

—<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

of studies and of the derivative learning. Those who are in theological things study their own doctrinals; but still are thus led to perceive their doctrinals differently; for they are bent to truer things by degrees. But most there do not come to intelligence, but to learning.

[D. 5999]<sup>4</sup>. At the sides there, are those who do not study in order to become intelligent and wise through their studies; but who think from those things which they have imbibed by means of objects and knowledges; and who therefore do not want to read books, as do those who choose out those books which are merely of service to the memory, such as lexicons and collections which are for the memory only. To the former it is given to think . . . and to form conclusions to many things which are of intelligence; the reason being that they have no memory such as others have, but thought instead.

—<sup>5</sup>. Those from the moderns were explored, as to whether they were able to apprehend and believe that there are books and libraries in the Spiritual World; and scarcely any from the learned could do so. It was said that they have there very many things concerning correspondences, and explications of the Word by the internal sense; and that there were Most Ancient wise ones there in the inmost chambers.

**License.** *Licentia.*

**Licentiously.** *Licentiose.*

A. 1695. They have no license to think and speak what is false, except what is from their evil . . .

1947<sup>3</sup>. They place freedom in the humour-*lubitu*-and license of thinking and speaking what is false, and of willing and doing what is evil.

7812<sup>2</sup>. Occurs.

8870<sup>e</sup>. It is contrary to Divine order to leave them the license of acting with simulation . . .

R. 449<sup>3</sup>. They spoke in all license . . .

M. 218. The intelligence of men is . . . fond of unrestrained liberty. Ex.

D. 2088. The license of saying and denying . . .

2089. From inborn license . . .

2152. If the liberty or license of acting according to their cupidity were given them . . .

2166. Societies of Spirits who want to use their license . . . Some (of them) are repugnant to their license . . .

2194. By complying with their license . . .

2239. The moment instantaneous license is given, it is restrained.

2304<sup>e</sup>. Spirits are not allowed to act from license, or their own free determination.

2323. In the World of Spirits . . . license is sometimes granted them . . .

2577. When license is loosened to those evil ones . . .

2665<sup>e</sup>. The license so to take possession of man is not permitted them.

2681<sup>e</sup>. He thus caused grievous trouble to those who wanted to live in license.

2700. They were thus thrust out of the state of their unrestrained liberty . . .

3090<sup>e</sup>. They fear the loss of their life and unrestrained liberty.

3440<sup>e</sup>. Thus (comes) unbounded license against conjugal love.

3462. He was restored to his former unrestrained liberty, and was again explored.

3591. They did not know how everyone has unbounded liberty of thinking . . .

3680. (They think) that if they detect any evil in a man, they have license to destroy him.

3714<sup>2</sup>. When they are acting licentiously together . . .

5792c. The license of doing what they want . . .

E. 570. The license to reason from fallacies. Sig.

**Lick.** See LAP.

**Lick.** *Lingere.*

A. 9231<sup>3</sup>. 'To lick the sores' (Luke xxvi.21)=to heal them by such means as are within their power.

**Lie, A.** *Mendacium.*

**Liar.** *Mendax.*

**Lie, or Counterfeit, To.** *Mentiri.*

A. 2720. 'If thou hast lied to me' (Gen.xxi.23)=without doubt.

4198<sup>2</sup>. They know how to counterfeit . . . good and truth.

4225<sup>2</sup>. Had learned to counterfeit Angels of light. 7424<sup>e</sup>.

4314<sup>e</sup>. They had counterfeited zeal . . .

4327. What is fictitious, simulated, counterfeit, and deceitful, reigns within . . .

4729. A lie from the life of cupidities. Sig. and Ex.

5188. There are some in the world who act by artifices and lies, whence come evils. (Their method of acting des.) Such relate to . . . the spurious tubercles which grow in the pleura and other membranes . . . (The punishment of such Spirits, des.) They have a most intense sight, instantly seeing and snatching at anything as means to favour them . . . They may also be called death-bringing ulcers . . . whether in the pleura, the pericardium, the mediastinum, or the lungs . . . After punishment, such are rejected to the back, into the deep, where they lie face downwards, with little of human life; thus deprived of their clear-sightedness, which had been a ferine life. Their Hell is in a deep place, beneath the right foot, a little in front. D.1761.

6952<sup>5</sup>. 'The prophet the teacher of a lie is the tail' (Is.ix.15); where 'the tail'=falsity, which in the Word is called 'a lie.'

6978<sup>2</sup>. 'Full of a lie' (Nahum iii.1)=falsity.

7122. 'Let them not look back to words of a lie' (Ex. v.9)=lest they turn themselves to truths . . . 'The words of a lie,' when said by those who are in falsities, =truths. For those who are in falsities call truths falsities . . .

8904<sup>10</sup>. 'To speak lies'=falsities, as is openly said.



8908. 'Thou shalt not answer to thy neighbour the witness of a lie' (Ex.xx.16)=that good is not to be called evil, nor truth falsity; and that, on the other hand, evil is not to be called good, nor falsity truth. 'The witness of a lie'=the confirmation of falsity . . . 'A lie'=what is false of faith. Ex.

—<sup>3</sup>. 'A lie' is often mentioned in the Word, and by it is everywhere signified what is false and evil of faith . . . Ill.

9156<sup>3</sup>. 'A lie' (Is.lvii.4)=falsity.

9248<sup>2</sup>. 'Vanity'=falsity of doctrine; and 'a lie,' falsity of life. Ill. 10287<sup>a</sup>.

9261. 'From the word of a lie thou shalt keep thyself far' (Ex.xxiii.7)=aversion for falsity from evil. 'A lie'=falsity from evil . . . because this falsity is to be kept far away . . .

10406<sup>6</sup>. 'A lie' (Jer.x.14; li.17)=the falsity of evil.

H. 457<sup>2</sup>. No one is (there) allowed to counterfeit affections . . .

S. 79<sup>5</sup>. 'To multiply a lie and vastation' (Hos.xii.1) = to falsify truths, and thus destroy the Church.

Life 87. 'To bear false witness' means . . . also to lie . . .

88. 'As a lie and the Truth are two opposite things, it follows that in proportion as anyone shuns a lie as a sin, he loves the Truth.

R. 52<sup>2</sup>. 'The liars who shall be foolish' (Jer.i.36)=the falsities of their doctrine.

79. 'And hast found them liars' (Rev.ii.2)=that they are in falsities. —<sup>2</sup>, Ex.

182. 'But do lie' (Rev.iii.9)=when yet there is no Church with them.

624. By 'a lie,' in the Word, are signified falsity, and false-speaking.

892. 'Liars' (Rev.xxi.8)= . . . those who are in falsities from evil. —<sup>e</sup>.

924. 'That doeth abomination and a lie' (ver.27)=who does evils from confirmation, and thus also falsities. . . . 'A lie'=falsities of every kind; here, the falsities of evil, which in themselves are evils; thus falsities which confirm evil, which are the same as confirmed evils.

—<sup>2</sup>. The reason 'a lie'=falsity of doctrine, is that a spiritual lie is nothing else; hence by 'to make a lie' is signified to live according to the falsities of doctrine. That 'a lie,' in the Word, =falsity of doctrine. Ill.

952. 'Whosoever loveth and maketh a lie' (Rev.xxii.15)=who makes the precepts of the decalogue of no account . . .

T. 321. By (the eighth commandment), in a wider natural sense, are meant lies of every kind and political hypocrisies, which have an evil end in view.

322. This falsity of faith is meant in the Word by 'a lie.' Ill.

—<sup>2</sup>. As by 'a lie' is meant falsity, the Lord says that 'the devil speaks a lie from what is his Own' (John viii.44).

—<sup>e</sup>. 'A lie'=falsity and false-speaking, in these places also. Ill.

345. Persuasion counterfeiting faith.

590<sup>2</sup>. Can counterfeit Angels of light.

Ad. 938. The opposites to Truths . . . are called lies, and Falsities . . .

D. 1622. That Spirits . . . lie. Gen.art. 2747.

2627. It is what counterfeits the Celestial.

4233. They do not lie with the end of deceiving . . .

4748. He counterfeited what is just and true more perfectly than any other man.

5476. Used in the sense of counterfeit. E.1013<sup>3</sup>.

E. 100. 'A lie,' and 'a liar'=falsity. 141<sup>8</sup>. 186<sup>3</sup>. 237. 238<sup>4</sup>. 329<sup>23</sup>. —<sup>27</sup>. 355<sup>17</sup>. 357<sup>13</sup>. 419<sup>18</sup>. 559<sup>4</sup>. 587<sup>8</sup>. 653<sup>10</sup>.

193<sup>8</sup>. 'To make a lie'=to think and will falsity from evil.

211. 'To lie'=to be in falsities; for 'a lie,' in the Word, =falsity of doctrine.

433<sup>32</sup>. 'A lie'=falsity from evil. 589<sup>2</sup>.

710<sup>17</sup>. 'To speak a lie'=to believe falsities.

740<sup>9</sup>. Their falsity from evil is signified by, 'when he speaketh a lie, he speaketh from his Own.' 'His Own'=the evil of the will; and 'a lie'=the derivative falsity.

768<sup>14</sup>. 'A lie'=the Divine truth, or the Word, adulterated.

803<sup>2</sup>. II. Lies and revilings also are 'false witness.'

866<sup>3</sup>. 'To speak a lie'=to teach falsity from ignorance of truth. —<sup>4</sup>.

—<sup>6</sup>. 'Deceit, and a lie'=to persuade falsities from set purpose and cupidity.

902<sup>4</sup>. They became (celestial) Angels by accounting as heinous . . . lies and slanderings, which to them were false witness. 1019<sup>2</sup>.

### Lie. To. Cubare.

#### Lying down, A. Cubatio, Cubitus.

A. 2345. 'Scarcely had they lain down' (Gen.xix.4) = the first time of visitation. Ex.

2465. 'To lie with'=to be conjoined.

3398. 'To lie with'=to be perverted or adulterated. 3399.

3396. '(Jacob) lay down in that place' (Gen.xxviii.11) =tranquillity of state; for 'to lie down'=to be in a state of tranquillity; because a lying down and sleeping is nothing else.

—<sup>3</sup>. That 'to lie down,' in the Word, =a state of tranquillity. Ill.

3705. 'Upon which thou liest' (ver.13)=in which he was.

3767. 'Three . . . flocks lying near it' (Gen.xxix.2). Ex.

3952. 'He lay with her in that night' (Gen.xxx.16)=conjunction.

4433. 'To lie with her' (Gen.xxxiv.2)=to be conjoined illegitimately. 4445.

4601. 'To lie with' (Gen.xxxv.22)=to profane.

4989. 'Lie with me' (Gen.xxxix.7)=that it desired conjunction.

[A.] 5001. 'He listened not to her to lie with her' (ver. 10)=that it was averse to be conjoined. . . 'To lie with her'=to be conjoined illegitimately. 5015.

6182. 'I will lie with my fathers' (Gen.xlvii.30)=life such as there was with the Ancients. 'To lie'=life; for 'to lie,' here, means to be buried with them, (which) =resurrection and regeneration . . .

6369. 'He couched as a lion' (Gen.xlix.9) . . . 'To couch'=to lie-jacere-in safety and without fear.

6390. 'Lying between burdens' (ver.14)=life among works. 'To lie'=life, but obscure life. E.445<sup>4</sup>.

9183. 'And shall lie with her' (Ex.xxii.16)=illegitimate conjunction.

9190. 'Everyone lying with a beast' (ver.19)=conjunction with the evils of the cupidities of the love of self.

9257. 'To lie under a burden' (Ex.xxiii.5)=to perish.

R. 417<sup>4</sup>. They appeared to be lying down when they were deliberating.

M. 23. They went to bed-cubitus.

D. 1934. 'To lie down securely, none making afraid' (Lev.xxvi.6). Ex.

D. Min. 4679. The odour of boiled prunes corresponds to the delight married partners have in lying beside each other-sammanliggandet-. . . in simply lying-ligga-beside her.

E. 278<sup>2</sup>. 'To couch' (Gen.xlix.9)=that he is in security from all falsity and evil.

283<sup>4</sup>. 'To lie among the orders' (Ps.lxviii.13)=to live in the statutes.

314<sup>3</sup>. Occurs. 340<sup>16</sup>. 375<sup>34</sup>. 388<sup>7</sup>. 410<sup>11</sup>. 448<sup>6</sup>. 654<sup>35</sup>. —<sup>51</sup>. 659<sup>7</sup>. 734<sup>1</sup>. 750<sup>17</sup>. 781<sup>17</sup>. 805<sup>5</sup>. 817<sup>8</sup>. 863<sup>16</sup>. 1029<sup>14</sup>. 1146<sup>3</sup>.

365<sup>13</sup>. 'In peace together I lie down and sleep' (Ps. iv.8) . . . 'To lie down and to sleep'=to live.

650<sup>38</sup>. 'They shall lie down securely' (Lev.xxvi.6)=protection in the Church from the breaking in of falsity . . .

### Lie. Jacere.

A. 537<sup>6</sup>. 'To lie in the head of all the streets' (Is. liii.20)=that truths appear to be dispersed. E.652<sup>24</sup>. 863<sup>8</sup>.

9942<sup>13</sup>. 'To cast a lot.'

H. 433. While they are lying upon the bier . . .

527. When the life of their love was taken away, they lay as if dead.

D. 5200. They lie (there) like corpses . . . 5634.

E. 315<sup>4</sup>. Occurs. 405<sup>31</sup>.

1147<sup>2</sup>. They lie like new-born infants . . .

### Lie down, To. Decumbere.

A. 9027. 'To lie down' (Ex.xxi.18)=to be separated.

### Lie down, To. Recubare.

D. 154. That evil Spirits can lie down and feed together with those who are faithful . . .

E. 278<sup>8</sup>. 'To lie down in their habitations' (Ps.civ. 22)=states of tranquillity and peace.

Lie with, To. Concumbere. D.4083. 4857.

Lying with, A. Concubitus. D.3923<sup>9</sup>. 6051<sup>13</sup>.

Lieven. Lieven. D.5981.

Life. Vita.

Live. Vivere.

Living, Alive. Vivus.

See ETERNAL LIFE, EVIL OF LIFE, GOOD OF LIFE, LIFE AFTER DEATH, and OTHER LIFE.

See also under CHARITY, DWELL, EVIL, SOUL, SPIRITUAL, VITAL, and VIVIFY.

A. 2. Otherwise it could not be said that there is any life in the Word; for whence is life except from those things which are of life, that is, except it is from this—that each and all things relate to the Lord, who is the veriest life; and therefore whatever does not interiorly regard Him does not live . . . 3.

