, and the World of Spirits was thereby delivered from them—the light from which the Angels derive their wisdom and intelligence was intercepted. The reason that light was intercepted . . . was on account of the conjunction of the Babylonians with the Angels of the Ultimate Heaven.

1217. 'The Lord God Omnipotent reigneth' = that His Kingdom is on earth as in the Heavens ; by which is meant that after the good had been separated from the evil, and the evil had been cast into Hell, then all the good came into a better state for receiving truth and good from the Lord ; in which state they had not been before ; for if they had received goods and truths so long as they were in connection with the evil, they would have contaminated and perverted them. This, also, is the reason why interior truths were not revealed on earth until after that separation had been effected by means of the **Last Judgment**. This, also, is meant by : 'Thy Kingdom come on earth, as in the Heavens' . . . The Lord's Kingdom was before the **Last Judgment** also . . . but the state of the Lord's Kingdom after the **Last Judgment** has been made different from what it was before it ; for the reception of Divine truth and good after it, is more universal, interior, easy, and distinct.

**De Dom.** 22. That the Lord effected a **Judgment** when He was in the world . . .

**Ath.** 49. The **Last Judgment** which is described by 'the Flood,' was effected from the Divine which was left in the human race ; thus the Divine effected it from its own therein ; and thus also from primes through ultimates. The ultimate then was in the human race which was left.

92. If the Lord had not now effected a **Judgment**—which is His Advent—no one in the Church could have any longer been saved ; because all are in falsities . . .

**P. P.** Page 1<sup>15</sup>. [Latin edition.] Ref. to passages in the P. P. on the subject of the **Last Judgment**.

**J.** (Post.) Title. Concerning the **Last Judgment**.

2. When the **Last Judgment** was going on, the Protestants were brought into the middle, and then appeared in the following order :—the English in the middle ; the Dutch towards the east and south ; the Germans more towards the north ; the Swedes at the north and west, in the middle. All then appeared according to their general genius as to the reception of good and truth. . . It was perceived that many from the English had received the Heavenly Doctrine, and are thereby coming into the New Jerusalem ; because they are such as to receive the truths of faith more easily than the rest ; and they see them in interior light.

18. On the day of the **Last Judgment**, there were cast out of their cities, villages, and lands, the Dutch who had done nothing of good from any religion . . . but only for the sake of reputation . . . This casting out was seen on the 9th day of January, 1757. (See above, D. 5366.)

102. The Pope who was in the year 1738 . . . when the **Last Judgment** was going on dwelt . . .

105. [Immediately after the date 13th. Dec. 1759, occurs the following.] Since the **Last Judgment**, the Babylonians are collected upon the mountains in the west for a long time, as before . . . where part have made for themselves as it were new Heavens. But as soon as there has been computed [up] to about two hundred there, they are cast down into the Hells, as before ; and this is done until all things have been reduced into such an order that no one after death can go anywhere except into his own Hell . . . and this is done when those places are occupied by Societies where they are in the acknowledgment and adoration of the Lord. (See also the following numbers.)

126. About [the time of] the **Last Judgment**, the Christians appeared in the middle there, ordained at a distance on the right at the circumferences, and also at the quarters, according to the light of truth from the love of good. Around that middle were seen the Mohammedans ; in like manner at all the quarters ; near the Christians ; according to the light of truth from good. Outside this compass were seen the Gentiles, ordained according to their religiosity, and according to the life therefrom. With all of them there are the like lands, distributed into mountains, hills, rocks, and valleys ; and over them there are expanses, in which are the best of them, who had received from the Angels truths of doctrine concerning the Lord, and concerning life. Outside of them there appeared as it were a sea, which was the boundary. All these compasses, taken together, are not extended into a plane, but into a globe, like the earth . . .

127. (Concerning the **Last Judgment** upon the Gentiles.)

134–179. Concerning the **Last Judgment** upon the Protestants or Reformed. Before the **Last Judgment**, which was general, less general **Judgments** preceded, which may be called preparatory ones, by which those who were evil more exteriorly were cast into Hell. It is to be known, that between the **Judgment** effected by the Lord when He was in the world, and the **Judgment**

effected now, the Spirits who had lived an exteriorly moral life, and who then confessed God with the mouth ; but not interiorly, or with the heart, had ascended upon mountains and hills, and had made for themselves there as it were Heavens . . . so that the World of Spirits . . . had been filled up with such Heavens ; and thereby the communication of the Lord and Heaven with the human race had been intercepted ; which also was the reason why the spiritual things of the Word and of doctrine thence were not disclosed until after the **Last Judgment** ; for thereby the World of Spirits was purified, and the communication with man was opened. If [it had been done] before, the spiritual things of the Word and of doctrine thence would not have been received, nor understood ; and if they had been received and understood, still Hell, which then prevailed, would have snatched those things away from their hearts, and would have profaned them. . . (135) Before the **Last Judgment**, I often saw Societies cleansed and also destroyed which had made for themselves a semblance of the Heavens. There was one rock upon which was a rather large city, where were those who were in faith separated from charity . . . They were in the desire of commanding ; and therefore they stood at the sides of the rock, and in various ways were infesting those who were below. When visitation was made, and all there were found to be such, I saw that that rock subsided into the deep, together with the hill and the inhabitants. The like was done elsewhere ; but before this is done, the good are separated from the evil ; and the evil are in the middle ; and then the middle subsides ; and the circuit remains—in the circuit are those who are in the good of faith ; that is, who are in charity. (136) All who have not denied God with the mouth, although [they have done so] at heart ; and who [have led] a moral life on account of the civil laws, and also on account of reputation and the consequent honours and gains—when they come into the other life, betake themselves into Societies, where there are cities ; and there, as in the world, they live morally well, from fear of a penalty, and of the loss of honour and gain. But, when externals are taken away from them, and they are let into internals, they rush into nefarious things. But, when the wicked increase in number, then the Society is perverted ; and therefore Angels are sent thither, who explore the state, and who separate the good from the evil ; and the good are either sent to the sides, or are taken out. Then that city subsides, together with the evil, into Hell ; deeply according to their wickedness. I once saw that four Angels were sent to such a city ; who, when they came thither, entered a house ; but the infamous ones there, being excited by their presence into interior wickedness . . . ran to the house where the Angels were, crying to them to come out and scortate, wanting to force them to it . . . In a word, it was done like as it was done in Sodom ; and that city was completely destroyed, and its inhabitants were cast into the Hells. . . (137) I also saw a rock upon which there was such a city torn up from its place, and translated into another place at a considerable distance, which appeared like the translation of a cloud ; and, when it came to that place, I saw that it subsided, because their Hell was there. The inhabitants had previously been driven

into stupor. (138) Most who are in faith separated from charity betake themselves into a rock ; and those who are in the love of self, into mountains, which are higher than the rocks . . . and when, before the **Last Judgment**, the evil had been so congregated upon rocks and upon mountains, then suddenly there were first felt concussions and earthquakes—by which are meant perversions of the state as to the Church—and afterwards there follows an overturn, which is effected either by subsidences, or by translations, or by castings out, and thus thrustings down into Hell. With the mountains and hills upon which are Angels, the wisest are in the middle, and the less wise are at the circumferences ; but with those upon which are the evil, the worst are in the middle, and the better ones are at the circumferences. The subsidence in the middle appears like a vortical gyration ; but in a spiral. (139) There was a plain a little more elevated than a valley, where there was congregated a multitude of Spirits who had learned to work evils by cunning, and to present themselves invisible behind others, and thus to compel others to think and to speak what they want [them to do], even evils and falsities. They had derived these things from the fact that they had been in the insane love of reigning over others. As it was then found that their wickedness was consummated, their destruction came. That whole plain was overturned ; and then the earth was opened elsewhere, and there rose up good Spirits who had been kept concealed by the Lord in the Lower [Earth] ; and who had been guarded lest they should be infested by the evil ; and they succeeded in their place, and came, in full number, into possession of their land. Such things were represented by the sons of Israel, to whom Canaan was given, after the wickedness of the nations had been consummated. (140) After many destructions and quasi **Judgments** had been executed, which were premonitory of the general destruction and **Judgment** ; and [after] cohorts of Spirits who had been impure, had been cast down into pools, lakes, and gulfs ; that is, into the Hells ; there then came some who were skilled in the art of insuflating and exciting others to evils of the interior thought. These excited lower minds against the Lord, and against the Divine truth from Him ; by means of whom the multitude began to ferment as it were in the whole mass. The tumult advanced from thence on every side ; as when a rebellion is made by a few, and nevertheless it excites the crowd. There, on many rocks and mountains, up to their peaks, and thence on the sides down to the roots, I saw the disturbance widely extended. Their mind was to destroy those who were acknowledging and worshipping the Lord, and who were in Divine truths from Him. When it was observed that the contagion had grown so widely, then there was the Advent of the Lord, to a general **Judgment**. This Advent was the influx of the Lord through the Heavens into them, which appeared like a cloudy sphere carried round upon those mountains and upon those rocks ; and it carried away the inhabitants there ; not by casting them down, but by carrying them away. That Divine sphere entered into their interiors ; and it opened them, so that there became evident what was concealed in their will, and hidden in their heart ; and it snatched them away, and

drew them down into the Hells, according to the evils of life. That Divine sphere was seen to be carried round in gyres, returning several times; and it also drew them out from the places where they had concealed themselves. This was done with some myriads, within the time of an hour. (Then) the heads of the mountains receded; and the mountains themselves subsided down to the plain, and there was seen a solitude. Such things are meant in the Apocalypse by 'the Former Heaven and the former earth' which John saw pass away . . . Those who were thus . . . cast down are those who are meant in the Apocalypse by 'the dragon' and his 'two beasts' (Rev. xii. xiii.); and by 'the false prophet' who were cast into the lake of sulphur and fire (Rev. xix. 20; xx. 10). (141) The **Judgment** upon the Protestants or Reformed was thus effected. They who had led a life of charity . . . had been carried up into Heaven long before the universal **Judgment**; and all who at heart had denied Heaven, and had led an evil life, had all, by turns, as they had come from the world, been cast into Hell. The **Judgment** was effected upon those only who had professed religion, and had acted as if from religion, but only hypocritically . . . These were they who made for themselves Heavens . . . for their exteriors communicated with the Ultimate Heaven, and their interiors with the Hells . . . The Angels of the Ultimate Heaven were first separated from them, and the communication was broken; as . . . with seeds in fruits, when they have ripened . . . in that the seeds separate themselves from the flesh of the fruit, as it were of their own accord . . . (142) All the Protestants or Reformed, concerning whom there was still any hope, were collected in the middle; where they were all ordained according to their kingdoms in the world . . . But above, and also around them, were those who had read the Word, had frequented temples; but still had made nothing of the evils of life, loving themselves and the world above all things. There was a vast multitude there. Round about the Middle, where were the Christians who had been in the good of faith and of charity, there were black caverns, tending obliquely into the Hells, which occupied a wide space below; where there were Hells beneath Hells. There were such chasms and gulfs on every side around that middle — on the eastern, western, southern, and northern sides; and also beneath the compass which the Papists had made around the Reformed. All the interiorly evil were disposed around the Christian middle; and they were brought into those gulfs from every quarter, and were cast in thither. Thus, into the eastern gulf, [were cast] those who were collected from the east, who had been in the love of self, especially in the love of reigning; nor had any of them known but that faith alone saves. Into the southern gulf were cast those who had been skilled in the doctrinals of faith. Into the western gulf, those who had been in the love of the world. And into the northern one, those who had been in no understanding; but had merely heard preachings; and had received no instruction afterwards. (143) First, the southern ones were brought; afterwards the western ones; finally the eastern ones. This was done at the same time as with the Papists. The eastern ones were brought beyond the northern tract. (144) When this

had been done, their dwelling-places were vastated and destroyed. (145) I afterwards saw a vast number of those who had vaunted faith alone, and yet had had no faith, because they had paid no attention to the evils of their life, both the learned and the unlearned, saying, that they have the Word and the true doctrine . . . These, in a multitude, were first brought out into the west; and afterwards into the south, on the other side of the tract. The Babylonians were vastated there, and even towards the east, and thus further; and they were divided and dispersed towards the north . . . (146) When they were in the southern quarter, there then went forth near the gulf there a multitude which had been concealed there from early times; who in like manner had said that they had faith; and that they were to be saved on account of faith alone; and yet had thought nothing about the life. This multitude then approached and was commingled with them. (147) From a certain mountain[land] there was led forth a multitude who had led a moral life; but not in any religion; [but] solely from fear of the law, of the loss of reputation, of honour, and of gain; thus without any Christian life; and therefore in so far as they could perpetrate evils unseen, they had perpetrated them. As these had not acquired for themselves any communication with Heaven by a life from religion, they were brought round to the southern and western quarter, and were explored as to whether they had any religion of life; and, as they had none, they were rejected. (148) Lastly, came those who had been skilled in the doctrinals of the Church, and who in like manner had led a moral life, but not a Christian one . . . These, also, were cast out from that mountain[land]. (149) All these, who were divided into three classes, were driven away so far that they did not appear, except as a cloud; and were dispersed. I was told from Heaven, that they had been cast down into uninhabited and desert places; and thus had been separated, to prevent them from consociating. (150) This dispersion of the three classes was made to all the quarters . . . whence they can never return . . . because all the Knowledge of religion has been taken away from them . . . (152) The cleansing of the middle where the Reformed were lasted long; and those who were in the Church without having the Church in themselves . . . were cast by turns into the gulfs around the middle; and many into deserts. These cleansings lasted long after the **Judgment**. . . (165) I afterwards saw a vast number both sent forth out of the Heavens, and rising up below, and also left behind, who were allotted their places, abodes, and dwelling-places; in the east, those who were in the clear good of love and of charity; to the west, those who were in the obscure good of love and of charity; to the south, those who were in clear truths from good; to the north, those who were in obscure truths from good; all acknowledging the Lord as the God of Heaven and earth. (166) Many were also brought from the Christian world who had the understanding of truth, but not the will of good. In the beginning such had been accepted by the good, because they can also speak many truths; and with such in the beginning the understanding is illustrated, but the will is lulled. Such had been collected on the mountains in the western quarter. They bind

themselves with the upright who are in the Ultimate Heaven . . . . [and] secretly consociate themselves with the evil, and infest the upright, first by reasonings, and then by arts, until they are conjoined . . . for thus they prevail against others . . . I saw such on a rather high mountain in the western quarter towards the north . . . I saw such cast down from the mountain, and from the sides of the mountain; and a chasm opened beneath, and swallowed them . . . (See also above, at D.5696.) (176) Since the **Judgment**, all the Societies have been disposed in admirable order according to nations; the order was according to the affections in the Heavens, and according to the cupidities in the Hells . . . (178) The ordination of the Reformed lasted long after the **Judgment** . . . (179) All those were retained in the Heavens who had the delight of any use . . . and the acknowledgment of God . . .

[J. Post.] 219. After the **Judgment** [the Solidians] were collected who had been dispersed among others round about; and when they had been collected there came into their mind the cunning to seduce the upright—that faith alone saves; and therefore the latter complained about them to the Lord; and then I saw them recede more and more, until they came to the boundaries of the Christian world, behind which there were deserts . . . (Their life there des.)

251. See JEW, here.

352. On the **Last Judgment**. (Nine propositions.)

—<sup>2</sup>. That a **Last Judgment** has been effected three times.

—<sup>3</sup>. That a **Last Judgment** has been effected and is effected by the Lord from primes through ultimates.

—<sup>4</sup>. That the **Last Judgment** could not have been effected the second time, unless the Lord Himself had come into the world . . .

—<sup>6</sup>. That unless the Lord had glorified His Human . . . no **Last Judgment** could have been effected at this day.

—<sup>7</sup>. That after a **Last Judgment** a new Church is always instaurated . . .

—<sup>8</sup>. That it is therefore foretold in the Apocalypse that the New Jerusalem will descend from Heaven after the **Last Judgment**, by which is meant the New Church.

—<sup>9</sup>. That no one is received into this Church . . . except him who acknowledges God as one both in Person and in Essence, in whom is the Trinity, thus the Lord; and unless by some combat he removes and shuns evils as sins against the Divine laws.

**Coro. 10.** That after this consummation . . . the Lord Jehovah appears, and effects a **Judgment** upon the men of the former Church, and separates the good from the evil . . . Gen.art.

— Every man is indeed judged after death; but at the end of [each Church] all are collected, and a general **Judgment** is effected upon them; and this to the end that they may be conjoined in heavenly order; which is effected by the ordination of the faithful into a new Heaven, and of the unfaithful into a new Hell beneath it.

11. The **Judgment** which is the last of every Church,

is not effected in the natural world, but in the Spiritual World . . .

12. The **Judgment** which is effected upon all from the past Church, is effected to the end that the good may be separated from the evil, both generally and singularly; and in order that the good may be elevated into Heaven, and the evil cast down into Hell. (Other reasons given.) Such a **Judgment** was effected in the year 1757, upon the men of the modern Christian Church . . . 20<sup>2</sup>. 21<sup>8</sup>.

34. The fifth state of (the Most Ancient) Church, was the separation of the good from the evil, which was the **Last Judgment** upon all who had been of that Church. Gen.art.

36. Thus, in this Earth, there have come forth four **Last Judgments** upon its inhabitants; and from them four Heavens and Hells . . . All these Heavens have been described in the work concerning Conjugal Love . . .

**Last Judgment, On the.** *De Ultimo Judicio, et de Babylonia Destructa.*

H. 229. The Work referred to. 482<sup>e</sup>. 508<sup>3</sup>. 559<sup>e</sup>. 587<sup>2</sup>. N.1<sup>3</sup>. 2. S. 172<sup>4</sup>.

L. Pref. 62<sup>e</sup>. P.27. 264<sup>4</sup>. R. Pref. 716, (The Work sent to the English Bishops and Lords). 769. T.115. D.5908. 5946. J.(Post.)125.

**Last Judgment, Continuation of the.** *Continuatio de Ultimo Judicio.*

L. Pref. The Work referred to. F.64<sup>2</sup>. W.386<sup>e</sup>. P.27. 255<sup>e</sup>. R.17<sup>3</sup>. 865. M.39<sup>e</sup>, etc.

**Last Judgment, On the.** *De Ultimo Judicio. (Posthumous).*

J.(Post.) 104. The date of this Work indicated. 122. 125. 239. 262.

**Latchet.** *Corrigia.*

A. 1748. 'If from a string even to a latchet of a shoe' (Gen.xiv.23) = all things which were unclean natural and corporeal. Ex. . . By 'the string of a shoe' is signified what is false; and by 'the latchet of a shoe,' what is evil; and this the lowest of all, because it is in the diminutive.

—<sup>e</sup>. This was meant by John the Baptist, when he said, 'There cometh One stronger than I; the latchet of Whose shoes I am not worthy to unloose.'

**Late.** *Scrotinus.* E.376<sup>e</sup>. 644<sup>e</sup>. —<sup>15</sup>. —<sup>21</sup>.

**Latent.** See under HIDDEN, TO LIE.

**Lateral.** See under SIDE=*latus*.

**Lateran.** *Lateranensis.* R.776<sup>e</sup>.

**Latin.** *Latinus.*

D. 5030. Masses said in the **Latin** language. 5218.

5561. In Heaven they have the Word, and other books; and in the Spiritual Heaven the writing is in . . . Roman letters . . . 5579. 5602. D.Min.4830<sup>e</sup>.

**De Dom. i.** A revelation has been made by the Lord

concerning Heaven and Hell; concerning the Last Judgment . . . concerning the spiritual sense of the Word . . . and concerning the state of man after death; and this fully and manifestly, so that anyone who understands the Latin language may know . . .

**Lattice.** *Cancelli.* A.339<sup>3</sup>. M.375.

**Lattice.** *Transenna.*

L. 37<sup>2</sup>. (The phrase *per transennam* occurs.) 45. R.611<sup>7</sup>. M.132<sup>4</sup>. I.11<sup>2</sup>. Ad.41. D.Love iv<sup>e</sup>. Can. God iii.10.

T. 17<sup>4</sup>. (The phrase *per tam subtiles transennas* occurs.)

**Laugh.** *Cachinnare.*

**Loud laughter.** *Cachinnus.*

M. 79<sup>7</sup>. Many in the crowd laughed aloud, mocked at, and jested . . .

240<sup>2</sup>. They will perhaps laugh at the mention of love truly conjugal.

T. 16<sup>e</sup>. On seeing this portent, the bystanders laughed with a loud laugh.

80<sup>4</sup>. He replied, with a loud laugh . . .

172<sup>2</sup>. For who does not laugh at three gods?

562<sup>2</sup>. They fled away; some laughing and uttering peals of laughter . . .

**Laugh.** *Ridere.*

**Laughter.** *Risus.*

A. 1726<sup>2</sup>. In their vernal flower and smile.

2072. '(Abraham) laughed' (Gen.xvii.17)=the affection of truth; as may be evident from the origin and essence of laughter. Its origin is nothing else than the affection of truth, or the affection of falsity. Hence come hilarity and gladness, which put themselves forth in the face by means of laughter. Hence it is evident that the essence of laughter is nothing else. Laughter, indeed, is a something external, which is of the body, because of the face; but in the Word interior things are expressed and signified by means of exterior ones . . . thus the affection of truth by laughter. In the Rational of man there is truth, which is the chief thing. There is also the affection of good in it; but this affection is in the affection of truth itself, as its soul. The affection of good which is in the Rational does not put itself forth by laughter; but by a certain joy; and by a derivative delight of pleasure which does not laugh; for in laughter there is commonly something which is not so good . . .

—<sup>3</sup>. That 'laughter' here=the affection of truth, may be evident from the fact that it is here mentioned that Abraham laughed; and in like manner Sarah, both before Isaac was born, and also after he was born; and also from Isaac's having been named from laughter; for 'Isaac' means laughter. Ill.

2083. Because 'laughter,' in the internal sense,=the affection of truth, which is of the Rational . . . thus, here, the Divine Rational.

2139. That the human rational truth with the Lord did not perceive it, thus did not believe, is signified by

the laughter of Sarah at the door of the tent, which was behind him.

2202. 'Sarah laughed within herself' (Gen.xviii.12)=the affection of truth of that Rational, that it should be so. 'To laugh,' or 'laughter,'=the affection of truth.

2207. 'Why did Sarah laugh at this?' (ver.13)=the thought of rational truth from its affection. 'To laugh,' or 'laughter,'=the affection which is of truth.

2215. 'Sarah denied, saying, I did not laugh, because she was afraid' (ver.15)=that human rational truth wanted to excuse itself . . .

2216. 'He said, Nay, but thou didst laugh' (id.)=that still it was such. . . How these things are circumstanced, may be evident from those things which have been said above concerning the signification of 'to laugh,' or of 'laughter;,' namely, that it is an affection of the Rational; and in fact the affection of truth or of falsity in the Rational. Thence is all laughter. So long as there is such an affection in the Rational as puts itself forth in laughter, so long there is something corporeal and worldly, thus merely human. Celestial good and spiritual good does not laugh; but it brings out its delight and cheerfulness in the face, speech, and gesture, in a different way. For there are very many things in laughter; as, for the most part, something of contempt; which, although it does not appear, still lies hidden; and it easily distinguishes itself from that cheerfulness of the lower mind, which also produces something like laughter. The state of the human Rational with the Lord is described by Sarah's laughing; and by it there is signified with what affection the truth of the Rational—at that time separated from good—regarded that which was said; [namely] that it was to be put off, and the Divine put on; not that it laughed; but that it perceived from the Divine of what quality it still was, and how much of the human there was still in it that had to be expelled. This is signified, in the internal sense, by the laughter of Sarah.

2640. '(Sarah said) God hath made me laugh' (Gen. xxi.6)=the affection of celestial truth. 'Laughter'=the affection of truth.

2641. 'Everyone who heareth shall laugh to me' (id.)=that all things there will have affection.

—<sup>e</sup>. That 'to laugh'=to be affected with truth; or to have the affection of truth. Refs.

2658. 'Laughter,' from which Isaac was named,=the affection of truth, or the good of truth.

3392. 'Behold Isaac laughing with Rebekah his woman' (Gen.xxvi.8)=that Divine good was present in Divine truth; or that Divine good was adjoined to Divine truth. . . 'To laugh'=the love or affection of truth.

8113. The Spirits of Jupiter . . . disposed the face to be smiling and cheerful.

8246. They were pleased with the faces . . . which were cheerful and smiling.

8247. The reason they were pleased with the smiling and cheerful faces, was that in their Earth the faces of almost all are such; and this because they have no solicitude about future things, nor have they worldly cares.

[A. 8247.] Even if, with those who are not good, there is cheerfulness and laughter in the face, it is in the external skin; and not in the fibres from the internal.

9278<sup>d</sup>. He laughs at everything of the Church . . .

H. 489<sup>3</sup>. Hence all things before their eyes as it were laugh, play, and are alive.

W. 416<sup>e</sup>. It can then laugh at those things.

R. 421<sup>e</sup>. In their hearts they have laughed at the holy things of the Church.

M. 5. In a smile of cheerfulness.

10<sup>o</sup>. The Angels . . . smiled.

56<sup>o</sup>. At this they all laughed, and said . . .

79<sup>o</sup>. At this our host laughed most heartily—*toto pectore*.

137<sup>o</sup>. (The Angels) smiled pleasantly.

207. In (the cry) there was something of laughter; and in this something of indignation; and in this something of sadness. T. 694.

—<sup>3</sup>. At this, the three new-comers said, smiling . . .

380<sup>o</sup>. He then listened, but smiling. T. 35<sup>o</sup>.

B. 93<sup>e</sup>. At this they laughed.

T. 16<sup>e</sup>. On seeing this portent, the bystanders laughed with a loud laugh.

17<sup>o</sup>. At this they laughed, saying, You are joking.

80<sup>o</sup>. I could no longer restrain my laughter.

147<sup>e</sup>. Then, sometimes they laugh at those things.

381<sup>o</sup>. When a hypocritical preacher returns home, he laughs at all the things . . . he has said.

D. 2801<sup>e</sup>. Some of the Spirits laugh at such things . . . they laugh that they are so; and they laugh because it is said that the last times are at hand.

2957<sup>e</sup>. The Spirits . . . laughed through me.

4140. From whatever affection they are thinking; as from . . . a laugh . . . in that thing there may lie hidden many things which are simultaneously in it, or present with it . . .

5213<sup>o</sup>. A place where were those who were laughing together.

E. 388<sup>o</sup>. 'At wasteness and famine thou shalt laugh.' Ex.

837<sup>10</sup>. They laugh when they hear . . .

5 M. 8. The Angels with a smile—*subridente ore*—asked them.

**Laurel, A.** *Laurea, Laurus.*

**Laurel, Of.** *Laureus.*

**Laurel wreath.** *Laurea.*

**Laureate.** *Laureatus.*

A. 1974. Laurel garlands, seen.

2296. Laurel espaliers, seen. H. 337.

H. 520<sup>o</sup>. The ways which lead to the Spiritual Kingdom appear adorned with vineyards and laurels . . . because vineyards and laurels correspond to the affection of truth, and its uses.

R. 606. Decorated with the laurel of the tutorship.

875<sup>d</sup>. I saw a garden . . . where were olives, vines, figs, laurels, and palms; set in order according to correspondence.

—<sup>9</sup>. I walked in the garden, and saw some sitting under a certain laurel, eating figs . . .

M. 10. Nine men, each wearing a laurel wreath, the glory of his reputation . . . The Angel addressed the nine laureates . . .

17<sup>d</sup>. The quicker boys receive some leaves of laurel as a prize.

56. An avenue of palms and laurels, (which) terminated in a garden, in the midst of which was the Temple of Wisdom.

77. We entered the Heaven (of the Copper Age) on the southern side; and there was there a magnificent grove of palms and laurels.

136<sup>e</sup>. To those who were at the east, the Angel gave laurel wreaths, in which were rubies and sapphires.

182<sup>o</sup>. Then the laureates . . . asked, What is new from the earth?

183. There appeared in the eastern quarter a grove of palms and laurels, set in spiral gyres (which led into the garden Adramandoni).

461<sup>e</sup>. This wreath (which consisted of a garland of flowers) is given you, because from childhood you have meditated about Heaven and Hell.

I. 19. I saw three men like laureates . . .

T. 58<sup>e</sup>. Daphne turned into a laurel.

335. I observed a number of Spirits, whose heads were encircled with leaves of laurel, and who were clothed in flowered robes; which signified that they were Spirits who in the natural world had been renowned for the reputation of erudition.

815<sup>e</sup>. Those who, from modern orthodoxy, teach concerning faith, appear to the Angels as if wearing a wreath made of the leaves of the bay-oak—*aesculi*; whereas those who teach from the Word concerning charity and its works, appear to the Angels as if adorned with a wreath woven of the odoriferous leaves of the laurel.

**Laver.** *Labrum.*

See LIP.

A. 3147<sup>o</sup>. See LAVER—*lavacrum*, here.

8215<sup>e</sup>. By the ten lavers, or 'bases' (near the temple of Solomon) (1 Kings vii. 30–33) were signified receptacles of the truth by means of which man is purified and regenerated.

10175a. By the laver and the washing (Ex. xxx.) is signified purification from evils the first in all worship.

10235. 'Thou shalt make a laver of brass' (ver. 18) = the good of the Natural of man, in which is purification. (For 'the laver,' in which was water for washing, = the Natural of man. (See WASH, here.)

—<sup>3</sup>. The reason 'the laver' = the Natural, is that by the washing therein is signified purification from evils; and purification from evils is effected in the Natural; and besides, by vessels in general are signified those things which are of the natural man. . . It may

seem strange that by 'the **laver**' is signified the Natural of man; but it is to be known that in the internal sense it here treats of purification from evils; and man is that which is purified. Hence it follows that something of man is signified by that in which the washing took place . . . and the reason that this is the Natural, is that purification is effected therein.

—<sup>4</sup>. As by 'the **laver**' is signified the Natural of man; by the waters in the **laver**, the truths which are of faith; and by the washing, purification from evils; it may thence be known what was signified by the brazen sea near the temple; and also by the twelve oxen which bore it: and in like manner what by the other ten **lavenders** which were also placed near the temple; and by the lions there, the oxen, and the cherubs; and also by the wheels as of a chariot beneath them. (See SEA, here.)