12. (Man's) spiritual life is delighted and sustained by those things which are of the Knowledges of faith, and of the works of charity . . . and his natural life . . . by those things which are of the body and the senses; from which there is combat, until love reigns, and the man becomes celestial.

16. When man is regenerated . . . he receives life.

17. Hence . . . stupor and ignorance as to all things . . . which are of spiritual and celestial life.

20<sup>2</sup>. Afterwards (he begins to know) that the Lord is good itself, or life . . .

29. He who supposes (that good and truth) are from himself, has not as yet the life of true faith; which, however, he can receive afterwards . . . This state is here represented by the inanimate things; and the state of the life of faith, afterwards, by the animate things.

30. The very essence and life of faith is the Lord alone; for he who does not believe in the Lord cannot have life, as He Himself says in John: 'He who believeth in the Son hath eternal life; but he who believeth not in the Son shall not see life . . .' (iii.26).

—<sup>2</sup>. The progression of faith with those who are being created anew, is as follows. At first they have no life, for there is no life in evil and falsity, but in good and truth. Afterwards they receive life from the Lord through faith; first through . . . scientific faith; then through . . . intellectual faith; and afterwards through . . . faith of the heart. Scientific and intellectual faith are represented by the inanimate things; but faith vivified by love, by the animate things. . . .

32<sup>2</sup>. For in the Heavens there is no other life than the life of love . . . They who are in love . . . know . . . that all love, thus all life—which is solely of love—and thus all happiness, come from the Lord alone . . .

33. It may be very well known to everyone that there is never any life without some love . . . but such as is the love, such is the life . . . The loves of self and of the world present something like life; but as they are quite contrary to true love . . . they are not loves, but hatreds . . . Therefore true love is love to the Lord; and true



life is the life of love from Him ; and true joy is the joy of this life. There can only be one true love ; thus there can be only one true life, whence are true joys . . .

34. The celestial Angels . . . from love are in such life and light of intelligence that scarcely anything can be described ; whereas Spirits who are in the knowledge of the doctrinal things of faith without love, are in so frigid a life and obscure a light, that they cannot approach the first threshold of the court of the Heavens. Sig.

—<sup>2</sup>. (Thus) they who are in love are also in faith, and thus in heavenly life ; but not they who say that they are in faith, and not in the life of love. The life of faith without love, is like the light of the sun without heat . . .

—<sup>e</sup>. 'Winter' = the life of no love.

35. When the understanding is ruled by the will . . . they constitute one life . . . But when the understanding is at variance with the will, as is the case with those who say they have faith, but live otherwise, then the one mind is torn asunder into two . . .

37. Life without changes and varieties would be one single life, thus no life . . .

39. After the great luminaries have been kindled . . . the man for the first time begins to live. Before this, he can scarcely be said to have lived ; for the good which he did he supposed he did from himself, and the truth which he spoke he supposed he spoke from himself ; and as man from himself is dead . . . whatever he produces from himself is not alive . . . Sig.

—<sup>2</sup>. Still, when the Lord resuscitates into life, or regenerates, a man, he at first permits him so to suppose . . .

41. Whatever is Proper to man has no life in it . . . whereas whatever is from the Lord has life ; and, when presented to view, it appears as what is human alive . . . Every word, idea, and least of thought of an angelic Spirit is alive. In his most singular things there is an affection proceeding from the Lord, who is life itself ; and therefore the things which are from the Lord have life in them, because they have faith in Him, and are here signified by 'the living soul.'

42. 'Fishes' = scientifics, here made animate through faith from the Lord, and thus alive.

43. Everything which has life from the Lord in it, fructifies and multiplies itself immensely . . .

44. Says he believes, and yet does not so live . . .

50. Without the communication of man through Spirits with the World of Spirits, and through Angels with Heaven, and thus through Heaven with the Lord, he could not possibly live. His life completely depends upon this conjunction . . .

56. See FOOD-*cibus*, here.

57<sup>e</sup>. 'The waters out of the sanctuary' = the life and mercy of the Lord . . .

59. Man's cupidities and Falsities cannot be abolished in a moment ; for this would be to destroy the whole man ; for he has acquired to himself no other life . . .

64. This, then, is the internal sense of the Word, its veriest life . . .

70<sup>e</sup>. For death is a continuation of life.

94. 'To inbreathe into his nostrils the breath of lives' (Gen.ii.7) = to give him the life of faith and of love ; 'and the man became a living soul' = that the external man also became alive.

95. It here treats of the life of the external man ; in the first two verses of the life of his faith or understanding, and in this one of the life of his love or will.

—<sup>e</sup>. The life of faith prepares the external man ; the life of love causes him to be man.

105. 'The tree of lives' (Gen.ii.9) = love and the derivative faith . . .

121. How the things which are of life proceed, may be evident from these rivers ; namely, from the Lord . . . is wisdom, through wisdom is intelligence, through intelligence reason, and thus through reason are vivified the scientifics which are of the memory. This is the order of life . . .

149<sup>2</sup>. The proprium of man is . . . dead . . . Whatever lives with him is from the Lord's life ; and if it were to recede, he would fall down as dead as a stone ; for he is only an organ of life ; but such as the organ is, such is the affection of life. The Lord alone has proprium . . . The Lord's proprium is life, from which proprium is vivified the proprium of man . . .

150. The state of a man when he is in proprium, or when he supposes that he lives from himself, is compared to sleep . . . That no one has any life from himself has been shown in the World of Spirits, insomuch that evil Spirits, who . . . obstinately insist that they live from themselves, have been convinced by living experiences, and have confessed, that they do not live from themselves . . . It has been given me manifestly to perceive that every idea of thought has flowed in . . . Therefore, the man who supposes that he lives from himself, is in falsity ; and by believing that he lives from himself, he appropriates to himself all evil and falsity, which he never would appropriate to himself if he believed as the case really is.

155<sup>2</sup>. The Angels perceive that they live from the Lord ; and, when they do not reflect, they know no otherwise than that they live from themselves . . . They are in their peace and happiness . . . when they are in the general perception that they live from the Lord.

206<sup>2</sup>. If such were asked what it is to live from the Lord, they would think it to be phantasies.

233<sup>2</sup>. Man does evil . . . and yet he does not live except from the Lord.

290. She is called 'the mother of everyone living,' from faith in the Lord, who is life itself. There cannot possibly be more than one life, from which is the life of all ; and there cannot possibly be life, which is life, except through faith in the Lord, who is life ; nor faith, in which is life, except from Him, thus in which He is ; and therefore the Lord is called in the Word 'the Only Living,' 'the Living Jehovah,' 'He that liveth to eternity,' 'the Spring of life,' 'the Fountain of living waters.' Ill. Heaven, which lives from Him, is called 'the Land of the living.' Ill. Those are called 'the living' who are in faith in the Lord. And they who are in faith are said to be 'in the book of

lives;' and 'in the book of life.' Therefore, also, those are said to be 'vivified,' who receive faith in Him. III. On the other hand, those not in faith, are called 'the dead.' III.

[A.] 303. Man acquires for himself life by all things which . . . he acknowledges and believes . . .

304. 'To take from the tree of lives, and eat' (Gen. iii.22)=to know even until he acknowledges whatever is of love and faith; for 'lives,' in the plural, =love and faith. . . 'To live to eternity,' is not to live to eternity in the body, but to live after death in eternal damnation . . .

316. (This goes on) until (the novitiate Spirit) associates himself with such as are in complete agreement with his life in the world, with whom he finds a life as it were his own; and then, wonderful to say (the novitiate Spirits) lead with them a like life to that which they had lived in the body. But, when they have relapsed into this life, there is then effected a new beginning of life; and some . . . are carried thence towards Hell; but those who have been in faith in the Lord, are from this new beginning of life led by degrees to Heaven.

320. On the nature of the life of a . . . Spirit. Gen. art.

322<sup>e</sup>. Life consists in sense; for without sense there is no life; and such as the sense is, such is the life.

443. He had believed that he should live (there) an obscure life, because if the life of the body were withdrawn, there would remain something obscure; for he had placed life in the body . . . and had confirmed himself from the fact that he saw the brutes also to have life, almost as men . . .

447. Man as to life is a Spirit, and his body only serves him to live upon the earth; bone and flesh, or the body, cannot possibly live and think.

652. There are in man two lives; one is of the will, and the other is of the understanding. They become two lives when there is no will, but instead of will cupidity. The intellectual part is then that which can be reformed, and afterwards a new will can be given through it, so that they still constitute one life, namely, charity and faith.

657. Man places life solely in what is sensuous and scientific . . . when yet the case really is that the Lord inflows through the Intellectual with man into his Rational, and through the Rational into the Scientific of the memory: hence is the life of the senses, of sight and of hearing. . . Without an influx of the Lord's life into the intellectual things with man, or rather into the voluntary things, and through the voluntary into the intellectual things, and through the intellectual into the rational things, and through the rational things into his scientifics, which are of the memory, there could never be life with man: and although a man is in falsities and evils, still there is the influx of the Lord's life through the voluntary into the intellectual things; but the things which inflow are received in the rational part according to its form; and this causes that the man can reason, reflect, and understand what is true and good.

661<sup>3</sup>. Although there was no life of faith left, still, as they had derived from their parents something of the seed thence, which they had suffocated, it is here called 'the breath of lives' (Gen. vi. 17; vii. 22).

668. In good and delight there is life; but not in truth, except what it has from good and delight.

671. With an unregenerate man . . . there can be rational and scientific truths, but they are not alive; there can also be as it were voluntary goods, such as there are with the gentiles, nay, with the brutes, but they are not alive . . . Such things are never alive with a man until he has been regenerated, and they are thus vivified by the Lord. In the other life it is very manifestly perceived what is not alive, and what is alive. The truth which is not alive is at once perceived as something material, filamentous, closed. Good not alive is perceived as something woody, bony, stony. Whereas truth and good vivified by the Lord are open, vital, full of what is spiritual and celestial, open even to the Lord; and this in every idea and action . . . Therefore it is now said, that 'pairs should enter into the ark to vivify.'

678. Goods and delights constitute the life of man; not so much truths; for truths receive their life from goods and delights . . .

687. As Heaven is such, no Angel or Spirit can ever have any life unless he is in some Society . . . for there is never possible the life of any one dissociated from the life of others. Nay, no Angel, Spirit, or Society, can ever have any life, that is, be affected with good, will, be affected with truth, think, unless there is a conjunction of him with Heaven and with the World of Spirits through a number of his own Society. In like manner the human race: no man whatever can ever live, that is, be affected with good, will, be affected with truth, think, unless he in like manner is conjoined with Heaven through the Angels with him; and with the World of Spirits, nay, with Hell, through the Spirits with him . . . 697.

—<sup>e</sup>. When, after the death of the body, men come into their own Society, they come into their veriest life which they had in the body, and from this they begin a new life; and thus, according to their life, which they had led in the body, they either descend to Hell, or are elevated to Heaven. 697<sup>2</sup>.

714. Man has a more interior life, which is never possible with beasts, which life is the life of faith and of love from the Lord; and unless this life were in each thing which he has in common with beasts, he would be nothing else [than they are]. Examp.

—<sup>2</sup>. Through the life which man has from the Lord, he lives after death, because the Lord adjoins him to Himself . . . And although a man may live like a wild beast . . . still the mercy of the Lord . . . does not leave him, but continually inspires his life into him through the Angels, which . . . gives him the power to think, reflect, and to understand whether a thing is good or evil . . . and thence whether it is true or false.

726<sup>2</sup>. The life which is not eternal is not life . . .

848. All regeneration is [to the end] that the man may receive new life, or rather that he may receive life, and become . . . a living man from a dead man; and



therefore, when his former **life**, which is merely animal, is destroyed through temptations, he cannot do otherwise than fluctuate . . . between truth and falsity. Truth is of the new **life**, falsity is of the old. Unless the former **life** is destroyed . . . no spiritual seed can possibly be sown, for there is no ground.

920<sup>2</sup>. With the man of the Most Ancient Church, each and all things were as it were **alive**.

933<sup>2</sup>. When a man is being regenerated, he receives **life** from the Lord ; for before he cannot be said to have **lived** ; the **life** of the world and of the body is not **life** ; but celestial and spiritual **life** alone is **life**. By regeneration by the Lord a man receives **life** itself ; and as, before, he had no **life**, there alternates no **life**, and **life** itself ; that is, no faith and charity, and some faith and charity. Sig.

977<sup>2</sup>. With a regenerate man there is celestial and spiritual **life** ; but with an unregenerate man there is only corporeal and worldly **life**. The reason he can think and understand what is true and good, is from the Lord's **life**, through remains . . .

995. Corporeal and sensuous things . . . are dead ; but they **live** from the delights which come from the interiors in order ; from which it is evident that such as is the **life** of the interiors, such is the delight of pleasures ; for in delight there is **life**. The delight in which there is good from the Lord is alone **alive** ; for then it is from the very **life** of good.

1000. See SOUL, here.

—<sup>2</sup>. For . . . the new **life**, which the regenerate spiritual man receives from the Lord, is completely separated . . . from the man's Own **life**, which is not **life**, although it is called so, but is death, because it is infernal **life**. . . That they were not to commingle this new **life** . . . with the evil or excrementitious **life** which is of the man. Sig.

1026. 'Every living soul which is with you' (Gen. ix. 10) = all things with man which have been regenerated. . . Everything is called '**living**' which receives **life** from the Lord . . . (and) according to the **life** which a regenerate man receives, does each thing with him **live**, both his rational things, and his affections. This **life** appears before the Angels in each thing of his thought and speech . . .

1040. 'The living soul,' properly = that which receives **life** from the Lord ; that is, that which has been regenerated, because this alone **lives** . . . With man there are voluntary, and there are intellectual things . . . With a **living** man they are **living** ; (for) such as is a man, such are each and all things with him ; the general **life** is in each single thing . . . Therefore such as is the **life** of a man in general, such is his **life** in the singulars, nay, in the veriest singulars of his endeavour, and of his intention, or will ; and in the veriest singulars of his thought ; so that there cannot be the least of an idea in which there is not the like **life**. Examps.

—<sup>3</sup>. Then all things with the man are regenerated, that is, have **life** ; and indeed they have **life** in proportion as his Own Voluntary . . . could be separated from the new Voluntary and Intellectual . . .

1050. 'Every living soul in all flesh' (Gen. ix. 15) =

the universal human race. . . Every man is called 'a **living soul**' from that which is **alive** with him. No man can ever **live**, still less as a man, if he has not something **alive** with him ; that is, unless he has something of innocence, charity, and mercy (that is, remains) . . .

—<sup>3</sup>. These remains with every man are what are here called 'the **living soul** in all flesh.'

1121. For thus man is conjoined with the Angels through their veriest **life**, which consists in such love.

1153<sup>2</sup>. Humiliation consists in the acknowledgment that with self there is nothing **alive** . . . (but) that everything **alive** . . . is from the Lord.

1197. The things of the memory are as dead, unless the man . . . **lives** according to them from conscience ; (they then) are things of **life** . . . Knowledges are nothing with a man in the other **life** . . . unless they have imbued **life**.

1273. Thence they have (there) a new beginning of their **life** . . .

1293. 'To dwell' = to **live**.

1317<sup>2</sup>. The end with a man is his **life** itself . . . Therefore, such as is the end, such is the **life** of the man . . . (Hence) the **life** of a man is such as is his love.

1382<sup>e</sup>. The Angels . . . never have any idea of death ; but only an idea of **life**.

1387. The difference of **life** between having perception, and not having it, is such as there is between darkness and light. We **live** to ourselves for the first time when we receive such perception ; for then we **live** from the Lord.

1399. Every Spirit has communication with the Interior and the Inmost Heaven . . . otherwise he could not **live** . . . Such also is the case with man ; he communicates through Angels with Heaven . . . for otherwise he could not **live**. The things which inflow thence into his thoughts are only the ultimate effects. Thence is all his **life** ; and thence are ruled all the endeavours of his **life**.

1436. Every essential **living thing** which is possible in that obscure state. Sig. and Ex.

—'. 'Soul,' in the proper sense, = that with man which **lives** ; thus his **life** itself. That which **lives** with man is not the body, but the soul ; and through the soul the body **lives**. The **life** itself of man . . . is from celestial love ; there never can be anything **living** unless it thence derives its origin ; therefore, here, by 'soul' is signified the good which **lives** from celestial love, which is the essential **living thing** itself.

1487. That his very **life** may consist in use, and be a **life** of uses.

1506. For if anyone in the other **life** is abandoned by his Society . . . he first becomes as if half-dead ; his **life** being then sustained only by the influx of Heaven into his interiors.

1555<sup>2</sup>. Wisdom is predicated solely of **life** . . . He is introduced to wisdom or **life** by knowing . . .

—<sup>3</sup>. Thus does the man for the first time receive new **life**, and this by degrees. The light of this **life** is called wisdom . . .

[A.] 1568<sup>3</sup>. Let a man reflect solely upon the ends which reign . . . thus will be evident the quality of his life, and of what quality it will be after death ; for the life is formed from the ends—or, what is the same, from the loves—which reign. The life of every man is never anything else.

1589<sup>2</sup>. Nothing ever lives with the external man except affection . . .

—<sup>3</sup>. For the good of love from the Lord continually inflows . . . but the man who is in . . . cupidity perverts the good ; but still his life remains thence . . .

1603<sup>2</sup>. As the Lord was life as to the internal man, so He became life as to the external man. This is what is meant by 'glorification.'

1621<sup>e</sup>. From this, infants get the idea that all things around them are alive.

1627. The decorations (there) move themselves as if alive . . .

1628. The angels . . . call the habitations on Earth dead and not real ; but their own living and true, because from the Lord. —<sup>2</sup>.

1643. The speech of angelic Spirits is incomprehensible . . . each and all things are as it were alive . . .

1679<sup>2</sup>. It is the life itself of man which desires, that is, which loves ; and, when he confirms with himself this life, or cupidity, or love, all the things which confirm it are falsities, and are implanted in his life. Such were the Antediluvians.

1690<sup>2</sup>. In the Word of the Lord's life . . .

—<sup>3</sup>. All temptation is against the love . . . To destroy anyone's love, is to destroy his life itself ; for the love is the life. The Lord's life was love towards the universal human race . . .

1718<sup>e</sup>. The body is only . . . a shell, which is dissolved in order that the man may truly live . . .

1735<sup>2</sup>. In love . . . is the esse of all life, that is, life itself ; and as Jehovah alone is the Esse of life, or life itself, because He alone is love, each and all things have thence their esse and their life ; nor can anyone be and live from himself except Jehovah alone . . . (therefore) it is a fallacy of sense that men seem to themselves to live from themselves. The Angels manifestly perceive that they do not live from themselves, but from the Lord, because they live in the Esse of the Lord's life, being in His love ; but still there is given them, above all others, the appearance as if they live from themselves, with unutterable happiness. This, therefore, is to live in the Lord, which is never possible unless we live in His love, that is, in charity towards the neighbour.

1742. That he should give them their life, and the rest they would not care about. Sig. and Ex.

—<sup>2</sup>. The life which evil Spirits have, and desperately love, is the life of the cupidities of the love of self and of the world, and thence the life of hatreds, revenges, and cruelties ; in no other life do they suppose there is any delight. They are like men—for they have been men, and from their life when they were men they retain this—who place all life in the delight of such cupidities, not knowing otherwise than that this life is

the only one, and that when they lose it they will die altogether. But the nature of the life which they love is evident from such in the other life : it is turned into a stinking and excrementitious life ; and, wonderful to say, they perceive this stench as what is most delightful. Examp.

1767. When the Word of the Lord is being read by a man who loves the Word, and lives in charity . . . it is presented by the Lord before the Angels . . . so that each thing is perceived as if it had life. This is the life which is in the Word ; and from which the Word was born when it was sent down from Heaven.

1798<sup>2</sup>. The life itself is the internal of all worship, and thus everything doctrinal which flows from the life of charity.

1799. All in the Lord's Kingdom are 'heirs,' for they live from the Lord's life, which is the life of mutual love . . . The Lord's 'sons,' or 'heirs,' are all who are in His life, because their life is from Him . . .

—<sup>3</sup>. What is doctrinal does not distinguish Churches with the Lord, but life according to doctrinals ; which all, when true, regard charity as their fundamental.

—<sup>4</sup>. They would (then) say in their hearts, that he is a true Christian when he lives as a Christian, or as the Lord teaches.

1802. The Lord's life inflows through the Third Heaven into the Second, and through this into the First . . . besides that it also inflows immediately into all the Heavens.

—<sup>2</sup>. In so far, therefore, as they have of love and charity, they are 'sons' or 'heirs,' for so far they have life from the Lord.

1803. They who are being regenerated receive the Lord's life. The Lord's life . . . is Divine love, that is, love towards the universal human race . . . They who have not the Lord's love, that is, who do not love the neighbour as themselves, never have the Lord's life, thus have never been born from Him . . . and therefore cannot be heirs of His Kingdom.

1808<sup>2</sup>. For all celestial and spiritual things which are from the Lord are living and essential . . .

1820<sup>2</sup>. For man's life consists in his loves.

1854. They who die . . . pass from an obscure life into a clear one ; for the death of the body is only a continuation, and also perfection, of life . . .

1877. Souls . . . especially the evil, at first retain those things which they had in the life of their body . . .

1880<sup>4</sup>. Man was so created that while he lived on earth among men he was at the same time to live in Heaven among the Angels ; and the reverse . . .

1900. The very life of man is from the internal man, who can have no communication with the external man, except a very obscure one, until recipient vessels have been formed . . . which is effected by means of Knowledges and knowledges . . .

1904<sup>2</sup>. Regarded in themselves, good and truth are of no life, but derive life from love or affection. They are only instrumental things of life ; and therefore, such as is the love which affects good and truth,



such is the life; for everything of life is of love or affection.

1909. The conjunction of the internal man with the life which is of the affection of knowledges. Sig. For 'Hagar' = the life of the exterior or natural man; which life is the life of the affection of knowledges.

— . The life itself of the internal man inflows into all the affections of the natural man, but is there varied according to the ends. When it inflows into affections which have the world as the end, this end is vivified by that life, and it becomes a worldly life; when into affections which have self as the end, this end is vivified by that life, and it becomes a corporeal life; and so with all the rest. Hence it is that cupidities and phantasies live, but a life contrary to the affection of good and truth.

—<sup>2</sup>. The influent life is not applied to any other object than the end, because everyone's end is his love, and love alone is what lives; all other objects are only derivations thence, which derive their life from the end. Everyone can see the quality of the life he has, provided he explores the quality of his end . . .

1911<sup>2</sup>. It is an intellectual truth that all life is from the Lord; but the Rational first conceived . . . supposes that if it did not live from itself it would have nothing of life . . . 1936.

1928. 'Shur' = such a Scientific . . . as has not as yet acquired life. . . The life itself of truths is from (the Celestial of love) . . . Things, or truths, which are not conjoined together according to the form of the heavenly Societies, have not as yet acquired life; for before this the Celestial of love from the Lord cannot inflow suitably. They first receive life when the form is alike on both sides . . .

—<sup>2</sup>. Besides, the truths of faith never have any life, unless the man lives in charity . . . for there is life in charity . . .

1937<sup>6</sup>. In all freedom is the life of man, because it is his love.

— . Thus is appropriated to them the life of celestial love.

1944. The life of the rational man. Sig.

1957. See FOUNTAIN, here.

1964. When the life of the affection of knowledges brought forth the Rational. Sig.

— . Scientifics and Knowledges must have use as the end, and when they have use, they have life as the end; for all life is of uses, because of ends. Unless they are learned for the sake of a life of uses, they are of no moment . . .

—<sup>2</sup>. But when they have use as the end, they then receive life from uses; but such a life as is the use. They who learn Knowledges in order to be perfected in the faith of love . . . receive from the Lord spiritual and celestial life; and, when they are in this life, they are in the faculty of perceiving all things which are of the Lord's Kingdom. In this life are all the Angels; and, because they are in this life, they are in intelligence and wisdom itself.

1999<sup>3</sup>. By means of this Internal, man lives after death, and to eternity.

—<sup>4</sup>. These Internals of men have not life in themselves, but are forms recipient of the Lord's life . . . 2004<sup>3</sup>.

2021<sup>2</sup>. For . . . the Lord is life, and His Human Essence was also made life . . . and there is union of life with life: but man is not life, but a recipient of life . . . When life inflows into a recipient of life, there is conjunction; for it is adapted to it as an active to a passive, or as what is alive in itself to what is dead in itself, which thence lives. . . From himself man is not alive, but the Lord from mercy adjoins him to Himself, and thus causes him to live to eternity . . .

2025. As man acquires for himself life especially by means of instruction in scientifics, doctrinals, and the Knowledges of faith, 'sojourning' = the life thus acquired. As applied to the Lord, it = the life which He acquired for Himself by means of Knowledges, combats of temptations, and victories in them . . .

—<sup>4</sup>. The Lord's soul was life itself . . . —<sup>5</sup>.

2049<sup>3</sup>. See KNOW-cognoscere, here.

—<sup>4</sup>. It is this life (of charity) which saves after death, and never any life of faith without charity; for without charity the life of faith is impossible. They who are in the life of love and charity are in the Lord's life.

— . To receive the life of charity . . . in the other life, when they have had none in the life of the body, is never possible; but their life in the world remains with them after death . . .

2116<sup>2</sup>. The life contracted (from hatreds, etc.) remains with them after death; nay, each and all things of this life, which successively return . . . With those who have lived in love to the Lord and in charity towards the neighbour, the evils of life also all remain, but they are tempered with the goods which they have received from the Lord through the life of charity, while they lived in the world, and thus they are elevated into Heaven . . .

2119<sup>2</sup>. But, as the desires of everyone follow him, he who has led an evil life cannot stay long with the Angels and good Spirits, but successively separates himself from them . . . 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, moreover, 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.

2121. They are not 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.

2173<sup>2</sup>. The things which are not in such a marriage do not live.

2189<sup>3</sup>. In truth there is not life, but in good; truth is only a recipient of life, that is, of good.

2196<sup>3</sup>. For example: That man has no life except what is from the Lord. The Rational from appear-

ances supposes that in that case a man could not live as of himself; when yet he truly lives for the first time when he perceives that he does so from the Lord.

[A.] 2209<sup>2</sup>. Each affection of a man, nay, each idea of his thought, is his image, and such that in it in a marvellous way there are all things of his life.

2219<sup>2</sup>. Love to God and love towards the neighbour should be the life of man, by which he should be distinguished from brute animals . . .

2228<sup>2</sup>. Thought saves no one, but the life which he has acquired in the world by means of the Knowledges of faith. This life remains, whereas all the thought which is not in agreement with his life, perishes. Heavenly consociations are according to lives, and never according to thoughts which are not of the life; the thoughts which are not of the life are simulatory, and are completely rejected. In general, the life is twofold; one infernal, and the other heavenly. Infernal life is contracted from all those ends, thoughts, and works which flow from the love of self, consequently from hatred against the neighbour; heavenly life, from all those ends, thoughts, and works which are of love towards the neighbour; this life is that which is regarded by all those things which are called faith, and is procured by all things of faith.

2249<sup>2</sup>. These things are presented to the life . . .

2253. With the Lord, when He was in the world, there was no other life than the life of love towards the universal human race . . . This life is the veriest celestial life by which He united Himself to the Divine, and the Divine to Himself . . . This life was one of pure love, which is never possible with any man. They who do not know what life is, and that the life is such as is the love, do not apprehend it. Hence it is evident, that in proportion as anyone loves the neighbour, he has the Lord's life.

2256<sup>2</sup>. All the good a man has thought and done from infancy up to the last of his life, remains; in like manner all the evil . . . They are inscribed on his book of life, that is, on both his memories, and on his nature . . . From these things he has formed a life for himself, and, so to speak, a soul, which is such after death . . . If he has lived in the goods of love and charity, then the Lord separates the evils . . . But if he has lived in evils . . . then the Lord separates the goods from him . . .

2261<sup>2</sup>. Regarded in themselves, truths do not give life, but goods. Truths are only recipients of life, that is, of good . . .

— . With those who live in things contrary to charity, there can never be acknowledgment, but some persuasion, to which is adjoined the life of the love of self or of the world. Thus in this acknowledgment there is not the life of faith, which is of charity.

—<sup>3</sup>. The life of truths, thus of faith, is from the Lord alone, who is life itself. The Lord's life is mercy, which is of love towards the universal human race. Those can never have of the Lord's life, who, although they profess the truths of faith, despise others in comparison with themselves; and, when their life of the love of self and of the world is touched, bear hatred

against the neighbour, and perceive delight in the loss of his wealth, honour, reputation, and life.