—<sup>6</sup>. This vessel, or this **laver**, is called 'a sea,' because by 'a sea' is signified the Scientific in general; and all the Scientific is of the natural man . . . The reason why this **laver** was 'according to the **laver** of a cup,' was that by 'a cup' . . . is also signified the Scientific which is of the natural or sensuous man; by 'the twelve oxen' were signified all the goods of the natural and sensuous man in the complex, because they were in place of bases; and by 'a base' is signified that which is the ultimate, and supports . . . The reason they looked to all the quarters of the world, was that the good of the Natural of man is the receptacle of all things which inflow from the world; both those which relate to goods, and those which relate to truths. Its diameter of ten cubits signified what is full; and its circumference of thirty cubits signified a plenary complex. The 'two thousand baths' signified the conjunction of good and truth; thus purification and regeneration . . . That the brazen sea was placed 'on the right shoulder [of the house] towards the east overagainst the south,' signified towards the Lord; for the Lord is the east. 'The house,' or temple, = Heaven and the Church where is the Lord. (Thus) 'the brazen sea,' consequently 'the **laver**' = the Natural of man, in which is purification.

10236. (For) 'the base' of the **laver** in which was the water for washing = the ultimate of the Natural, which is called the Sensuous.

10237. The reason the **laver** was placed 'between the Tent of the Assembly and the altar' (id.), and the reason Aaron and his sons there washed their hands and feet, was that there might be represented the purification of the heart, and regeneration, which in its essence is the conjunction of truth and good . . . This conjunction is effected through the truths of faith . . . and this is meant by man's being regenerated 'by water and the spirit' . . .

10275. '(Thou shalt anoint with it) the **laver** and its base' (ver. 28) = all things which belong to purification from evils and falsities, and to regeneration by the Lord. . . . 'The **laver**,' in which was the washing, = the Purificatorium from evils and falsities; and also the Regeneratorium.

10345. '(They shall make) the **laver**, and its base' (Ex. xxxi. 9) = a representative of purification and regeneration; and of the Natural; (for) the washing which was

effected by the water in the **laver**, = a representative of purification and regeneration; and 'the **laver**' = the Natural of man.

E. 600<sup>21</sup>. The reason Solomon placed **lavenders**; 'five near the shoulder of the house on the right,' and 'five near the shoulder of the house on its left;' but the brazen sea 'on the right shoulder of the house towards the east overagainst the south,' was that 'the house,' or temple, represented Heaven and the Church; 'the **lavenders**,' purifications from falsities and evils, and thus preparations to enter into Heaven and into the Church; and 'the right shoulder of the house,' the south in the Heavens, where Divine truth is in its light; and its 'left shoulder,' the north, where Divine truth is in its shade. Thus by those 'ten **lavenders**' were signified all things of purification, and all who are being purified; and by the five on this shoulder and on the other were signified those, or that kind of men, with whom Divine truth is in its light, and those with whom it is in its shade . . . But 'the brazen sea' represented a general Purificatorium; and the reason this was placed (as it was) was because the Divine truth which purifies proceeds from the Lord's Divine love . . .

### Laver. *Lavacrum.*

See WASH—*lavare.*

A. 2162<sup>12</sup>. Hence their **lavenders** were of brass . . . because 'brass' represented the good of external worship, which is the same as natural good.

3147<sup>6</sup>. The **lavenders**, which were of brass, were placed outside the temple; namely, the brazen sea, and the ten brazen **lavenders**, and the **laver** of brass from which Aaron and his sons washed themselves . . . by which was signified that external or natural things alone were being purified; and unless these are purified—that is, unless the things which are of the love of self and of the world are removed—internal things . . . can never inflow.

T. 685<sup>2</sup>. Hence it is that baptism . . . is called the **Laver** of Regeneration.

### Law. *Lex.*

See under JURISDICTION—*jus.*

A. 36<sup>e</sup>. 'The **Law** and the Prophets' (Matt. xxii. 40) = the universal doctrine of faith; and the whole Word. 2037<sup>e</sup>. 2049<sup>3</sup>.

162. All the **laws** of truth and right flow from celestial principles (or beginnings); or from the order of life of the celestial man . . . so, principally, does the **law** of marriages descend [therefrom] . . . The **law** of marriages thence derived, is that there shall be one husband and one wife . . . This **law** was not only revealed to the men of the Most Ancient Church, but was also inscribed on their internal man . . .

266. As every **law**, and every precept, comes forth from the Celestial and the Spiritual, as from its true beginning, it follows that this **law**, which is of marriages, does so also . . .

548. The **laws** of this Kingdom are eternal Truths, which are all founded on that one only **law**, that they shall love the Lord above all things, and the neighbour as themselves. 1038<sup>5</sup>. 1728. 1775. 5826<sup>3</sup>. H. 406.

[A.] 1121. (The sons of the Most Ancient Church) said that they had the law inscribed on themselves, because they were in love to the Lord, and in love towards the neighbour; for in that case whatever the laws dictated was according to their perception; and whatever the laws forbade was contrary to their perception; and they did not doubt but that all human laws—as is the case with the Divine ones—are founded in love to the Lord and charity towards the neighbour, and regard it as their fundamental . . . They also believe that all who live in the world at this day who love the Lord and the neighbour, also have the law inscribed on themselves . . .

1361. It is a general law of representation, that . . .

1857<sup>3</sup>. A universal law of order . . .

1861<sup>15</sup>. When the Law was being promulgated . . .

1937<sup>6</sup>. Hence is a universal law, that . . .

2015<sup>4</sup>. 'So that there is no law' (Lam. ii. 9) = nothing of the doctrine of faith.

—<sup>10</sup>. All the laws of order by which the Lord governs the universe as a King, are truths; but all the laws by which He governs it as a Priest—and by which He also rules the truths themselves—are goods . . .

2121. It is according to the laws of order, that . . .

2235. What is right is what is judged from the law; and thus from what is just of the law . . .

2447. From the laws of order as to truth. Sig. and Ex.

—<sup>2</sup>. When a man separates himself from good, he then casts himself into the laws of order which are of truth separated from good; and which are such that they condemn . . .

—<sup>9</sup>. For all the laws of order are from the Divine Itself, the Divine Human, and the proceeding Holy of the Lord.

2567<sup>8</sup>. All these laws originate from the laws of truth and good in Heaven; and, in the internal sense, they have relation to these . . .

2606. The Word of the Old Testament was formerly called 'the Law and the Prophets.' By 'the Law' were meant all the historical books. Enum.

2748. I asked them if they did not fear the laws . . .

2768<sup>6</sup>. For he who separates himself from the laws of Divine order—all of which are of good and the derivative truth—casts himself into laws opposite to Divine order, which are of evil and falsity, and thence of punishments and tortures.

2826<sup>7</sup>. 'The law of Truth' (Mal. ii. 6) = the truth of (good).

2876. It is an eternal law, that . . .

3382. 'He hath observed My observances, My precepts, My statutes, and My laws' (Gen. xxvi. 5) = through continual revelations from Himself . . . 'Laws' = all things (of the Word) in special.

—<sup>2</sup>. For to observe . . . laws, etc. is not predicable of the Lord; because He Himself was the Word; consequently, He Himself . . . was the law . . . Therefore by the above words, in the supreme sense, nothing else can be signified than the union of the Divine of the Lord with the Human through continual revelations from Himself.

—<sup>3</sup>. That 'laws' = all things of the Word in special, in the genuine sense. Ill.

3540<sup>2</sup>. As all the laws—even the civil and public ones—which are in the Word, have a correspondence with the laws of good and truth which are in Heaven . . .

3654<sup>8</sup>. 'The law written on the heart' (Jer. xxxi. 33) = the derivative perception of good and truth; and also conscience.

3693<sup>6</sup>. In this law, as in the rest, there is what is representative and significative of the Divine law which is of good and truth in the Lord's Kingdom. —7.

3703<sup>15</sup>. In the representative Churches there were many laws which had their Divine thence. Ill.

—<sup>17</sup>. (As) the laws of marriages . . . The laws of inheritances . . . The laws concerning the allowed and the forbidden degrees . . .

3974. The law concerning the [Hebrew] servants. Ex. 4113<sup>9</sup>.

4167<sup>2</sup>. The fear of the law, etc. (as a motive). 5135<sup>3</sup>. (See under BIND—*vincive*.)

4197<sup>7</sup>. This command . . . is founded on the Divine law, that . . . These are the things upon which that law is founded; although, in the external form, it appears to be founded on the civil state; but the one is not contrary to the other . . .

4281<sup>3</sup>. In order that the representative of a Church might come forth with them, there were given them, through manifest revelation, such statutes and such laws as were entirely representative; and therefore so long as they . . . strictly observed them, they could represent; but when they turned aside . . . to the statutes and laws of other nations . . . they deprived themselves of the faculty of representing.

4335<sup>4</sup>. This law was delivered because (of its signification).

4434<sup>10</sup>. The laws concerning marriages delivered in the Old Testament, in like manner have a correspondence to the laws of the heavenly marriage. Ill.

4444<sup>3</sup>. That this same law was known to the Ancients . . .

— (Thus Dinal's brothers) did not act from the law, thus not from good; but against the law, and therefore from evil.

—<sup>6</sup>. For the statutes, judgments, and laws, which were given to the Israelitish . . . nation were not new; but were such as there had been before in the Ancient Church, and in the second Ancient Church . . . 4449<sup>2</sup>.

4503<sup>11</sup>. The reason these laws were delivered (was on account of the signification).

4835<sup>2</sup>. The quality of the levirate law . . .

—<sup>4</sup>. When representatives ceased . . . that law was abolished.

4859<sup>2</sup>. Moses represented the Word which is called 'the Law.'

4952<sup>2</sup>. Unless the laws had withstood them . . .

5002<sup>2</sup>. Unless there were laws which united . . . society would be entirely dissipated.

5127. From a law of order. Sig. and Ex.

—<sup>2</sup>. That it is a law of order that lower or exterior things must serve higher or interior ones . . .

5135°. For as all the laws (of the Jewish Church) derived their origin from the Spiritual World, they correspond to the laws of order which are in Heaven.

5323°. The Royal was to (kings then) the law; which, being from Divine truth, was to be adored in the king . . . Thus the king himself attributed to himself nothing of the Royal except the guardianship of the law . . . knowing that adoration from any other source than the law . . . was idolatry. The Royal is Divine truth . . . consequently, the Royal is the law; which, in itself, is the truth of the kingdom, according to which they must live.

5413°. It is a general law, that . . .

5759. This law is of judgment from truth.

5764. Such a law has been derived from Hell.

5828°. The universal law, that influx accommodates itself to efflux.

5886°. The law of the female captives. Ex. —<sup>8</sup>.

5922°. Moses (in this) represented the Law; that is, the Historical Word . . . By 'the Law' are meant his books together with the other historical ones . . . and therefore when the Word is called 'the Law and the Prophets,' by 'the Law' is meant the Historical Word . . .

6071°. The laws in kingdoms are from the king; but not the evils of penalty.

6435<sup>12</sup>. As such things were signified (by mountains) . . . the Law was promulgated upon Mount Sinai.

6559. It is a law in the other life, that . . .

6632°. 'The Law and the Prophets' are the Word in each and all things.

6705. Hence the doctrine of their Church contained the laws of life.

—<sup>e</sup>. Everyone . . . either explains or changes the laws of doctrine in his own favour.

6714. (In Ex.ii.) in the supreme sense, it treats of the Lord, how as to the Human He was made the Law Divine. Moses represents the Lord as to the Law Divine, which is the Word.

6718. The first of birth of the Law Divine in the Lord's Human. Sig.

6719. The Law Divine in its own origin. Sig.

6723°. As it was provided that Moses should represent the Lord as to the Law Divine, or the Word . . . he was placed in a little ark, but in a mean one, because it was at its first birth . . . But afterwards, when it had shone forth from Mount Sinai, it was placed in an Ark which was called the Ark of the Testimony. That the Law Divine was placed within the Ark. III.

—<sup>4</sup>. Hence the Ark was most holy, because it represented the Lord's Divine Human as to the Divine Law; for from the Lord's Divine Human proceeds the Divine Law, or the Divine truth, which is the same as 'the Word' in John i. 6725.

6744. Moses . . . = the Law Divine in its origin; in the supreme sense, with the Lord when He was making His Human to be the Law Divine; and, in the relative sense, with man . . . when he is being initiated into truth Divine. 6752.

6752. What the Law Divine is . . . The Law Divine, in a wide sense, signifies the whole Word; in a less wide one, it signifies the Historical Word; in a confined one, that which was written through Moses; and in the most confined one, the ten precepts inscribed on stone tables upon Mount Sinai. (All these different senses of the 'Divine Law' ill.)

—<sup>8</sup>. As Moses represented the Law, he was allowed to enter to the Lord on Mount Sinai; and not only to receive there the tables of the Law, but also to hear the statutes and judgments of the Law . . .

—<sup>9</sup>. The radiation from his faces signified the internal of the Law; for this is in the light of Heaven, and is therefore called 'glory;' and 'the covering' signified the external of the Law.

6766°. It has treated . . . concerning the beginnings of the Law Divine in the Lord's Human: it now treats of the progress of that Law. But, in the internal sense, it treats of the progress of Divine truth with the man who is being regenerated . . . 6772.

6780. Aid from the truths which are of the Law from the Divine. Sig.

6789°. The truth which is of the Law from the Divine is the truth of the Internal Church.

6804°. 'To put the law in the midst of them; and to write it upon their heart' = to endow with faith and charity.

6827. That the Law from the Divine was instructing those who were in the truth of simple good. Sig. and Ex.

—. Moses = the Lord as to the Law Divine; in the beginning, as to truth which is of the Law from the Divine; but here, as to the Law from the Divine. So may be named the degrees of progression in the Lord before He became the Law Divine itself as to the Human.

6940. (In Ex.iv.) it treats of the Law Divine,—that truth was adjoined to its good . . . Moses represents the Law Divine as to good; and Aaron, as to truth.

6943. Thought from the Law Divine. Sig. and Ex.

7089. 'Moses and Aaron' = the Divine Law, and the doctrine thence.

—. 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.

—. The ten precepts, which, in special, are called 'the law.'

7104. That their Divine Law and doctrine will not exempt them from grievous things. Sig.

7158. Thought concerning the Divine Law and the derivative doctrine. Sig.

7164. Complaint from the Law Divine. Sig.

7166. When yet the Law proceeding from the Divine seems to say otherwise. Sig. and Ex.

—. For the Law from the Divine is the law of order; and the law of order concerning those who are in a state of infestations is . . .

7167. When the command from the things which are of the Law Divine appeared to those who are in falsities. Sig. and Ex.

[A.7167]<sup>2</sup>. (For) 'the name of Jehovah' = everything of faith and charity from which the Lord is worshipped, thus everything which is of the **Law Divine**; for the **Law Divine** is nothing else than that which is of charity and faith; for the **Law Divine** is truth Divine proceeding from the Lord; and that which proceeds from the Lord is Divine good and truth . . .

7186. Instruction concerning the **Law Divine**. Sig. and Ex.

—<sup>1</sup>. Divine order is no other; hence neither is the **Law Divine** any other; for every **law Divine** is of order; inasmuch, that whether you say the **Law Divine**, or a **law** of Divine order, it is the same.

—<sup>2</sup>. Those of the **Spiritual Church** are now instructed concerning this **Law**, and that they will certainly be delivered by means of it . . . Moses here represents the **Law Divine**, such as it is with those who are of the **Spiritual Church** when they are in a state of infestations . . .

7201. That the **Law Divine** will give those of the Lord's **Spiritual Kingdom** to apperceive. Sig.

7206. These truths Divine are nothing else than the **laws** of order from the Lord's **Divine Human**; for all order is from Him; thus all the **laws** of order. According to these **laws** is the whole **Heaven**, consequently also the universe. The **laws** of order, or the truths, which proceed from the Lord . . . are what are called 'the Word by which all things were made' . . .

7215. Exhortation by the **Law Divine** to those who are of the Lord's **Spiritual Kingdom**. Sig.

7222. The **Law** from the Divine and the derivative thought. Sig.

7226. Instruction anew from the **Law Divine**, and at the same time from doctrine. Sig.

—<sup>e</sup>. The quality of the difference between the **Law Divine**, and doctrine. Refs.

7231<sup>e</sup>. The Internal of the Church is called **Law** from the Divine; and the External, doctrine thence. The **Law** from the Divine, which is the Internal of the Church, is also the Word in the internal sense . . .

7244. Thought concerning the **Law Divine** with those who are in falsities. Sig.

—<sup>e</sup>. Here, that the **Law Divine** is impure to those who are in falsities.

7262<sup>e</sup>. 'The **Law** and the Prophets' are the whole Word. 9383<sup>e</sup>. 9841<sup>4</sup>. T.287. E.797<sup>4</sup>. 888<sup>4</sup>.

7268. The **Law Divine**, and its power over those who are in falsities. Sig.

—<sup>2</sup>. Because Moses represented the Divine **Law**, which is Divine truth, and is called 'the Word.'

7270. Immediate Divine influx into the Divine **Law**. Sig.

7284. The state and quality of the **Law** from the Divine (then with them). Sig. and Ex.

7291. The influx and communication of the **Law Divine** . . . with doctrine. Sig.

—<sup>e</sup>. Because the **Law Divine** is internal truth, and doctrine is external truth.

7296. 'Wizards' = those who pervert . . . the **laws** of order.

7381. The influx of the internal **law** into the external **law**. Sig. . . The doctrine of good and truth, which Aaron represents, is nothing else than the external **law**, which comes forth from the internal **law**, that is, through the internal **law** from the Divine. . . The internal **law** is truth Divine itself, such as is in Heaven; and the external **law** is truth Divine such as is on earth: thus the internal **law** is truth accommodated to the Angels; and the external **law** is truth accommodated to men . . . The (former) truth is for the most part incomprehensible to men . . . (whereas) the ideas of interior thought with men, although they are above material things, still are terminated in material things; and where they are terminated there they appear to be . . . Hence it is evident how the case is with the truth of faith; and of what quality is that which falls into the thought of man; and which is called the external **law**, and is represented by 'Aaron.' Examp.

—<sup>e</sup>. From this example, it may in some measure be evident of what quality is internal truth, or truth accommodated to the Angels, which is called the internal **law**; and of what quality is external truth, or truth accommodated to men, which is called the external **law**.

7390. The presence of the **Law Divine**. Sig. 7451.

7416. The influx of the internal **law** into the external **law**. Sig.

7463<sup>2</sup>. The reason the **Law Divine** is the same as truth Divine, is that the **Law Divine** = the Word, and thus truth Divine. That 'the **Law**' = the Word, and thus truth Divine. Ill.

—<sup>1</sup>. 'Written in the law' (John x. 34) = in the Word; for it is written in David.

—<sup>4</sup>. That 'the law,' in a wide sense, = the whole Word; in a less wide sense, the historical Word; in a still less wide sense, the Word which was written through Moses; and in a confined sense, the precepts of the decalogue. Ref.

7634. By Moses is represented the **Law Divine**, which is the Divine truth proceeding from the Divine good of the Lord; thus it is Divine truth to which Divine good is united; from which is the Church.

7721. By the presence of the **Law Divine** with the infesters, is meant that they perceived whence the plagues were coming.

7995. The **laws** of order for those who have been delivered from damnation and infestations. Sig.

—<sup>1</sup>. It is to be known that all the statutes which were commanded to the sons of Israel, were **laws** of order in the external form; but those things which they represented and signified, were **laws** of order in the internal form. The **laws** of order are truths which are from good. The complex of all the **laws** of order, is the Divine truth proceeding from the Divine good of the Lord . . .

8013. 'One law shall be' (Ex. xii. 49) = that there is a like right . . .

8068. 'That the law of Jehovah may be in thy mouth' (Ex. xiii. 9) = that the Divine truth may be in everything which proceeds from . . . the understanding and the will.

8080<sup>4</sup>. The law of the redemption of the first-born of men . . .

8118<sup>3</sup>. As the laws of charity and of conscience which had been inscribed on their hearts ceased, it was necessary to enact laws to restrain violence.

8223. That the evil which is intended for others relapses upon themselves . . . originates from the law of Divine order: 'Do not to another except what thou watest others should do to thee.' From this law, which, in the Spiritual World, is constant and perpetual, have originated the laws of retaliation. Ill.

—<sup>2</sup>. But with that law in the other life, the case, further, is this. Ex. . . And as it is from a law of order, that evil relapses upon those who intend evil . . . they rush in. . . The good who are in the Heavens . . . do not resist evil; for the laws of order defend and protect what is good and true . . .

—<sup>0</sup>. (Thus) the law of retaliation . . . was not abrogated by the Lord; but was explained . . . that the law of order itself which protects what is good, does it from itself, through the evil.

8420. 'Whether he walks in My law' (Ex.xvi.4)= whether they can live the life of truth and good. . . 'The law'=the Word; and as it=the Word, it=Divine truth; thus also the doctrine of good and truth. Hence by 'to walk in the law of Jehovah' is signified to live the life of truth and good according to doctrine.

8513. 'How long do ye refuse to keep My precepts and My laws?' (ver.28)=that were not acting according to Divine order. Ex.

8581. 'Horeb'=the Law Divine.

—<sup>0</sup>. The reason water was not given to the people from any other rock than from that in Horeb, is that by 'Horeb' is signified the Law Divine. The reason the Law Divine is signified by 'Horeb,' is that the Law was promulgated there; and the faith which is from the Lord is from the Law Divine; that is, from the Word; for by that the Lord teaches what faith is; and also gives faith.

8658<sup>e</sup>. To this state comes the man of the Church after he has undergone temptations; and before the Law Divine is inscribed on hearts.

8695. 'I make known the judgments of God, and His laws' (Ex.xviii.16)=that thence they are taught what is true and what is good. . . 'Judgments'=truths; and 'laws'=the truths of good. The reason 'laws'=the truths of good, is that 'the law' in a wide sense=the whole Word; in a less wide one, the Historical Word; in a confined sense, the Word which was written through Moses; and in the most confined sense, the ten precepts of the decalogue.

8706. 'Thou shalt teach them the statutes and the laws' (ver.20)=that from the truth which is immediately from the Lord are the external and internal goods and truths of the Church. . . 'Statutes'=the external goods and truths of the Church; and 'laws'=the internal goods and truths of the Church.

8753<sup>2</sup>. The reason Mount Sinai=these things, is that the Law was promulgated thence by the Lord; and the Law is Divine truth from Divine good; and also is the truth of faith from good. Refs. 8817.

8904. 'Thou shalt not commit adultery'= . . . that the laws of order are not to be inverted. Ex.

8972<sup>2</sup>. The laws which were delivered and commanded by the Lord to the sons of Israel were distinguished into precepts, judgments, and statutes. (Continued under JUDGE.)

—<sup>4</sup>. All laws, in so far as they were of a Representative Church, were called in general 'judgments,' and 'statutes.' Ill.

8981<sup>2</sup>. The law from which this statute flows, is that . . .

8999. That which is contrary to the laws of Divine order. Sig.

— . The laws of Divine order are truths in Heaven; for Divine order is from the Divine truth which proceeds from the Lord.

9026<sup>e</sup>. Therefore such things were . . . commanded as do not avail as laws since the internals of the Church have been opened . . .

9049<sup>2</sup>. For the laws of order in the other life are not learned from books, and thence stored up in the memory, as with men in the world; but they are inscribed on hearts; the laws of evil in the hearts of the evil; and the laws of good in the hearts of the good . . .

—<sup>3</sup>. The law of order from which these things (of retaliation) flow, is . . . 'All things whatever that ye would men should do to you, so do ye also to them; this is the Law and the Prophets' (Matt.vii.12). Order is from the Divine truth which proceeds from the Lord; the laws of order are truths from good in Heaven; and truths separated from good in Hell . . .

—<sup>4</sup>. The law which is called the law of the right of retaliation. Quoted and Ex.

9182. Whence came the law concerning illegitimate conjunction . . . All the laws delivered to the sons of Israel have their causes in Heaven, and derive their origin from the laws of order there. The laws of order in Heaven are all from the Divine truth and good which proceed from the Lord: hence they are the laws of the good of love, and of the truth of faith.

9211. From this law concerning interest and usury it can be seen how the case is with the laws which are called 'judgments' . . . namely, that they ceased together with the sacrifices . . . The interiors of this law are, that . . .

—<sup>e</sup>. But let men beware lest they believe to be abrogated the laws of life, such as are in the decalogue, and *passim* elsewhere in the Old Testament; for these laws have been confirmed in both an internal and an external form; for the reason that they cannot be separated.

9290. 'As I have commanded thee'=according to the laws of order.

9301. This is the heavenly arcanum from which this law (respecting the seething of a kid) flows; for all the laws, and all the judgments and statutes, which were given to the sons of Israel, contain arcana of Heaven; with which they also correspond.

9349. It has treated in Ex.xx.xxi.xxii.xxiii. concerning the laws, judgments, and statutes which were promulgated from Mount Sinai; and it has been shown

what they contain in the internal sense . . . The literal sense of the Word is by no means annihilated thereby, but is rather confirmed . . . according to the Lord's words in Matthew: 'Amen, I say to you, Till heaven and earth pass, one jot or one little horn shall not pass from the Law, until all things be done' (v.18); and in Luke: 'It is easier for heaven and earth to pass, than for one apex of the Law to fall' (xvi.17). 'The Law'=the Word.

[A. 9349]<sup>2</sup>. From these things it may be evident how the case is with the laws, judgments, and statutes which were promulgated by the Lord from Mount Sinai . . . namely, that each and all things therein are holy, because they are holy in the internal form; but still that some of them have been abrogated as to use at this day where the Church is which is an Internal Church; that some of them are such that they can serve for use if one so pleases; and that some of them are by all means to be observed and done. But still (all these three classes of laws) are equally holy in their internal holy . . .

—<sup>4</sup>. The laws, judgments, and statutes (in the above-mentioned chapters) which are by all means to be observed and done, are those which are contained in Ex.xx.3,4,5;7,8,12,13,14,20; xxi.12,14,15,20; xxii.18,19,20,28; xxiii.1,2,3,6,7,8,24,25,32. Those which can serve for use if one pleases, are such as are contained in Ex.xx.10; xxi.18,19,22,23,24,25,33,34,35,36; xxii.1,2,3,4,5,6,7,8,9,10,11,12,13,14,17,21,22,23,25,26,27,31; xxiii.4,5,9,12,13,14,15,16,33. Those which have been abrogated as to use at this day where the Church is—Ex.xx.21,22,23; xxi.2,3,4,5,6,7,8,9,10,11,16,21,26,27,28,29,31,32; xxii.15,29,30; xxiii.10,11,17,18,19.

9411. The reason they had 'seen the God of Israel' . . . is because the laws promulgated from Mount Sinai—in a wide sense, the Word in the whole complex; and the Word is the Divine truth from the Lord, which, in the supreme sense, treats of the Lord alone; and therefore when those who are in illustration are reading the Word, they see the Lord . . . This is effected in the Word alone, and not in any other writing.

9416. 'I will give thee tables of stone'=the Book of the Law, or the Word in the whole complex. Ex.

9417. 'And the law and the precept' (Ex.xxiv.12)=truth in general and in particular. 'The Law'=truth in general . . . In the Word a distinction is made between precepts, judgments, and statutes . . . but all these, in a general word, are called 'the Law'; and the several things which are of the Law are called 'precepts' . . .

9422. By Mount Sinai is signified the Law, or the Divine truth proceeding from the Lord; thus the Word: by its peak, where was Jehovah . . . is signified the supreme or inmost of the Law or Word: by the rest of the mountain . . . is signified the internal of the Law or Word, such as in Heaven; and by the things which were below the mountain, where were the elders and the people, is signified the external of the Law or Word, which is its external sense . . .

9613<sup>3</sup>. The conjunction of the angelic Societies into one Heaven, has relation to the following laws. Enum.

9987. A law of order. Sig. . . (For) 'a word'=Divine truth, and thence a law of order.

—<sup>5</sup>. The law of order which in this chapter is signified by 'a word,' is how [the Lord glorified His Human . . . and, in the relative sense (it applies to) the regeneration of man . . . The reason this especially is a law of order, is that the Lord as to His Divine Human is order in the Heavens; and because everyone who is being regenerated is being reduced into that order; and therefore those who are in that order are in the Lord.

10122<sup>e</sup>. It is a law of Divine order, that the will and understanding make one mind . . .

10160<sup>2</sup>. The Most Ancients . . . acted what is just and fair from a law inscribed on their hearts.

10336<sup>2</sup>. 'To write the law upon the heart'=to implant Divine truth in the will . . .

10802. See KING at this ref. 10803. 10804. 10806.

H. 19<sup>e</sup>. 'The Law and the Prophets'=the whole Word; thus all truth Divine.

202<sup>e</sup>. The Word contains all the laws of Divine order; for the laws of Divine order are the precepts which are therein . . .

215<sup>e</sup>. (In the Spiritual Kingdom) they have laws, according to which they live together. The governors administer all things according to the laws. They understand them, because they are wise; and in doubtful things they are illustrated by the Lord.

420<sup>e</sup>. He receives the Lord who lives according to the laws of Divine order, which are the precepts of love and faith . . .

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are delivered in the ten precepts of the decalogue; in the first three, the laws of spiritual life; in the four following ones, the laws of civil life; and in the last three, the laws of moral life.

J. 69<sup>2</sup>. They had been just and sincere for the sake of civil and moral laws; and not for the sake of Divine laws . . .

L. 8. That the Lord fulfilled all things of the Law . . . thus all things of the Word. Gen.art.

9. That by 'the Law,' in a wider sense, are meant all things written by Moses in his five books. Ill.

10. That all things of the Word are meant by 'the Law' in the widest sense. Ill.

S. 46. By the Law itself inscribed on the two tables of stone . . . was signified the Lord as to the Word.

Life 21. Hence results this general law . . .

53<sup>2</sup>. They were promulgated with so great a miracle, in order that it might be known that those laws were not only civil and moral laws, but also spiritual laws . . . and therefore those laws, by their promulgation from Mount Sinai, were made laws of religion. R.529<sup>2</sup>.

54. As those laws were the firstfruits of the Word . . . and as they were, in a brief summary, the complex of all things of religion . . . nothing was more holy. 55. 56. 59.

63. (The notion that man cannot fulfil the law. Ex.) 64.

F. 67<sup>2</sup>. 'The little horn' (of the he-goat)=the argument that no one can fulfil the law . . .

W. 37<sup>2</sup>. The Divine Love wills to save all; but it cannot save them except by means of the Divine wisdom; and of the Divine wisdom are all the laws through which salvation is effected; and Love cannot transeend these laws; because the Divine love and the Divine wisdom are a one, and act in union.

P. 32<sup>2</sup>. He comes into the second degree . . . if he lives according to the spiritual laws of order, which are Divine truths; and he can also come into the third degree . . . if he lives according to the celestial laws of order, which are Divine goods.

70. That there are laws of the Divine Providence which are unknown to men. Gen.art.

71. That it is a law of the Divine Providence that man should act from freedom according to reason. Gen.art.

95. In proportion as man as from himself does the laws of his table, the Lord gives him to do the laws of His table. But the man who does not do the laws of his own table—all of which relate to love towards the neighbour—cannot do the laws of the Lord's table, all of which relate to the love of the Lord . . .

100. That it is a law of the Divine Providence that man should as of himself remove evils as sins in the external man . . . Gen.art.

115. The saying of Paul . . . 'That man is justified by faith without the works of the law.' Ex. R. 417<sup>2</sup>, Ex.

129. That it is a law of the Divine Providence that man should not be compelled by external means . . . Gen.art.

154. That it is a law of the Divine Providence that man should be led and taught by the Lord from Heaven through the Word . . . Gen.art.

175. That it is a law of the Divine Providence that man should not perceive and feel anything concerning the operation of the Divine Providence . . . Gen.art.

221. The means by which man is led by the Lord are what are called the laws of the Divine Providence; among which is this . . .

234. That the laws of permission also are laws of the Divine Providence. Gen.art.

249<sup>1</sup>. All the laws of the Divine Providence are necessities . . .

322<sup>2</sup>. Live these laws not only as civil and moral laws, but also as Divine laws; and you will be a spiritual man. Ex.

329<sup>2</sup>. If you say, Do not do this because it is contrary to the Divine laws—to this he can attend . . .

331. That the Lord cannot act contrary to the laws of the Divine Providence . . . Gen.art.

R. Pref. IVa. (The doctrine of the Reformed concerning the Law and the Gospel. Quotations.)

417<sup>3</sup>. That Paul meant the works of the Mosaic law, which was for the Jews, we have been further confirmed by this: that all the statutes for the Jews in Moses are called 'the law.' Ill.

577. 'His wound of death was healed'= . . . that no one can . . . fulfil the law; and that . . . Christ . . . has taken away the damnation of the law.

578. 'And the whole earth admired after the beast'= that that faith was then received with joy . . . because thus they would not be servants under the law . . .

— . For they believe that thus the law does not damn; thus they believe that to sin without the damnation of the law is freedom, provided they have faith; when yet this is servitude itself . . .

—<sup>2</sup>. I have spoken with certain doctors of the Church in the World of Spirits, as to what they understand by 'the works of the law;' and what by 'the law,' under whose yoke, servitude, and damnation they say they are not. They said that they were the works of the law of the decalogue. I then said, What does the decalogue decree? Is it not these things—Thou shalt not kill; Thou shalt not scortate; Thou shalt not steal; Thou shalt not testify falsely? Are these the works of the law which you separate from faith, saying, that faith alone justifies and saves without the works of the law? and are these the things for which Christ has made satisfaction? And they replied that these are the things. And then was heard a voice from Heaven, saying, Who can be so insane? and their faces were at once turned to the diabolical Spirits, among whom was Machiavelli, and many from the Jesuitical order, who permitted all those things, provided they would beware of the laws of the world . . .

579. 'They adored the dragon . . . '=the acknowledgment by the leaders and teachers of the doctrine of justification by faith without the works of the law . . .

580. 'And they adored the beast'=the acknowledgment by the general body—*coetu*—that it is a holy truth, that no one can . . . fulfil the law.

— . It follows that the works of the law are to be removed from faith, as not saving.

601. 'Saying . . . to make an image of the beast . . . '=that they lead the men of the Church to receive for doctrine, that faith is the only means of salvation, because no one can . . . fulfil the law . . .

662. 'They sang the Song of Moses . . . and the Song of the Lamb'=confession from charity, and thus from a life according to the precepts of the Law, which is the decalogue . . .

— . By 'Moses,' in a wide sense, is meant all the Law written in his five books; and, in a confined sense, the Law which is called the decalogue . . .

—<sup>2</sup>. The reason why by 'Moses,' in a wide sense, is meant the Law, is that his five books are called 'the Law.' That all the precepts, judgments, and statutes given through him in his five books are called 'the Law.' Ex. and Ill.

—<sup>3</sup>. It follows from this that by 'Moses' is meant the Law which is the decalogue . . .

920<sup>3</sup>. In the Church [those] men are celestial who live justly according to the precepts because they are Divine laws; as a civil man lives according to the precepts of what is just because they are civil laws. But the difference between them is, that the former, from his life according to the precepts or laws, is a citizen of Heaven, in proportion as, with himself, he makes the civil laws which are of justice also Divine laws.

M. 276<sup>2</sup>. That matrimonies . . . are to remain to the end of life, is from the Divine law; and, as it is from

this, it is also from rational law, and thence from civil law . . . It is from rational law, because it is founded upon spiritual law; for Divine law and rational law are one law.

[M.] 351. That from these . . . are saved those who acknowledge God; and, from religion, live according to the civil laws of justice. Gen.art.

— . By the civil laws of justice are meant such precepts as are in the decalogue . . .

—<sup>2</sup>. These same laws were promulgated . . . with a stupendous miracle . . . in order that . . . they might become also the laws of religion . . . T.282. 444<sup>2</sup>.

T. 55. There is not an empire, kingdom, dukedom, republic, City, house, which is not established by laws, which make the order, and thus the form, of its government. In each of them the laws of justice are in the highest place; political laws are in the second; and economical laws are in the third. If these are compared with man, the laws of justice make his head, political laws his body, and economical laws his garments; and therefore these latter, like the garments, can be changed. But as to what concerns the order into which the Church has been instaurated by God . . . the laws of this order are as many as the Truths in the Word: the laws which regard God will make its head; the laws which regard the neighbour will make its body; and ceremonies will make its garments; for unless the latter held together the former in their order, it would be as if the body were stripped naked, and exposed to the heat in summer, and the cold in winter . . .

56. That the omnipotence of God . . . proceeds and operates according to the laws of His order. Gen.art.

71<sup>2</sup>. IV. It is a law of order that . . . V. It is a law of order that . . . VI. It is a law of order that . . . VII. It is also a law of order that . . .

—<sup>3</sup>. When the satan had heard these things . . . he retorted . . . Is man, from his own power, to introduce himself into order by doing these its laws? Do you not know that man is not under the law? . . . I only replied this: It is also a law of order that man by his own work and power should procure for himself faith through Truths from the Word . . .

73. (They said,) What is the Divine omnipotence if it is tied to laws? Ex.

—<sup>2</sup>. The laws of order prescribed for man are . . . The laws of order on the part of God then are . . . God cannot, according to the laws of His order, remit sins to any man, except in so far as the man, according to his laws, desists from them . . .

—<sup>3</sup>. (God did this) by fulfilling all things of the Word; that is, all the laws of order therein . . .

— . The Divine omnipotence . . . acts continually and to eternity according to the laws of its order; and it cannot act against them; nor change them as to a point; because order with all its laws is Himself.

74<sup>2</sup>. (They said,) Are you the man who has circumscribed God with laws, as with bonds? . . . I said, Learn the laws of Divine order . . .

—<sup>3</sup>. God from Himself as order created . . . man, in whom He established the laws of His order . . . which laws, in the sum, are that he should believe in God, and love the neighbour . . . There is no reciprocal dwell-

ing of man in God, except with those who live according to the laws of order prescribed in the Word . . .

—<sup>4</sup>. I replied, It is not a contradiction to act omnipotently according to the laws of justice with judgment; or according to the laws inscribed on love from wisdom: but it is a contradiction that God can act against the laws of His justice and love . . . (See OMNIPOTENCE, and ORDER, here.)

87<sup>o</sup>. By means of Divine truth, God created the universe; and all the laws of order, through which He preserves the universe, are Truths.

89<sup>o</sup>. For it is a law of order, that . . .

100<sup>o</sup>. For it is a fixed and immutable law, that . . .

131<sup>o</sup>. (This) is according to a law inscribed on nature.

220. By the Law itself inscribed on the two tables was signified the Word.

262. That the Lord fulfilled all things of the Word, is evident from the passages where it is said that the Law and the Scripture were fulfilled by Him. Ill.

—<sup>2</sup>. That all things of the Word are meant by 'the Law,' Ill.

283. The holiness of the whole Tabernacle was . . . from the Law which was in the Ark.

—<sup>2</sup>. On account of its holiness, from the Law in the Ark, the people . . . encamped around it . . . On account of the holiness of that Law, and the presence of Jehovah in it, Jehovah talked with Moses over the mercy-seat . . . and the Ark was called 'Jehovah there.' . . . On account of the presence of Jehovah in that Law, and around it, miracles were wrought by the Ark in which was the Law. Enum. 284, Ill.

287. The decalogue is called, by eminence, 'the Law,' because it contains all things which are of doctrine and of life . . .

288. 'The Law' is often mentioned in the Word . . . In a confined sense, by 'the Law' is meant the decalogue; in a wider sense . . . 'the Law' means the statutes given through Moses to the sons of Israel; and . . . by 'the Law,' in the widest sense, is meant the whole Word. Ill.

341<sup>2</sup>. The laws of justice are truths which cannot be changed; for the Lord says, 'It is easier for heaven and earth to pass, than for one apex of the Law to fall.'

411. The law of charity . . . is this: 'Whatsoever ye would that men should do to you, so do ye also to them; for this is the Law and the Prophets.'

414<sup>2</sup>. That our Country is to be loved . . . more than self, is a law inscribed on human hearts . . .

423<sup>2</sup>. Such become like those of whom it is said . . . that they 'have the law written on their hearts.'

437. For it is a universal law in the Spiritual World; and thence also in the natural world; that in proportion as anyone does not will evil, he wills good . . .

444. The spiritual law is this one of the Lord: 'Whatsoever ye would . . .'

643<sup>2</sup>. There was (then) no other law of imputation . . .

D. 2000. That not the least movement is made by man apart from a stated law.

3253. That the internal law had perished when the Law was promulgated from (Sinai).

3428, Pref. The general law of Heaven. Stated.

4263. (On the law written on the heart.)

5526. In the other life they do not care whether a man has lived according to the civil laws . . . but that he has lived according to Divine laws . . .

E. 130<sup>8</sup>. 'The law' = Divine truth itself.

204<sup>7</sup>. 'The Law,' and in a confined, and in a wide sense . . .

237<sup>3</sup>. 'The Law' = the Word. 392<sup>11</sup>.

392<sup>13</sup>. 'Law,' 'precepts,' 'commandments,' 'statutes,' and 'judgments,' are frequently mentioned; and by . . . 'law' and 'precepts' are signified the things which teach doctrine . . . Ill.

406<sup>5</sup>. 'To hope in the law' (Is.xlii.4) = to give the Knowledges of truth.

—<sup>6</sup>. 'A law shall go forth from Me; and I will excite My judgment for a light of the peoples' (Is.li.4) = that from Him are Divine good and Divine truth itself, from which is illustration; 'a law' = the Divine good of the Word; and 'judgment,' the Divine truth of the Word.

444<sup>10</sup>. 'They shall teach Jacob judgments, and Israel thy law' (Dent.xxxiii.10) = that those who are in the affection of spiritual truth will do the Word, and teach the goods and truths of the Church . . . 'Judgments' = the truths of doctrine from the Word; 'law' = the good of truth.

—<sup>12</sup>. 'The law' (Mal.ii.7) = the goods of doctrine.

502<sup>3</sup>. By 'the Law' which was then promulgated (from Sinai) is signified Divine truth.

597<sup>9</sup>. By 'the Law and the Prophets' (Matt.xxii.40) is meant the Word in each and all things; consequently by those words is meant that each and all things of the Word hang upon the good of love to the Lord, and the good of charity towards the neighbour.

624<sup>17</sup>. By 'the law hath perished from the priest' (Ezek.vii.26) are meant the precepts of life.

653<sup>7</sup>. By 'the word of Jehovah,' is meant Divine good; and by 'the law of God' (Is.i.10), is meant Divine truth . . .

700<sup>6</sup>. The reason the Lord spoke to Moses from above the propitiatory (or mercy-seat), was that the Law was there; and by that Law, in a wide sense, is signified the Lord as to the Word; and the Lord speaks with man from the Word. 701.

701<sup>9</sup>. By 'the law of Truth' (Mal.ii.6) is signified Divine truth from Divine good.

— By 'to recede from the way, and to stumble in the law' (ver.8) is signified to live contrary to Divine truth.

—<sup>21</sup>. As by the Law which was promulgated from Mount Sinai, is signified, in a wide sense, the Word . . .

734<sup>2</sup>. 'Out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem' (Is.ii.3) . . . 'The law' = the doctrine of the good of love; and 'the Word' = the truth from that good.

774<sup>5</sup>. That man cannot possibly fulfil the law, is a reasoning from the natural man. The spiritual man knows that to do the law, and to fulfil it in the external

form, does not save; but that in proportion as a man does the law in the external form from the internal form, it saves. The internal form, or the internal of the law, is to love what is good, sincere, and just; and its external is to do them. This the Lord teaches in . . . 'Cleanse first the internal of the cup and of the platter, that the external may become clean also.' In proportion as a man does the law from the internal, he fulfils it; but not in proportion as he does it from the external without the internal. The internal of man is his love and will; and to love what is good, sincere, and just, and from love to will them, is from the Lord alone; and therefore to be led by the Lord is to fulfil the law.

—<sup>6</sup>. That without the fulfilling of the law there is no salvation, involves that if a man could fulfil the law from himself, he would be saved; which, however, in itself, is false . . . It follows that the law is to be fulfilled by the Lord . . .

—<sup>7</sup>. That the Lord came into the world in order to fulfil the law; and that thus His justice and merit might be imputed to man; and that by this imputation man is loosed from the yoke of the law . . . is also a reasoning from the natural man . . .

826<sup>2</sup>. By 'the law' (Jer.xxxi.) are meant all things of the Word; thus all the truths and goods of Heaven: 'in the midst of them' = in their life: and that 'the law shall be written upon the heart' = love.

—<sup>9</sup>. Those become Angels of the Third Heaven who draw the laws of life from the Word, and live according to them; and who worship the Lord.

946. For the laws of government in the Lord's Spiritual Kingdom are called 'judgments;' and the laws of government in the Lord's Celestial Kingdom are called 'justice;' for (the former laws) are laws from Divine truth; and (the latter laws) are laws from Divine good.

—<sup>4</sup>. By 'judgments' are signified civil laws; by 'precepts,' the laws of spiritual life; and by 'statutes,' the laws of worship. . . That the laws with the sons of Israel were called 'judgments,' 'precepts,' and 'statutes.' Ill.

948<sup>4</sup>. All laws, whether civil, moral, or natural, declare that we are not to steal, etc. . . But still a man is not saved if he shuns these evils from those laws alone, unless he also shuns them from spiritual law . . .

1135<sup>3</sup>. The laws of this order are called the laws of the Divine Providence; and the natural mind, unless it is illustrated, cannot know them . . .

1136<sup>2</sup>. The laws of order, which are called the laws of the Divine Providence, are as follow . . . (These laws treated of seriatim.)

1138<sup>2</sup>. From these things it is evident that the Lord cannot lead man to Heaven, except by means of these laws . . .

1173<sup>2</sup>. These laws are immutable, because they are of the Divine wisdom, and at the same time of the Divine love . . .

D. Wis. ii<sup>4</sup>. That these productions take place according to the laws of correspondence . . . Ex.

viii<sup>5</sup>. That it is from a law of Divine order, that all things shall return from ultimates to the prime *a quo*. Ex.

**Lawful.** *Legitimus.*

A. 2868. Not from so lawful a bed.

5345<sup>o</sup>. That which is multiplied from marriage is **lawful**, thus true; but that which is from adultery is not **lawful**, but spurious, thus not true.

9186<sup>o</sup>. In order that illegitimate conjunction might become legitimate . . .

M. 251<sup>e</sup>. The **legitimate** causes of separation are those which follow. 252. 253. 254.

252<sup>o</sup>. By **legitimate** causes are not here meant judicial causes; but such as are **legitimate** in regard to the other consort.

466<sup>o</sup>. Not at all with those who from causes **legitimate** . . .

467. That concubinage apart from a wife, when it takes place from causes **legitimate**, just, and truly weighty, is not unlawful-*illicitus*. Gen.art.

468. That the **legitimate** causes of this concubinage are the **legitimate** causes of divorce, when the wife is nevertheless retained at home. Gen.art.

**Lawgiver.** *Legislator.*

A. 6372. 'And a **lawgiver** from between his feet' (Gen.xlix.10)=the truths which are from (the Celestial Kingdom) in lower things. 'A **lawgiver**'=truths.

—<sup>2</sup>. For at that time the Celestial Kingdom exercised its Power through the truth (which is from good); and as this was the case, this truth is called 'a **lawgiver**.' This truth is also understood by 'a **lawgiver**' in (the following passages). Ill. 6584<sup>o</sup>.

D. 4432<sup>o</sup>. He who acts against just laws . . . throws the blame upon the **lawgiver** . . .

E. 355<sup>33</sup>. 'The **lawgivers** of Israel' (Judg.v.9)=the truths of the Church.

433<sup>4</sup>. 'And a **lawgiver** from between his feet' (Gen. xlix.10)=that the truth of the Word (shall not recede) from its ultimate sense.

435<sup>8</sup>. 'For there is the portion of the hidden **lawgiver**' (Deut.xxxiii.21)=the truths Divine which lie hidden therein.

440<sup>5</sup>. The reason Judah is called Jehovah's '**lawgiver**' (Ps.lx.7; cviii.8), is that by 'Judah' is signified internal Divine truth, or the Word in the spiritual sense; and the like by '**lawgiver**;' and '**law**.'

447<sup>4</sup>. '**Lawgivers**' (Judg.v.14)=those who are in truths from good; and, abstractedly, the truths of good.

537<sup>8</sup>. 'A **lawgiver**' (Num.xxi.18)=the Lord as to the Word, and as to doctrine from the Word. A.3424<sup>o</sup>.

**Lawn.** *Viretum.* H.489<sup>4</sup>. M.13<sup>2</sup>. D.5153.

**Lawyer.** *Legisperitus.* A.2135, Pref.<sup>e</sup>. 10792. 10804.

E. 536<sup>4</sup>. Those were called '**lawyers**' who searched the Scriptures, and taught how the things therein are to be understood; and as the . . . Word is that by which there is communication . . . with Heaven . . . and truths falsified . . . are what cause disjunction, it is therefore said that they 'carry the keys of Heaven' (Luke.xi.52).

**Lay beams, To.** *Contignare.* E.283<sup>8</sup>. 594<sup>10</sup>.

**Lay hold of, To.** *Capessere.* T.371<sup>8</sup>. D.1809<sup>e</sup>.

**Lay on, To.** See IMPOSE.

**Lay up, To.** *Reponere.*

A. 5022. 'She laid up his garment by her' (Gen. xxxix.16)=that it retained ultimate truth.

8497. Occurs. 8498. 8532. 8535.

9174<sup>2</sup>. Laid up in his memory. 9394. H.271. 278<sup>2</sup>.

S. 72<sup>o</sup>. Laid up in the Sacarium. 73.

T. 391. Unknown and remote-*repositus*.

**Layman.** See LAITY.

**Lazarus.** *Lazarus.*

A. 2916<sup>4</sup>. That the Lord exsuscitated **Lazarus** from the dead (John.xi.) involves the resuscitation of a new Church from the gentiles.

4783<sup>4</sup>. Not thinking about what the Lord said concerning the rich man and **Lazarus** . . .

9231<sup>3</sup>. By 'the poor man' are signified those within the Church who are in but little good, from ignorance of truth; and who still long to be instructed. The reason he was called '**Lazarus**,' was from the **Lazarus** who was exsuscitated by the Lord; and of whom it is said that the Lord loved him; and that he was His friend; and that he reclined with the Lord at the table. That he wanted to be filled with the crumbs which fell from the rich man's table, signified his longing to learn a few truths from those within the Church who were in abundance. 10227<sup>20</sup>. E.118<sup>4</sup>.

S. 40<sup>3</sup>. By '**Lazarus** the poor man' are meant the gentiles, who have not the Word. That these were despised and rejected by the Jews, is meant by **Lazarus** being cast forth at the vestibule of the rich man full of sores. The reason why the gentiles are meant by '**Lazarus**,' was that the gentiles were loved by the Lord; as **Lazarus**, who was resuscitated from the dead, was loved by the Lord; and was called His friend; and reclined at the table with the Lord (John.xi.3,5,11,36; xii.2).

R. 725<sup>3</sup>. By '**Lazarus**' are meant the gentiles who have not the Word.

E. 137<sup>2</sup>. By '**Lazarus**' who was cast forth at the vestibule of the rich man, and who longed to be filled with the crumbs which fell from his table, are meant all whom the Lord loves because they long for truths from spiritual affection . . . The Lord loved a certain person called **Lazarus**, whom He also exsuscitated from the dead . . . on which account **Lazarus** (the poor man) was so called by the Lord . . .

717<sup>16</sup>. By '**Lazarus** the poor man' are meant the gentiles, who have not the Word, and consequently have not truths. 1143<sup>2</sup>.

962<sup>7</sup>. By '**Lazarus** cast forth full of sores at the vestibule of the rich man,' are meant the gentiles, who from ignorance of truth were in falsities, and consequently were not in goods . . .

**Laziness.** *Pigritia.*

**Lazy.** *Piger.*

A. 6078. Good Spirits and Angels (are then) in laziness or sluggishness of life.

7270<sup>3</sup>. The ultimates with man . . . are relatively sluggish . . .

D. Love xii. No lazy boaster . . . (is tolerated there).  
D. Wis. xi. 4.

**Lazy.** *Socors.*

M. 6<sup>e</sup>. No food is given to the lazy.

**Lead, To.** *Ducere, Abducere, Circumducere, Deducere, Perducere, Reducere, Subducere.*

**Leader.** *Ductor, Ductrix.*

**Leading.** *Ducatus, Ductus.*

See BRING FORTH—*educere*, DRAW AWAY—*abducere*, GUIDANCE—*manuductio*, INTRODUCE, and LEAD INTO—*inducere*.

A. 24<sup>e</sup>. It is a heavenly arcanum, that man is led (by the Lord) both by the fallacies of the senses, and by cupidities . . .

50<sup>3</sup>. The Angels do indeed lead, but they only minister ; for it is the Lord alone who rules man through Angels and Spirits.

132. As man is such that he is not content to be led by the Lord ; but desires to be led by self and the world, or from proprium, it here treats of the proprium which was conceded to him.

205<sup>e</sup>. The love of self is attended with this,—that they do not want to be led by the Lord, but by self . . .

1386. So long as Spirits suppose that they lead themselves . . . they cannot have perception.

1884<sup>e</sup>. Then also he is led through ways of which he himself is ignorant, even to the designated place.

1937<sup>2</sup>. Therefore they are among the less useful ones ; for they suffer themselves to be led equally by the evil and the good ; and they suffer much from the evil.

2294. The Spirits . . . could not withhold themselves from leading (the infants) to think and to speak . . .

—<sup>e</sup>. Such is the temptation of the infants . . . to accustom them . . . to not suffering themselves to be led by another, except by the Lord alone. H. 343.

2679<sup>e</sup>. For the least things . . . with man are foreseen by the Lord, and are provided for his future state to eternity ; and this for his good, in so far . . . as the man suffers himself to be led by the Lord.

2768. Good, into which God leads him who is in temptations . . . But it is the evil with man . . . which leads—*inducit*—into temptation.

2890. The evil Spirits with a man . . . infuse into him their cupidities and their persuasions, and thus lead him wherever they want. But the Angels . . . insinuate into him affections of good and truth, and thus lead him by freedom, not whither they want, but whither the Lord pleases. Hence it is evident . . . that it is slavery to be led by the devil, and that it is freedom to be led by the Lord.

2891<sup>e</sup>. The more exquisitely (the Angels) perceive

that they are led by the Lord . . . the more they are in freedom.

3350. Although there were so many (Angels), they all thought and spoke as one . . . and this because no one wanted . . . to lead the choir : he who does this is of himself dissociated in a moment. But they suffered themselves to be led mutually by each other ; thus all in singular and in general by the Lord . . .

3573<sup>3</sup>. For he who suffers himself to be led by the Lord, never intends and thinks anything else (than what is good).

3913<sup>2</sup>. When man is being regenerated . . . he is led by the Lord through many states. Sig.

3963<sup>e</sup>. They who are in the affection of good from which is not truth . . . suffer themselves to be led into any evil and also falsity ; provided there is induced on the evil the likeness of good, and on the falsity the likeness of truth.

3986<sup>4</sup>. The good of love to God, and the good of charity towards the neighbour . . . suffer themselves to be led by the Lord . . . Otherwise those who are in the love of self and of the world ; these do not suffer themselves to be led and bent by the Lord, and to the Lord ; but resist severely ; for they want to lead themselves . . .

4088<sup>2</sup>. These are not such as do much from themselves and from proprium ; but they suffer themselves to be led by others ; thus to good by the Angels, and to evil by evil Spirits ; which also shines forth from the historicals here concerning Laban.

4136<sup>2</sup>. For it is foreseen by the Lord . . . how a man will suffer himself to be led by the Lord.

4151<sup>6</sup>. If they had believed . . . that all good and truth are from the Lord, they would have suffered themselves to be led by the Lord . . .

4122<sup>2</sup>. For the Angels see and perceive with a man who is being regenerated all the changes of his state . . . and according to them and by means of them they, from the Lord, lead to good, in proportion as the man suffers himself to be led.

4323<sup>e</sup>. So that he can, if he chooses, be led from Hell to Heaven, and through Heaven to the Lord.

4364<sup>2</sup>. The Lord leads everyone by his affections, and thus bends by a silent Providence ; for he leads by freedom . . . When, therefore, man has been led to good in freedom, then truths are accepted and implanted . . . He who has been regenerated . . . if he reflects upon his past life, will then discover that he has been led by many things of his thought, and by many things of his affection.

4366. Man is led by the Lord in spiritual life by almost the like things as those by which a man leads others in civil life. Exampl.

4563<sup>2</sup>. Therefore infants are led by the Lord by means of infants and Angels from the Lord.

4680<sup>2</sup>. (Then) Spirits from Hell led those (of the Ancient Church).

4844<sup>4</sup>. For good is what teaches and leads ; and truth is what is taught and led.

—<sup>5</sup>. 'Widows'=those who . . . nevertheless long to be led through good. Ill.

— . It here treats of those who are being instructed in truths and led to good by the Lord.

— . 'An orphan'=those who . . . long to be led through truth to good ; and 'a widow'=those who . . . long to be led through good to truth.

—<sup>6</sup>. The Lord is called 'the Father' (of the orphans), because He leads them like a father ; and this through truth into good . . . The Lord is called 'the Judge' (of the widows), because He leads them ; and this through good into truth . . . For by 'a judge' is signified a leader.

[A.] 5145<sup>5</sup>. All those with whom the voluntary interiors have been terminated, are elevated to Heaven ; for the influent Divine can lead them . . .

5660<sup>2</sup>. They who are being regenerated . . . choose, from freedom, to be led by the Lord as to willing and thinking . . .

—<sup>9</sup>. For to be led by the Lord is freedom ; for he is led in good, from good, to good.

5662<sup>2</sup>. No one can be gifted with this peace, except him who is led by the Lord . . .

5893<sup>2</sup>. He is thus led, through degrees, to good.

—<sup>3</sup>. The truths of faith, inrooted through the affection of truth, are the plane into which the Angels operate ; and therefore those who have not this plane cannot be led by the Angels ; but suffer themselves to be led by Hell.

5954<sup>8</sup>. Suffers himself to be led by means of reasonings equally by evil and by good Spirits.

5982. In freedom man must be withdrawn-*abduci*-from evil, and be led to good.

5992<sup>2</sup>. (How the Angels lead man. See ANGEL, here.)

6201. He is (then) said to be withdrawn-*subduci*-from sensuous things.

6325<sup>2</sup>. For the man who is led by the Lord is in freedom itself ; and thus in delight and bliss itself ; goods and truths are appropriated to him ; the affection and longing to do what is good is given him ; and then nothing is more happy to him than to perform uses ; the perception of good is given him ; and also the sensation of it ; and intelligence and wisdom are given him ; and all these things as his own ; for he is then a recipient of the Lord's life.

6390. Whereas the affection of the latter love inflows from the Lord, who does not command, but leads.

6392<sup>e</sup>. For they do not know that those who are led by the Lord want nothing more than to do good works ; and think nothing less than about merit through them . . .

6472<sup>2</sup>. The Lord does not compel man to receive what inflows from Himself ; but leads in freedom ; and, in proportion as man allows, through freedom leads to good : thus the Lord leads man according to his delights ; and also according to fallacies and the principles taken thence ; but He gradually leads him from these ; and this appears to the man as if from himself . . .

6484<sup>2</sup>. It was shown . . . that each thing of his life

had been led by the Lord ; and that otherwise he would have precipitated himself into the most frightful Hell . . .

6717. 'He took a daughter of Levi' (Ex.ii.1)=conjunction with good. 'To take' . . . namely, to wife=conjunction.

6914<sup>3</sup>. There are evil Spirits with these (preachers) . . . who lead them.