2268<sup>e</sup>. The Angels as it were dwell in the truths of a man, and insinuate affections of good from the Lord, when the man lives in love to the Lord, and in charity towards the neighbour; for they are delighted thus to dwell, that is, to live, with such men . . .

2280<sup>6</sup>. Not so with those who . . . have led a life in things contrary to good.

2284<sup>3</sup>. Therefore it is never allowable for a man to judge concerning another as to the quality of his spiritual life; for the Lord alone . . . knows this: but every one is allowed to judge concerning another, of his quality as to moral and civil life.

— . See CHARITY, here. —<sup>5</sup>.

2297<sup>6</sup>. From this (the infants) get that heavenly idea, that each and all things around them are alive; and that they are in the Lord's life, which affects their inmosts with happiness.

2298. There was shown me . . . the nature of the ideas of the infants when they see any objects. They were as if each and all things were alive; so that they had life in each idea of their thought; and it was perceived that the ideas are almost the same with infants on Earth, when they are at play.

2305. The innocence of intelligence and wisdom is such, that they acknowledge that they have life from the Lord alone . . .

2311<sup>6</sup>. As the body lives through the soul, so does the literal sense through the internal sense; through the latter the Lord's life inflows into the former, according to the affection of him who is reading it.

2357<sup>2</sup>. They who are in the life of evil are admitted no further than to the Knowledge of good and of the Lord, but not as far as to the veriest acknowledgment and faith . . .

—<sup>3</sup>. This is the reason why at this day it is granted to so few to believe from the heart . . . for they are in the life of evil.

2363. When they are shown that life itself . . . begins when (the delight of the love of self and of the world is taken away) they feel a certain sadness . . .

—<sup>2</sup>. Heaven, that is, angelic life, consists in this . . .

—<sup>e</sup>. For, after death there remains with everyone the life, or, what is the same, the affection; according to this, then, is all the thought . . .

2367<sup>2</sup>. (For) a man who has been in the good of love and of charity, when he passes into the other life, comes from an obscure life into a clearer one, as from a kind of night into day; and, in proportion as he comes into the Lord's Heaven, into a still clearer one . . .

2383<sup>4</sup>. It would be better that they should be in Falsities than in truths, because they are in the life of evil . . . Sig. and Ex.

2454<sup>5</sup>. When yet life according to doctrine makes the man of the Church, and not doctrine separated from life; for when doctrine is separated from life, then, because there is vastated good, which is of life, there is also vastated truth, which is of doctrine, that is, it becomes a statue of salt . . .



2475°. So that after death he leaves nothing whatever behind, except the mere bones and flesh, which, while he **lived** in the world, were not animated of themselves, but by the **life** of his spirit . . .

2480°. It is the affection itself which gives **life**; the affection of evil which gives **life** to falsities, and the affection of good which gives **life** to truths.

2531<sup>4</sup>. 'I am the Way, the Truth, and the **Life**' (John xiv.6); where 'the Way' = doctrine; 'the Truth,' everything which is of doctrine; 'the **Life**,' good itself, which is the **life** of truth.

2556°. As to his spirit, man is so conjoined with those who are outside of him, that if he were deprived of the connection thence, he would not **live** even for a moment.

2649°. They do not know that such as is the **life**, such is the man; and that the Divine Esse of **life**, or Jehovah, was in the Lord from conception; and that the like Esse of **life** came forth in His Human by the union.

2658. That the merely human Rational could not have a common **life** with the Divine Rational itself, neither as to truth, nor as to good. Sig. and Ex.

—<sup>2</sup>. (For) the Divine is **life** itself, and thus has **life** in Itself; but what is merely human is an organ of **life**, and thus has not **life** in itself. When the Human of the Lord had been made Divine, it was no longer an organ of **life**, or a recipient of **life**, but was **life** itself, such as is that of Jehovah Himself. It first had this from the very conception from Jehovah, as is clearly evident from the words of the Lord Himself: 'As the Father has **life** in Himself, so hath He given to the Son to have **life** in Himself' (John v.26). In the same: 'In Him was **life**, and the **life** was the light of men' (i.4). In the same: 'Jesus said, I am the Way, the Truth, and the **Life**' (xiv.6). In the same: 'Jesus said, I am the Resurrection and the **Life**; he that believeth in Me, although he were dead, shall **live**' (xi.25). In the same: 'The Bread of God is He who cometh down from Heaven, and giveth **life** to the world' (vi.33).

— . But that man is not **life**; but an organ or recipient of **life**. Ref.

—<sup>3</sup>. That 'to inherit,' when predicated of the Lord, = to have the **life** of the Father, thus in Himself; and, when predicated of men, = to have the Lord's **life**, that is, to receive **life** from the Lord, is evident from many passages of the Word.

— . To have **life** in Himself is the Esse itself of **life**, that is, Jehovah; but to have the Lord's **life**, or to receive **life** from the Lord, is to receive the Lord in love and faith; and, because these are in the Lord, and are the Lord's, they are called His 'heirs,' and 'sons.'

—<sup>5</sup>. Heaven is here called '**life** eternal,' elsewhere, simply '**life**' (Ill.); for the reason that the Lord is **life** itself; and he who receives His **life** is in Heaven.

2689<sup>2</sup>. The **life** of everyone is nothing else than affection or love.

—<sup>4</sup>. The real reason they admit things doubtful, and afterwards things negative, originates from the **life** of evil. They who are in the **life** of evil can never do otherwise. The **life** of everyone . . . is affection or

love; and such as is the affection or love such is the thought . . .

—<sup>6</sup>. It is otherwise with those who are in the **life** of good; truth itself has its ground there, and its heart, and its **life** from the Lord.

2697. The good of truth manifests itself only in the affection of truth, and afterwards in a **life** according to truth. . . (But) truth without good is of no **life**; and therefore by truth separated from good there is not any new **life**.

2702<sup>6</sup>. 'Streams of living water,' and 'living fountains of waters' = the truths which are from the Lord, or from His Word . . . The good of love and of charity, which is from the Lord alone, is the **life** of truth.

2706. The Lord is indeed present with everyone; for **life** is from no other source; and rules his most singular things . . . but diversely according to the reception of **life**. With those who receive His **life** of the love of good and truth wrongly, and pervert it into the loves of evil and of falsity, the Lord is present, and rules their ends so far as possible to good; but His presence with them is called absence . . . But with those who receive the Lord's **life** of the love of good and truth, there is predicated presence . . .

2708. With the celestial, the good of love is implanted in their voluntary part, where is the principal **life** of man; but with the spiritual in their intellectual part, where is the secondary **life** of man . . .

2715. The voluntary part is what principally **lives** with man; but the intellectual part **lives** thence.

—<sup>6</sup>. The spiritual man . . . debates whether it is so, unless he has been confirmed by much **life**.

2718. In this verse is described the spiritual man, of what quality he is as to good, that is, as to the essence of his **life** . . .

—<sup>6</sup>. Thus that in the good of love from the Lord there is heavenly **life**, but not in the truth of faith separated thence.

2776<sup>2</sup>. Believe themselves . . . saved . . . however they have **lived** through the whole course of their **life**.

2826<sup>2</sup>. But still they do not come into internal worship, or into holy fear, unless they are in the good of **life** . . .

2839<sup>6</sup>. But faith becomes intelligence and wisdom when it is implanted in charity, that is, in **life**.

2871. In the freedom (which is of the loves of self and of the world) consists the **life** (of infernal Spirits), insomuch that if it is taken away from them, they have no more **life** left than a newly born infant. . . A certain evil Spirit was in the persuasion that such things could be taken away from him . . . thus that his **life** could be miraculously transcribed into heavenly **life**; and therefore these loves with their cupidities were taken away from him . . . and he was then seen like an infant swimming with his hands . . . From which it was evident that it is impossible for one who has acquired a **life** from the love of self and of the world . . . to come into Heaven; for if such a **life** were taken away, he would not have anything of thought and will left.

2873<sup>6</sup>. Hence all in the other **life** are distinguished

according to freedoms, or, what is the same, according to loves and affections, consequently according to the delights of life, which is the same as according to lives; for lives are nothing else than delights; and these are nothing else than affections, which are of loves.

[A.] 2875°. To receive anything contrary to the affection, is to receive it contrary to the life . . .

2878°. The Lord alone disposes and rules in application to the genius and life of each one . . .

2880. For all affection, which is of love, is man's veriest life; and to act from the affection is to act from the life, that is, from self . . .

2887. If these Spirits and Angels were taken away from man, he would be instantly devoid of will and thought, thus of no life.

2888. The case with the life of everyone, whether man, Spirit, or Angel, is this: that it inflows solely from the Lord, who is life itself; and diffuses itself through the universal Heaven, and even through Hell; thus into each one; and this in an incomprehensible series and order. But the life which inflows is received by each one according to his nature; good and truth are received by the good as good and truth, but good and truth are received by the evil as evil and falsity, and are also with them turned into evil and falsity . . .

2889. Evil Spirits can scarcely at all apprehend that they do not live from themselves, and that they are only organs of life; still less that there is no life except what is from good and truth; and still less that they do not begin to live until the life of the cupidities of evil and of the persuasions of falsity in which they are has been extinguished. They believe that if they were deprived of these things, nothing of life could be left: when yet the case is, that when they should have lost the life of the cupidities of evil and of the persuasions of falsity, they would then for the first time begin to live; and that before this the Lord is not received with the good and truth in which alone life consists; and that then intelligence and wisdom, thus the veriest life, inflows, and is afterwards immensely increased, and this with . . . inmost joy; and this with unutterable variety to eternity.

2904. 'The lives of Sarah were' (Gen. xxiii. 1) = the Church's times and states as to Divine truths, which preceded. . . 'Lives,' here, because they have regard to age and the periods of age . . . = states . . . and as it treats in what follows about the Church, therefore 'lives' = the times and states of the Church. 2906.

2913. All the doctrinal things (of the Ancient Church) were of charity, or life.

—<sup>2</sup>. 'Heth' = exterior Knowledges which regard life.

2916. 'A sepulchre' . . . = life, or Heaven; and, in the opposite sense, death, or Hell. Ex.

— . Through regeneration, man, from dead, becomes alive.

2930°. See SOUL, here.

3001. There is but one only life, which is the Lord's, and which inflows and causes man to live . . . To this life correspond the recipients, which are vivified through

this Divine influx, and indeed so that they appear to themselves to live from themselves. This correspondence is that of life with the recipients of life. As the recipients are, so do they live. Those men who are in love and charity, are in correspondence; for they agree, and the life is received by them adaptedly. But those who are in things contrary to love and charity, are not in the correspondence, because the life itself is not received adaptedly; thence they have such an appearance of life as they are. This may be illustrated by many things, as by the motory and sensory organs of the body, into which life inflows through the soul; such as these are, such are their actions and sensations . . . But, in the Spiritual World, all the modifications which come forth from the influx of life, are spiritual; hence such are the differences of intelligence and wisdom. 3484.

3016°. For human life, from infancy to old age, is nothing else than a progression from the world to Heaven . . .

3063°. For love is the very Esse of life . . .  
—<sup>o</sup>. That nothing lives except love. Ref.

3069°. In Knowledges of truth, but in life of evil.

3086. For all the light, life, and order, in the natural man, are from influx from the Divine . . .

3095. For in the affection is the life through which is the conjunction.

3103. 'The nose' = the life of good, from the respiration which is therein, which, in the internal sense, is life; and also from the odour . . .

3158°. For the things which are of the will constitute the esse of a man's life; but the things which are of the understanding constitute the derivative existence of his life.

3161°. Truths are first appropriated to the man when he begins to love them for the sake of life; and still more when he applies them to life . . .

3175°. Man first begins to live, when that perishes which in the world he believes to be the all of life; and the life which then succeeds is relatively unutterable and indefinite.

3182°. When he no longer regards life from doctrine, but doctrine from life . . .

3203°. (Truth becoming of life. Ex.)  
—<sup>3</sup>. For good is life.

3241°. They form together one Church . . . when they regard life as the end of doctrine; that is, they inquire how the man of the Church lives, and not so much what his opinion is; for everyone is endowed by the Lord with a lot in the other life according to the good of life, and not according to the truth of doctrine separated from the good of life.

3242. No one is admitted into the Lord's Kingdom except him who is in the good of faith; for the good of faith is of life. The life of faith remains, but not the doctrine of faith, except in so far as this makes one with the life . . .

— . They fear to speak of the good of life, because the life condemns them.



3248. 'While he was yet living' (Gen.xxv.6) = to whom he could give life . . . For by Abraham is here represented the Lord as to the Divine Human, (from which) the spiritual have life; and, as they have life thence, the Lord is said to live with them . . . Life is given to the spiritual by means of the good of faith. Sig.

3249. Charity towards the neighbour is nothing else than a life according to the Lord's precepts.

3251. 'These are the days of the years of the lives of Abraham which he lived' (ver.7)= a state representative of the Lord as to the Divine Itself. . . 'Lives,' here, also=states.

3263<sup>3</sup>. 'Ishmael,' and also 'the Ishmaelites' . . . = those of the Lord's Spiritual Church who as to life are in simple good, and therefore as to doctrine are in natural truth.

3267<sup>2</sup>. He who is in charity . . . excuses his neighbour for dissenting from him in matters of belief, provided he lives in good and truth . . . For he who lives in charity, that is, in good, receives truths from the Lord such as agree with his good . . . Whereas he who does not live in charity, that is, in good, can never receive any truth. He can indeed know truth, but it is not implanted in his life . . . and therefore they who know truths . . . and do not live in charity, or in good, although they are in the Church, because born therein, are nevertheless not of the Church . . .

3293. From the delight therein the Natural has its life . . . In order that the Natural may be human, it must consist of both (good and truth) . . . but it has its life itself from good.

—<sup>2</sup>. This good . . . is twofold . . . interiorly it communicates with the . . . Rational, exteriorly with . . . the things of the body, and makes the life in the external senses, and also in the actions. Without a communication both ways, man cannot live either with the reason or the body. It is the interior communication which remains with man after death, and there makes his natural life; for a Spirit also has a natural life; for his spiritual life is terminated in his natural life as in an ultimate plane; for a man after death cannot think immediately, except from those things which are of his Natural . . .

3299<sup>6</sup>. Good is what gives life, but through truth . . .

3305. That which is of life is of the will; that which is of doctrine is of the understanding; the former is called good, and the latter truth . . .

—<sup>7</sup>. 'Jacob,' and 'Israel' . . . = the Lord's Spiritual Kingdom and Church, which is the Church from the doctrine of truth and the life of good . . .