7044<sup>2</sup>. When a man knows these truths, and wants to do according to them, he is then led by the Lord . . .

7055<sup>e</sup>. For those with whom immediate Divine influx has been conjoined with mediate, suffer themselves to be led by the Lord ; but those with whom these inflows have not been conjoined, lead themselves, and love this.

7272. Derives its origin. — .

7284<sup>2</sup>. Multiplied into each other.

8093. 'God did not lead them by the way of the Philistines' (Ex.xiii.17)=that it was provided by the Divine that they should not pass to the truth of faith which is not from good . . . For 'to lead,' when by God, =Providence.

8098. 'God led the people about-*circumduxit*-by the way of the wilderness' (ver.18)=that from the Divine auspices they were brought-*perducti*-to confirm the goods and truths of faith through temptations. 'God led'=Providence ; or, what is the same, the Divine auspices.

8107. 'To lead them in the way' (ver.21)=the Divine auspices. (For) 'to lead in the way,' when said of Jehovah, =Providence . . .

8216. 'He dragged his [chariot] in heaviness' (Ex. xiv.25)=resistance and impotence.

8307. 'In Thy mercy Thou hast led Thy people' (Ex. xv.13)=the Divine influx with those who had abstained from evils, and thus had received good. 'To lead in mercy'=to receive the Divine . . .

8309. 'In Thy virtue Thou hast conducted-*deduxisti* to the habitation of Thy holiness' (id.)=that the Divine power of the Lord has elevated them to Heaven, into the Divine there. 'To lead in virtue'= . . . to elevate from Divine power.

8315<sup>2</sup>. That those who are in natural good and not in spiritual good cannot possibly be led by any influx from Heaven. Refs.

8495<sup>4</sup>. That with those who are led by the Lord all things inflow, even to the last of life, both intellectual and voluntary. Refs.

8505<sup>3</sup>. For he who acts from truth leads himself ; whereas he who acts from good is led by the Lord. Sig.

8510. For the order in which man is led by the Lord is through the willing of man, consequently through good . . .

8512<sup>e</sup>. By to live according to order, is here meant to be led by the Lord through good ; whereas by not yet living according to order, is to be led through truth ; and, when man is led through truth, the Lord does not appear ; and therefore the man then also walks in darkness, in which he does not see good. It is other-

wise when man is led through good; he then sees in light.

8513. When a man does what is good for the sake of himself. . . the interiors are closed, and he cannot be led through Heaven by the Lord; but he is led by himself. The love determines by whom a man is led; for everyone is led by his love: he who loves himself more than his neighbour leads himself; but he who loves good is led by good, consequently by the Lord from whom is good.

8516<sup>e</sup>. Everyone must be led to . . . charity through the truth of faith.

—<sup>3</sup>. When a man has been regenerated . . . he is led by the Lord through good; and no longer through truth . . . All in Heaven are so led; for this is according to Divine order . . . If they were to think and act from truth . . . they would be . . . led by themselves, and not by the Lord. Ex. 8539<sup>2</sup>.

8517. 'The Sabbath' = a state of peace . . . in which man is led by the Lord through good. If man were then to lead himself, even by truth, he would dissipate the state of peace . . .

8521<sup>3</sup>. Those who are in the affection of truth for the sake of the uses of life . . . are led by the Lord through good . . .

8559. The life of Heaven is to be led by the Lord through good . . .

8560. The Divine Providence differs from every other leading . . . in this,—that it continually . . . leads to salvation . . .

8686<sup>e</sup>. In the first state . . . the man is led by the Lord through truth . . . 8701. 8731<sup>e</sup>.

8701. Man is then led by the Lord through good. 8702<sup>e</sup>, Des.

—<sup>e</sup>. In the other life everyone is led according to his will which he had procured in the world.

8722<sup>e</sup>. What it is to be led by the Lord through truth, and what through good. Refs. 8750<sup>e</sup>.

8754. The man who is being regenerated is first led by the Lord through truth, and afterwards through good. Refs. 8935<sup>2</sup>. 9096<sup>e</sup>. 9274<sup>2</sup>. 9294<sup>3</sup>.

8755. One man leads another according to his ruling love.

8866. For it is slavery . . . to be led by those in Hell; and freedom to be led by the Lord. Refs. 8988<sup>2</sup>. 10409. E.409<sup>9</sup>, Sig.

8893<sup>e</sup>. As soon as the good of love has been implanted . . . the man is led by the Lord according to the laws of order (in Heaven); thus in peace. Sig.

9211. Hence he who is led by the Lord thinks nothing at all about reward; and still does good to the neighbour from the heart.

9227<sup>2</sup>. In the same proportion the man is not led through truths, but through good; consequently, in the same proportion he is led by the Lord.

9229. 'Men of holiness' = those who are led by the Lord . . .

9305. 'To bring-*perducendum*—thee to the place

which I have prepared' (Ex.xxiii.20) = introduction into Heaven . . .

9336<sup>3</sup>. There are thousands and thousands of arcana . . . through which man is led by the Lord . . . into the life of Heaven.

9341<sup>5</sup>. 'To lead into the way' (Jer.ii.17) = to teach truth.

9409<sup>4</sup>. Without doctrine for a directress and leader-*ductrice*.

9589. Heavenly freedom is to be led by the Lord . . . but infernal freedom is to be led by the devil.

9846<sup>e</sup>. How the Lord leads man through the truths of faith, or through faith; namely, (that it is) through the good of love with him. Ex.

9993<sup>3</sup>. A cunning man . . . is delighted to lead others by such things . . .

10099<sup>3</sup>. When man is withdrawn-*abducitur*—from sensuous things . . . he is withdrawn-*subducatur*—or elevated into the light of his spirit.

10153<sup>2</sup>. He then leads him by his love wherever he wants . . .

10184<sup>4</sup>. In (the first) state, man is led through truth to good, thus partly by himself; but in the latter one . . . he is led by good; that is, by the Lord through good. Sig.

10188<sup>2</sup>. They who suffer themselves to be led by the Lord . . . are in the sphere of Divine good . . .

10210<sup>2</sup>. For if a man is not in the good of innocence, he is not led by the Lord; but by himself: and he who is led by himself is led by Hell.

10360<sup>5</sup>. 'By the Sabbath' is signified a state of the conjunction of man with the Lord; thus a state when man is led by the Lord, and not by himself; which state is when he is in good. For to be led by the Lord, and not by self, is 'to turn away the foot from the Sabbath; not to do our own wills; not to do our own ways; not to find our own desire; and not to speak a word' (Jer.lvi.iii.13,14).

10362. 'Profaning it' = to be led by self and our own loves, and not by the Lord.

—<sup>3</sup>. It is to be known that to be led by self and to be led by the Lord are two opposite things; for he who is led by self is led by his own loves; thus by Hell . . . and he who is led by the Lord, is led by the loves of Heaven . . . He who is led by these loves, is withdrawn-*subducitur*—from his Own loves; and he who is led by his Own loves, is withdrawn-*subducitur*—from the loves of Heaven . . .

10377. For all who acknowledge God under a human form . . . are led: the rest cannot be led . . .

10409. 'To make to ascend from the land of Egypt' . . . = to lead themselves. Ex.

10490<sup>7</sup>. 'To be a disciple of the Lord' = to be led by Him, and not by self; thus by the goods and truths which are from the Lord; and not by the evils and falsities which are from man.

10561. The Divine which will lead. Sig. and Ex.

10731. Spiritual death for those who are led by them-

selves and their own loves, and not by the Lord. Sig. (by 'doing work on the Sabbath day').

[A.] 10794. Priests must teach men the way to Heaven, and also **lead** them : they must teach them according to the doctrine of their Church, and they must **lead** them to live according to it. The priests who . . . do not **lead** to the good of life, and thus to the Lord, are evil shepherds.

10798. Priests must teach the people, and must **lead** through truths to the good of life . . . Life 39.

H. 119°. When they were **withdrawn**—*subducti*—from the body . . .

278. They who are in innocence . . . want to be **led** by the Lord, and not by self.

280. As innocence is to be **led** by the Lord, and not by self, all in Heaven . . . love to be **led** by the Lord ; for they know that to **lead** one's self is to be **led** by proprium . . . and he who loves himself does not suffer himself to be **led** by another. 341. M.414°.

— For in proportion as anyone is wise, he loves to be **led** by the Lord ; or, what is the same, in proportion as anyone is **led** by the Lord, he is wise.

351°. Man believes in the Divine when he wants to be **led** by the Divine.

359°. The reason the Lord's yoke is easy . . . is that in proportion as a man resists evils . . . he is **led** by the Lord, and not by self.

420°. And to be thus **led** by the Lord, from infancy to the last of life here, and afterwards to eternity, is the mercy which is meant.

479°. All Spirits can be **led** wherever you please, provided they are kept in their reigning love . . .

522°. Through Divine truths the Lord **leads** man to Heaven . . . In proportion, therefore, as a man abstains from evil, the Lord, from pure mercy, **leads** him through His Divine means ; and this from infancy to the end of his life in the world, and afterwards to eternity . . .

558. In proportion as anyone is in celestial love, which is to love uses and goods . . . he is **led** by the Lord ; because this love is that in which He is . . . But in proportion as anyone is in the love of self . . . he is **led** by self ; and in proportion as anyone is **led** by self, he is not **led** by the Lord . . . To be **led** by self is to be **led** by one's own proprium . . .

J. 12°. This is especially the case when a man is **led** by the Lord ; for he is then introduced into genuine truths . . . and into genuine goods . . . for the Lord then disposes all things of such a mind into the form of Heaven . . .

Life 44. The will **leads** the understanding.

P. 43°. Therefore man is continually **led** by the Lord in freedom . . .

44. To be **led** by self they call slavery. Ex.

154. That . . . man is to be **led** and taught by the Lord from Heaven, through the Word, doctrine, and preachings from it ; and this in all appearance as of himself. Gen.art.

— It is from appearance that man is **led** and taught by himself ; and it is from Truth, that man is

**led** and taught by the Lord alone. They who confirm . . . the appearance . . . cannot remove from themselves evils as sins . . . They are all interior idolaters ; for they are worshippers of self and the world . . .

—<sup>2</sup>. But they who confirm . . . the Truth, become worshippers of the Lord ; for the Lord . . . gives them to perceive interiorly that they are not **led** and taught by themselves, but by the Lord.

155. That man is **led** and taught by the Lord alone. Gen.art.

156. That man is **led** and taught by the Lord alone, means that he lives from the Lord alone ; for the will of his life is **led**, and the understanding of his life is taught . . .

162. That man is **led** and taught by the Lord alone through the angelic Heaven and from it. Gen.art.

— That man is **led** through . . . Heaven, is from the appearance ; but that he is **led** from it, is from the Truth. Ex.

165. That man is **led** by the Lord through influx . . . Gen.art.

— For to be **led**, and also to inflow, are said of . . . the will.

— That every man is **led** of himself from his own love ; and according to it by others . . . is known. He is **led** by the understanding and according to it only when . . . the will makes it . . .

174. That in externals man is **led** and taught by the Lord to all appearance as by himself. Gen.art.

— No one knows how the Lord **leads** and teaches man in his internals . . .

176°. If man perceived and felt the Divine Providence, he would also be **led** by it ; for the Lord **leads** all through His Divine Providence ; and man does not **lead** himself, except apparently . . . and therefore if he were **led** with a living perception and sensation, he would not be conscious of life . . .

183. (Thus) man **knows** no otherwise than that he **leads** himself.

186°. By His Divine Providence the Lord **leads** man silently ; as a hidden stream . . . does a ship.

200°. That the affections of the life's love of man are **led** by the Lord through His Divine Providence, and at the same time the thoughts, from which is human prudence. Ex.

202°. It follows that unless the Lord **leads** man every moment . . . the man recedes from the way of reformation and perishes.

—<sup>e</sup>. It is according to the laws of the Divine Providence for it to appear to man as if he **leads** himself ; but the Lord foresees how he **leads** himself . . . 203.

208. They who acknowledge God and His Divine Providence . . . are averse to be **led** by themselves, and love to be **led** by the Lord. A sign that they are **led** by the Lord, is that they love the neighbour. But they who acknowledge nature and Own prudence . . . are averse to being **led** by the Lord, and love to be **led** by themselves . . .

210. It follows that unless man disposes as from his Own prudence all things which are of his function and

life, he cannot be led and disposed from the Divine Providence . . .

—<sup>2</sup>. Therefore, if you want to be led by the Divine Providence, use prudence, as a servant . . . who faithfully dispenses the goods of his lord . . .

211<sup>2</sup>. See FREE at this ref. D.5797.

215<sup>13</sup>. For man does not know whether he is led by the devil, or by the Lord. He who is led by the devil does uses for the sake of himself and the world; but he who is led by the Lord does uses for the sake of the Lord and Heaven . . . From this (alone) is the difference Known . . .

227<sup>2</sup>. This is the good through which every man, even an evil man, is led by the Lord.

249<sup>6</sup>. By these means the Lord leads the evil; but only from doing those things; and not from thinking and willing them. But by the former means the Lord leads the good; not only from doing those things, but also from thinking and willing them.

253<sup>2</sup>. As these . . . look to God, and do no evil to the neighbour, they are led by the Lord; and they who are led are also taught . . .

295. That the evil are continually leading themselves into—*inducant*—evils; and that the Lord is continually leading them away—*abducant*—from evils. Gen.art.

296<sup>3</sup>. That an evil person, from himself, is continually leading himself more deeply into—*inducot*—his evils. Ex.

—<sup>7</sup>. That the Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal—*abductio*. Ex.

—<sup>10</sup>. That the withdrawal—*abductio*—is effected by the Lord in a thousand ways, even the most secret. Ex.

—<sup>12</sup>. With an evil man there is no other . . . withdrawal—*abductio*—than of the more grievous evils from the less grievous; whereas with a good man there is not only the . . . withdrawal—*abductio*—of the more grievous evils, but also of the less grievous ones . . .

297. That the evil cannot be completely . . . led away—*abduci*—from evils, and led into goods, so long as they believe Own intelligence to be everything . . . Gen. art.

298<sup>5</sup>. That man is thereby led away—*abducatur*—from evil; not by himself, but by the Lord. Ex.

—<sup>6</sup>. He who believes in the Divine Providence is led away—*abducitur*—from evil; whereas he who does not believe in it, is not led away . . .

310<sup>5</sup>. Thus they lead others (by their cupidities) . . .

324<sup>6</sup>. Therefore He cannot lead man, except according to the laws of His Divine Providence.

326<sup>5</sup>. The effect of conjunction is that the Lord turns the man's face to Himself, and then leads him; but the effect of separation—*sejunctio*—is, that Hell turns the man's face to itself, and leads him.

333. With the evil the Lord provides by leading away—*abducendo*—from evils; but with the good He provides by leading to good . . .

— Those want to be saved who acknowledge God, and are led by Him; and those do not want, who do not acknowledge God, and lead themselves . . . This

the Lord sees, and still leads them; and He leads them according to the laws of His Divine Providence . . .

R. 384. 'He shall lead—*deducet*—to living fountains of waters' (Rev.vii.17)=He will lead through the truths of the Word to conjunction with Himself.

D. 842. That man does not at all know that he is led by Spirits, and through Spirits.

— One Spirit is led by others; and, successively, by others . . . and still the Spirit knows no otherwise than that he is leading himself . . . In like manner, also, a Spirit can be led by a man . . . 3117a.

892. That he who is led by the Lord perceives in each thing he does whether it is of permission, of leave, or of good pleasure . . . Ex.

1589. That he who is led by the Lord is blameless. Ex.

1628<sup>2</sup>. Spirits who are not led by the Lord, but who want to lead themselves (could not do right, however they acted).

1936. That some are more easily led by the Lord. 2223.

1937<sup>2</sup>. It is as easy for the Lord to lead one as another; but as it pleases the Lord to lead according to order, it is more easy to lead him who is in order than him who is not in order; for he has first to be brought back—*deducendus*—into the way, or into order, which causes delay, to prevent his being broken.

2591. That from the creation of the first man the Lord has led the human race. Ex.

2628. That there are mere necessities through which man is led.

2850. That man is marvellously led . . .

2918. How man is led to good ends also, even by the evil. Ex.

2965<sup>6</sup>. For they are thus led through series of their cupidities . . .

2994. For man to be led by the Lord, there must not be the least pertinacity in him. So much pertinacity, so much is there of the proprium of man; which is taken away by the Lord in those who are led by the Lord . . .

3002. One who supposed that by a mental look directed into others, he could lead them . . . wherever he wanted; which is so common in the other life . . .

3114. That man can never be led any better.

— Spirits suppose that they could have been led otherwise; and thus could become better than they are . . . But I perceived in a spiritual idea that they never can be led better; so that there are necessities every moment of their lives . . . 3115.

—<sup>e</sup>. For man also can thus almost similarly lead man in some particulars, when he knows his evil nature, or cupidity.

3495. How one Spirit leads another both to think and to speak. (See FREE, here.)

4001. It is not conceded to any Spirit to teach man, nor consequently to lead him, except from cupidity; but the Lord alone wills to teach and lead man; which would not be possible if a Spirit had anything of the corporeal memory.

[D.] 4144. Spirits are indignant and complain, when they perceive that another is **leading** them . . . They care nothing when they are not noticing it; they then suppose that they are **leading** themselves . . .

4321. A Spirit who said that he had **led** Paul.

5778<sup>2</sup>. Hence it was evident that in proportion as the external man acts as one with the internal, the man can be **led** by the Lord . . .

5786. When they were turned to lower things, they wanted to **lead** all whom they saw . . . For in the other life the thoughts are communicated; and the one **leads** the other marvellously by means of the thoughts . . .

5796. The Lord **leads** his will . . . so that he is affected with good; and **leads** his understanding, so that he is affected with truth . . . and in proportion as he learns truth . . . he is **led** by the Lord through it; for he who does not know what is good and true cannot be **led** by the Lord: a man is **led** through that which he knows: the Lord inflows into the things which he knows, and thus **leads** his affections and thoughts . . . (that is to say) the Lord **leads** him by means of those things which he learns from affection.

6080. Thus the Lord **leads** men of the world by their Own affections.

D. Min. 4652<sup>e</sup>. (Thus) man is **led** by the Lord to foreseen ends by continual necessities; and still [he is **led**] by his freedom.

E. 195<sup>2</sup>. (Such) are **led** by means of Heaven by the Lord.

242<sup>8</sup>. In proportion to the charity there is in the faith, he is **led** by the Lord; but in proportion as there is no charity in it, he is **led** by himself; and he who is **led** by himself, and not by the Lord, cannot think what is good; still less can he will and do good which in itself is good . . .

3862<sup>7</sup>. 'To **lead**' (Is. xlix. 10), when said of the Lord, = to illustrate.

555<sup>18</sup>. 'Thy **leaders**' (Is. iii. 12) = those who teach.

689<sup>2</sup>. From this it may be evident, that it is of the Divine omnipotence to **lead** man according to order; and this every moment, from the beginning of his life, even to eternity; and this according to the laws of order . . . that is to say, in so far as the man suffers himself to be **led**; that is, in so far as he does not want to be **led** by himself; for he who wants this, is in the same proportion carried against order. And as it is of the Divine omnipotence to **lead** according to order the man who wants to be **led**—and consequently not anyone contrary to order—therefore it is not of the Divine omnipotence to **lead** anyone to Heaven who wants to **lead** himself . . . Hence it may be evident, that it is not of the Divine omnipotence to save those who do not want to be **led** according to order; for to be **led** according to order is to be **led** according to the laws of order . . . and therefore to **lead** according to these laws every moment and continually to eternity the man who wants to be **led**, is of the Divine omnipotence . . .

730<sup>31</sup>. These things were represented by the . . . **leading** about-*circumductio*-of the sons of Israel in the wilderness.

803<sup>2</sup>. VI. In proportion as a man is in these good affections, he is **led** by the Lord, and not by himself.

825<sup>3</sup>. In proportion as a man lives religion, he is **led** by the Lord; and in proportion as he is **led** by the Lord, his works are good . . .

864<sup>9</sup>. 'To deny one's self' = not to be **led** by self, but by the Lord . . .

—<sup>6</sup>. From these things it may be evident, that 'to follow the Lord' = to be **led** by Him, and not by self; and no one else can be **led** by the Lord than he who is not **led** by self; and everyone is **led** by self who does not shun evils because they are contrary to the Word. Ex. . . Whereas, when evils have been removed . . . then the Lord enters . . . and **leads** him . . . 865<sup>e</sup>.

979<sup>e</sup>. Only abstain from evils as sins, and look to the Lord; and the Lord will teach and **lead**.

1032<sup>2</sup>. By the love of dominating, a man completely averts himself from the Lord . . . and thus can no longer be **led** by the Lord; but is **led** by his own proprium; and to be **led** by one's own proprium, is to be **led** by Hell. Man is **led** from Heaven, or else he is **led** from Hell; he cannot be **led** by both together. He is **led** from Heaven when he is **led** by the Lord; and he is **led** from Hell when he is **led** by himself . . .

1072<sup>2</sup>. That the Word is Divine holiness from inmosts to outermosts, is not evident to the man who **leads** himself, but to the man whom the Lord **leads**; for the man who **leads** himself sees only the external of the Word . . . whereas the man whom the Lord **leads** judges concerning the external of the Word from the Holy which is therein.

1145<sup>10</sup>. An Angel man is **led** by the Lord both from within and from without; but a devil man is **led** by himself from within, and by the Lord from without. An angel man is **led** by the Lord according to order; from within, from order; from without, to order: but a devil man is **led** by the Lord to order from without; but by himself contrary to order from within. An Angel man is continually **led**-*abducitur*-from evil by the Lord, and is **led** to good; but a devil man is also continually **led** from evil by the Lord; but from a more grievous to a less one; for he cannot be **led** to good . . . As an Angel man is **led** by the Lord, he is **led** by the civil law, by the moral law, and by the spiritual law, for the sake of the Divine in them. A devil man is **led** by the same laws; but for the sake of what is his own in them.

1153<sup>9</sup>. The ways through which the Lord **leads** man are much more involved and inextricable; both those through which the Lord **leads** a man by the Societies of Hell, and from them; and also those through which He **leads** a man by the Societies of Heaven, and more interiorly into them.

1155<sup>1</sup>. Through man's internal freedom, the Lord enters to man even into Hell, where he is; and through it **leads** him there; and, if he is willing to follow, **leads** him out-*educit*-thence, and introduces him into Heaven . . .

1174<sup>2</sup>. How the Lord inflows; and how man is thus **led** . . .

—<sup>3</sup>. Thus and no otherwise can man be **led** by

affection into affection . . . from the affection of truth and good, by **leading**, if he acknowledges the Divine Providence in each thing; and from the affection of evil and falsity, by permitting, if he does not acknowledge it.

1175<sup>4</sup>. Similar would it be if the Lord were to **lead** man by thoughts, immediately; and not by affections. Moreover, when a man is **led** by the Lord by affections, it appears to him as if he thinks from himself freely . . .

1179<sup>2</sup>. The good of love is that by which God **leads** man; and the truth of faith is that through which man is **led**. Ex.

J. (Post.) 170. (Those who are in faith alone) are such that they do not want to be **led**; but to **lead**: this is their delight; and therefore they cannot be **led** by the Lord; for the Lord **leads** through the affection of use . . .

241<sup>e</sup>. Nay (the diabolical Spirits) **lead** (their thought).

D. Wis. iv. For when the Lord is reforming and regenerating man, he **leads** in like manner his will and understanding; but by means of the will given him, and by means of the understanding given him, it appears as if the man himself is **leading** himself . . .

**Lead across, To.** *Traducere.* T. 469<sup>2</sup>.  
E. 504<sup>32</sup>. 577<sup>9</sup>.

**Leading across, A.** *Tradio.* A. 8125.  
D. 4362.

**Lead into, To.** *Inducere.*

See INDUCTION.

A. 959. By **inducing** bodies on them.

— . Pains **induced** by resistance.

—<sup>2</sup>. To **induce** [the belief] that they were others.

1692. Horror is **induced** for these things.

1717<sup>3</sup>. Temptations are means . . . of **inducing** goods and truths.

1788. The diabolical crew, which **leads into** temptation.

1982<sup>e</sup>. Wakefulness **induced** on the senses . . .

2796. The states the Spirits were **inducing** (on me).

3425<sup>e</sup>. 'Lead us not into temptation.' It is according to the sense of the letter that He **leads into** temptation; but the internal sense is that He **leads no one into** it.

4299. It is the evils and falsities with man which **lead him into** temptation; consequently the evil Spirits and Genii who infuse them.

6574<sup>2</sup>. The Lord permits the infernals in the other life to **lead the good into** temptation . . .

7298. Thus dulness is **induced** . . . by the magicians there. . . They also know how to **induce** fallacies . . .

7337<sup>3</sup>. The magicians there . . . **induce** on others changes of states . . .

8197<sup>2</sup>. The 'pillar' **induced** darkness on the Egyptians . . .

8247. These things are what **induce** what is sad and anxious on minds, and thence on faces. 8250.

8480<sup>e</sup>. They who trust in themselves, continually **induce** evil on themselves . . .

8628<sup>3</sup>. They concluded that knowledges induce a shade . . .

H. 352<sup>3</sup>. Man is to be **led into** order by Knowledges . . .

360. (These Spirits) **induce** anxieties . . .

—<sup>e</sup>. By gains and honours . . . they were **induced** to love themselves and the world.

457<sup>2</sup>. It is not allowable (there) to **induce** on one's self faces contrary to the love.

518<sup>2</sup>. That they might be **brought into** some angelic Society.

535<sup>2</sup>. They had **induced** the vulgar to believe . . .

547. He **leads himself into** Hell . . . The Lord is so far from **leading** man into Hell . . .

W. 20. The like may be **inferred** from . . .

243<sup>e</sup>. They **induced** darkness.

315. They **induce** matters on them.

P. 295. See LEAD at these refs. 296<sup>3</sup>.

T. 14<sup>3</sup>. Holiness **induced** on it by authority.

D. 2373. They who **induce** obscurities . . .

2759. 'Lead us not into temptation.' Ex.

2764. They can **induce** others to believe . . .

2971. Spirits do not tolerate others **inducing** anything . . .

3227<sup>e</sup>. Persuasion . . . can thus **induce** . . .

3477. Some **induce** on themselves to reason . . .

3592. Which **induce** Falsities.

3849. That natures are **induced** through external things.

3937. They try to **induce** a bond of conscience . . .

4277. On those who **induce** the persons of others.

D. Min. 4658. As hypocrites **induce** pains on the teeth, so other Spirits **induce** other pains . . .

4733. On Spirits who **induce** diseases.

J. (Post.) 45. The Arians **induce** a pain on the right arm near the shoulder-blade. The Socinians **induce** a pain on the breast-bone.

**Lead.** (*The metal.*) *Plumbum.*

A. 2967<sup>2</sup>. Mentioned. E. 411<sup>33</sup>.

8298. 'They sought the deep like **lead**' (Ex. xv. 10) = that evils dragged them down to lower things . . . It is said 'like **lead**,' because by '**lead**' is signified evil.

—<sup>2</sup>. As **lead** is more ignoble than the rest of the metals, it = the evil which is lowest, such as is the evil of the exterior Natural. But in a good sense, it = the good of the same degree; as in Jeremiah vi. 29; Ezek. xxii. 18.

E. 540<sup>e</sup>. The things of the sense of the letter . . . are signified by 'brass, tin, iron, and **lead**' (Ezek. xxii. 18), because by these things are signified the goods and truths of the natural man . . .

**Leader.** See under CHIEF-*primoris*, and under LEAD-*ducere*.

**Leader.** *Antesignanus.*

A. 1879<sup>2</sup>. The leaders (of the evil Spirits) . . .

10330<sup>6</sup>. So many heresies exist in the world, because the leaders and chiefs-*duces*-have looked to themselves, and have had their own glory as the end; and those things which are of the Lord and Heaven as means to the end.

H. 74<sup>2</sup>. From these leaders and chiefs-*ducibus*-falsity of thought concerning the Angels has been derived to others . . .

P. 257<sup>2</sup>. It was necessary that the Lord should be preached from the Word, and that thereby the Christian Church should be instituted; but this could only be done through leaders who would do it from zeal . . .

328<sup>7</sup>. When, in the Church, (evil) has invaded the overseers, governors, and leaders, religion becomes perverted . . .

R. 581<sup>e</sup>. That this doctrine has been confirmed so ingeniously . . . by the leaders, and by those who teach after them, that it cannot be assailed. Sig.

833. That all who are interiorly evil, who have professed faith alone, with the leaders and their adherents, will assault the Divine truths of the Lord. . .

B. 21. The leaders of the Reformers, Luther, etc. 22. 23<sup>2</sup>. 24. 25. Seia.3.

T. 759. Such is every Church which is in falsities, when it has once been founded by leaders who seem to themselves like lynxes . . .

796. I have often spoken with these three leaders, (Luther, Melancthon, and Calvin).

D. 4495. An interior magician . . . to whom they adhered as their leader.

E. 163. They (merely) think that the leaders are to be believed . . .

236<sup>2</sup>. They had been solely in the natural affection of knowing what the leaders said . . .

**Leader. Dux.**

**Dukedom. Ducatus.**

A. 2135<sup>4</sup>. 'Thou Bethlehem . . . art not the least among the leaders of Judah, for out of thee shall go forth a leader' (Matt.ii.6; Micah.v.1). . . As they expect a leader and king who shall bring them back into Canaan . . . they explain . . . 'the leader' to be their Messiah; when yet by . . . 'the leader' is meant the Lord.

2407<sup>9</sup>. In proportion as truth becomes the leader, good is obscured; but in proportion as good becomes the leader, truth is evident in its light.

2733. A General of an army who had been an adulterer. H.385. M.481. (It was Prince Eugene. D.4405.)

3448. 'And Phicol the commander of his army' (Gen. xxvi.26)=the primary things of the doctrine of their faith. . . For 'a commander,' like 'a prince,'=primary things.

4647. 'These are the dukes (or chiefs) of the sons of Esau' (the dukes enum. Gen.xxxvi.15-19)=the chief truths of good . . . 4648. 4649.

6148<sup>5</sup>. They who reigned over the people were called leaders; and afterwards judges.

7041. Moses here represents . . . that nation . . . whose leader he was to be (8928<sup>4</sup>) . . . for everywhere in the Word a leader, or a judge, and also a king, represents the nation and people whose leader, judge, or king he is; because he is its head.

8150. 'Tertian leaders were over them all' (Ex.xiv.7) =reduced into order under generals. 'Tertian leaders' =the generals under which are particulars . . . because 'three'=what is complete . . . and 'leaders'=chief things; and these things, taken together, are generals . . .

8276. 'The choice of the tertian leaders' (Ex.xv.4) =all things with single things; (for) 'tertian leaders'=generals under which are particulars in series; thus each and all things.

8314. 'The dukes of Edom were dismayed'=(ver.15) =the like with those who were in the life of evil from the love of self. 'Dukes'=chiefs-*praecipui*; thus each and all.

— . As to 'dukes,' by them are signified chiefs; and, in the sense abstracted from person, chief things; thus each and all things; for when 'dukes' (or 'leaders') are mentioned, there are signified generals under which are all the other things; or chief things; as 'the tertian leaders;' and they are predicated of good; and, in the opposite sense, of evil. But 'princes' are predicated of truth.

—<sup>2</sup>. In the Word there are words which belong to the class of spiritual things; and to the class of celestial things . . . Such is the cases with the signification of 'princes,' and of 'leaders.' 'Princes'=primary things; and are predicated of the truths of faith: whereas 'leaders'=chief things; and are predicated of the good of love. In the opposite sense, 'princes' are predicated of falsities of faith; and 'leaders,' of evils of love.

—<sup>3</sup>. Hence it is, that those who reigned in Edom were called 'leaders' (ill.) because by 'Edom' was signified the good of celestial love . . . Whereas with the sons of Ishmael those who were set over the rest were not called leaders, but 'princes;' because by 'Ishmael' were signified those in truth. From this cause also those were called 'princes' who were set over the rest in Israel, (ill.) . . . whereas . . . in Judah they were called 'leaders' . . . Ill.

P. 251<sup>5</sup>. Ascribes the victory to the prudence of the General . . .

—<sup>6</sup>. This is the Divine Providence, especially in the counsels and meditations of the General . . .

M. 263<sup>2</sup>. We are all . . . leaders of leaders . . .

T. 405. See KING, here.

413. The difference between . . . the duty of a citizen, the duty of a magistrate-*praetor*, and the duty of a chief.

418. Who loves a king, prince, chief, magistrate, consul . . . except from the judgment from which they act and speak . . . Who loves the General-in-chief of an army, or any commander-*praefectum*-under him, except from his bravery and prudence?

446<sup>e</sup>. The clown who jokes at the table of a duke.

680<sup>2</sup>. If each (part of an army) were not commanded by lesser leaders . . .

813. (In Germany) there are greater and lesser dukedoms ; and each is like a monarch in his own . . . 814.

End of T. A theorem proposed by a certain Electoral Duke in Germany, who also possessed the highest ecclesiastical dignity.

E. 537<sup>3</sup>. Because they taught falsities, and the falsities were also believed by the people, they are called 'blind leaders of the blind' (Matt. xv. 14).

576<sup>6</sup>. 'Governors and leaders' (Ezek. xxiii. 6) = principal truths.

600<sup>15</sup>. 'The chieftains of Judah' (Zech. xii. 6) = the goods with the truths of that Church.

654<sup>69</sup>. 'All of whom have the look of leaders . . .' (Ezek. xxiii. 15) = the appearance as of chief Truths, which were to be set over the rest.

C. 164. Charity with the General of an army.

— By the General of an army is meant its highest, whether he is a king, an archduke, or a General constituted by them, who holds the chief command. He, if he looks to the Lord, and shuns evils as sins ; and if he acts sincerely, justly, and faithfully in the things of his generalship—*ducatus*—and government, he does the goods of use which are goods of charity ; and as he is perpetually meditating upon them, studying them, and exercising them, he becomes a charity. He, if he is a king, or an archduke, does not love war, but peace ; and in war he continually loves it. He does not go to war except for the protection of his country ; and thus is not an aggressor, but a defender. But afterwards, when war has begun, he is also an aggressor when aggression is defence. In battles, if he has not been born otherwise, he is brave and strenuous ; after battle he is mild and merciful. In battles he would fain be a lion ; but after battle, a sheep. Within himself he does not exult from the overthrow of the enemy and from the honour of the victory ; but from the deliverance of his country and his own there from the invasion of the enemy . . . He acts prudently ; consults faithfully for his army, as the father of a family does for his children and servants ; loves them—everyone as he does his work sincerely and strenuously . . . Cunning, with him, is not cunning, but prudence.

### Leading man. *Antistes.*

A. 4136<sup>3</sup>. There was a certain Church dignitary who had believed himself to be more learned than others . . .

4730<sup>2</sup>. Because the leading men of the Church can gain nothing by faith alone ; but by the preaching of works.

5532<sup>3</sup>. That very many of the prelates of the Church are such (spies), is manifestly evident from them in the other life . . .

6047<sup>2</sup>. The leading men (of the Papists, Quakers, Jews, and Mohammedans) have so said ; and their followers confirm (their doctrinals).

7332<sup>2</sup>. They are like evil leading men of the Church ; who, if the truths of doctrine do not serve them as means of acquiring gain, deride them.

8581<sup>4</sup>. How readily the leading men of the Church seize upon [the idea] that such Power has been given to Peter . . .

9192<sup>2</sup>. In Hell have been seen . . . both Church dignitaries, and others . . .

9263. It is believed by the leading men of the Church that he is just and justified who knows the truths of faith . . . and is thence in confidence . . .

H. 353<sup>2</sup>. The leading men of the Church who deny the Divine . . .

J. 38<sup>e</sup>. He does not Know that it is true from any other source than because it has so been said by a leading man of the Church . . .

R. 426<sup>2</sup>. For scarcely anyone, except a leading man of the Church who teaches and preaches, comprehends these (arcana of justification and salvation by faith alone).

M. 126. It is from this appearance that the leading men of the Church have given the palm to faith . . .

T. 7. The key to open (their theology) is with the leading men of the Church alone.

135<sup>2</sup>. We cannot think otherwise, because the leading man of our Church . . . ascribes . . .

D. 5230. Monks, abbots, priests, prelates. (See also under LAST JUDGMENT.)

E. 114<sup>5</sup>. Therefore evil prelates equally with good ones ; or prelates who have no faith, equally with those who have faith, can preach the Gospel, in appearance, with a like zeal and affection.

250<sup>3</sup>. This the doctors and leading men of the Church preach, when they preach from the Word . . .

443<sup>2</sup>. All in the First Heaven are in the obedience of doing the truths and goods commanded by . . . the master or leading man from whom they have heard that this or that is true . . .

538<sup>10</sup>. 'Pilots' = the leading men who lead and teach.

714<sup>9</sup>. This doctrine and this life are with those who form the head of the dragon, who for the most part are leading men of the Church . . .

802<sup>3</sup>. Lest the leading men of the Church who are initiated into this dogma, when they are initiated into the priesthood ; and, from them, the people of the Church, should be infected by such poison . . .

810<sup>3</sup>. As the leading men of the Church speak, when they speak from the Word.

863<sup>3</sup>. By 'governors and rulers' (Jer. li. 23) are signified principles of falsity and of evil.

1019<sup>2</sup>. In like manner the leading man of the Church who falsifies the truth of the Word, and perverts its good.

1063<sup>3</sup>. Those of this kind who had been leading men of the Church sometimes appear to shine at the mouth . . .

1130<sup>2</sup>. Their leading men and presbyters, who are called monks, desisted from reading (the Word) ; saying that the dicta of the Pope are equally holy . . .

1134<sup>2</sup>. Hence it is that a man says to himself, or a leading man of the Church says to him . . .

D. Love. xvii<sup>3</sup>. *Sacerdotes antistites ministri* . . .

Coro. 17. For anything to be perfect, there must be a trine in just order . . . In like manner in the Church—a priminfulate, overseers of the parish, and flamens under them.

**Leaf.** *Folium.*

**Leafy.** *Foliosus.*

A. 57<sup>e</sup>. 'Leaf' (Ezek. xlvi. 12) = the intelligence which they have for the sake of use; which is called 'medicine.' (=The truths from good which serve for the instruction and regeneration of the human race. 885.) (=the truth of faith. 6502<sup>5</sup>).

216. 'They sewed fig-leaves together . . .' (Gen. iii. 7) . . . 'To sew a leaf together' = to excuse.

884. 'Behold an olive-leaf plucked off in her mouth' (Gen. viii. 11) = some little of the truth of faith; 'a leaf' = truth.

885. That 'a leaf' = truth, is evident from the Word *passim*. Where man is compared to 'a tree,' there 'the fruits' = the good of charity; and 'the leaf,' the truth thence; and they are also circumstanced in like manner. Ill.

—<sup>2</sup>. 'A green leaf' (Jer. xvii. 8) = the truth of faith; thus it = the faith itself which is from charity.

— . What is doctrinal of faith, or the truth, which was preserved with the Jewish Church, is the 'leaf' (on the barren fig-tree). A vastated Church . . . knows truth, but does not want to understand it; and those are like it who say that they know truth . . . and have nothing of the good of charity. They are only the leaves of a fig-tree; and wither away.

3427<sup>3</sup>. If love to the Lord is compared to 'the tree of life,' charity and its works are the fruits thence; and faith and all things of faith are only the leaves . . . and they deduce the fruits . . . from the leaves.

4231. 'When . . . its leaves bud forth, ye know that summer is nigh' (Matt. xxiv. 32). . . 'The leaves' = truths.

5115. See GERMINATE, here.

—<sup>2</sup>. Such things as are of intelligence, are signified in the Word by 'leaves.'

5116. The virescence (of a tree) from its leaves represents the first state of man's rebirth . . . Hence it is that 'leaves' = those things which are of intelligence, or the truths of faith; for these are the first things of the rebirth or regeneration.

7966<sup>e</sup>. In the Spiritual World this is presented representatively as a tree with leaves and fruits; the leaves there, are truths.

8326. In the Word, man is compared to 'a tree' . . . the truths of faith with him are compared to 'leaves' . . .

8377<sup>e</sup>. See JUPITER, here.

9031<sup>4</sup>. 'The leaf which is for medicine' = the truths of faith which are for the recreation and restoration of the spiritual life.

9327<sup>e</sup>. 'The sound of a driven leaf shall pursue them' (Lev. xxvi. 36) . . . the reason it is so said is that 'a leaf' = truth.

9337. The leaves are indeed born first; but for the sake of the fruit as the end . . .

—<sup>e</sup>. From these things it is evident . . . that faith without fruit; that is, without the good of life; is only a leaf; and thus that a man . . . luxuriant in leaves, without fruit, is the fig-tree which 'wither away,' and which is 'cut down.'

9553<sup>3</sup>. 'Leaf' (Dan. iv. 12, 14) = scientific truth in general.

9960<sup>20</sup>. By 'the leaves of the fig-tree of which they made themselves girdles' . . . are meant the truths and goods of the external man. Ex.

—<sup>e</sup>. That 'leaf' = natural truth, which is scientific. Ref.

10185<sup>2</sup>. That all things in nature relate to the human form, is evident from each thing in the vegetable kingdom. All things therein are clothed with leaves . . . For the leaves therein relate to the lungs; and are as it were in place of respiration; for by their means the sap is drawn up; and therefore a tree despoiled of its leaves does not bear fruit. Hence also it is that 'leaves,' in the Word, = the truths which are of faith; for in like manner by them is conveyed the Vital whereby good is formed.

H. 185. Paradises (in Heaven) where . . . in some places the leaves are as of silver; and the fruits as of gold . . . M. 13.

S. 66<sup>2</sup>. A tree . . . draws out of the ground . . . a grosser sap for the trunk, branches, and leaves . . .

Life 46<sup>2</sup>. (The faith of an evil man) is like a tree luxuriant in leaves, and not giving fruits . . . 'A tree,' also, = man; its 'leaves' and 'flowers,' the truths of faith . . .

P. 107. The life's love is that tree; the branches with the leaves are the affections of good and truth with their perceptions . . .

313<sup>e</sup>. By 'the leaves of a fig-tree' with which they covered their nakednesses, are signified the moral truths by which are veiled the things of their love and conceit.

332<sup>3</sup>. There is a correspondence of man's life with the vegetation of a tree . . . The natural truths with which every man is first imbued are like the leaves with which the branches are covered: 'leaves,' in the Word, = nothing else.

R. 936. 'The leaves of the tree for the medicine of the nations' (Rev. xxii. 2) = rational truths thence by means of which those who are in evils and the derivative falsities are brought to think soundly, and to live becomingly.

— . The reason why by 'leaves' are signified rational truths, is that by 'a tree' is signified man; . . . and by the leaves are signified his rational truths.

—<sup>2</sup>. That by 'leaves' are signified rational truths, is clearly evident from the things seen in the Spiritual World . . . With those who are in the goods of love and at the same time in the truths of wisdom, there appear fruitbearing trees luxuriant with beautiful leaves; whereas with those who are in the truths of some wisdom, and who speak from reason, but are not in the goods of love, there appear trees full of leaves, but devoid of fruits; and with those with whom there are neither the goods nor the truths of wisdom, there appear

no trees, except such as are denuded of leaves in winter-time. A man who is not rational is nothing else than such a tree. Rational truths are those which proximately receive spiritual truths . . .

—<sup>3</sup>. By 'leaves' are signified rational truths also in . . . (Ill.); but they signify according to the species of the trees. The leaves of the olive and of the vine = rational truths from celestial and spiritual light; the leaves of the fig-tree = rational truths from natural light; and the leaves of the fir, poplar, oak, pine, = rational truths from sensuous light. The leaves of these cause terror in the Spiritual World, when they are agitated by a strong wind. These are what are meant in Lev. xxvi. 36; Job xiii. 25. But the leaves of the former not so much.

M. 76<sup>e</sup>. The (vine) leaves became silver; and we carried them away as a sign that we had spoken with the people of the Silver Age.

T. 585<sup>2</sup>. The leaves which (a plant) puts forth immediately after birth, are for lungs; for as the heart without the lungs does not produce motion and sensation, and by these vivify the man, so without leaves the root does not cause a tree or shrub to vegetate.

638. By 'the leaves of a fig-tree' (Gen. iii. 7) are meant the truths of the natural man which had been successively falsified.

D. 710a. In every leaf there is a more interior heavenly gladness . . .

1960. What was the leaf of the fig-tree with which Adam girded himself. . . It signified the natural Knowledges, or rational or intellectual faith, under which were the nakednesses or filthy loves, which were covered with such a leaf.

2931. Their Spiritual was represented as a leafy cloud.

3484<sup>e</sup>. When I was writing on the leaf (of paper) . . .

6060. See GARDEN, here.

E. 109<sup>2</sup>. The foliage—*frondes*—and leaves (of trees) = those things which are of the Knowledges of truth and good.

—<sup>5</sup>. 'Leaves' = the truths with man. Ill.

386<sup>29</sup>. 'Leaves' = the truths of the natural man.

403<sup>17</sup>. The fig, as a tree, = the natural man; the fig, as a fruit, = the good of the natural man; and its leaf = the truth of that good.

—<sup>21</sup>. That with that nation there was not any natural good, but only truth falsified, which in itself is falsity, is signified by the Lord's coming to the fig-tree, but finding nothing thereon except leaves . . . 'The leaf' = truth falsified, which in itself is falsity; for 'a leaf,' in the Word, = truth; but the leaf of a tree which is devoid of fruit = falsity; and, with that nation, truth falsified, because they had the Word . . . but had falsified the truths in it.

481<sup>2</sup>. 'A leaf' (Jer. xvii.) = what is scientific.

504<sup>26</sup>. 'Leaves' (Is. i. 30) = the scientifics and Knowledges of truth in the natural man.

638<sup>15</sup>. (The dove returning to Noah with an olive leaf = the second state of regeneration) which is when spiritual good begins to come forth by means of truths

. . . For by 'a leaf' is signified truth; and by 'an olive,' the good thence born.

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

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

1203<sup>2</sup>. In many things, plants relate to such things as are of the animal kingdom . . . They produce . . . leaves as lungs . . .

### Leaflet. *Schedula*.

H. 462a<sup>6</sup>. The letters and notes which had passed between them were read . . . and not a word was wanting.

R. 484. Leaflets lay around, on which he wrote . . . Scribes collected the leaflets, and copied them upon a whole sheet. T. 161.

I. 19<sup>5</sup>. They took three pieces of paper, and wrote on them . . .

D. 6099<sup>7</sup>. Occurs.

Leafy. *Fronodosus*. A. 2722.

Foliage. *Frons*. E. 109<sup>2</sup>.

### Leah. *Lea*, *Leah*.

A. 409. This was represented also by Leah and Rachel, the two wives of Jacob, of whom Leah represented the External Church, and Rachel the Internal . . . 1242<sup>e</sup>.

422. The External (Jewish Church) was represented by Leah. But as Jacob, or his descendants . . . were such that they wanted nothing but external things . . . Leah was given to Jacob before Rachel; and by Leah the weak eyed was represented the Jewish Church; and by Rachel the New Church of the gentiles.

3758. How the good of truth was conjoined with related good . . . first by the affection of external truth, which is 'Leah' . . . Tr.

3793. The representation of Leah, that it is the affection of exterior truth. Ex. —<sup>2</sup>.

3819. 'The name of the elder was Leah' (Gen. xxix. 16) = the affection of external truth, with its quality.

— Leah is called 'the elder,' because external truth is said first . . . or, what is the same, man is first affected with external truths . . . for external truths are the planes of internal ones; for they are the generals into which the singulars are insinuated . . .

3820. 'The eyes of Leah were weak' (ver. 17) = the affection of external truth as to its affection, that it is such. Ex.

3834. 'And he took Leah his daughter, and brought her to him, and he came to her' (ver. 23) = that the conjunction was as yet only with the affection of external truth. 3838.

3843. Leah, who is here 'the first-born,' = the affection of external truth.

[A.] 3851. 'He also loved Rachel above Leah' (ver.30) = the love of internal truth above external truth. . . 'Leah' = external truth.

3855. 'That Leah was hated' (ver.31) = that the affection of external truth was not so dear, because it was further from the Divine. Ex.

3860. 'Leah conceived, and bare a son' (ver.32) = spiritual conception and birth from what is external to what is internal. Ex.

—e. For by Leah is represented the affection of external truth.

3902. In the preceding chapter, by the four sons of Jacob from Leah, it treated of the state of the Church, or of the man who is becoming a Church, as to the ascent from the truth which is of faith to the good which is of love. In this chapter, by the sons of Jacob from the handmaids of Rachel and Leah, and from Leah, and finally from Rachel, it treats of the conjunction of natural truth by media with spiritual good; and this in the order in which it takes place with the man who is being regenerated.

3906. 'Leah' = external truth. Refs. 3913.

3913<sup>2</sup>. The mediums on the side of the external man, are signified by the handmaids of Leah.

3927<sup>e</sup>. For by 'Leah,' who here is 'my sister,' is signified the affection of the external man.

3930. 'Leah saw that she stood still from bearing' (Gen. xxx.9) = that no other external truths were acknowledged. 'Leah' = external truth.

3943. 'He brought them to Leah his mother' (Gen. xxx.14) = application to the affection of external truth.

3974. 'His woman Leah' = the affection of external truth.

4073. 'Leah' (Gen. xxxi.4) = the affection of external truth. 4096. 4099. 4153.

4342. 'He divided the children over to Leah' (Gen. xxxiii.1) = the disposition of external truths under their own affection. 'Leah' = the affection of exterior truth. 4345.

4345<sup>e</sup>. Then (are insinuated) the less general things, that is, the particular ones relatively, which here are Leah and her children . . .

4428. 'The daughter of Leah, whom she bare to Jacob' (Ex. xxxiv.1) = (the affection of all things of faith, and the Church thence) in externals; (for) 'Leah' = the affection of external truth.

4604. 'The sons of Leah' (Gen. xxxv.23) = external Divine goods and truths in their order. 'Leah' = the affection of external truth.

4696<sup>2</sup>. 'The moon,' here, = natural truth, because it is predicated of Leah. . . For by 'Leah' is represented natural truth.

5469. 'Leah' = the affection of exterior truth. Refs.

6024<sup>3</sup>. 'These are the sons of Leah, which she bare to Jacob in Paddan-Aram' (Gen. xlv.15) = that those (doctrinals) were from spiritual affection in the Natural, through the Knowledges of good and truth.

D. 3384. It has been shown me by experience how

Leah represented the Jewish Church; and Rachel the new one . . .

—e. Hence it was given to know why Leah is described as 'weak-eyed.'

E. 434<sup>8</sup>. 'Jacob' represents the Church as to truth; 'Leah' and 'Rachel,' the Church as to good; but 'Leah,' the External Church; and 'Rachel,' the Internal Church . . . and therefore the 'dundain' were given to Leah . . . but Leah gave them to Rachel. Ex.

439. 'Leah' = the External Church, which is natural. 695<sup>15</sup>.

**Lean.** *Macilentus.*

**Leanness.** *Macies.*

A. 5258. 'Lean in flesh' (Gen. xli.19) = of no charity.

T. 391. Theological leanness at this day.

E. 556<sup>11</sup>. He had become so lean and thin-*macer*.

**Lean, To make.** *Emaciare.*

A. 4976<sup>e</sup>. Man would thence become lean . . . D. 4150<sup>e</sup>.

E. 406<sup>15</sup>. By 'to make lean' (Zeph. ii.11) is signified to remove evils from falsities.

**Leaning back.** *Demisupinatus.* A. 10164.

**Leap.** *Salire.*

See under DANCE-*saltare*.

E. 455<sup>20</sup>. 'He shall leap as a stag' (Is. xxxv.6) = joy from the perception of truth.

1074<sup>e</sup>. 'A fountain of water springing into eternal life' (John iv.14).

**Learn.** *Discere, Addiscere.*

See under SEIZE, and DRAW-*haurire*.

A. 1050<sup>e</sup>. These are states which man does not learn . . .

1071. What good and truth were (the man of the Spiritual Church) had to learn . . .

1464. The Lord had the power of learning above every other man . . .

1472. With children, when they first begin to learn, the deeper the things are, the more they desire them . . .

1964<sup>2</sup>. They who learn Knowledges in order that they may be perfected in the faith of love . . . are in the use of all uses, and receive spiritual and celestial life from the Lord . . .

1973<sup>e</sup>. For Spirits have not the sense of taste, but in place of it the desire . . . of knowing and learning; this is as it were their food . . .

2049<sup>3</sup>. Unless Knowledges were learned for the sake of life, they would be of no use . . .

2557<sup>3</sup>. For if spiritual truth inflowed from within, as good does . . . man would have no need to learn anything.

2675. With those who are becoming spiritual, good and truth are implanted by the Lord in the affection of knowledges, so that they want to know and learn what good and truth are, to the end and use that they may become rational, and also spiritual . . .

2704<sup>2</sup>. They are then 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.

2878. There are innumerable causes from which and for the sake of which man loves to learn truth and to will good . . .

3175. Man learns (these natural and spiritual truths). If he did not learn them, he would be much worse than a brute animal . . .

—<sup>2</sup>. From these things it is evident that man is born into no truth, but that he learns everything, and this by an external way . . .

3241<sup>3</sup>. They who are of the Spiritual Church, as they have no perception . . . of what is good and true, but acknowledge as truths the things which they have learned . . .

3332<sup>2</sup>. The spiritual man when being regenerated . . . first learns the doctrinal things of truth . . .

3603<sup>3</sup>. Hence he is in the affection of truth from a certain worldly love, which also is the means for his learning more . . .

3701<sup>3</sup>. (Necessity of man's learning what evil and falsity, and good and truth are.) 3762<sup>2</sup>.

3863. When man is being regenerated . . . he first learns and imbues the things which are of faith . . . for he is introduced by means of the doctrine of faith or of truth; for man is such that from himself he does not know what heavenly good is, but this he must learn from doctrine . . .

3905<sup>o</sup>. The truths of faith which are not learned for the sake of acting, but only for the sake of knowing, adjoin themselves to affections of evil and falsity; and therefore they are not of faith with him who has learned them, but they are interiorly against faith.

3906. They who are being regenerated, learn to know what internal truth is, but in the beginning they do not acknowledge it with such faith as to live according to it . . .

3982<sup>2</sup>. It is known that man in his infancy and childhood learns many things, for the sole use that through them as means he may learn more useful things, and successively through these things still more useful, even until he learns those which are of eternal life; and, that when he learns these, the former things are almost obliterated.

3995<sup>2</sup>. For when man is being regenerated, he does good from the truth which he has learned; for from truth he learns what good is . . .

4018. The truths and goods which are learned, and with which the man is not affected, do indeed enter into the memory, but adhere as lightly there as a feather does to the wall, which is dispersed by the slightest breath of wind . . .

4317<sup>5</sup>. In place of perception, with the regenerate there is conscience, which acknowledges as good and truth that which is learned from parents and masters.

4404<sup>o</sup>. The sense of hearing corresponds to the affection of learning, and also to obedience.

4713. How it was with those learning, or the Church. Sig. . . (For 'the flock'=those who learn.) Ex.

5113<sup>2</sup>. The man of the Spiritual Church first learns the truth of faith.

5126<sup>3</sup>. From childhood to adolescence the communication is opened to the interior Natural by his learning what is decorous, civil, and honest, both by instruction from parents and masters, and also by studies. And from adolescence to young manhood the communication is opened between the Natural and the Rational by his then learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life, through the reading and hearing of the Word: but in proportion as he then . . . does the truths which he learns is the Rational opened . . .

5270<sup>2</sup>. When man is being reformed, he first learns truths from the Word, or from doctrine . . . 5280<sup>2</sup>.

5280<sup>3</sup>. Many learn truths . . . for the sake of reputation, etc. (Such must undergo temptation.)

5354<sup>2</sup>. From his new Intellectual he apprehends delight in learning what is good and true for the sake of life.

5432. When the truths of faith . . . are learned in the first age, they are apprehended and committed to memory no otherwise than as other scientifics . . . 5951.

5620<sup>5</sup>. 'Honey,' here, = what is pleasant and delightful from the affections of knowing and learning celestial and spiritual goods and truths.

5820. He who has learned the truths of faith in the world (merely) to know and teach them, for the sake of honour and gain . . . has them taken away from him in the other life. 6316.

5945. As such doctrinals are the first which a man learns . . .

6047<sup>2</sup>. The doctrinals of the Church must first be learned . . .

6750. Scientifics are what those being regenerated must first learn.

7750<sup>2</sup>. If man were in his own love . . . he would have no need to learn these things.

7780. 'To sit at the mills'=to learn and imbue such things as will serve for faith and . . . charity.

8516<sup>2</sup>. Unless he first learns this from the doctrine of his Church . . . he cannot be prepared . . . to receive this good.

8629. (The Spirit) was asked whether he wanted to learn these things . . .

8888<sup>2</sup>. For by (truths) man not only learns what is good, but is also led to good.

8977. The men of the External Church . . . are those who learn truth from no delight, but only because it is the truth of the Church, by means of which they believe that they can be saved; it is this necessity which enjoins them to learn and know it. Rep.

8993<sup>2</sup>. They who are in the affection of truth from (the love of self and of the world), are they who learn the doctrinals of the Church for the sake of gain, etc. 9184.

8995<sup>3</sup>. Most men think of gain or honour through the truths which they learn; but if they have these as the end, the natural man dominates . . .

[A.] 9025<sup>3</sup>. There are some who teach and learn the truths of the Church from the literal sense of the Word ; and there are some who teach and learn them from doctrine from the Word. (The difference ex.)

9034<sup>3</sup>. The man of the Church first learns truth from the literal sense of the Word . . .

9050<sup>7</sup>. A longing to learn the goods and truths of faith. Sig.

9188<sup>8</sup>. 'Sorcerers,' etc.=those who learn and teach from the cupidity of gain and of honours ; and not from the affection of the truth of faith and of the good of life.

9209. The instruction of those who are in ignorance of truth, and still are in the longing to learn. Sig. (by 'the needy.')

9272<sup>3</sup>. 'To sow the earth,' or 'a field'=to teach and to learn the truths and goods of faith.

9274<sup>2</sup>. The first state of the man who is being regenerated is to learn truths, and to see them . . .

9391<sup>5</sup>. 'To eat the lambs of the flock'=to learn and appropriate to one's self the goods of innocence which are of the internal man. 'To eat the calves . . .'=to learn and appropriate to one's self the goods of innocence which are of the external man.

H. 351<sup>3</sup>. In order to become intelligent and wise, man must learn many things ; not only those which are of Heaven, but also those which are of the world . . . In proportion as a man learns and applies to life, he becomes intelligent and wise ; for in the same proportion his interior sight . . . and his interior affection . . . are perfected.

512<sup>2</sup>. Spiritual good and truth are not learned from the world, but from Heaven. They can indeed be known from the Word . . . but still they cannot inflow into the life, unless the man is in Heaven as to the interiors of his mind . . .

N. 23<sup>6</sup>. That if man does not learn or receive truths, good cannot inflow, and thus he cannot become spiritual. Ref.

S. 59<sup>e</sup>. The rest who are in some life according to truths, can learn from (those who are in illustration).

R. 618. 'No one could learn the song, except the 144,000' (Rev.xiv.3)=that no others from Christians could understand, and thus from love and faith acknowledge . . . By 'to learn' is signified to perceive interiorly in one's self that it is so, which is to understand, and thus to receive and acknowledge. He who learns in any other way, learns, and does not learn, because he does not retain. E.859.

T. 343. That man receives faith by . . . learning Truths from the Word . . . Gen.art.

D. 1438. Such Knowledge are to be so insinuated . . . that the man does not know that he has learned them . . .

2293. That Souls, Spirits, and Angels learn Truths ; both in a state of delight, and also in one of sadness—but what the difference is. Ex.

4034<sup>e</sup>. (Thus) those things also which I have learned through evil Spirits, I have learned from the Lord alone . . .