3318<sup>2</sup>. Man is nothing else than an organ or vessel which receives life from the Lord; for man does not live from himself. Refs. The life which inflows with man from the Lord is from His Divine love; this, or the life thence, inflows and applies itself to the vessels which are in the Rational, and which are in the Natural of man. These vessels . . . are in a contrary position relatively to the life, in consequence of the hereditary evil into which man is born, and in consequence of the actual evil which he himself acquires; but in proportion as the life which inflows can dispose the vessels to receive

it, it does dispose them. These vessels in the Rational of man, and in his Natural, are those which are called truths, and in themselves are nothing else than perceptions of the variations of the forms of these vessels, and of the changes of state according to which the variations come forth in different ways, which take place in the most subtle substances, in inexpressible ways. The good itself, which has life from the Lord, or which is life, is that which inflows and disposes. As, therefore, these vessels, which are to be varied as to their forms, are in a contrary position and turning, relatively to the life, it may be evident that they must be reduced into a position according to the life, or in compliance with the life. This cannot possibly be done so long as man is in that state into which he was born, and into which he has reduced himself, for they are not obedient, because they are stiffly resistant, and harden themselves against the heavenly order according to which the life acts; for the good which moves them, and to which they are compliant, is of the love of self and of the world . . . and therefore, before they can become compliant, and be fit for receiving anything of the life of the Lord's love, they have to be softened. This softening is effected by no other means than temptations . . . When, therefore, they have been a little tempered and mastered through temptations, these vessels then begin to become yielding and compliant to the life of the Lord's love, which continually inflows with the man. Hence, then, it is, that the good, first in the rational man, and afterwards in the natural, begins to be conjoined with the truths there; for the truths . . . are nothing else than perceptions of the variations of the form according to the states which are continually changing; and the perceptions are from the life which inflows.

3324. It treats in these verses . . . concerning the right of priority, whether it belongs to truth or to good; or, what is the same, whether it belongs to the doctrine of truth or to the life of good . . .

—<sup>7</sup>. That good is the life of truth. Ref.

— . That the affection of good is of life, and the affection of truth for the sake of life. Ref.

3325<sup>4</sup>. (For) in good there is life, but not in truth except what it has from good; and good inflows into truths and causes them to live.

—<sup>11</sup>. The Church . . . then no longer studies life, but doctrine; and when it does this, it casts itself into shades, and falls into falsities and evils . . . Sig.

3335. 'He went'=life. 'To go'=to progress into the things which are of good, that is, into the things which are of life, for all good is of life. Almost the same is signified by 'to journey,' 'to sojourn,' and 'to progress.'

3337<sup>6</sup>. The things which come forth (from man's interior imagination, or from his thought) are in themselves inanimate, but they become animate from the influx of life from the Lord.

3338. The heat of Heaven . . . makes the life of the internal man; and (the heat of the world) the life of the external man; for without love and affection man cannot live at all. . . These heats become loves and affections from the influx of the Lord's life, and thence appear to man as if they were not heats, but still they

are . . . It is this heat from which the will of man lives ; but the light treated of above is that from which his understanding lives.

[A.] 3344<sup>2</sup>. In a word, by representatives adjoined to ideas, speech as it were is alive ; least of all with man . . . more so with the Angels of the First Heaven ; still more so with the Angels of the Second ; and the most of all with the Angels of the Third Heaven ; for these are proximately in the Lord's life. Whatever is from the Lord is in itself alive.

3347<sup>2</sup>. (The Angels said) that the faculty (of acting) is not of the fibres, but of the life in the fibres ; just as the faculty of thinking is not of the mind, but of the life from the Lord which inflows into it.

3387<sup>2</sup>. Without vessels, or receptacles, good does not find a place . . . and therefore where there are no truths . . . there is no rational or human good, consequently the man has no spiritual life. In order, therefore, that man may still have truths, and thence spiritual life, appearances of truth are given . . .

3412<sup>2</sup>. See PHILISTINE, here.

3416<sup>e</sup>. Not that the Lord leaves them, but that they remove themselves from the Lord, because from the things which are of life.

3417. That the Lord disposed truths so that they might be adapted to the apprehension and genius of those who are not so much in life, but are in the doctrinal things of faith. Sig. and Examp.

3420<sup>e</sup>. He, therefore, who teaches what is to be done, and does not do it, does not want to know truths ; for they are against his life ; and the things which are against his life he also denies.

3424. 'A well of living waters' (Gen.xxvi.19)=the Word, in which are Divine truths ; thus the Word as to the literal sense in which is the internal sense. . . As in this sense the Word is . . . heavenly and Divine, its waters are called 'living.' Ill.

— . 'The waters which make everything to live' (Ezek.xlvii.9)=the Divine truths which are in the Word.

—<sup>2</sup>. That the Word of the Lord is such that it gives life to him that thirsteth, that is, to him who longs for life ; and that it is a fountain whose waters are living, the Lord teaches in John iv.10,14. . . That the Word is alive, and thus gives life, is from this,—that in the supreme sense it treats of the Lord, and in the inmost of His Kingdom, in which the Lord is the all ; and this being the case, it is life itself which is in the Word, and which inflows into the minds of those who read the Word in holiness . . .

3451<sup>3</sup>. For example : if anyone acknowledges as a doctrinal that charity is from faith, and lives in charity towards the neighbour, then indeed he is not in truth as to doctrine, but still he is in truth as to life ; consequently he is in . . . the Lord's Kingdom. Again : if anyone says that good works are to be done in order that we may have a reward in Heaven . . . and yet when he does good works never thinks of merit ; he in like manner is in the Lord's Kingdom, because as to life he is in truth ; and as he is such as to life, he suffers himself to be easily instructed . . .

3459. Abimelech . . . represents those who make faith the essential of the Church, and set it before charity. They who are such are not in any good, except the good of truth ; for they elicit and imbibe nothing else from the Word than the things . . . of truth ; but those which are of good, thus which are of life, they scarcely see . . .

3485. The representations which come forth in the other life are appearances, but living ones, because they are from the light of life. The light of life is the Divine wisdom.

3498. Life in the Natural. Sig. and Ex.

— . The life of the Rational or of the internal man is distinct from the life of the Natural or of the external man, and indeed so distinct that the life of (the former) exists beyond the life of (the latter) ; but the life of (the latter) cannot exist without the life of (the former) ; for the External lives from the Internal, insomuch that if the life of the internal man were to cease, the life of the external man would at once become none . . .

—<sup>2</sup>. But when man lives in the body . . . the life of the Rational appears in the Natural, insomuch that there does not appear to be any life in the Rational, if it is not at the same time in the Natural . . . Hence it may be evident that it is a life in the Natural which corresponds, which is signified by these words which Isaac said to Esau, 'I know not the day of my death' . . .

3528<sup>e</sup>. All the Perceptive . . . comes forth from good . . . For the Lord's Divine life inflows into good, and through it into truth, and thus presents perception.

3539<sup>4</sup>. (Some) who are in no love . . . or charity . . . well apprehend this . . . that love is the life itself of man ; and that the life is such as is the love.

— . From the understanding a man can also apprehend this, although his will dissents . . . that the happiest life is from love to the Lord and from love towards the neighbour, because the Divine Itself inflows into it ; and on the other hand, that the most unhappy life is from the love of self and the love of the world, because Hell inflows into it.

—<sup>5</sup>. Hence also it can be perceptible before the understanding, but not before the will, that love to the Lord is the life of Heaven, and that mutual love is the soul from that life . . .

—<sup>6</sup>. With the evil there is not any affection of truth for the sake of life, that is, for the sake of the good of life from truth ; and therefore they cannot be reformed ; whereas with the good there is the affection of truth for the sake of life, that is, for the sake of the good of life, and therefore these can be reformed. But the first state of the reformation of these is that the truth of doctrine appears to them to be in the first place, and the good of life in the second, for they act good from truth ; whereas their second state is that the good of life is in the first place, and the truth of doctrine in the second ; for they act good from good, that is, from the will of good . . .

3570<sup>2</sup>. Hence it is that the man who lives only a natural life cannot know anything about the things which are going on with him in his internal man . . .

—<sup>3</sup>. As a man's ends are of his loves, they are his inmost life. Refs.

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



3600. Life from Divine good . . . and from Divine truth. Sig.

3603<sup>2</sup>. All those do not know what good is who pass a life of the love of self and of the world . . . and as they do not know what good is, they do not know what truth is ; for truth is of good . . . 3612.

3607. The inversion and privation of the life of truth from itself. Sig. and Ex.

—<sup>2</sup>. For truth has no life from itself, but from good . . . and in good there is life, but not in truth except what it has from good. Refs. And therefore the privation of the life of truth from itself is not the extinction of truth, but its vivification ; for when truth appears to have life from itself, it then has no life, except such as in itself is not life ; whereas when it is deprived of this, then it is endowed with life itself, namely, through good from the Lord, who is life itself . . . 3610, Ex.

3610. For in the love of self and of the world . . . there is not life, but in celestial and spiritual love . . .

—<sup>2</sup>. (But) they who are in the affection of self and of the world believe that no other life can be possible, consequently that if they were deprived of this life, they would not live at all. For they who are in this life cannot possibly know what spiritual and celestial life is ; when yet the case is that when they are deprived of this life . . . then life inflows from the Lord . . . with wisdom and happiness unutterable ; and when their prior life is regarded from this life it appears as no life, or like the sordid life of brute animals ; for there is nothing of what is Divine in it beyond that they can think and speak, and thus appear like others in the external form.

3623. 'Wherefore have I lives?' (Gen. xxvii. 46) = that thus there is no conjunction ; (for) 'lives' = conjunction through truths and goods . . .

— . The reason here and elsewhere 'lives' are mentioned, in the plural, is that there are two faculties of life in man ; one which is called the understanding, and is of truth ; and the other which is called the will, and is of good. These two lives, or faculties of life, make one, when the understanding is of the will, or, what is the same, when truth is of good. Hence it is that in the Hebrew language, 'life' is sometimes mentioned, and sometimes 'lives.' (The latter ill.)

—<sup>e</sup>. As regards 'lives,' these in the plural = both that which is of the will and that which is of the understanding ; consequently, what is of good and what is of truth. For the life of man is nothing except good and truth in which there is life from the Lord ; for man, without good and truth, and the life in them, is no man ; for without them man could will nothing, and think nothing : all his will is from good or non-good, and his thought from truth or non-truth ; hence man has lives, which are one life, when the thought is from the will, that is, when the truth which is of faith is from the good which is of love.

3628<sup>3</sup>. Hence it is evident that there must always be two forces, for anything to come forth and subsist. The forces which inflow and act inwardly are from Heaven, and through Heaven from the Lord, and have life in them. . . Unless there were interior modifications, which

are of life, to which corresponded the exterior modifications which are of the air, there would be no hearing . . . and unless there were an interior light, which is of life, to which corresponded the exterior light which is of the sun, there would be no sight.

3636<sup>e</sup>. Love . . . presents the heat of man's life ; and intelligence . . . presents the light of man's life.

3646. With brute animals the case is the same as to influxes and correspondences as it is with men, namely, that with them there is an influx from the Spiritual World, and an afflux from the natural world, by means of which they are held together and live ; but the operation itself presents itself diversely according to the forms of their souls and thence of their bodies . . .

—<sup>2</sup>. It is the ends which show the nature of the life which man has ; and the nature of that which a beast has . . .

—<sup>3</sup>. The reason very many men do not know how to distinguish between their own life and the life of beasts, is that they are in like manner in external things . . .

3647. It has been given to see . . . some . . . who in the life of their body had looked solely to earthly things . . . They had been of the sailor and rustic crowd. They appeared . . . to have so little of life, that I supposed that they could not be allotted life eternal, like other Spirits. They were like machines, but little animated. But the Angels had care of them solicitously ; and, by means of the faculty which they had as men, insinuated into them the life of good and truth ; and thus they were led on from a life like that of animals into human life.

3648. There is also an influx from the Lord, through Heaven, into the subjects of the vegetable kingdom . . . But the forms there are such that they do not receive anything of life . . .

3672. The life of instructions. Sig.

— . 'To inherit' = to have another's life ; here, life from the Divine.

— . 'The Land' = where the life is.

—<sup>e</sup>. The life of instructions . . . is the life of good from truth . . . for when a man lives according to the truths in which he is being instructed, he is then in the life of instructions.

3679<sup>2</sup>. But the external man is in the light of the world, in which there is no intelligence, and not even life.

—<sup>3</sup>. The like is the case with all the life which appears in the external man, in that it is the life of the internal man in him, as in its material and corporeal organ.

—<sup>5</sup>. (The quality of Spirits) is entirely according to the affections, and the derivative thought of things, in the life of the body ; that is, according to the state of life which they have acquired in the world. Ex.

3690. Life more remote from Divine doctrinal things. Sig. and Ex.

—<sup>3</sup>. When (anyone) is delighted with this historical alone, he is in the life of external truth, remote from Divine doctrinal things. Afterwards, when he begins to be delighted and affected with the commands or precepts which are therein, and lives according to

them, he is then in the **life** of truth, but is still remote from Divine doctrinal things themselves; for the **life** according to those things is only moral **life**, the precepts of which are known to all who are in human society, from the civil **life** and the laws there; as that the Deity is to be worshipped, parents to be honoured, murder not to be committed, nor adultery, nor theft.

[A. 3690]<sup>4</sup>. But he who is being regenerated, is by degrees led on from this more remote **life**, into a **life** nearer to Divine doctrinal things, that is, into spiritual **life** . . .

3696. Moreover, every man is in a state of tranquillity in the beginning of his **life**, or in his infancy; but in proportion as a man advances in **life** . . . he removes himself from that state . . .

—<sup>2</sup>. The case is nearly the same with the new **life**, with the man who is being regenerated . . .

3701<sup>4</sup>. These and the like (imperfect) Knowledges are of the infancy of man's new **life**; and are such . . . as derive something from his former **life**, or from the nature of his former **life**, and also something from the new **life**, into which he is thus introduced . . .

—<sup>5</sup>. But they who are being regenerated, do not learn such things barely as knowledges, but as **life**; for they do these truths . . .

—<sup>6</sup>. This state is that of infancy and childhood as to the new **life**, which is to succeed in place of the former **life**. But the state of the adolescence and young manhood of his **life**, is that no respect is had to any person such as he appears in the external form, but such as he is as to good; first in civil **life**; next in moral **life**; and at last in spiritual **life** . . .

3702. And thus, through man as the uniting medium, the ultimate of nature itself would **live** from the Divine; which would be, if man had **lived** according to Divine order.