6008. They were of those men who had wanted to learn nothing . . . 6050.

D. Min. 4741. With those who learn such things . . . without use . . . such things are like scales upon scales, which . . . take away sense from the interiors . . .

E. 403<sup>12</sup>. 'They shall not learn war any more' (Mic. iv.3). Ex.

741<sup>6</sup>. 'The inhabitants of the world learn justice' (Is.xxvi.9). Ex.

803<sup>2</sup>. How man can be in illustration, so that he may learn the truths which are of his faith . . . I. Let him read the Word every day, a chapter or two, and learn from a master, and from preachings, the dogmas of his religion ; and especially let him learn that God is one, and that the Lord is the God of Heaven and earth ; that the Word is holy ; that there are a Heaven and a Hell ; and that there is a life after death. II. Let him learn from the Word, from a master, and from preachings, what works are sins. Enum. Let him learn the latter and the former things from infancy to adolescence.

840. A prohibition lest anyone should learn and teach anything except what has been acknowledged . . . Sig.

J. (Post.) 371. Those who . . . do not want to learn, but to teach.

225<sup>e</sup>. He wanted to learn ; but, as he had confirmed faith alone, he could not.

### Learned. Doctus.

See also TEACH—docere.

A. 1385<sup>e</sup>. Hence they seemed to themselves to be more learned than others.

3820<sup>4</sup>. They suppose that in the other life the learned shall shine like the stars . . . But the learned . . . = those who are in good . . .

3957. It has been given to speak with the more learned concerning this . . .

4136<sup>3</sup>. (The stupid ignorance of a certain learned Church dignitary.)

4844<sup>17</sup>. The learned in the Ancient Church knew that . . .

5432<sup>3</sup>. Such appear to themselves learned and wise. 5433<sup>2</sup>.

9188<sup>6</sup>. 'Sorcerers'=those who are learned from themselves . . . For he who will be learned in the truths and goods of faith, must be taught by the Lord . . .

9192<sup>3</sup>. They wondered that those who, above others, had been learned in the Word and in the doctrine of their Church, were among the damned . . .

—<sup>4</sup>. Those who are learned as to doctrine, but evil as to life, are meant in . . . Matt.vii.22,23 ; Luke xiii. 26,27 ; and also by the foolish virgins.

H. 347<sup>3</sup>. In the external form . . . they appear equally as intelligent and learned as those who are in the light of Heaven . . .

518. They had persuaded themselves that they should come into Heaven . . . because they had been learned . . .

W. 239<sup>3</sup>. I knew a man ordinarily learned . . .

P. 208<sup>e</sup>. If they have been learned, they apply scientifics to confirm the proprium of man and nature.

R. 419. The exploration and manifestation of the state of life of those in the Church of the Reformed, who are called **learned** and wise from the confirmation of faith separated from charity . . . Sig.

812<sup>2</sup>. Thus do the simple, . . . but rarely the **learned** and erudite.

M. 533<sup>2</sup>. A company where were the **learned** and erudite . . .

T. 74. All these (who wore hats) were **learned** and erudite; and some, who wore turbans, were **unlearned-indocti**. They were speaking together about unlimited Divine power . . .

159<sup>2</sup>. At the left were seen the **learned** of the clergy, and behind them the **unlearned**; and at the right the erudite of the laity, and behind them the inerudite . . .

402<sup>10</sup>. That the **learned** and erudite who have confirmed themselves deeply in falsities . . . are sensuous above others . . . 565.

619<sup>2</sup>. One of the spheres is concerning the Lord, which breathes forth from the southern quarter, where are the **learned** of the clergy, and the erudite of the laity . . .

D. 77 (Index). Cunning and malignant Spirits seduce the **learned**, and philosophers, more easily than others . . .

595. Concerning a certain one among the **most learned**.

1404. That those who suppose themselves to be in the greatest light, because they are **learned**, will be in the greatest darkness. Rep.

1462. That the **learned**, who are exterior men, apprehend nothing but exterior things.

1466. Those who represent the **learned**, or the wise of the world . . . wanted my tongue to perish. Ex.

2480. That truths . . . not sensuous . . . are at once rejected by the **learned**.

2682. That the **learned** in the world obscure the understanding of man.

3060a. That the **learned** are not permitted to speak with Spirits, except with danger to their lives.

3062. That the **most learned** . . . have conceived a false idea of Heaven.

3421. That the **learned** who have taken up phantasies, see nothing else than the things which confirm them.

3460<sup>e</sup>. Therefore, in the **learned**, the ideas are closed . . .

4264. Therefore, the **unlearned** . . . can often think and speak better than the **learned** . . .

4550. The things from which he had been **learned** . . .

4552. They brought the stupid, who in the world had been the **learned**.

5700. Concerning those who are called and believed to be **learned** . . .

D. Min. 4736. Concerning the **learned** of this age.

4752<sup>e</sup>. This is not to be **learned**, that is, illustrated.

E. 105<sup>3</sup>. I have seen many, even of the **most learned**, cast into Hell.

805<sup>13</sup>. Hence it is that the **learned** of the Church, when they come into the Spiritual World, are in so many falsities, that they know scarcely one genuine truth.

J. (Post.) 3. Provided (the English) are persuaded that he is a **learned** and sincere man . . .

**Learned.** *Eruditus.*

**Learning.** *Eruditio.*

**Instruct.** *Erudire.*

A. 445. (Ideas of the **learned** about the soul or spirit.) 1533.

1886, Pref. Fewer of the **learned** believe than of the simple . . .

2144<sup>3</sup>. The **learned** do not know what perception is.

2310<sup>4</sup>. (Ignorance of the **learned** world concerning the Word.)

2329<sup>5</sup>. (The **learned** especially have the idea of three gods.)

2504<sup>2</sup>. When speaking to the **learned** . . .

2592<sup>2</sup>. He greatly wondered that the **learned** at this day are not delighted with such a study.

2718<sup>4</sup>. (Is there no happiness from **learning**, etc.?)

3428<sup>2</sup>. Modern **learning** scarcely goes beyond these limits, namely, whether it is, and whether it is so . . .

3483<sup>2</sup>. The **learned** know that subsistence is a perpetual coming forth; but still it is contrary to the affection of falsity, and thence to the reputation of **learning**, to say that nature continually subsists, as it has come forth, from the Divine of the Lord . . .

3563<sup>4</sup>. When a man is affected with truth . . . that he may become **learned** . . .

3747. I have sometimes spoken with Spirits about the **learned** of our age,—that they know nothing except to distinguish man into internal and external; and this not from reflection upon the interiors of the thoughts and affections with themselves, but from the Word of the Lord; and that still they do not know what the internal man is; and . . . many of them doubt whether he exists, and also deny it; and this because they do not live the life of the internal, but of the external man; and that they are much seduced by the fact that brute animals appear like them as to organs, viscera, senses, appetites, and affections: and it has been said that the **learned** know less about such things than the simple; and that still they seem to themselves to know much more; for they debate about the intercourse of the soul and the body; nay, about the soul, as to whether it exists; when yet the simple know that the soul is the internal man; and that it is his spirit which will live after the death of the body; and also that it is the man himself who is in the body: besides that the **learned** more than the simple liken themselves to brutes, and ascribe all things to nature, and scarcely anything to the Divine; and also that they do not reflect, that man, differently from brute animals, can think about Heaven, and about God, and thus be elevated above himself; consequently, be conjoined with the Lord through love; and thus that he cannot but live to eternity after death: and that they are especially

ignorant that each and all things with man depend upon the Lord through Heaven; and that Heaven is a Grand Man, to which correspond each and all things which are in man, and also those in nature: and perchance when they shall hear and read these things, such things will be paradoxes to them; so that unless experience were to confirm it, they would reject them as something fantastical: in like manner when they shall hear that there are three degrees of life in man, as there are three degrees of life in the Heavens . . .

[A. 3747]<sup>o</sup>. But these things are remote from the ideas of the learned of this age, who only debate as to whether it is; and so long they cannot know that it is; and still less what it is.

3748. A certain Spirit who . . . had been reputed learned. Des.

3749. A certain Spirit . . . inflowed into my head . . . The Angels said that he was taken from the Spirits who are with a certain learned person at this day still living in the world, which learned person had got a reputation for learning above others. Then through this intermediate Spirit communication was given with the thought of that man. I asked the Spirit what idea that learned person could have about the Grand Man, and its influx, and the consequent correspondence. He said, that he could have no idea. Then, what idea he had about Heaven. He said not any; only blasphemies; as that they play on musical instruments there . . . and yet he is esteemed above others, and it is believed that he knows what influx is, and what the soul, and what is its intercourse with the body . . . from which it may be evident what is the quality of those who at this day teach others; namely, that from mere scandals they are against the goods and truths of faith, although they make a different avowal.

4156<sup>o</sup>. Those who had been in scientific only, and had thence got the name and reputation of being learned, are sometimes much more stupid than those who have been skilled in no knowledges. Ex.

4322. For the learned discuss openly among themselves in their conclaves as to whether there is a Hell, thus whether there is a Heaven; and as they are in doubt concerning Heaven, they cannot receive as any principle that there is an influx through Heaven from the Lord . . .

4527. They then saw how easily the learned fall into error concerning the life after death; and that they above others do not believe except in the things which they see.

4658. Without any other end than to be held learned . . . (See below, U. 38<sup>o</sup>.)

4733<sup>o</sup>. Very many of the learned among Christians are such (as worship nature), owing to their not believing the Human of the Lord to be Divine.

4760<sup>o</sup>. It is general . . . that the learned believe (in the life after death) less than the simple; and, in general, that they see Divine truths less than the simple. The reason is that they consult scientifics . . . from what is negative, and thereby destroy with themselves the [mental] view from what is higher or interior, (and then) they no longer see anything from the light

of Heaven . . . Hence it was that the simple believed in the Lord, but not the Scribes and Pharisees, who in that nation were the learned. Ill. 6053<sup>o</sup>.

4966<sup>o</sup>. How greatly the human race has receded from the learning of the ancients, which led to wisdom.

5089<sup>o</sup>. The sensuous . . . have immersed their thoughts in such things as are of the world; that is, in terms and the distinctions derived from them . . . and thus in sensuous things, so that they cannot look around. This is the reason why the learned believe less than the simple; nay, that they are less wise in heavenly things . . .

5128<sup>o</sup>. In such a persuasion (of what is false) are many of the learned more than all others; for they have confirmed falsities with themselves by means of syllogistic, philosophical, and finally by many scientific things. With the Ancients, such were called serpents of the tree of knowledge; but at this day they may be called interior sensuous ones devoid of what is rational.

5146<sup>o</sup>. (Ignorance of discrete degrees) is the reason why the learned can only discuss hypothetically concerning the intercourse of the soul and the body; nay, that many of them also believe that life is in the body . . .

5321<sup>o</sup>. (A place there) where there walk and converse those who in the world had been learned, and had had life as the end of learning.

5649<sup>o</sup>. The learned believe more than the simple (that the life of man is like the life of beasts) . . .

5820<sup>o</sup>. Even if, from this, he is styled in the world as very learned . . .

5991<sup>o</sup>. Among the grossly corporeal was one who had been known to me . . . and who was among those more celebrated for . . . learning.

6316. The learned . . . as to a great part, are sensuous. The reason is, that they have learned knowledges merely for the sake of reputation . . . When they are promoted to honours, they afterwards live sensuous more than the simple . . .

6317. There were with me Spirits who . . . had been called learned. They were remitted into the state of thought in which they had been in the body, and their thought was communicated to me, (which) was such that they could never be brought to believe that a Spirit has any sense . . . The cause was that they had placed life in the body; and had confirmed themselves . . . against the life of the Spirit . . . Hence they had closed interior things to themselves . . . After they had (thns) confirmed themselves, if the greatest truths had been told them, they would have been in relation to them as the blind . . . But the unlearned—*indocti*—who have been in the good of faith, are not such . . .

6924<sup>o</sup>. The things which obscure are chiefly the affections of elegance of discourse and of learning; for these hide the things themselves . . .

7270<sup>o</sup>. A maxim not unknown to the learned . . .

8381<sup>o</sup>. (In Jupiter) they do not care for the scientifics of human learning.

8628. They who have been conceited from learning (from terms), perceive still less.

8629<sup>2</sup>. He was exceedingly stupid . . . (but) had been among the more celebrated on account of learning. He was cold . . .

8631<sup>2</sup>. Learned men were present from our Earth who had immersed their Intellectual in the terms of scientific things, and had disputed much about form, substance, the material, the non-material, and the like ; and had applied such things to no use. (Their stupidity in comparison with the Spirits of Jupiter.)

8783<sup>2</sup>. The learned of the world believe that they would have received the Word better, if heavenly things had been set forth barely . . . but they are very much mistaken ; for they would then have rejected it more than the simple . . . for human learning induces this thick darkness with those who trust in their own intelligence . . . It is also very evident from the fact, that those who are atheists and naturalists . . . are those who are learned . . . They themselves know this.

8944. This is very evident from the learned of the world, who, by means of knowledges, have raised the lumen of their nature above that of others : it is known that these, above others, deny the Divine, and acknowledge nature as the Divine ; and also that when they are speaking from the heart . . . they deny the life after death . . . consequently all things which are of faith . . .

9297<sup>3</sup>. He who is affected with truths solely for the sake of learning . . . is in persuasive faith.

9394<sup>2</sup>. Hence it is that the learned, who are such, are more insane than the simple ; and with themselves deny the Divine, Providence, Heaven, Hell, the life after death, and the truths of faith ; which is clearly evident from the learned of the European world at this day in the other life ; where a vast number of them at the very heart are atheists . . . From these things it is evident of what use are Knowledges and scientifics to those who think from the delights of the loves of self and of the world. 9407<sup>4</sup>.

10099<sup>4</sup>. Hence it is that they who think from modern learning do not know what the Spiritual is . . .

10156<sup>2</sup>. Hence it is that the merely natural man . . . at heart denies Divine and heavenly things ; which also is the reason why so many of the learned reduce themselves, by means of their knowledges, into such insanity . . .

10201<sup>4</sup>. Hence it is that the learned of the world, who are in the love of self . . . are more blind than the simple.

H. 74<sup>3</sup>. Because they have not extinguished, by learning, that which is implanted in them from Heaven.

183<sup>2</sup>. This general idea . . . is annihilated . . . especially with the learned . . .

—<sup>3</sup>. He who does not think from learning concerning the soul . . . believes that he will live as a man after death . . .

313. Very many of the learned from the Christian world are amazed when they see themselves in a body after death . . . The learned who have confirmed themselves in such things, and who have ascribed all things to nature, have been explored ; and it was found that their interiors were completely closed . . . so that they

had not looked to Heaven, but to the world, and consequently to Hell . . .

353. They who do not acknowledge the Divine . . . think from the corporeal Sensuous . . . however erudite and learned—*docti*—they are believed to be . . . but their erudition does not ascend beyond such things as appear before their eyes in the world . . .

354. It has been given to speak with many of the learned after (death) . . . Those who at heart had denied the Divine . . . had become so stupid that they could scarcely comprehend any civil truth, still less any spiritual truth . . . Their interiors . . . were so closed up that they appeared as if they were black . . . so that they could not endure any heavenly light . . .

—<sup>o</sup>. From infernal ardour they torment those there who do not worship them as deities . . . Into such things is turned all the learning of the world, which has not received into itself light from Heaven by the acknowledgment of the Divine.

411. Before their interiors have been opened, Spirits can be . . . instructed . . .

456. Those who believe, are reputed by the learned as simple.

—<sup>2</sup>. They said that this faith has emanated especially from the learned, who had thought about the soul from the corporeal Sensuous . . .

464<sup>3</sup>. I have spoken with many . . . who had been believed to be learned, from the fact that they were acquainted with the ancient languages . . . and who had not cultivated their Rational by the things written in those languages. Some of them seemed to be as simple as those who had known nothing of those languages ; and some seemed to be stupid ; but still there remained with them conceit, as if they were wiser than others.

—<sup>e</sup>. The Angels grieve very much that many of the learned ascribe all things to nature ; and that they have thus closed up to themselves the interiors of their own minds, so that they can see nothing of truth from the light of truth . . . In the other life, therefore, they are deprived of the faculty of ratiocinating, lest they should disseminate falsities among the simple good . . . and they are sent into desert places.

U. 38<sup>2</sup>. I may relate how the case is with the learned in the other life, who draw intelligence from their own proper meditation, kindled by the love of knowing truths for the sake of truths, thus for the sake of uses abstracted from worldly things ; and how the case is with those who [do so] from others, without their own proper meditation, as those are wont to do who desire to know truths merely for the sake of the reputation of learning, and of the consequent honour or gain in the world . . . (Fully des. This long description is quoted from A.4658.)

W. 361<sup>2</sup>. Hence it is that many of the learned, who have thought much, and especially who have written much, have weakened and obscured their common perception ; nay, have destroyed it . . .

M. 163. The things which belong to the rational wisdom of the men . . . are called . . . in special, erudition, etc.

[M.] 232. (The cry, O how learned ! Ex.) T. 333.

415<sup>5</sup>. The two Angels and the two satans were standing to the right . . . and I saw around them many Spirits who . . . had been celebrated for their learning ; and I marvelled that those learned ones now stood near the Angels, now near the satans, (because) they now favoured the one side and now the other . . .

— (They said,) We have looked down into the earth at those who were celebrated for learning, and who, from their own judgment, have thought about God and about nature ; and we have found six hundred out of a thousand in favour of nature, and the rest in favour of God ; and that these were in favour of God because they have frequently said, not from any understanding, but merely from things they have heard, that nature is from God ; for frequent speech from the memory . . . induces a species of faith. T. 77<sup>2</sup>.

502<sup>o</sup>. Those who . . . have caught the allurements from instruction.

T. 80<sup>2</sup>. The satan said, My function is learning : do not you see the laurel upon my head ?

98. Most of the clergy, who seek the reputation of learning for the sake of honours and gains . . .

335. I observed a number of Spirits, whose heads were encircled with leaves of laurel, and who were clothed in flowered robes, which signified that . . . they had been renowned for their reputation for learning. . . They were debating about connate ideas . . .

380<sup>2</sup>. The more anyone believes himself to be more excellent than others in learning and judgment, the more prone he is to . . . appropriate (the idea that the Lord) is a man, and not God . . .

665<sup>4</sup>. We turned to the company which consisted of the learned . . .

695. (In Heaven) the various things which belong to rational learning are in their excellence.

D. 1950<sup>o</sup>. Such is the quality of human learning or wisdom.

2515. In the Lord's Kingdom no one is estimated from his learning . . .

4628. How much the perceptions of the learned differ from those of the unlearned—*ineruditorum*. The learned, that is, those who have been instructed in knowledges . . .

—<sup>2</sup>. The reason the learned are such, is because they learn knowledges for the sake of the reputation of learning . . .

— Hence it is that most of the learned . . . attribute all things to nature . . .

4727<sup>o</sup>. (Thus) the most learned are atheists . . . so that, for them, learning is a means of being insane.

4744. Concerning the learned who have placed learning solely in such things as serve for intelligence, and not in intelligence itself.

5141<sup>e</sup>. Most of the learned within the Church become bones.

5759. Afterwards were cast down those who had utterly despised learning and knowledges, of whom there were a great number.

5999<sup>2</sup>. Most there do not come to intelligence, but to learning.

D. Min. 4739. On those who know from others, and are thence called learned . . .

4752<sup>o</sup>. This is the case with modern learning . . .

E. 52<sup>2</sup>. As this implanted [idea] has been almost cast out with the learned of the world . . . the New Church is being instaurated with the gentiles . . .

236<sup>3</sup>. Spirits who . . . had been believed to be learned were explored as to whether they know what spiritual faith is . . .

543<sup>4</sup>. Such are many of the learned . . .

559<sup>2</sup>. The learned of this kind who know things physical, anatomical, botanical, and many things which belong to human learning . . . say in their hearts that all these things are from nature . . .

714<sup>7</sup>. Most of those (who relate to the head of the dragon) are learned . . .

—<sup>9</sup>. See LEADING MAN, here.

787. Acceptance by the more learned in the Church, and reception afar by the less learned. Sig.

797<sup>10</sup>. Such are many of the learned, who have confirmed faith alone . . .

808<sup>3</sup>. The idea of the Divine Human . . . has been completely destroyed, especially with the learned there.

885<sup>2</sup>. The latter is done by the learned who teach from doctrine ; the former by the learned and the non-learned who teach from the Word.

886<sup>e</sup>. The latter is done by the simple who receive that faith ; the former by the learned who glory from their learning.

998<sup>3</sup>. It is believed by man that as the learned know many things from the Word and from doctrine, they are more intelligent and wise than others . . .

Ath. 33. The learned mentioned. 77. 112. 198.

J. (Post.) 225. One who was learned, was examined . . .

273. See LEFT, here.

D. Love xiv<sup>e</sup>. Among these are many who have been esteemed as learned . . . and who believe themselves to be wise because they ascribe all things to nature and prudence.

D. Wis. i<sup>5</sup>. The learned were collected, to the number of three hundred ; and the option was given them as to which way they would go ; and . . . two hundred and sixty entered the way of folly, and only forty the way of wisdom . . .

vii. i. The sensuous learned have conceived this [idea] from the name spirit . . .

xi. 2a. Such is the genius of learning, which is conceit, that it can confirm everything . . .

### Learned. *Literatus*.

A. 1756<sup>2</sup>. As may be known to every scholar.

H. 56. In the learned world. 353. 354. M. 313. D. 2482.

T. 814<sup>e</sup>. *Historia Literaria*, occurs.

J. (Post.) 268. In the north dwell those who are not lettered.

D. Love xviii<sup>3</sup>. Literati who write books full of piety, doctrine, and erudition . . .

### Least. *Minimus.*

A. 228. The least of thought with man is more perceptible to the Angels than its greatest.

452<sup>2</sup>. Heaven does not consist in desiring to be the least in order to be the greatest. H.408.

952. He wanted to be the least, in order to become the greatest in Heaven. 6393<sup>4</sup>. D.1302.

1594<sup>4</sup>. These are they who are meant by 'the least,' who become the greatest in the Lord's Kingdom. Ex.

1812<sup>2</sup>. The Lord scarcely wanted to be even the least.

3417<sup>2</sup>. They did not know that heavenly delight . . . is the delight of humiliation, and of the affection of serving others; thus to want to be, not the greatest, but the least; as the Lord teaches in Luke ix.48.

3913<sup>3</sup>. The spiritual man seems to himself to have his life in humiliation, and in being the least . . .

4051<sup>2</sup>. See GREAT, here. W.269. 275<sup>2</sup>. 285<sup>3</sup>. D.5775. E.1055<sup>3</sup>.

5115. For man is a Heaven in the least form. 6013<sup>2</sup>. W.203. 231.

5688. 'The youngest' (Gen.xliii.29) = him who is born after all. Ex.

6057. The internal man is a Heaven in the least form; and the external man is a world in the least form.

6393<sup>2</sup>. Heavenly bliss is . . . to want to serve others, and to be the least, as the Lord teaches in Mark x. 35-45.

6571<sup>2</sup>. Such is the effigy of the least things of his will.

—<sup>e</sup>. That this (evil) is in the least things of his thought and will, is manifestly evident from the sphere . . .

6605. For everyone in an angelic Society is a Heaven in the least form. H.51, Gen.art.

H. 57. Is a Church in the least form.

408. In Heaven . . . he is called the least who has no power and wisdom, and wants to have no power and wisdom, from himself, but from the Lord; such a least one has the greatest happiness . . .

J. 12<sup>3</sup>. Then becomes a Heaven in the least form.

W. 77. That the Divine in the greatest and least things is the same. Gen.art. 223<sup>e</sup>. 300.

222. See DEGREE, here. 223. 226.

227. The perfection of the created universe is from the likeness of the generals and the particulars, or of the greatest and least things, as to these degrees . . .

304<sup>e</sup>. The reason there are degrees of both kinds also in the leasts of all things, is that the spiritual Sun is the one only substance from which are all things.

313. Substances and matters . . . in their leasts.

P. 206. Is a Hell in the least form. —<sup>13</sup>.

299<sup>e</sup>. As to his mind . . . man is either a Heaven or a Hell in the least form.

D. 1234. What to want to be the least means. Ex.

3120. That he is greatest in Heaven who is least. Ex.

5632. They then wanted to call themselves the least. But I replied . . .

E. 1097<sup>3</sup>. The thought of God . . . as of nature in its leasts, closes Heaven.

D. Wis. i. In the least point (wisdom and love) are one . . . for that which proceeds from the Sun also is the Sun in the leasts, and thence universally in the whole . . . There is not meant a point and least of space; for this has no existence in the Divine . . .

### Leather. *Corium.*

#### Leathern. *Coriaceus.*

A. 5247<sup>6</sup>. 'A girdle of leather about his loins' (2 Kings i.8) = the literal sense as to goods. E.543<sup>14</sup>.

7643<sup>e</sup>. External truth is signified by . . . 'a leathern girdle' (Matt.iii.4). 9372<sup>8</sup>.

9828<sup>6</sup>. 'Leather' = what is external; thus 'a leathern girdle' = that which . . . holds together interior things in connection. E.619<sup>16</sup>.

T. 391. The sound of a beaten drum.

### Leave. *Venia.*

A. 1384<sup>e</sup>. They perceive whether it is from will, leave, or permission.

1755. Some things are from permission, some from admission, some from leave, some from good pleasure, some from will. 2447<sup>2</sup>. 9940. D.892. 2296.

D. 3845<sup>e</sup>. From leave if not evil, and from permission if evil.

E. 1097. By your leave . . .

### Leave behind. *Relinquere.*

See under RESIDUE.

A. 160. 'To leave father and mother' (Gen.ii.24) = to [leave] the internal man.

182. The celestial Angels do not leave him . . . H.450.

637<sup>2</sup>. If man were left to himself, he would rush . . . 868.

2474<sup>e</sup>. Not the least doubt is left.

2475. Man leaves behind nothing except the bones and flesh. H.461, Gen.art.

2678. That he was left in the proprium. Sig. and Ex.

5008. 'He left his garment . . .' Ex. 5028.

5758<sup>3</sup>. In proportion as I was left to my proprium . . .

5812. 'To leave' (Gen.xliv.22) = to be separated. 5813.

6532<sup>e</sup>. 'To leave,' here, (Gen.i.8) = to be there.

6789. 'To leave the man' (Ex.ii.20) = not to be able to be conjoined.

[A.] 7565. 'To leave in the field' (Ex.ix.21)=to perish by falsities from evils, which are signified by 'the hail.'

7646. 'The residue . . . left from the hail' (Ex.x.5)=the truth not consumed by the former falsity. 7677.

7729. 'Not to be left' (ver.26)=not to be wanting.

7778<sup>4</sup>. These truths (are then) left behind . . .

7860. 'Ye shall not leave of it until the morning' (Ex.xii.10). Ex.

8232. 'There was not left in them even to one' (Ex.xiv.28)=all and each.

8407. 'To die by the hand of Jehovah'=to be left by the Lord; for those who are left by Him—that is, who leave Him—rush into evils and the derivative falsities.

9020<sup>2</sup>. When they are left to themselves . . . 9192<sup>6</sup>. 9399<sup>3</sup>. 10122<sup>3</sup>. H.395. 496. 502. J.36<sup>2</sup>. Life 44<sup>2</sup>. W.244. T.592. D.5843<sup>2</sup>.

10114. 'What was left of the flesh and of the bread' (Ex.xxix.34)=that it was not appropriated. Ex.10115.

10122<sup>3</sup>. He is left in freedom.

R. 750<sup>6</sup>. They are then left by the Lord; and those who are left by the Lord become as pagans.

M. 194<sup>2</sup>. 'The father and mother' whom the man shall 'leave,' in the spiritual sense=his proprium of the will and of the understanding . . .

T. 126. In temptations, man is apparently left to himself.

—<sup>2</sup>. In the passion of the cross, the Lord was left to Himself . . .

504<sup>5</sup>. He said, The things I have heard I leave.

E. 104. 'To leave the first charity' (Rev.ii.4)=not to make it the essential of Knowledges.

280<sup>4</sup>. Occurs. 340<sup>17</sup>. 411<sup>23</sup>. 734<sup>21</sup>.

**Leave off.** See under ABSOLUTION.

**Leaven.** See under FERMENT.

**Lebanon.** *Libanus.*

A. 886<sup>2</sup>. 'Lebanon' stands for the cedars, which=spiritual things, or the truths of faith.

1443. The trees of the forest of Lebanon=interior perceptions, or those of rational things.

2162<sup>11</sup>. The celestial spiritual things of the Church are 'the glory of Lebanon,' or the cedars (Is.lx.13).

2831<sup>6</sup>. 'Lebanon,' in the Word, = the Rational. —<sup>9</sup>.

5113. The memory of the Spiritual Church is compared to the 'wine of Lebanon' (Hos.xiv.7).

5922<sup>12</sup>. 'Lebanon' (Is.xxxv.2)=the Spiritual Church. 10199<sup>5</sup>.

9011<sup>6</sup>. See CARMEL, here.

9277<sup>4</sup>. 'The cedars of Lebanon'=the truths of good.

9406<sup>2</sup>. 'The glory of Lebanon,' or 'the cedar'=spiritual good and truth.

10261<sup>6</sup>. By 'Lebanon' is signified spiritual good; thus

by 'Lebanon' is signified the same as by 'the cedar,' because Lebanon was a forest of cedars.

S. 18<sup>5</sup>. By 'the cedars,' and by 'Lebanon,' which He 'breaks' (Ps.xxxix.5) is meant the falsities of the rational man.

E. 175<sup>14</sup>. 'Asshur'=the Rational of the man of the Church which is illustrated; this is called 'a cedar in Lebanon' (Ezek.xxxi.3), because 'a cedar'=the same as 'Asshur;' in special, truth from good there; and 'Lebanon' is the mind where that is, because there were cedars in Lebanon.

223<sup>15</sup>. 'Lebanon withereth away' (Is.xxxiii.9)=the Church as to truth.

281<sup>2</sup>. 'Lebanon' (Ezek.xvii.3)=the doctrine of the Church which is from the Word.

288<sup>11</sup>. 'The glory of Lebanon' which is 'given them' (Is.xxxv.2)=Divine truth.

304<sup>8</sup>. By 'Lebanon' is signified the like as by 'the cedar;' namely, the truth of the Church.

324<sup>6</sup>. 'The odour of Lebanon' (Hos.xiv.6)=spiritual good, from its gratefulness.

326<sup>11</sup>. Where it treats of the Lord's Advent, it is said . . . 'Let Lebanon,' etc., 'rejoice.'

—'. 'Lebanon'=spiritual truth and good.

328<sup>17</sup>. 'To bring them to . . . Lebanon' (Zech.x.10)=to the . . . good and truth of faith.

372<sup>4</sup>. 'Lebanon'=the Church as to truths; thus also the truths of the Church; in like manner as 'the cedar.'

388<sup>28</sup>. By 'the cedar in Lebanon' is signified the Rational.

405<sup>29</sup>. 'The sides of Lebanon' (Is.xxvii.24)=where the goods of the Church are conjoined with the truths; 'Lebanon'=the Spiritual Church.

410<sup>3</sup>. 'The cedars of Lebanon' (Is.ii.13)=interior conceit from Own intelligence. 514<sup>9</sup>.

411<sup>28</sup>. 'The snow of Lebanon' (Jer.xviii.14)=the truths of the Church thence. . . 'Lebanon'=the Church from which [they come].

458<sup>6</sup>. 'Lebanon'=the Spiritual Church.

569<sup>12</sup>. One end of the Church, which is the Cognitive and Scientific, is signified by 'Lebanon,' and 'the sea' (Jos.i.4).

638<sup>11</sup>. The sixth state of regeneration, which is a state of intelligence and wisdom, is signified by 'its odour as that of Lebanon' . . . 'Lebanon'=rationality, from which are intelligence and wisdom.

650<sup>24</sup>. 'The violence of Lebanon' (Hab.ii.17)=force inflicted by the rational man on truths perceived from the Word; for 'Lebanon'=the Church as to the perception of truth from the rational man.

654<sup>24</sup>. By 'the land of Gilead,' and by 'Lebanon' (Zech.x.10) are signified the goods and truths of the Church in the natural man.

—<sup>33</sup>. 'The cedar,' and thence 'Lebanon'=the Rational.

—<sup>36</sup>. That they have no Rational, is signified by, 'I will blacken Lebanon upon him' (Ezek.xxxi.15).

730<sup>15</sup>. By 'Lebanon' is signified the Church as to the rational understanding of good and truth.

**Leech.** *Sanguisuga.* D.2974.

**Leek.** *Porrum.*

D. 5921. (Melancthon) came to me in his persuasion (that is, in his persuasive way of speaking), and there exhaled from him as it were the odour of leek (*hvilök*, garlick); and its pungency strongly affected my left eye; whence it was evident to what the stench of a leek corresponds.

E. 513<sup>9</sup>. 'Leeks, onions, and garlick' (Num.xi.5)= such things as are of the lowest Natural; that is, of the corporeal Sensuous of man.

**Leekgreen.** *Prasinus.* M.294.

**Lees.** *Faex.*

**Feculent.** *Faeculentus.*

A. 2468<sup>11</sup>. The falsities wherewith the good, which is 'Moab,' is defiled, are here called 'lees' (Jer.xlviii.11), in which the taste and odour remain, if he is not reformed.

539<sup>2</sup>. Those who are defiled with earthly dregs are in the region of the intestines . . .

6666<sup>6</sup>. All evil is contagious, and pollutes-*infuecat*, as lees do dough . . .

7906<sup>2</sup>. Then what is false falls down, like lees; and the truth comes forth purified; like wine, which is clarified after fermentation, when the lees are falling to the bottom. P.284<sup>2</sup>.

M. 148. The conjugal external . . . is (then) purified from its lees by the internal . . .

272. Cupidities are like lees, which precipitate themselves to the bottom, when the must of the wine is being clarified.

— The body absorbs (the internal affections), and involves them in its lees.

441. The feculent delights of scortatory love . . .

T. 798<sup>4</sup>. He had been saturated with the same dregs.

D. 1054<sup>2</sup>. What is feculent always adheres.

1738. (The skin and its coats) exhale more subtle faeces . . .

E. 252<sup>7</sup>. 'A feast of lees,' or of the best wine (Is.xxv.6)=the appropriation of truths.

724<sup>19</sup>. 'The dregs of the cup' (Is.li.17)=mere falsities from which are evils.

960<sup>6</sup>. 'Its dregs they shall suck out' (Ps.lxxv.8). Ex. (=the penalty of profanation. 1116.)

1143<sup>5</sup>. Like the effervescence from lees, which is concupiscence.

1159<sup>3</sup>. By 'lees,' 'defecated lees' (Is.xxv.6) are signified the truths from that good, with the happiness from them.

D. Wis.x<sup>2</sup>. The feculent blood of the heart is purified in the lungs.

**Leeuwenhoek.** *Leeuwenhoek.*

D. 5785. In the other life Leeuwenhoek said that he VOL. IV.

leads a miserable life, because he had merely made experiments . . . and had not cultivated the Rational by them at all. He said that in the beginning he had believed that he should be accepted before all others, but that nevertheless he is stupid. Ex.

**Left.** *Sinister.*

**Left hand.** *Sinistra.*

**Left, To the.** *Sinistrorsum.*

**Wrongly.** *Sinistre.*

See RIGHT.

A. 641<sup>2</sup>. The intellectual things of Spirits and Angels inflow into the left side of the head or brain . . . In like manner as to the face. 644.

1270. See INFLUX, here.

1276. Evil Spirits are at the Lord's left.

1763<sup>2</sup>. They apply themselves to the left side beneath the elbow; and also to the left earlap.

—<sup>3</sup>. One (of the Spirits of the moon) came to me to the left side beneath the arm.

1773<sup>2</sup>. The heat (of those who had been still more delighted with the Word) went from the loins towards the breast; and thence through the left arm to the hand.

1977. The Angelic Spirits . . . introduced . . . blackish and shining rays, which darted into the left eye . . .

1983. (Punishment) beneath the heel of the left foot.

1992<sup>8</sup>. The Spirits who chided, were perceived at the left side beneath the arm.

2129<sup>2</sup>. The other (sound) inflowed towards the left temple . . .

2605. (These idolaters of the Ancient Church) were in front towards the left . . .

2701<sup>2</sup>. 'The left eye'=the Intellectual.

2751. (Adulterers seen) before the left eye.

3884. The left side of the brain corresponds to rational or intellectual things.

4046. (These Spirits) presented a flaming lumen . . . which first appeared beneath the left side of the chin; afterwards beneath the left eye . . . Afterwards, when I applied my hand to the left side of my . . . head, I felt a pulsation . . .

4050. A little star seemed near the region of the left eye . . . Afterwards, there appeared walls . . . but only at the left side. . . It was a representation of the infundibulum . . .

4326. The involuntary sense . . . afterwards drew itself towards the left side of the face . . . D.3861. 3863, Ex.

—<sup>2</sup>. The left (side of the face, with the left eye, corresponds to) the affection of truth.

4410. The sight of the left eye corresponds to truths, which are of the understanding . . . consequently, the left eye corresponds to the truths of faith . . .

—<sup>6</sup>. For those who are in truth are at the Lord's left.

4656. A Spirit who spoke to me at my left earlap . . . 4657.

[A.4656]<sup>2</sup>. They see and interpret all things sinisterly.

4658. Something sonorous was apperceived penetrating from beneath, near the left side, even to the left ear . . . They were logicians and metaphysicians . . .

4809<sup>e</sup>. 'The he-goats on the left' = separation according to . . . falsities from evil. . . In the other life . . . those who are in falsities from evil (actually appear) at the left. 4882<sup>3</sup>.

4946. Some who had imbued [the idea] that man ought not to care for . . . spiritual things, but only for . . . natural things . . . acted into the left knee . . . and also into the sole of the right foot.

4950. Beneath the left foot, a little to the left, are such as have attributed all things to nature; but still have confessed [a Divine] Being.

5071. The reason those 'on the left' are called 'cursed' . . . is that they had averted themselves from good and truth, and had turned to evil and falsity.

5180. The chief place of (this painful suction) was on the top of the head, and it thence propagated itself towards the region of the left ear, and also towards the region of the left eye; that which was from the eye was from Spirits; that which was towards the ear was from Genii; (both of whom) pertain to the province of the cistern and ducts of the chyle . . .

5380. Those who relate to the kidneys, are at the left side, very closely at the body beneath the elbow. Those who relate to the ureters are towards the left, further away from the body. Those who relate to the bladder are still further away . . . This is one general way towards the Hells.

5390. Those who have been tenacious of revenge, appeared in front towards the left.

5391. The chaste virgins (of the subsidiary kidneys) . . . lie quiet at the left part of the side lower down.

5393. Those who are in the province of the colon extend themselves in front, towards the left, in a curved line, advancing towards Hell.

—<sup>e</sup>. There appeared to me a wall as of plaster with moulded figures, near the left elbow (which represented the better Spirits of the colon and rectum).

5567. A certain one applied himself to my left side. (His character fully des.) D.3485.

5714<sup>2</sup>. (One who had been a great adulterer) inflicted pain on the periosteum, as on the toes of the sole of the left foot . . .

5720<sup>e</sup>. When (that hypocrite) was lifted upwards at the left, a pain invaded the left jaw, and the bone of the left temple, down to the bones of the cheek.

5725. See INUNDATE, here.

6195<sup>e</sup>. Those who had been bound with me . . . as they were separated, appeared to be removed from me towards the left in front.

6267. 'Ephraim . . . towards Israel's left hand' (Gen. xlviii.13) = the truth of the Intellectual as in the second place . . . 'The left hand' = to be in the second place.

6271. 'He placed his left hand upon the head of Manasseh' (ver.14) = that he accounted good in the second place.

6348<sup>3</sup>. The Hell (of profaners) is at the front side to the left, at a great distance.

6922<sup>e</sup>. A multitude of Spirits . . . at the back, a little to the left, in the plane of the occiput.

7171<sup>2</sup>. The planet Venus appears to the left, a little behind; the planet Mars, to the left, in front; the planet Jupiter, in like manner to the left, in front, but at a greater distance . . . the moon to the left, at a considerable height; the satellites also to the left, relatively to their own planets. Such is the situation of these planets in the ideas of Spirits and Angels . . . 7247. 7358. 7800.

7359. Spirits (from Mars) applied themselves to my left temple . . . It breathed first on the left temple, and on the left ear above; and the afflatus advanced thence to the left eye . . .

7492<sup>e</sup>. Wrongly explained. 7803<sup>2</sup>.

7604<sup>2</sup>. By wrong applications. 8885<sup>2</sup>.

7803. The Spirits who chastise, apply themselves to the left side . . . 7810.

8149<sup>2</sup>. By wrong interpretations. 9298<sup>2</sup>.

8910<sup>5</sup>. 'The left eye' corresponds to the truth of faith.

9511. By the Lord's left hand is signified the good of spiritual love, which is the good of love towards the neighbour. Hence all things which are on man's . . . left side correspond to spiritual good. III.

9556<sup>e</sup>. By the things on the left side (of the body) are signified the truths which are from goods. (Continued under RIGHT.) 9604<sup>e</sup>. 9736<sup>2</sup>. 9843<sup>e</sup>. 10061. H.118<sup>e</sup>. W.127.

9684<sup>2</sup>. The Moon (there) appears at a middle altitude opposite the left eye. H.118.

10061<sup>4</sup>. In the opposite sense . . . 'the left,' in the Word, = the falsity through which is evil.

10189<sup>2</sup>. At the left (in Heaven) are those who are in the shade of truth, thus who are in the north.

10283<sup>7</sup>. That 'the left' = the truth through which is good. Ref.

10810. The good Spirits were then separated from the evil . . . the evil to the left . . .

H. 141<sup>2</sup>. To the left there, is the north; and this in every turning of their faces and bodies. 151<sup>2</sup>. E.298.

333. The infants who are of a spiritual genius (appear in Heaven) at the left. —.

534. The way which tended to the left was narrow, leading through the west to the south . . . The good were bent to the left, and entered the narrow way which led to Heaven.

J. 61<sup>4</sup>. Some had a millstone around the left arm. Ex.

R. 386<sup>e</sup>. The reason there was light when a window was made on the left side . . . was that light inflowing from Heaven on the left side affects the understanding.

933. Truth . . . on the left is what is in obscurity . . . for the north in Heaven, by which is signified truth in obscurity, is on the left.

M. 20<sup>2</sup>. The bridegroom sat down on the left.

23°. The door (of the temple) was behind the pulpit on the left.

D. 1018. On the left side of the head . . . are those who . . . have despised and injured those things which are good, or which pertain to the affections.

1284. The more direful they are, the more they appear towards the left.

1548. Those among them who begin to have wrong thoughts, dissociate themselves . . .

1690. When I held my left hand to the left side of the skull or head, I felt a pulsation . . .

2318. Such is the flux of endeavours and of forces to their centres, everywhere; namely, by spirals from left to right . . .

3202. That in the left foot up to the knee, dwell those who, being natural, correspond to the celestials.

3275°. (To be seen) on the left would be a sign of uses which are not good.

3362. (They said) that (the evil Spirits) are allowed to operate into the right side of the head; but not into the left; 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; for so I should be destroyed. 3363, Ex. 3375, Ex.

3495. A Spirit applied himself to my left side . . .

3522°. Cold was perceived near the left side of the head. Ex.

3550°. Those who had been in such principles were elevated through the province of the left foot. 3551.

3612. Such strike a pain into the left side of my head . . . When I did not admit such objections, I felt a pain in the nerves of the left of the neck . . .

3655°. They preside over the left nipple of the breast.

3661. When they are in the persuasion that they are gods (they feel) a delight especially near the left breast . . .

3767. At this day (the Quakers) only feel a commotion at the left side of the belly, and in the left of the arm just above the palms; and at the same time they keep the left side of the face cheerful.

3809. The rest (of the Quaker Spirits) who were in the deep, by their aspiration affected the region of the left ear, and also the left side of the head . . . so that they infused some pain into the left side of [my] head; which signifies their insane scientifics.

3948. I spoke . . . with those who were at the left ear . . .

3951. (Aristotle's deity seen to the left, above.)

4098. One who held herself . . . within the transverse suture at the left side of the head.

4198°. The point of a spear is then vibrated at their left eye . . .

4217. I have felt the tumultuation of the Antediluvians beneath the heel of the left foot.

4218. (The action of the solididians into the left of the body.)

4227. (The solididians) are above, around the left side of the brain . . . 4880.

4235°. (The solididians) are those who hurt the left knee.

4614. Spirits (who) affect with pain the top of the left side of the tongue.

—<sup>2</sup>. They operate into that part of the tongue from which there is a communication from the left ear, upwards into the left side of the head . . . and also to the left eye; and downwards into the left side of the breast, down to some of the toes of the sole of the left foot. (Their character des.)

4641. At the left side in front are very filthy Hells. Des. 4642.

4744. (Wolff) was in the plane of the sole of the left foot.

4936. On the left (in the churches there) are those who are in the truths of faith.

4986. At the left (in the cities there) are those who are in falsity from evil.

5179. I was conveyed by the Lord to the left (to a mountain where is the Conjugal).

5339. There was still with them what is hypocritical, because they affected the left side of my head with a dull pain.

D. Min. 4602. Spirits not evil who ascend within the left side, towards the internal ear . . .

4717°. (The hypocrites of what is honest) appeared on the left side at some height . . .

4734. A Hell on the left in front . . .

E. 152<sup>12</sup>. By 'the left eye' is signified the understanding of truth. Refs. 313°.

386°. 'The left hand' = truth from good.

600°. By 'the left' are signified all things of truth from good.

—<sup>3</sup>. At an Angel's left is the north; from (which) it is that . . . the left = truth in shade; or, what is the same . . . the left = spiritual truth, which is truth in shade; thus also . . . the left = truth from good. Such things are signified by all . . . the left parts of the body and also of the head . . . Ill. 768°. 984°. 1120°.

—'. 'Let not thy left hand know . . .' (Matt. vi. 3) . . . By 'the left hand' is here meant to know and act without good. Ex.

—<sup>8</sup>. By 'the left' is signified truth; and, in the opposite sense, falsity.

—<sup>20</sup>. The prophet Ezekiel was commanded to 'lie upon his left side' (Ezek. iv. 4). For . . . by 'the left side' is signified the doctrine of truth from good; and man is purified from iniquities by means of truths from good.

1168°. From left to right, which is contrary to order.

J. (Post.) 251. (The Jews) now dwell there at the left.

273. In the suburbs (of London) at the left, dwell many of their learned, and Newton with them. They descend thither by a declivity.

D. Wis. iii. 4. The left side (of this primitive brain) is the receptacle of wisdom.

## Leg. Crus.

See under THIGH.

A. 2826<sup>10</sup>. 'The legs of a man' (Ps.cxlvi.10)=Own power of doing good.

3869<sup>10</sup>. 'To rescue two legs' (Amos iii.12)=the will of good.

7859. 'His head upon his legs . . .' (Ex.xii.9)=from the inmost to the external . . . 'The legs'=the exteriors; for, relatively to the head, the legs are lower things . . .

—<sup>2</sup>. The command to roast the head upon the legs . . . represented that the interiors and the exteriors must be conjoined . . .

9653. 'For the two shanks of the Habitation towards the sea' (Ex.xxvi.22)=conjunction with Heaven where good is in obscurity. . . 'Shanks'=the boundaries where good verges into obscurity. 9655. 9658.

10030<sup>8</sup>. By 'the legs' (of the statue) is signified the fourth state of the Church.

10048. Ordination is described by the intestines and legs being put upon the segments and upon the head (Ex.xxix.17); and by 'the intestines' are signified the lowest things, which are called external sensuous things; by 'the legs,' the things proximately higher, which are called natural . . . 10050.

10050. The reason 'the legs'=the exteriors which are of the natural man, is that the feet are meant at the same time; for the legs of beasts are four, and they cohere with the feet, (which)=the Natural or External of man.

—<sup>2</sup>. The like is signified by 'legs' in Amos iii.12; (where) 'legs'=the external of the Church, which also is of the natural man. . . By 'the legs,' where the statue of Nebuchadnezzar is treated of . . . is signified the truth of faith in the external or natural man, which also is 'iron.' The reason 'the legs' are here distinguished from 'the feet,' is that legs are differently circumstanced with man from what they are with beasts.

E. 163<sup>3</sup>. 'The legs' (Amos iii.12)=the goods which are in the natural man.

176<sup>2</sup>. By 'the legs' which were 'of iron,' is meant the fourth state of the Church, when there was no longer natural good, but only truth. (Compare 411<sup>4</sup>.)

543<sup>15</sup>. The reason they were allowed to eat locusts, because of their having legs above their feet to leap with' (Lev.xi.21) is because 'legs'=natural good conjoined with spiritual good; and 'feet,' natural truth from this good; and all the truth which is from good ought to be appropriated to and conjoined with man; but not the truth which is not from good; for this truth is conjoined with some evil; and therefore it is said that 'the winged-*avis*-creeping thing which goes upon four, and which has not legs above its feet' was 'an abomination' (ver.23). —.

**Legband.** *Periscelis.* Coro.43.

**Legion.** *Legio.*

B. 52<sup>2</sup>. You could not be protected by legions of Angels.

D. 2020<sup>e</sup>. Who can rule them, being as they are, legions of legions?

4683. He saw distinct legions.

E. 430<sup>16</sup>. By 'twelve legions of Angels' (Matt.xxvi.53) is meant the universal Heaven.

**Leguminous plant.** *Legumen.*

A. 7484. (In Mars) they eat . . . also pulse. (Also in Saturn. 8956.) (Also in the Second Earth. 10161.) (And in the Sixth Earth. 10835.)

T. 351<sup>4</sup>. Every tree, shrub, bush, and leguminous plant . . .

**Legislator.** See LAWGIVER.

**Legitimate.** See LAWFUL.

**Lehabim.** *Lehabim.* A.1194. 1195.

**Leibnitz.** *Leibnitzius.*

P. 289<sup>2</sup>. (An experience of Leibnitz there, des.)

I. 17<sup>2</sup>. The monads of Leibnitz . . .

19. See ARISTOTLE, here.

T. 335<sup>e</sup>. I saw near me Leibnitz and Wolff, who paid close attention to the reasons advanced by the angelic Spirit. Leibnitz then came forward and expressed his concurrence; but Wolff went away, both denying and affirming; for he did not excel in interior judgment as did Leibnitz.

J. (Post.) 262. On Leibnitz and Wolff. Gen.art.

263. Concerning a simple substance, Leibnitz said . . .

264. Concerning pre-established harmony, Leibnitz said . . .

**Leisure, To be at.** *Vacare.*

See also under EMPTY-*vacuus*.

A. 3951<sup>2</sup>. In order to be at leisure [to think] of Heaven.

**Lejel.** *Lejel.* D.4488. D.Min.4563. 4564. 4654. 4718.

**Lend.** See under INTEREST.

**Lend.** *Commodare.*

A. 7969<sup>e</sup>. 'They lent unto them' (Ex.xii.36)=that they were transferred.

9174. 'To ask a loan' (Ex.xxii.14)=truth from another stock. Ex.

9176. The truths which have with them their own good, are meant by 'the things lent . . .'

9210<sup>4</sup>. To lend truths, or instruct, for the sake of gain. Sig.

**Lend.** *Mutuo dare.*

A. 9049<sup>6</sup>. 'To lend'=to instruct.

9174<sup>3</sup>. 'To lend'=to instruct from the affection of charity. Ill.

—<sup>4</sup>. 'To lend' (Luke vi.34)=to do good from the affection of charity, thus to communicate the goods of Heaven, and also the goods of the world; but the latter for the sake of the former as the end.

9209. 'To lend' (Ex.xxii.25)=from the affection of charity to communicate the goods of Heaven; thus to instruct.

9213<sup>4</sup>. 'To lend' (Dent.xxiv.10)=the communication of truth.

E. 559<sup>7</sup>. 'He shall lend to thee, and thou shalt not lend to him' (Deut. xxviii.44)=that he shall teach thee truths, but thou shalt not teach him.

695<sup>7</sup>. 'To lend' (Luke vi.35)=to communicate the goods and truths of doctrine from the Word.

**Length.** *Longitudo.*

**Long.** *Longus.*

A. 650. That 'the length'=the holiness of these things . . . cannot be so well confirmed from the Word, because everything is predicated according to the subject treated of; as, for instance, 'length,' in application to time, =what is perpetual and eternal; as 'length of days;' but in application to space, it=what is holy . . .

788°. As a tall man. 1126. D.4072.

1613. 'According to its length, and according to its breadth' (Gen. xiii.17)=what is celestial and spiritual; or, what is the same, good and truth.

— The Celestial, or good, being primary, is compared to length; and the Spiritual, or truth, being secondary, is compared to breadth. Ill.

3529°. For length, and the things which are of length, are predicated of good.

4482. (Therefore) lengths, breadths, and heights, which are measurements of space, =such things as are of state; length=what is holy; height, what is good; and breadth, what is true. Refs. —°.

8898°. That 'length' is said of good. Refs.

9487. 'Two cubits and a half its length' (Ex. xxv.10) =all as to good.

—<sup>2</sup>. That 'length,' in the Word, =good; and 'breadth,' truth. Ex.

— The measuring of the New Jerusalem as to 'length'=the quality of good; and as to 'breadth,' the quality of truth.

9529. 'Two cubits its length' (ver.23) =all as to conjunction with good.

9600. 'The length of one curtain eight and twenty in cubit' (Ex. xxvi.2) =what is holy of truth from good. 'Length'=good.

9617. 'The length of one curtain thirty in cubit' (ver.8) =what is full of truth from good. 'Length'=good.

9636. 'Ten cubits the length of a board' (ver.16) =that this good is all in all. . . 'Length'=good; here, the supporting good, which is the good of merit . . .

9716. 'Five cubits the length, and five cubits the breadth' (Ex. xxvii.1) =equally from good and from truth.

9745. 'A hundred in cubit the length' (ver.9) =full with good from the Lord. Ex.

9750. 'Length'=good. 9751. 9862. 10179. E.627<sup>4</sup>. 675<sup>15</sup>.

9771. 'The length of the court a hundred in cubit' (ver.18) =the good of that Heaven to the full.

10179. The reason 'length' = good, is that these things are reckoned from the east to the west; and by the east and west is signified good from one terminus to the other.

10181<sup>2</sup>. See DEGREE, here.

H. 168°. Times seem long to those who are sad . . . E.1219<sup>4</sup>.

197<sup>2</sup>. I will state what is signified in the Word by 'length,' 'breadth,' and 'height.' In the world, that is called long and broad which is long and broad as to space; in like manner what is high; but in Heaven, where they do not think from space, by length is meant a state of good; by breadth, a state of truth; and by height, the differences in them according to degrees . . . because long, in Heaven, is from east to west; and there are those who are in the good of love: and broad, in Heaven, is from south to north; and there are those who are in truth from good: and high, in Heaven, is both according to degrees. Hence it is, that in the Word, by 'length,' 'breadth,' and 'height,' such things are signified. Ill. R.861<sup>2</sup>.

—<sup>3</sup>. 'The length' of the New Jerusalem =its good of love; its 'breadth,' the truth from that good; and its 'height,' the good and truth as to degrees.

N. 1<sup>5</sup>. 'Length' = good and its extension; and 'breadth' = truth and its extension. Refs.

W. 71. In all the objects of (natural) sight there is figure derived from what is long, broad, and high . . .

—<sup>2</sup>. But the thought of an Angel has nothing in common with the figure . . . which derives anything from what is long, broad, and high of space; but from the state of a thing from the state of the life. Hence, instead of what is long of space, he thinks of the good of a thing from the good of life; instead of what is broad of space, of the truth of a thing from the truth of life; and instead of height, of the degrees of these. Thus he thinks from correspondence . . . from which correspondence it is that 'length,' in the Word, =the good of a thing; 'breadth,' the truth of a thing; and 'height,' the degrees of these.

R. 906. 'Its length is as great as its breadth' (Rev. xxi.16) =that the good and truth in that Church make one, as do essence and form. By 'the length' of the city Jerusalem, is signified the good of the Church; and by its 'breadth' is signified the truth of the Church. Ex.

907. 'The length, and the breadth, and the height of it were equal' (id.) =that all things of it were from the good of love. . . For by 'length' is signified the good of love . . . and this precedes, the others being 'equal' to it.

E. 600<sup>12</sup>. 'Long' = extension.

629<sup>4</sup>. 'Length' = the good of the Church.

—<sup>6</sup>. 'Length' = its good of love.

654<sup>20</sup>. They are called 'men of length' (Is. xlv.14) from good; for 'length' = good and its quality.

**Lentil.** *Lens.*

A. 3332. 'Pulse of lentils' (Gen. xxv.34) =the good of doctrinal things. . . 'Lentils' = the good of them. 3941<sup>5</sup>.

**Leopard.** *Pardus, Leopardus.*

A. 430. 'The leopard' (Is. xi.6) =the opposite (to the second degree of innocence). (=the genuine truth of the Church falsified. R. 572°. E. 314<sup>3</sup>.)

[A.] 3540. As these truths and goods are from evil, they are compared to . . . 'the leopard,' and 'its spots' (Jer.xiii.23).

6441<sup>o</sup>. Mentioned.

R. 572. 'The beast I saw was like a leopard' (Rev. xiii.2)=a heresy destructive of the Church, because from the truths of the Word falsified. . . By 'a leopard' is signified the affection or cupidity of falsifying the truths of the Word; and, as it is a ferocious beast, and slaughters harmless animals, it signifies also a heresy destructive of the Church. The reason the falsified truths of the Word are signified by 'a leopard,' is from its black and white spots; and by the black spots are signified falsities, and by the white among them, truth. Hence, as it is a ferocious and fierce beast, by it are signified the truths of the Word falsified, and thus destroyed. Ill.

574. That 'the leopard,' 'bear,' and 'lion'=such things, may be evident from the like beasts seen by Daniel (vii.3-7). By these four beasts are described the successive states of the Church. . . The third state of it is described by 'the leopard,' by which is signified the Word falsified as to its truths; by 'the four wings, like those of birds, upon its back,' are signified confirmations of falsity. . .

M. 44<sup>l</sup>. Before the eyes of the Angels they appear with feet like those of calves, or leopards.

78<sup>s</sup>. Bears were seen on the left, and leopards on the right, (which) were men who guard those inhabitants of the north, and who rush at all who are spiritual. Those who . . . confirm falsities thence, appear afar as leopards.

79<sup>s</sup>. We saw dragons and leopards, such as are described in Rev.xiii.2. . . Their Falsities, and depraved inclinations towards the things which are of worship, are represented by the dragons and leopards.

231<sup>s</sup>. They appeared . . . like graven images of stone clothed with leopard's skins. T.185<sup>2</sup>.

T. 13<sup>o</sup>. They become . . . leopards as to deceit.

324<sup>o</sup>. Such are described in the Word by 'leopards.'

381<sup>o</sup>. They appear as to their eyes like leopards.

569<sup>l</sup>. A devil who appeared from afar like a leopard. . .

E. 355<sup>24</sup>. Their cupidity of perverting truths and destroying them through reasonings from falsities entirely remote from truths, is signified by, 'his horses are swifter than leopards' (Hab.i.8).

780. 'The beast I saw was like a leopard'=reasonings which disagree but which still appear to cohere. . . 'A leopard'=things which disagree, and which yet appear as true. The reason such things are signified by 'a leopard,' is that a leopard has its skin marked off and variegated with spots, from which variegation it appears not unbeautiful; but as it is a fierce and insidious animal, and above all others swift in seizing its prey; and as those also are such who are skilled in reasoning expertly to confirm the dogma concerning the separation of faith from good works, by means of reasonings from the natural man, which, notwithstanding its disagree-

ment with truths, they thereby make to appear as if it cohered with them—therefore as to its body this beast appeared like a leopard. Examps. —<sup>5</sup>, Ill.