—<sup>2</sup>. Besides that the things (in nature) which are still more hidden would be perceived in his interior organs, if his **life** were according to order.

3742. That there is one only **life**, and that from the Lord alone, and that Angels, Spirits, and men are only recipients of **life**, has been made known to me by experience so manifold, that not even the slightest doubt is left. Heaven itself is in the perception that it is so, inasmuch that the Angels manifestly perceive the influx; and also how it inflows, and how much and in what way they receive it. When they are in a fuller state of reception, they are in their peace and happiness . . . But still the Lord's **life** is so appropriated to them that they perceive as if they **live** from themselves, but still they know that it is not from themselves. The appropriation of the Lord's **life** comes from His love and mercy towards the universal human race, in that He wants to give Himself and what is His to everyone; and actually does give in so far as they receive; that is, in so far as they are His likenesses and images in the **life** of good and in the **life** of truth. And as there is such a Divine endeavour continually from the Lord, His **life** . . . is appropriated.

3743. Those, however, who are not in love to the Lord and in love towards the neighbour, consequently who are not in the **life** of good and truth, cannot acknowledge that there is one only **life** which inflows,

and still less that this **life** is from the Lord; but they are all indignant, and even feel aversion, when it is said that they do not **live** of themselves. The love of self is what does this; and, what is surprising, although they are shown by **living** experiences in the other **life** that they do not **live** of themselves, and then, on being convinced, say that it is so, still they afterwards persist in the same opinion, and suppose that if they **lived** from another, and not of themselves, all their delight of **life** would perish; not knowing that the exact contrary is the fact. Hence it is that the evil appropriate evil to themselves . . . and that good cannot be appropriated to them . . . But still the evil, and also the infernals, are forms recipient of **life** from the Lord; but such forms that they either reject, suffocate, or pervert, good and truth; and thus, with them, the goods and truths which are from the Lord's **life**, become evils and falsities . . .

3748. Such as they have been in the **life** of the body, such are they in the other **life**; for all things which are of anyone's **life**, that is, which are of love and affection, follow him, and are in him, as the soul is in its body, because he has formed his soul from them as to its quality.

3762<sup>2</sup>. But still (these truths) are not acknowledged, believed, and imbued, unless there is a **life** according to them; for then the man comes into affection, and in proportion as he comes into affection from **life**, they are implanted in his Natural . . .

3824<sup>o</sup>. (Truths) are not conjoined, until the man is affected with them for the sake of the use of **life**, or until they are loved for the sake of **life**; for then good is coupled with them, through which they are conjoined with the Rational . . . Through this way there is an influx of **life** into them from the Lord. 3843.

3849. For in affections there is **life**; but not in the truths of doctrine . . . without them . . .

—<sup>2</sup>. For the **life** of the understanding is from the will; from which it is evident . . . that truths . . . derive their **life** from good . . . The reason truths still appear animate, although it is not from the good of charity, is from the affections of the love of self and of the world, which have no other **life** than that which in the spiritual sense is called 'death,' and is infernal **life**.

3865. The good of truth . . . is the affection of truth for the sake of **life**; for **life** is the good which is regarded in truth by those who are afterwards regenerated. Without **life** according to truth there is no conjunction of truth with good, and consequently no appropriation. This may be plainly evident to everyone, if he pays attention to those who **live** evilly, and to those who **live** well; namely, in that those who **live** evilly, although in their childhood and young manhood they have been skilled in the doctrinal things of the Church . . . still if they are explored as to what they believe concerning the Lord, faith in Him, and concerning the truths of the Church, you will find that they do not believe one whit; whereas they who **live** well, will be found, everyone of them, to have faith in truths, which they believe to be truths. But those who teach truths . . . and **live** evilly, do indeed say that they believe, but still at heart they do not believe . . .



—<sup>e</sup>. Hence it is evident that the life teaches what is the quality of the acknowledgment of truth . . . and that faith separated from the good of life says that however a man lives still he can be saved of grace; and that it reasons against this matter of doctrine, that the life of everyone remains after death.

3869<sup>d</sup>. They who have faith of the will receive life, and therefore it is said, 'They who hear shall live' (John v.25).

3887. Whatever is (in the Celestial Kingdom) is as it were alive before them; for that which comes immediately from the Lord is alive.

3905<sup>e</sup>. For not anything is acknowledged in faith until we have lived according to it.

3906. At first they do not acknowledge (internal truth) with such faith as to live according to it . . .

3913<sup>3</sup>. A natural man seems to himself to have life when he is raised to dignities . . . But a spiritual man seems to himself to have life in humiliation . . .

3915<sup>2</sup>. For without affection truths have no life. Examp.

—<sup>e</sup>. He does not love the neighbour, but himself in preference, and is in natural life, and not in spiritual life. . . So long as natural affection is dominant, the man is called 'dead;' for he has a life contrary to heavenly life. Heavenly life is the veriest life.

3916. That thus there is life for it. Sig.

3934<sup>8</sup>. It is to be known, besides, that the Lord's Kingdom with man begins from the life which is of works; for then he is in the beginning of regeneration . . .

3938<sup>2</sup>. There are two things which make man, namely, esse and existere; the esse of man is nothing else than what is recipient of the Eternal which proceeds from the Lord; for men, Spirits, and Angels are nothing else than recipients, or recipient forms, of the life from the Lord; the reception of life is that of which is predicated existere . . .

—<sup>3</sup>. That which proceeds from the Lord is that which appears as existere in Him, but it is not in Him, but is from Him, and causes that men, Spirits, and Angels come forth, that is, live. Existere with man, Spirit, and Angel is to live, and to live is his eternal happiness . . .

—<sup>5</sup>. I have sometimes spoken to those in the other life who had been in the delights of evil and falsity; and it was given to say to them that they have no life until they are deprived of their delights. But they said, as do such in the world, that if they were deprived of them they would no longer have anything of life. But it was given to reply that then life first begins, and, together with that life, happiness such as there is in Heaven . . .

—<sup>6</sup>. The man of this age believes that . . . in whatever affection he may have lived through the whole course of his life, he can come into Heaven. With those who have so lived . . . I have also sometimes spoken. When they come into the other life, they at first think of nothing else than that they can come into Heaven, not attending to their past life, namely, that by that life they have put on the delight of the affection

of evil and falsity from the loves of self and of the world . . . It was given to say to them that everyone can be admitted into Heaven . . . but whether they can live there, they could know if they were admitted. Some . . . were admitted; but as, there, it is the life of love to the Lord and of love towards the neighbour which makes all the sphere and happiness of life, when they came thither they began to be tortured; for they could not breathe in such a sphere . . .

—<sup>e</sup>. It is this Continuous of love which is called affection; and it is this Continuous which reigns in the life of man, and which makes all the delight with him; and, as it makes this, it makes his life itself; for the life of man is nothing else than the delight which is of his affection; thus is nothing else than the affection which is of his love. Love is the will of man; and thence it is his thought; and thus it is his action.

3957. As they had not been solicitous about the life after death, but only about the life in the world . . .

—<sup>3</sup>. The second thing which they are able to know, provided they merely use their reason, is that the life which a man has acquired in the world follows him; or, that he is in such a one after death. For they are able to know that no one can put off the life acquired from infancy, unless he were to die altogether; and that this life cannot be instantaneously transmuted into another one, still less into an opposite one. As, for example, he who has acquired a life of deceit, and in this has had the delight of his life, cannot put off the life of deceit, but is in that life also after death. Or, they who are in the love of self, and are thence in hatreds and revenges against those who are not subservient to them; or in other like things; that they remain in them after the life of the body; for these are the things which they love, and which make the delights of their life; consequently, their veriest life; and that thus such things cannot be taken away from them, without at the same time extinguishing the whole of their life. In like manner in all other things.

—<sup>8</sup>. The seventh thing which a man is able to know of himself, is that love to God, and love towards the neighbour, are what cause man to be man . . . and that they constitute heavenly life, or Heaven; and that the opposite things constitute infernal life, or Hell.

—<sup>e</sup>. But the reason why man does not know these things, is that he does not want to know them, for he lives an opposite life; and also because he does not believe that there is a life after death; and also because he has caught principles of faith, and none of charity; and thence believes . . . that if there is a life after death, he can be saved from faith, however he has lived . . .

3969<sup>16</sup>. But in the celestial heat and spiritual light which proceed from the Lord as a Sun . . . there are the good of love and the truth of faith, thus wisdom and intelligence . . . for the things which proceed from the Lord are alive. Refs.

3986<sup>2</sup>. The varieties (of good) also come forth from the affections which are of everyone's love, which are rooted and appropriated in the man through his life.

3993<sup>3</sup>. Unless the correspondence of the internal man

with the external has been effected in time, or in the life of the body, it is not effected afterwards.

[A. 3993]<sup>9</sup>. If evil were taken away from man suddenly, it would be to extinguish the fire of his first life.

—<sup>10</sup>. For example: if anyone believes himself to be pure from sins . . . when he has once performed repentance . . . or after confession . . . or after he has attended the Holy Supper; if he lives a new life, in the affection of good and truth; this falsity is that with which good can be mixed; whereas, if he lives a life of the flesh and of the world, as before, then it is falsity with which good cannot be mixed.

—<sup>11</sup>. Again: if anyone is ignorant that man rises again after death, and thence does not believe in the resurrection; and also if anyone knows, but still doubts, and almost denies; and yet lives in truth and good; with this falsity also good and truth can be mixed; whereas if he lives in falsity and evil, then they cannot be mixed with that falsity, because they are contrary; and falsity destroys truth, and evil destroys good.

4063<sup>3</sup>. When a man is being regenerated, it is not effected in a moment . . . but . . . through the whole life of the man . . . for . . . the man is to be endowed with a life which he had not before; nay, of which he before knew scarcely anything . . .

—<sup>5</sup>. Hence it is evident that the former things are always left behind when a new state of life is put on.

4136<sup>3</sup>. He was a certain leading man, who . . . because he had led an evil life, was in such stupid ignorance about good and freedom, and about the delight and bliss thence derived, that he did not know the least difference between infernal delight and freedom, and heavenly delight and freedom . . .

4149<sup>2</sup>. The operation (of an organ of the body) is effected by means of the life which inflows through the soul; and the life is from the good which is from the Lord.

4151<sup>4</sup>. Very few believe that (all good and all truth are from the Lord), as may be evident from the fact that they suppose the whole of life to be in themselves; and scarcely any, that life inflows. The whole of the life of man consists in the faculty that he can think, and that he can will; for if the faculty of thinking and willing is taken away, nothing of life remains; and the veriest life consists in thinking good and willing good, and also in thinking truth, and in willing that which he thinks to be truth . . .

—<sup>7</sup>. They who are evil . . . when shown that everything inflows, come into anxiety, and are exceedingly importunate to be allowed to live in their own proprium; and [declare] that if that were taken away from them, they could live no longer. Thus do even those believe who know.

4156<sup>2</sup>. To those who are in a life of good, scientifics are a means of being wise; but to those who are in a life of evil, they are a means of being insane . . .

4171<sup>3</sup>. For example: if one who has led a life of good . . . suffers himself to be persuaded that a life of good effects nothing towards salvation . . . and if he afterwards does not care for life, and also contemns it, he is called 'torn.'

4175. For the life itself of man is nothing but love; for without love man can have nothing whatever of life; nay, if a man reflects, he can know that all the vital fire and heat which are in the body are thence.

4198<sup>2</sup>. For from the Lord alone is the life of everyone; they who receive His presence in good and truth are in the life of intelligence and wisdom; whereas they who receive His presence . . . in evil and falsity are in the life of insanity and folly; but still they are in the faculty of being intelligent and wise.

4205<sup>2</sup>. Without affection, or without the delight which is of love, nothing can enter into man, because in these is his life.

4206<sup>2</sup>. This is circumstanced as is the life with man, which inflows and acts into the various sensory and motory organs of the body, and into the various members and viscera, and everywhere presents variety . . . but still it is one life which acts all things so variously: it is not that the life itself acts differently, but that it is differently received; for it is the form of each according to which the action is determined.

4225<sup>2</sup>. They who are outside the Grand Man . . . cannot enter into it; for the lives are contrary . . . because, there, is the life of love to the Lord and of love towards the neighbour: and as nothing there corresponds to their life, they can scarcely breathe . . . For the respiration is according to the freedom of life . . . and, what is wonderful, they can scarcely move themselves . . . and therefore they cast themselves . . . down to Hell, where they have respiration and mobility. Hence it is that life, in the Word, is represented by mobility.

—<sup>c</sup>. Therefore there are so many Heavens . . . and every one, in his own Heaven, is in his own life, and has an influx from the universal Heaven . . .

4227. They who have been such in the life of the body, are also such in the other life; for everyone is followed by his own life . . .

4247<sup>3</sup>. But it is to be known that this is the circle (namely, from knowledge to act), but still it is good which produces this circle; for the life which is from the Lord inflows solely into good, thus through good, and this from the inmosts. That the life which inflows through the inmosts produces this circle, may be known to everyone; for without life nothing is produced; and as the life which is from the Lord does not inflow except into good, and through good, it follows that it is good which produces it, and which inflows into truths, and appropriates them to itself . . .

4249<sup>6</sup>. (The man of the Church at this day) would say that he feels the life in himself, and that he thinks . . . and wills from himself . . .

4258. That even then life would be gained. Sig. and Ex.

4274. Nothing else makes the intellectual life of man than that which he believes to be truth; and his voluntary life, than that which he has impressed on himself to be good; and therefore when that is assaulted which he believes to be truth, the life of his understanding is assaulted; and when that is assaulted which he has impressed on himself to be good, the life of his will is



assaulted ; so that when a man is being tempted, his life is at stake.

4318. The chief thing of the intelligence which the Angels have, is to know and perceive that all life is from the Lord . . .

4320. The reason the life which is from the Lord alone appears with everyone as if it were in him, is from the love or mercy of the Lord towards the universal human race, in that He wills to appropriate to everyone that which is His own, and to give to everyone eternal happiness . . .

—<sup>2</sup>. That the evil also receive the life which is from the Lord, is circumstanced like the objects of the world, which all receive light from the sun, and thence their colours, but according to their forms . . . So is the light or life from the Lord with the evil ; but this life is not life, but is . . . spiritual death.

4321. If all things were to be denied of which the causes are not known, innumerable things would be denied which come forth in nature . . . and how much more the arcana which come forth . . . in the Spiritual World ; as these : that there is one only life, and from it all live ; and everyone differently from another ; that even the evil live from the same life, and also the Hells ; and that the influent life acts according to the reception . . .