—<sup>5</sup>. 'Or the leopard his spots'=that neither can the falsity of evil change; 'the leopard,' here,=the falsity of evil; for it=truth falsified by means of reasonings; and 'spots'=things falsified.

—<sup>6</sup>. 'The leopard' (Is.xi.)=the falsity which is opposite to charity; and which, by means of reasonings in favour of faith, endeavours to destroy charity.

—<sup>7</sup>. 'The leopard is awake against their cities' (Jer.v.6)=reasonings from the falsities of evil against the truths of doctrine.

—<sup>8</sup>. 'Whose horses are swifter than leopards'=the cupidity of seducing by means of reasonings, and the consequent expertness in seducing. . . Reasonings from the natural man are signified by . . . 'leopards.'

—<sup>9</sup>. 'The leopard,' in Dan.vii., also=reasonings which disagree, but which still appear as if they cohere.

—<sup>10</sup>. 'As a leopard upon the way will I observe' (Hos.xiii.7)=the falsification of truth by means of reasonings from the natural man. By 'a leopard' is signified falsification by means of reasonings. . . This is so said concerning the Lord . . . from the appearance of truth . . . for it is the man himself who falsifies truth by means of reasonings, when he is elated at heart.

1200<sup>s</sup>. (The leopard included among animals of an intermediate character, which appear in the World of Spirits.)

Docu. 302. I. Those [Spirits] who are like leopards, smell those who are crafty.

## Leprosy. *Lepra.*

### Leprous, Leper. *Leprosus.*

A. 3301<sup>s</sup>. That in leprosy the colours of the hair and beard were to be observed; as white, reddish, yellow, black; and also in the garments; and that he who was cleansed from leprosy was to shave off all the hair of his head, beard, and eyebrows (Lev.xiii.1-end; xiv.8,9) signified falsities unclean from what is profane, which is 'leprosy' in the internal sense.

6959<sup>s</sup>. As 'leprosy'=the profanation of truth. . .

6963. 'His hands as leprous as snow' (Ex.iv.6)=the profanation of truth. 'Hands'= . . . truth; and 'leprous'=profanation; in special, the profanation of truth.

— . The reason 'leprosy' is so much treated of, is . . . that it signified the profanation of truth. . . and because the Jews and Israelites could profane truth more than others. . .

—<sup>3</sup>. That 'leprosy'=the profanation of truth, is evident from the statutes concerning leprosy in Lev.xiii. In this description there is contained in the internal sense every quality of the profanation of truth. Enum. But as the things described by 'leprosy' are profane, it is not allowable to explain them particularly. . .

—<sup>4</sup>. 'One who is leprous from the head to the heel' (Lev.xiii.12-14) means one who knows internal truths, but does not acknowledge them. . . He is not interiorly in profanation, but exteriorly, which is removed; and therefore he is 'clean.' But if he knows the truths of faith, and believes them, and yet lives contrary to them,

he is in profanation interiorly; and so is he who has believed, and afterwards denies; and therefore it is said that 'in the day in which living flesh has appeared in him he shall be unclean' . . .

7524<sup>3</sup>. The sores of the leprosy . . . mentioned in Lev. xiii., are also such (falsities); for 'leprosy' = the profanation of truth.

9014<sup>5</sup>. 'He who is leprous' (2 Sam. iii. 29) = the profanation of the truth of faith.

9209<sup>4</sup>. 'The lepers are cleansed' (Luke vii. 22) . . . 'The lepers' = those who are unclean, and who still long to be cleansed.

9468<sup>9</sup>. For 'leprosy' = truth profaned, thus falsified.

R. 678<sup>o</sup>. As the Jewish nation was in the profanation of the Word, and this is signified by 'leprosy,' they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of the leprosy. Enum. E. 962<sup>10</sup>.

M. 264. The face (of the devil) was leprous from his forehead to his chin; and also both his hands.

T. 148<sup>2</sup>. She infects them with her leprosy.

Ad. 3/5553. Leprosy treated of, and Ex. 5555. 5559. 5560. 5565. 5600. 5605. 5616. 5621. 5640.

E. 475<sup>18</sup>. By 'Naaman the leper' was represented those who falsify . . . For 'leprosy' = falsifications. (The curing of his leprosy fully Ex.)

600<sup>19</sup>. As by 'leprosy' is signified good consumed through falsities, the method of the restoration of this evil by Divine means is described by the process of the cleansing of the leprosy . . . in Lev. xiv. 14-28 . . .

962<sup>10</sup>. As by 'leprosy' is signified the profanation of truth, and the profanation of truth is various—being light and grievous, interior and exterior, and being according to the quality of the profaned truth—its effects are various, which are signified by the appearances in the leprosy. Enum.

**Lernean.** *Lernaesus.* Coro. 38<sup>e</sup>.

**Let down.** *Denittere.*

A. 3091. 'To let down' (Gen. xxiv. 18) = submission.

6854. It is said of the Lord that He lets Himself down, when He comes to Judgment. Sig.

8606. 'When he let down his hand' (Ex. xvii. 11) = when the faith with them was looking downwards . . .

W. 348. Goods and truths let down through the Heavens . . . P. 288.

P. 79<sup>3</sup>. They were let down from Heaven, and were let into their evils.

M. 43<sup>e</sup>. The Angel let down the parchment.

534<sup>e</sup>. The book shall be let down by us from Heaven . . .

E. 315<sup>13</sup>. Occurs. 537<sup>16</sup>.

**Let go.** See SEND AWAY—*dimittere.*

**Let in, To.** *Inmittere.*

**Letting in, A.** *Inmissio.*

A. 5696<sup>e</sup>. When he who is being regenerated is let into his evils . . . 6724<sup>2</sup>.

8663. 'He bowed himself' = a letting in, or immision. 8666<sup>e</sup>.

10286. By light let in from Heaven.

H. 348. They introduce Divine truths immediately into the life. —.

482<sup>2</sup>. For all are let into their own loves . . .

491<sup>e</sup>. They are taken out of these caverns, and sent into them, by turns.

502. He is let into the state of his interiors. 504. —<sup>e</sup>. 531<sup>2</sup>. —<sup>e</sup>. 551<sup>2</sup>.

551<sup>e</sup>. Vastation is nothing else than a letting into the internals . . .

553<sup>4</sup>. As soon as any light of Heaven is let in . . .

558<sup>2</sup>. Man is let into his proprium, whenever . . .

— . Skilled in the art of letting upright Spirits into their proprium . . . by this—that they let them into thoughts about themselves.

J. 50<sup>e</sup>. No one can be withdrawn from his religiosity unless he is first let into it.

P. 164<sup>5</sup>. Every man is from infancy inserted into this divine man.

221. That man is not interiorly let into truths . . . and goods . . . except in so far as he can be kept in them . . . Gen. art. 232. E. 1158<sup>2</sup>.

222. That a man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed. Gen. art.

M. 48a<sup>2</sup>. To this end he is let into his external and into his internal by turns . . .

T. 614. He was let into his Own sins . . .

E. 503<sup>4</sup>. 'A sending of angels of evil' (Ps. lxxviii. 49) = the falsity of evil from Hell.

**Lethargy.** *Lethargia.* T. 497. 509. 619<sup>3</sup>.

**Lethargy.** *Veternus.* M. 207<sup>3</sup>.

**Lethean.** *Lethaeus.* D. 1773.

**Letter.** *Litera.*

**Letter, Little.** *Literula.*

See HEBREW LETTERS, under HEBREW LANGUAGE.

See also A, B, E, H, I, N, O, U, Y; and also under EPISTLE, SENSE OF LETTER, SYLLABLE, and WRITE.

A. 1870<sup>2</sup>. Inspired as to each of the little letters . . .

9280<sup>e</sup>. Holiness inflows . . . into the literal sense, and into the letter itself.

S. 3. The holiness of the Word . . . in some places is in the letters themselves.

71. The spiritual style consists of mere letters, each of which involves a meaning; and there are points over the letters, which exalt the meaning. The letters with the Angels of the Spiritual Kingdom are like the printed letters in our world; and the letters with the Angels of the Celestial Kingdom—each of which also involves a complete meaning—are like the old Hebrew letters . . . W. 295.

P. 230. (In the spiritual language) each **letter** in the alphabet means one thing; and a number of **letters** joined together into one word . . . involve the entire state of the thing. R.29<sup>o</sup>. —. T.19<sup>e</sup>.

R. 38<sup>o</sup>. As, in the Spiritual World . . . each **letter** means a thing, David wrote Ps. cxix. in order, according to the letters of the alphabet. . . Something like this appears in Ps.cxi.

T. 241. The **letters** with the Angels of the Celestial Kingdom, with some, are like the Arabic **letters**; with some are like the old Hebrew **letters**; but they are inflected above and within, with signatures above, between, and within. Each of these, also, involves a complete meaning.

508<sup>o</sup>. As the paper was written with rounded-*circinatis*-letters, such as are in that Heaven, I . . . begged that they would explain (it).

D. 3503<sup>o</sup>. They do not remain in the **letter**; but in the interior sense of the **letter**.

5561. In the Spiritual Heaven, the writing is in . . . Roman **letters** . . . 5579.

5562. But in the Celestial Heaven . . . the **letters** are . . . almost like the Hebrew **letters**; and there they see in each of the syllables, little horns, and apexes, many things which they signify.

5563. They write **letters**, and send them to others.

5621. (Thus) the Word is Divine in the syllables and **letters** also . . . (Hence) the Jews were driven to count the **letters**; and they have believed that there are arcana in the several **letters**; although they did not know how.

5951. See ENGLAND, here.

5965. In Heaven . . . the **letters** of the words are sometimes written by curvatures, which also contain arcana . . .

D. Min. 4811. **Letters** printed with type seen there.

4812. They have both written, and as it were printed, **letters**. . . But I did not understand the language . . .

E. 260<sup>o</sup>. If the Word were spiritual in the **letter** also, there would be no basis for it, and it would be like a house without a foundation.

828<sup>o</sup>. (The Angels of the Third Heaven) do not write by means of **letters**, as do the other Angels; but by means of curvatures and inflections which contain arcana . . .

1070<sup>o</sup>. The Word in the **letter**, which is with us, is Divine truth in ultimates.

Ath. 112<sup>o</sup>. Hence the Word in the **letter** is most holy . . . and strength itself is there.

J. (Post) 261. The Word in the (old Hebrew) **letter** has more immediate communication with Heaven.

324. Spirits and Angels . . . write by means of **letters** and characters; but the writing is quite different from that in the world, except the **letters** and some of the points . . .

—<sup>e</sup>. They write the meanings of words by means of alphabetical **letters**, each of which signifies a thing . . .

De Verbo 37. As to the **letters**, the writing of the

spiritual Angels is like the writing of men in the world; but each **letter** signifies a thing; so that if you were to see it when in a natural state you would say that it is mere **letters**. But in the highest Heaven the writings are not the same as to the **letters**; they have **letters** written by means of various curvatures, not unlike the **letters** of the Hebrew language, but everywhere inflected, and not merely linear . . . Each **letter** involves a thing, the perception of which they have from affection, and not from thought.

14<sup>l</sup>. The writing of the spiritual Word is from **letters** which are like the printed **letters** in our world; but each **letter** makes a meaning; and therefore if you were to see that writing, you would not understand a single word; for **letter** is placed next to **letter** in a continuous series, with little lines and points above and below; for it is according to the spiritual speech . . .

—<sup>2</sup>. But the writing of the celestial Word is from **letters** unknown in the world. They are indeed alphabetical **letters**; but each [is formed] from inflected lines, with little horns above and below; and there are jots or points in the **letters**, and also below and above them. It was said that such was the writing with the Most Ancients in this Earth . . .

22. In very many places it is better for man to understand the Word according to the **letter**. Examp. and Ex.

24. See WORD, here.

26<sup>o</sup>. (In order to express 'horses harnessed to a chariot,' the spiritual Angels) write only '1;' and this **letter** expresses it. . . They also write 'the understanding of doctrine' by means of '1;' but they are then in higher thought; from which it was evident that there are correspondences in the words of their language.

D. Wis. vii. 5<sup>o</sup>. Although as to the **letters** the writing of the Angels is like the writings of the men of the world. It cannot be understood by any man of the world; [because] every consonant **letter** therein is one meaning; and every vowel **letter** is an affection. The vowel **letters** are not written, but are pointed.

**Letter (of the Word)**. See SENSE of LETTER; and also under LETTER.

**Level, To**. *Applanare*. T.73<sup>o</sup>.

**Levi**. *Levi*.

See LEVITE.

A. 342. 'Levi'=charity; and therefore the tribe of **Levi** received the priesthood, and represented 'the shepherd of the flock.'

352. (Hence) the tribe of **Levi**—who in the internal sense=love—was accepted in place of all the first-born, and was made the priesthood (Num.ii.40-46; viii.14-20).

1038<sup>o</sup>. 'Levi,' in the supreme sense, = the Lord; and thence the man who has love and charity; and therefore 'the covenant of lives and of peace with **Levi**' (Mal. ii.4,5)=[that] in love and charity. 1286<sup>l</sup>. 2826<sup>o</sup>.

3325<sup>o</sup>. As 'the first-born' represented the Lord; and those who are the Lord's are so from love to Him, therefore the tribe of **Levi** was accepted in place of all the first-born; and this because **Levi** represented the Lord

as to love. 'Levi' also=love; for Levi means adhesion and conjunction . . .

3759<sup>e</sup>. These four degrees are signified by . . . Reuben, Simeon, Levi, and Judah.

385<sup>811</sup>. The tribe of Levi=love . . . Hence the rod of Levi only blossomed (Num.xvii.)

386<sup>1e</sup>. Levi was so called from 'adhering.' 3875<sup>e</sup>. R.357.

3862<sup>3</sup>. By 'Levi' is signified spiritual love, or charity. —. The progression is thence . . . to charity, which is 'Levi' . . .

3869<sup>2</sup>. Faith in the will, when it becomes charity, is 'Levi.'

3870<sup>2</sup>. 'Levi' (here)=an affection contrary to charity.

3875<sup>4</sup>. Those who are in spiritual love are called 'sons of Levi' (Mal.iii.3).

—. That, in the supreme sense, the Lord is 'Levi,' from His Divine love and mercy towards those who are in spiritual love (is evident from) Mal.ii.4-9.

—. And as the Divine love or mercy of the Lord is meant, in the supreme sense, by 'Levi;' and, in the internal sense, spiritual love; therefore the tribe of Levi was made the priesthood . . .

—<sup>5</sup>. This mutual love, or charity towards the neighbour, is what is meant by spiritual love, and is what is signified by 'Levi.'

3877. 'She called his name Levi' (Gen.xxix.34)=its quality. . . This quality is what is signified by 'Levi,' and also by the tribe named from him; and it is this third universal of the Church, or the third universal when man is being regenerated . . . and it is charity. Ex.

4497. 'Simeon and Levi' (Gen.xxxiv.25)=faith and love. . . 'Levi'=spiritual love, or charity. In the genuine sense, these things are signified by Simeon and Levi, and also by the tribes named from Simeon and Levi; but, in the opposite sense, falsity and evil. . . Relatively to the Jewish nation . . . Simeon and Levi represent these, (in that) they killed Hamor, Shechem, and the men of the city . . . Simeon and Levi did this in order that it might be represented that the truth of faith and the good of charity had become falsity and evil . . . 4499. 4502<sup>2</sup>. —<sup>3</sup>,Ex.

4515. 'To Simeon and Levi' (ver.30)=what is representative of spiritual and celestial things. . . 'Levi'=love; but, in the opposite sense, evil; here, therefore, what is representative of . . . celestial things. Ex.

4606. See JUDAH, here.

—. In the supreme sense, 'Levi'=love and mercy; in the internal sense, charity or spiritual love; and, in the external sense, conjunction. Refs.

5622<sup>3</sup>. (The blossoming of the almonds) was a sign that the tribe of Levi had been chosen for the priesthood, because by it was signified charity, which is the essential of the Spiritual Church.

6024. 'The sons of Levi, Gershon, Kohath, and Merari' (Gen.xlvi.11)=spiritual love, and its doctrinal things in general. 7230<sup>2</sup>.

6352. 'Simeon and Levi are brethren' (Gen.xlix.5)=faith in the will, and charity; here, what is contrary, because [they=] faith separated from charity. Ex.

—<sup>e</sup>. Therefore, by 'Levi' is represented evil in act; for this is opposite to charity.

6716. 'There went a man of the house of Levi' (Ex.ii.1)=the origin of truth from good. . . 'Levi' represents good; for, in the supreme sense, 'Levi' represents the Divine love; and, in the internal sense, spiritual love; and, as he represents love, he represents good; for all good is of love.

6717. 'And took a daughter of Levi' (id.)=conjunction with good. Ex.

7184. Afterwards (in Ex.vi.) there is described the Lord's Spiritual Kingdom as to faith and as to charity . . . Levi and his families represent the things which are of charity.

7230<sup>3</sup>. 'These are the families of Levi according to their births' (Ex.vi.19)=that these things are goods and truths from charity.

7231. The reason why Reuben, Simeon, and Levi, and their sons, are here mentioned, and not the rest of the fathers of the tribes with their sons. Ex.

—<sup>2</sup>. Finally, in the (new) will (of the man of the Spiritual Church) there is apperceived the affection of charity; so that he wills to do what is good, not, as before, from faith, but from charity towards the neighbour . . . It is this charity with its affection which is represented by Levi.

8093<sup>2</sup>. Faith separated from charity is described by . . . Simeon and Levi, in that they killed Hamor . . . and were therefore cursed by their father.

8159<sup>2</sup>. 'The sons of Levi' (Mal.iii.)=those who are of the Spiritual Church; and for by 'Levi' is signified charity, or spiritual good. 9293<sup>e</sup>.

10484<sup>e</sup>. 'The sons of Levi,' who congregated to Moses, (Ex.xxxii.26)=those who are in truths from good, (which is the same as being in charity). 10485. 10491.

R. 177. 'Levi'=truth in act, which is the good of life; and therefore the priesthood was given to his posterity.

356. By Reuben, Simeon, and Levi . . . are signified truth in the understanding, or faith; truth in the will, or charity; and truth in act, or good work; the like as by Peter, James, and John.

357. 'From the tribe of Levi were sealed twelve thousand' (Rev.vii.7)=the affection of truth from good from which is intelligence with those who will be of the Lord's New Heaven and New Church. By 'Levi,' in the supreme sense, is signified love and mercy; in the spiritual sense, charity in act, which is the good of life; and, in the natural sense, consociation and conjunction; for he was so called from 'to adhere,' by which . . . is signified conjunction through love. But here, by 'Levi' is signified the love or affection of truth, and the derivative intelligence; because he follows Simeon, and is the middle one in this series. As Levi represented these things, that tribe was made the priesthood. III. That the tribe of Levi=the love of truth, which is the very love from which the Church is the Church, and the derivative intelligence. III.

—<sup>e</sup>. 'To purify the sons of Levi'=to purify those who are in the affection of truth. As this affection

blossoms from intelligence, the rod of **Levi**, upon which was written the name of Aaron, blossomed with almonds (Num.xvii.1-11).

D. 5987. See **ESPALIER**, here.

E. 229<sup>4</sup>. The tribe of **Levi** was the first of the tribes, because **Levi** represented the good of charity; and therefore this tribe was made the priesthood, (which) is the first of the Church. Refs.

242<sup>9</sup>. 'The sons of **Levi**'=all who are in the good of charity, and thence in the truths of faith. . .

340<sup>6</sup>. As the sons of **Levi** were set over Divine worship, and all Divine worship takes place from spiritual good and from the truths thence, it is said that 'Jehovah chose them to minister to Him, and to bless in the name of Jehovah' (Deut.x.8; xxi.5) . . .

365<sup>25</sup>. '**Levi**'=all who are in the good of charity towards the neighbour; and, in the supreme sense, the Lord Himself, because this good is from Him; here, (Mal.ii.) the Lord Himself. Refs.

438. The obedience of faith is signified by . . . (the tribes of) Simeon, **Levi**, and Issachar.

443. The tribes of Simeon, **Levi**, and Issachar, who . . . constitute the third class of the sealed, =those who are in the First Heaven . . . Ex.

—<sup>6</sup>. 'Simeon and **Levi** are brethren'=faith separated from charity.

—<sup>7</sup>. The reason his first three sons, Reuben, Simeon, and **Levi**, were rejected and condemned by their father Israel, is that in that prophecy it treats of the instauration of the Church . . . and by '**Levi**' is there signified no good of charity . . . Ex.

444. 'From the tribe of **Levi** were sealed twelve thousand'=good works . . . because charity consists in the performance of goods. Ex.

—<sup>3</sup>. The reason the priesthood was given to the tribe of **Levi**, was that it represented love and charity . . .

—<sup>4</sup>. As the tribe of **Levi** represented charity in act, thus the goods of charity . . .

— As the good of charity must be in all things of the Church . . . and because the affection itself of good and truth . . . gives to understand, and instructs all, the tribe of **Levi** was not only made the priesthood, but there was also no inheritance given to it . . . (Num. xxxv.; Jos.xxi.).

—<sup>5</sup>. 'The sons of **Levi**' (Deut.xxi.5)=the affection of good and truth, which is charity.

—<sup>6</sup>. That the tribe of **Levi**=the goods of charity, which are good works. Ill.

—<sup>8</sup>. 'The sons of **Levi**' (Mal.iii.)=all who are in the good of charity, and thence in the good of faith. Ex.

—<sup>9</sup>. By '**Levi**' (Deut.xxxiii.8-12) is meant the affection of spiritual truth. Ex.

—<sup>11</sup>. That '**Levi**'=love and charity. Ill.

— '**Levi**' means 'adhesion;' and 'adhesion'=conjunction through spiritual love.

— The three sons of Leah, born in order—Reuben, Simeon, and **Levi**, =the first and primary essentials of the Church in their series; namely, truth in the understanding, truth in the will, and truth in act; in like manner as the Lord's three disciples . . .

—<sup>12</sup>. That '**Levi**,' in the supreme sense, =the Lord

as to love and mercy, is evident from . . . Mal.ii. By '**Levi**,' here, in the supreme sense, is meant the Lord as to the Divine Human. Ex. . . And therefore by 'the covenant of **Levi**' is meant conjunction with the Lord through love and charity. 696<sup>10</sup>. 701<sup>8</sup>.

—<sup>13</sup>. '**Levi**,' and his tribe, in the opposite sense, =the evil of falsity, which is opposite to the good of charity; and also life without charity, consequently, no charity towards the neighbour. Ill.

494<sup>6</sup>. 'The sons of **Levi**' (Deut.xxxiii.)=those who are in the truths of spiritual good.

555<sup>10</sup>. '**Levi**' (Zech.xii.13)=the good of charity.

701<sup>9</sup>. For the Lord is meant by '**Levi**,' as He is by 'David;' but by '**Levi**,' as to the Divine good, which is the Lord's priestly [office]. Ex.

### Leviathan. *Leviathan.*

A. 7293<sup>2</sup>. As 'whales'=scientifics which pervert the truths of faith, they=reasonings from fallacies, whence come falsities . . . Like things are signified by '**leviathan**' in Is.xxvii.1; and in Ps.lxxiv.14. In a good sense, '**leviathan**'=reason from truths (Job xl.25-32; xli.1-26). Reason from truths is the opposite to reasonings from falsities. 9755<sup>4</sup>.

10416<sup>6</sup>. '**Leviathan**'=the Scientific in general.

B. 93<sup>6</sup>. I said, You are also **leviathans** . . . the crooked **leviathans** . . . and the longish **leviathans** . . . T.182<sup>6</sup>.

T. 74<sup>2</sup>. I said . . . Open that faith, and you will see . . . **leviathan** . . .

E. 275<sup>3</sup>. '**Leviathan** the longish serpent' (Is.xxvii.1) =those who reject all things which they do not see with their eyes; thus the merely sensuous, who are devoid of faith because they do not comprehend. '**Leviathan** the crooked serpent' (id.)=those who on this account do not believe, and yet say that they believe.

455<sup>18</sup>. See **BEHEMOTH**, here.

483<sup>6</sup>. 'Whales' and '**leviathan**' (Ps.lxxiv.)=scientifics, which are of the sensuous and natural man, from which is all falsity, when the spiritual man is closed above them.

514<sup>11</sup>. By '**leviathan**,' that is, a whale, (Ps.civ.26) are meant all things of the natural man in the complex; which is said to 'play in the sea,' from the delight of knowing and thence of being wise.

581<sup>8</sup>. Their cunning is signified by '**leviathan** the crooked serpent.'

### Levirate. *Leviratus.*

A. 1748<sup>4</sup>. The **levirate** mentioned. 4818<sup>2</sup>.

4834. The **levirate** represented the preservation and continuation of the Church.

4835. 'Perform the **levirate** to her' (Gen.xxxviii.8)=that he should continue the representative of the Church. . . 'To perform the **levirate**'=to preserve and continue that which is of the Church. The **levirate** defined. It was not new in the Jewish Church . . .

—<sup>2</sup>. The law of the **levirate** quoted (Deut.xxv.5-10).

—<sup>3</sup>. The signification of the law of the levirate explained. —<sup>4</sup>.

4836. Not to perform the levirate=not to want the good and truth of the Church, and its continuation.

### Levite. *Levita.*

See under LEVI.

A. 2252<sup>4</sup>. The Levites numbered from 30 to 50 years. Ex.

2276<sup>4</sup>. The Levites taken for the ministry at 30. Ex. 5335<sup>2</sup>. —<sup>3</sup>.

3325<sup>9</sup>. The Levites given to Aaron. Ex.

6998. 'Is not Aaron the Levite thy brother?' (Ex. iv. 14)=the doctrine of good and truth. . . Aaron is called 'the Levite,' because by 'a Levite' is signified the doctrine of good and truth of the Church, which ministers and is of service to the priesthood.

8080<sup>2</sup>. The Levites were accepted in place of the first-born, because by Levi was represented the good of faith, or charity, (Num. iii. 12—end; viii. 16—18). That the good of faith is that which is to be ascribed to the Lord . . . —<sup>4</sup>.

9959<sup>4</sup>. 'The priests the Levites' (Ezek. xlv. 15)=those who are in truths from good.

10017. The priesthood which is represented by the Levites, is the Lord's work of salvation proceeding from this again. (See AARON, here.)

—<sup>2</sup>. The work of the salvation of those who are thence in natural good, is represented by the priesthood of the Levites . . . and therefore it is said concerning the Levites that they were 'given to Aaron' (Num. iii.).

10083<sup>2</sup>. The Levites represented truths ministering to good; and Aaron, the good to which they ministered; and therefore the Levites were 'agitated' (Num. viii. 11—21); that is, vivified. Therefore, also, it is said that they are to be 'purified.' Ex.

10093<sup>2</sup>. As the Levites represented the Divine truths in Heaven and in the Church being of service to Divine good, they were given to Aaron in place of all the first-born . . .

R. 17<sup>7</sup>. See FIRST-BORN, here.

E. 444<sup>7</sup>. 'The Levites' (Jer. xxxiii. 18)=those who are in worship (from the good of love and of charity, and from the truths of faith). . . 'The Levites the priests, My ministers' (ver. 21)=those who are in the good of love to the Lord, and in the derivative worship. . . 'Thus will I multiply . . . the Levites My ministers' (ver. 22)=the fructification of Divine good with those who have conjunction with the Lord. Here, as elsewhere, by 'the Levites, the priests,' are signified those who are in the good of love and of charity; and, in the abstract sense, this good. 527<sup>2</sup>.

—<sup>14</sup>. This opposite is signified by 'the Levite,' in the parable . . . (Luke x. 32) . . . 'The Levite'=those who have no charity towards the neighbour, such as there were in Jerusalem at that time.

710<sup>24</sup>. The Levites were received in place of all the first-born, because by 'Levi,' and thence by 'a Levite,' is signified spiritual good from celestial good; and therefore the priesthood, by which is signified celestial

good, was given to Aaron and his sons; and the ministry of this good, by which is signified truth from good, was given to the Levites.

734<sup>14</sup>. The reason the works and ministries of the Levites . . . are called 'warfare,' is that the Levites represented the truths of the Church; and Aaron, to whom the Levites were given . . . for service, represented the Lord as to the good of love, and as to the work of salvation; and as the Lord . . . regenerates and saves men by means of truths from the Word, and also [by their means] removes the evils and falsities which are from Hell, continually fighting against them, therefore the offices and ministries of the Levites were called 'warfare' . . .

### Lewis. *Levi.*

D. 5987. See ESPALIER, here.

Lexicon. *Lexicon.* D. 2040. See LIBRARY at D. 5999<sup>4</sup>.

Libation. See DRINK-OFFERING.

Liberality. *Liberalitas.* M. 164.

Liberate. See DELIVER, and under REVENGE.

Libertine. *Libertinus.* M. 307<sup>6</sup>.

Liberty. See under FREE, and LICENSE.

Libidinous. See under LUST.

### Library. *Bibliotheca.*

M. 207<sup>5</sup>. (A great library there which was distinguished into lesser libraries—*libraria*, according to the sciences.) T. 694<sup>2</sup>.

D. 3387<sup>6</sup>. Occurs. 4275.

5999. On libraries in Heaven.

—<sup>1</sup>. I was admitted into a library containing a great number of books. Those there . . . said, that there were books there from the Ancients, written by correspondences. Interiorly in other libraries there were books written by those who belonged to the Ancient Churches; and, still more interiorly, books for the Most Ancients, from which the society called 'Enoch' had collected correspondences. . . There was a vast number who were studying the books; some of whom become learned; many intelligent; and others wise. The treasures for the more interior libraries appeared brighter and brighter, but to me and them in a dimmer light, because we were not capable of entering into the things of wisdom which were there . . . The places there were distinguished into many, according to the faculties of those who were studying.

—<sup>2</sup>. In the Heavens elsewhere also there are libraries, but not public ones, as there. Moreover, those who are studying in the Heavens, have communication with those who are in those public libraries, and are instructed thence in doubtful things.

—<sup>3</sup>. At a distance to the left also there are libraries which are also distinguished into treasures; and the number of them is great, according to all the varieties