4330. Inasmuch that there are few who believe anything else than that the External of man is the all of man, and that when it recedes, which takes place when a man dies, there is scarcely anything left which lives ; still less that the Internal is that which lives in the External ; and that when the latter recedes, the former especially lives.

4352<sup>2</sup>. For the truths of faith regarded without love are only words without life : but through love, thus through conjunction with the good of love, they receive life. 4368<sup>2</sup>. 4373.

4373. That life appears to be from truth, is comparatively like the life which is in the body, which however is not of the body, but of the soul ; nor of the soul, but through the soul from the First of life, that is, from the Lord ; and yet it appears as if it were of the body.

4390<sup>2</sup>. These two (truth and good) include in general all things which are of doctrine, and which are of life ; truths, the things which are of doctrine ; and goods, the things which are of life.

4406<sup>e</sup>. The spirit is that which lives in the body.

4416. They who have known truths, and also have confirmed them in themselves, and yet have lived a life of evil, appear in a snowy light, but cold . . .

—<sup>2</sup>. Hence it was evident why those who lead a life of evil can never have faith in Divine truths from a sincere heart ; for they are in that smoky light, which becomes darksome to them when heavenly light falls into it, so that they see neither with their eyes nor with their mind ; and moreover they then fall into anguish, and some as it were into swoons. Hence it is that the evil can never receive truth, but only the good.

—<sup>3</sup>. The man who leads a life of evil cannot believe that he is in such a lumen, because he does not see the lumen in which his spirit is . . . but if he saw the lumen

of his spirit, and were to experience what it would become if the light of truth and good from Heaven were to inflow into it, he would know manifestly how far he was from receiving the things which are of light, that is, which are of faith ; and still more from imbuing the things which are of charity ; and thus how far he was from Heaven.

4417. There was once a discourse with Spirits about life, namely, that no one has anything of life from himself, but from the Lord, although he seems to live of himself ; and then at first the discourse was what life is, namely, that it is to understand and to will, and as all understanding has relation to truth, and all willing to good, that the intelligence of truth and the will of good are life. But the reasoner Spirits said . . . that those who are in no intelligence of truth and will of good nevertheless live ; nay, they believe that they live more than others. But it was given to reply to them, that the life of the evil does indeed appear to them as life, but still it is the life which is called spiritual death ; which they could know from the fact that as to understand truth and to will good are life from the Lord, to understand falsity and to will evil cannot be life, because evils and falsities are contrary to real life. In order that they might be convinced, the quality of their life was shown, which when seen appeared like the lumen from a charcoal fire which had a smokiness intermingled with it ; and when they are in this lumen, they can be of no other opinion than that the life of their thought and of their will is the one only life ; and this still more from the fact that the light of the intelligence of truth, which is that of real life, cannot at all appear to them ; for as soon as they come into that light, their lumen becomes darksome, insomuch that they can see nothing whatever, and therefore perceive nothing. The quality of the state of their life was also shown by the abstraction of their delight from falsity . . . When this was done, they appeared with ghastly faces, like corpses, and might be called effigies of death.

4459<sup>2</sup>. Unless they are to rise with the body they do not believe that there can be a resurrection . . . for they place all life in the body, not knowing that the life of their body is from the life of their spirit, which lives after death.

—<sup>7</sup>. The use itself which a man loves determines his life, and distinguishes it from others . . . not indeed the use itself, but the love of the use, for in love is the life of everyone.

4464<sup>2</sup>. Man does not know that a certain spiritual sphere encompasses him according to the life of his affections . . .

—<sup>3</sup>. The spheres which are perceived in the other life all originate from the loves and derivative affections in which they had been, consequently from the life ; for the loves and derivative affections make the life itself ; and (therefore) they originate from . . . the ends . . . for everyone has as an end that which he loves ; and therefore the ends determine the life of a man . . .

4468. There are two things which conjoin the men of the Church, namely life and doctrine. When life conjoins, doctrine does not separate ; but if only doctrine conjoins . . . then they separate from each other . . .

when yet doctrine is for the sake of **life**, and **life** is from doctrine . . . But that doctrine does not separate if **life** conjoins, is evident from the fact, that he who is in goodness of **life** does not condemn another who is of a different opinion, but leaves it to his faith and conscience . . . for he says in his heart, that ignorance can condemn no one, if they live in innocence and mutual love . . .

[A.] 4472. Condescension as to **life**. Sig. and Ex.

4502<sup>2</sup>. Disjunction as to **life** and doctrine. Sig.

4524. As there cannot be more than one only fountain of **life** . . . it is evident that all **life** is from the Lord, who is the First of **life**; and, as it is so, each and all things which are in the Spiritual World correspond to Him, and consequently each and all things which are in man . . .

4622<sup>3</sup>. (That Spirits have senses) may be concluded by him who believes in the **life** after death, from the fact, that there can be no **life** without sense; and that the quality of the **life** is according to the quality of the sense . . .

4623. But it is to be known that the sensitive **life** of Spirits is twofold; namely, real, and not real: the one is distinguished from the other by this, that all that is real which appears to those who are in Heaven, but all that is not real which appears to those who are in Hell; for whatever comes from the . . . Lord is real, for it comes from . . . **life** in itself; but whatever comes from the proprium of a Spirit is not real, because it does not come from . . . **life** in itself. They who are in the affection of good and truth are in the Lord's **life**, thus in real **life**; for the Lord is present in good and truth through affection; but they who are in evil and falsity through affection, are in their Own **life**, thus in **life** not real; for the Lord is not present in evil and falsity. Ex.

—<sup>2</sup>. They who are in Hell equally have sensations . . . but when they are inspected by the Angels, they . . . disappear . . . and they themselves, so far as they are in cupidities of evil and in the persuasions of falsity, are nothing but phantasies as to their thoughts; and to see anything from phantasies, is to see real things as not real, and not real things as real; and unless, by the Divine mercy of the Lord, it were granted them so to feel, they would have no sensitive **life**, consequently no **life**; for the Sensitive makes everything of **life**.

4633. From the things which have been said about perceptions and odours, it is evident that the **life** of everyone, and consequently the affection of everyone, is manifestly evident in the other **life** . . .

4638<sup>10</sup>. The study of the **life** according to the precepts of faith. Sig.

4656<sup>2</sup>. Thus there was little of **life** in his speech.

4663. That everyone receives a reward in the other **life** according to his **life** in the world. Sig.

—<sup>2</sup>. The fruits of faith are nothing else than a **life** according to the precepts of faith; consequently, a **life** according to them saves; but not faith without **life**; for after death man carries with him all the states of his **life**. Examps. . . Everyone retains in the other **life** the nature which he had put on in the **life** of the body . . . If the nature be expelled nothing of **life** remains.

—<sup>3</sup>. For he who is . . . in the **life** of faith is in the faculty of receiving faith . . . But he who is not in . . . the **life** of faith is never in any faculty of receiving faith . . .

4674<sup>3</sup>. When they (are admitted into Heaven), the **life** of their thought and will labours, the **life** of the thought from principles of falsity, and the **life** of the will from the **life** of evil in the world.

4676. His own **life** in him. Sig.

— . As the body or external man grows old he passes into what is new of **life** . . . Hence, 'old age' = **life**.

—<sup>e</sup>. The influx from Heaven concerning the permanence of **life** . . .

4683<sup>2</sup>. They are conjoined, but . . . not from **life** . . . They place nothing of salvation in the **life** of faith . . . yet they know . . . that doctrine is nothing without **life** . . . they (therefore) persuade that confidence . . . even at the last moment of **life**, is saving, without any regard for the past **life**; although they know that everyone's **life** remains after death, and that everyone will be judged according to the works of his **life**.

4721<sup>2</sup>. If the Church would acknowledge the **life** of faith as the beginning (or principle), it would acknowledge charity . . . and love to the Lord, and hence the works of charity and love . . . and that regeneration is effected by the **life** of faith . . .

—<sup>3</sup>. The reception of the influx (of happiness) is impossible with anyone who has not lived the **life** of faith . . .

—<sup>e</sup>. That the **life** of faith saves. (Proved from the Word and the Athanasian Creed.)

4724<sup>4</sup>. Those extinguish (the Divine Human) in themselves, who . . . do not live the **life** of faith. . . But they who live the **life** of faith, adore the Lord . . . as God the Saviour . . .

4733. That it is not to be extinguished, because it is the **life** of religion. Sig. and Ex.

— . The acknowledgment and adoration of the Lord's Divine Human is the **life** of religion.

4735<sup>3</sup>. The appropriation (of the Divine good and Divine truth) is effected by a **life** of love and charity, which is also a **life** of faith.

4744<sup>3</sup>. 'The unclean Spirit' = the uncleanness of **life** with man . . . For unclean Spirits dwell in the uncleanness of a man's **life**.

4747. Those who are in simple good as to **life**, and thence in natural truths as to doctrine. Sig.

—<sup>2</sup>. Those who have confirmed themselves against Divine truths . . . not only in doctrine, but also in **life** . . . so remain to eternity. . . For that which is confirmed . . . in **life** imbues the Voluntary; and that which has been inrooted in both lives of man, namely, in the **life** of his understanding and in the **life** of his will, cannot be eradicated; the very soul of man which lives after death is formed from these things, and is such that it never recedes from them. —<sup>3</sup>.

4769<sup>4</sup>. Those who set doctrine before **life**, and at last do not care for **life**. Sig. When yet **life** makes the man . . . and the **life** remains after death; but not doctrine except in so far as it derives from **life**.



4776. For those who are in the **life** of cupidities cannot be in the **life** of love and charity, because they are complete opposites. Ex.

4793. As . . . in the affection (of knowing, understanding, and being wise) is the **life** of man, no Spirit or Angel is permitted to inflow into man's taste; for this would be to inflow into the **life** which is proper to him. Nevertheless, there are wandering Spirits who . . . study to enter into the taste with man; and, when they have entered into it, they possess his interiors, namely, his **life** of thoughts and affections . . . Very many are at this day possessed by them; for, at this day, there are interior obsessions. Ex.

4802. Still, truths are not appropriated to them, unless they **live** according to them.

—<sup>2</sup>. Those who have understood truths, and yet have **lived** a **life** of evil, are also such in the other **life** . . . But as they have a **life** of evil, they are in Hell. (Two such des.)

—<sup>4</sup>. They were called serpents of the tree of knowledge, because when they reason from the **life**, they then speak against truths.

—<sup>e</sup>. Hence it may be evident what faith is without the **life** of faith.

4805. They had believed that they alone were **alive** and in light; and that those outside their society were relatively as it were not **alive** and not in light.

—<sup>2</sup>. It was shown . . . that if they aspired further than to those things which correspond to their **life**, they could not have Heaven . . . For in that case their society is a society of interior friendship . . . for they regard others as . . . not **alive**; which thought, when communicated, induces sadness, and this . . . returns to them.

4807<sup>e</sup>. That everyone will be judged according to his **life**. Sig. Thus everyone carries his judgment with him, because he carries his **life** with him. 4809<sup>2</sup>. 4810.

4809<sup>2</sup>. For the Angels are recipients of the **life** of the truth which proceeds from the Lord's Divine good . . .

—<sup>e</sup>. To be ordained according to the **life**. Sig.

4837<sup>2</sup>. If Heaven were distinguished according to truths (only) . . . they could not have from the Lord oneness of **life**, or one soul; for this is possible solely in good . . .

4839. For in the end is the **life** of man . . . the **life** of his soul is nothing else. 6571.

4844<sup>e</sup>. Truth without good . . . becomes the truth of intelligence through a **life** of good.

4868<sup>2</sup>. Moreover, the **life** of everyone, without distinction, remains with him after death. 5718<sup>e</sup>.

4882. 'She went'=**life**. Ex.

— . It appears to (Spirits and Angels) equally as to men, that they **live** from themselves; when yet they do not **live** from themselves, but from the Divine of the Lord, from whom is everything of **life**.

—<sup>2</sup>. Those who are not in good . . . do not want to hear that it is an appearance that they **live** from themselves; for they want to **live** from themselves. But besides its being shown them by **living** experience that they do not **live** from themselves; and that progressions from place to place are changes . . . of the state of the **life**; they are also told that it may be sufficient for

them to know no otherwise than that they have **life** from themselves; and that they could not have more even if it were in themselves from themselves; but that still it is better to know how the case really is, because then they are in the truth, and (thus) in the light of Heaven . . . (Shown by experience.) 5605<sup>2</sup>. Ex.

4899<sup>2</sup>. The Church is not in those . . . who acknowledge the Lord from doctrine, and not from **life**.

—<sup>e</sup>. In Heaven, the things of love to the Lord and of love towards the neighbour are everything of **life**, consequently everything of wisdom and intelligence.

4906<sup>2</sup>. Man's **vital** fire and heat (are) from love . . . (otherwise) he could not possibly have **life**. But this spiritual fire, or heat, which makes **life**, becomes with the evil a burning and consuming fire . . . With animals devoid of reason, spiritual heat also inflows and makes the **life**, but a **life** which is according to the reception in their organic forms . . .

4925<sup>2</sup>. (These errors) have infected not only doctrine, but **life**; as that a man is saved however he **lives** . . . 6353<sup>2</sup>. 7272<sup>2</sup>.

4928<sup>e</sup>. When a man has been regenerated . . . he studies **life** more than doctrine.

4943<sup>e</sup>. But as they have led a pious **life** . . . Angels are sent to them . . .

4984<sup>e</sup>. The truth of faith makes no one happy, but the good of faith; for this affects that thing itself which is of the **life** of man, namely, his will . . .

5006<sup>2</sup>. For the Christian Church at this day preaches faith alone . . . but not **life**; and, when **life** is not preached, man comes into no affection of good, (consequently) into none of truth . . .

—<sup>4</sup>. When yet . . . man's **life** in the world is scarcely as a moment relatively to his **life** after death . . . But there are few who believe that they will **live** after death . . . But . . . immediately after death, man is in the other **life**, and his **life** in the world is altogether continued . . . It has been granted me to know by **living** experience, that the lot which awaits everyone is according to his **life**.

5034<sup>e</sup>. When anything is contrary to anyone's love . . . he is angry, as if something were lost from the delight of his **life**, consequently from his **life**.

5054<sup>e</sup>. Those who are in the province of the womb and the surrounding organs . . . are in a very sweet and agreeable **life** . . .

5057<sup>2</sup>. (From the example of the Israelites) many confirm themselves in this—that the **life** effects nothing; but that it is . . . reception into Heaven from mercy alone, whatever the **life** may have been.

5058<sup>e</sup>. From (the example of this Spirit) it is evident that reception is not from mercy, but that it is the **life** which makes Heaven . . .

5060. For these had been such in the **life** of the body; and (therefore) they are such also in the other **life**; for everyone is followed by his **life**.

5068<sup>e</sup>. To receive Divine truth is . . . to make what is of doctrine become of **life**.

5070. Eternal **life** . . . is **life** from good. Good has **life** in it, because it is from the Lord, who is **life** itself.

In the life which is from the Lord are wisdom and intelligence; for . . . those who have this wisdom and intelligence have life; and as happiness is adjoined to such life, eternal happiness is signified by 'life.' (Whereas) those who are in evil appear as if they have life, but it is such life as in the Word is called 'death' . . . As there is life in good and the derivative truth, there cannot be life in evil and the derivative falsity; for these are contrary, and extinguish life; and therefore in these there is no other life than such as is in the insane. 5407<sup>e</sup>.

[A.] 5071<sup>2</sup>. For those who have had no conscience in the life of the body, cannot have any in the other life.

— . All the vital fire is from the loves with man . . .

5079<sup>2</sup>. The things there . . . have what is alive in them, which those have not which are properly of the natural world.

5084<sup>6</sup>. Hence is the fallacy that the *ipsum vivum* with man, which is called the soul, is a something ethereal . . .

— . It is a fallacy of sense that man believes he lives from himself, or that life has been implanted in him. . . That it is the Divine alone which has life from itself; and thus that there is only one life; and that the lives in the world are only recipient forms, the Sensuous does not at all apprehend. Refs.

5097. (Origin of man's vital heat.) 5215<sup>2</sup>. 6128<sup>c</sup>. 6314.

5114<sup>2</sup>. (Otherwise) the Sensuous could not have any life such as is human. The Sensuous has not life from the fact that it sees from the light of the world, for the light of the world has no life in it; but from the fact that it sees from the light of Heaven, for this light has life in it. When this light falls with man upon those things which are from the light of the world, it vivifies them. Hence a man . . . has intelligence and wisdom; and, from these, civil, moral, and spiritual life.

—<sup>4</sup>. The life of man, which is from the Divine of the Lord, passes through these (three) degrees, from the inmost to the ultimate; and is everywhere derived; and becomes more and more general; and, in the ultimate, most general.

—<sup>e</sup>. (Therefore) the recipient forms of the life (of brute animals) cannot be otherwise than dissipated . . .

5115. Because, when man is being reborn, spiritual life inflows into him, just as, when a tree is germinating, its life [inflows] through the heat from the sun.

—<sup>2</sup>. (Man finally produces) such things as are of life; namely, the goods of love and of charity in act; which are signified by 'fruits.'

5128<sup>2</sup>. For the life of the thought, which is in the speech, and the life of the will, which is in the action, do not appear . . . But in the other life, those who are in good distinctly perceive . . . the quality of the life; and also whence is the life in the speech and actions.

—<sup>4</sup>. The principal indication as to whether a man is solely sensuous, or whether he is rational, is from his life. By his life is not meant such life as appears in his discourse and works, but such as is in them; for the life of the discourse is from the thought, and the life of the works is from the will . . . Such as is the intention or end in the discourse and works, such is the life . . .

It is this life which is meant when it is said that the life remains after death . . .

— . For a life of evil closes up all . . . communication with the Rational, and causes the man to be merely natural and sensuous. Examps.

5130<sup>2</sup>. That which reigns universally with anyone (there), produces that sphere, and manifests his life before others.

5138<sup>e</sup>. Hence the quality of the faith can be known from the life; for good is of life and truth is of faith; and, on the other hand, evil and falsity.

5141<sup>e</sup>. Man's life is then in external things, or in the body . . .

5159<sup>e</sup>. Man's veriest life is from no other source than his end . . . 5660<sup>3</sup>.

5164<sup>3</sup>. The reason they are servants more than others, is that they know, acknowledge, and perceive, that everything of life . . . is from the Lord, and nothing whatever from self . . .

5188<sup>e</sup>. Such lie there face downwards, with but little of human life; being thus deprived of their clear-sightedness, which had been a ferine life.

5198<sup>2</sup>. The lives of beasts are nothing else than affections . . .

5199. The good itself which is from the Divine in Heaven is that from which the Angels have life; but the form of their life is through the truths which are from that good.

5215<sup>2</sup>. Spiritual heat is alive, but natural heat is not alive . . .

5232. Because there are two faculties in man which constitute his life; namely, the will and the understanding; (for) there are two things which make life in Heaven, namely, good and truth . . .

5256. Regarded in itself, the human is nothing else than a form recipient of life from the Divine; whereas the Lord's glorified Human . . . is not a form recipient of life from the Divine, but is the Esse itself of life; and that which thence proceeds is life.

5259<sup>e</sup>. Thus in man the life from the Divine produces diverse thoughts and actions according to the forms.

5276<sup>e</sup>. These truths are not appropriated to man until he lives according to them; for nothing is appropriated to man except that which becomes of the life; for thus he himself is in them, because his life is in them.

5293<sup>2</sup>. Hence the quality of a man's life is according to the quality of his use.

5342<sup>4</sup>. For no one can be admitted into Heaven unless he has received spiritual life; and no one can receive spiritual life unless he is being regenerated; and no one can be regenerated except through the good of life conjoined with the truth of doctrine. Hence has he spiritual life. Sig.

5351<sup>2</sup>. For the will of man is the first of his life, and his understanding succeeds . . .

—<sup>3</sup>. For the life remains with everyone; but the doctrine only so far as it derives from the life.

5407. 'Let us live and not die' (Gen. xlii. 2) = spiritual life . . .



— The reason Heaven in general, and eternal happiness in special, are called 'life,' is that wisdom of good and intelligence of truth are there, and in (these) there is life from the Lord . . .

5432. (These) cause them to be no longer scientifics, but precepts of life, and finally life; for they thus enter into the life, to which they are appropriated.

5470. For as man is born in sins, he cannot possibly live, unless on the one side he communicates with Hell, and on the other with Heaven; all his life is thence, 5849. 5979. 5993.

5493. 'To go' = to live. 5605, Ex.

5552. Those things in man which have the greatest life correspond to those Societies in the Heavens which have the greatest life, and thence the greatest happiness, as are those to which correspond the external and internal sensories of man, and the things which are of the understanding and the will. Whereas those things in man which have less life correspond to such Societies as are in less life there, as are the cuticles . . . and also the cartilages and bones . . . and also the hairs . . . 5560, Ex. 5561, Ex. 5565, Ex.

5561<sup>2</sup>. By spiritual life is meant that life which the Angels in Heaven have. A man in the world is introduced to this life through those things which are of faith and charity. The affection itself of good . . . and the affection of truth . . . is spiritual life. Without this life, the life of man is natural, worldly, corporeal, earthly life, which is not spiritual life if this is not in it; but is such life as is possessed by animals in general.

5605. Spiritual life according to degrees. Sig. and Ex.

—<sup>e</sup>. 'In God we are moved, we live, and are' = the external, the internal, and the inmost of life.

5614. That [there would have been] spiritual life exterior and interior. Sig. and Ex.

— For by the provision which they received the first time is signified exterior life, or life in the Natural, because they were without the medium . . . whereas by the corn which they are receiving this time is signified interior life . . .

5627. Life from spiritual truth. Sig.

5637. Elevation to procure for themselves life from the interiors of scientifics. Sig. and Ex.

5650. The natural man . . . supposes that if these concupiscences were abolished, no more life would remain in him . . .

5660<sup>2</sup>. When (these Spirits) apperceive that everything they think and will inflows . . . they believe that their Own life would be none . . . 6325.

5664<sup>3</sup>. Truths (which are merely known) have no life . . . With the evil . . . the love of self and of the world insufflates them, and makes a quasi life; but this life is such as there is in Hell, which is called spiritual death . . .

5679. 'To live' = spiritual life. 6140. 6173.

5680<sup>2</sup>. The Natural never has . . . any life of thought and affection, except that which comes from the Spiritual; for all things in the Natural are, from themselves, dead; but they are vivified through influx from the Spiritual

World . . . In the Spiritual World all things are alive from the light which is from the Lord; for in that light are wisdom and intelligence.

5804. The truths the man had known before had little life, whereas those which he afterwards receives have life from good.

5820<sup>e</sup>. He is (there) left to his will, that is, to his life.

5826<sup>2</sup>. When . . . a man is affected with truth . . . that he may live according to it . . .

— Is truth anything unless it has life as its end? . . . What are the precepts of the decalogue without life according to them? . . . It is the same with the doctrinal things of faith from the Word, which are the precepts of Christian life, for they are spiritual laws; neither do these conduce to anything, unless they become of the life. Let a man consider whether there is anything with him which is anything, except that which enters into his life itself; and whether the life of man, which is life, is elsewhere than in his will. Hence then it is, that it has been said by the Lord . . . that all the Law and all the Prophets are founded in love to God and in love towards the neighbour, thus in the life itself, and not in faith without life . . .

5835. The life of the one in the life of the other. Sig. and Ex.

5847. No man, Spirit, or Angel ever has life from himself; thus neither can he think and will from himself; for in thinking and willing is the life of man; to speak and act is the derivative life. For there is one only life—that of the Lord—which inflows into all, but it is variously received; and, in fact, according to the quality which a man, through his life, has induced on his soul. Ex. . . During his life in the world, man induces a form on the purest substances which belong to his interiors . . . and according to this form is received the Lord's life, which is that of His love towards the universal human race.

—<sup>e</sup>. That there is one only life; and that men, Spirits, and Angels are recipients of life. Refs.

5854<sup>2</sup>. The Lord . . . could lead man into good ends by omnipotent force, but this would be to take life away from him; for his life is one of completely contrary loves . . .

—<sup>3</sup>. (If the Lord did this) man would be miserably deprived of his life; for man's life is from cupidities and phantasies . . . and unless this life were sustained by means of evil Spirits, and were thus amended, or at least led, he would not survive a minute.

5865. This (inanimate blackness) was the corporeal life of that man. . . The corporeal life of a man who is in the good of faith appears . . . woody, and of the colour of wood. A certain Spirit (also) was let into the state of the body . . . and was then seen by me as a black mass devoid of life.

5881<sup>e</sup>. This commotion manifests itself also by anxiety concerning the past life.

5883. (The distinct life of the internal man. Ex.)

5890. Spiritual life in them from Providence. Sig. and Ex.

— There is natural life, and there is spiritual life:

natural life is meant in the sense of the letter . . . and spiritual life in the internal sense ; and, in many places, by 'to vivify,' and by 'life,' is meant spiritual life, even in the sense of the letter. Ill.

[A.] 5915. The continual influx of spiritual life from the Celestial Internal. Sig. and Ex.

5949<sup>3</sup>. That which a man has as the end . . . makes his interior life. Examps.

5951. When . . . they live according to the truths of faith, they become spiritual truths . . . For the good of love and of charity . . . causes them to live ; for to . . . live according to them is from this good. The quality of truths . . . with those who live according to them, and with those who do not live according to them. (Presented to view.)

5967. 'Joseph is yet alive' (Gen.xlv.26)=that the Internal had not been rejected. Ex. 5974.

5969. A deficiency of the life of the Natural and of the understanding thence. Sig. and Ex.

—<sup>2</sup>. The reason it is said thence, is that the life which is of the will always precedes, and the life of the understanding follows. The reason is, that there is life solely in the will, and not in the understanding except from the will. This is evident from (the fact), that in good there is life, but not in truth except from good ; for it is manifest that that is always prior which lives, and that that is posterior which lives thence.

5972. 'The spirit of Jacob their father revived'=new life . . . for natural good. There is new life when the Spiritual from the Internal inflows, and acts, from the interior, into those things which are in the Natural . . .

5986. Everything of thought and will inflows, because there is one only life, from which are these faculties of life ; and this life inflows from the Lord by a wonderful form, which is the heavenly form ; not only generally, into all ; but also particularly into each ; and it is everywhere varied, according to the form of each subject . . .

6024<sup>3</sup>. The state of spiritual life, and its quality. Sig.

6032. It is to be known that there are two things with man which make his life, namely, spiritual light, and spiritual heat ; spiritual light makes the life of his understanding, and spiritual heat the life of his will . . . These two things constitute all the life of man. Ex.

6036. 'This time let me die'=new life. (Ex. under DIE, here.)

6038. 'That thou art yet alive' (Gen.xlvi.30)=the perception of life thence in himself. Ex.

6054. For the life after death is a continuation of the life in the world.

—<sup>2</sup>. As the Lord lives in everyone in Heaven . . .

6063<sup>2</sup>. Without influx (from the internal) the Natural has no life, because it is in the nature of the world, (which) is entirely devoid of life ; and therefore in order that the Natural with man may live, there must be influx from the Lord, not only immediately from Him, but also mediately through the Spiritual World . . . The Natural of man has been formed to receive life thence . . .

6071<sup>6</sup>. If evil were taken away from them, they would have no life . . .

6077. To seek life in scientifics. Sig. and Ex.

—<sup>1</sup>. All things . . . seek something more ultimate in which to be . . . Good seeks to live in truths ; truths seek to live in scientifics ; scientifics in sensuous things, and sensuous things in the world.

—<sup>2</sup>. Interior truths can be insinuated into scientifics, but they have no life therein until good is in them ; in good there is life, and in truths from good, and thus in scientifics from good through truths . . .

6078. 'Pasture'=that which supports spiritual life, which is especially scientific truth . . . But there must be in them life from the goods of truth ; (otherwise) scientifics do indeed support the interior life of man, but (only) his natural life. Ill.

6093. 'How many are the days of the years of thy life?' (Gen.xlvii.8)=concerning the state of life of the Natural from the Spiritual. . . 'Life'=spiritual life. 6097.

6110. Truths and goods, and their Knowledges, make the spiritual life of those who are in Heaven. Ex.

—<sup>2</sup>. Let such know, that life from (riches, honours, and pleasures) is the life of the body, not the life of the soul ; and that the former life perishes with the body, whereas the latter one remains to eternity . . .

6118. [Supplication] concerning the support of the spiritual life. Sig.

—<sup>e</sup>. These two things (the good of love and the truth of faith) are what make the spiritual life. 6136<sup>e</sup>.

6119. Spiritual life consists in exercises according to truths, consequently in uses ; for those who are in spiritual life long for truths for the end of life ; that is, in order that they may live according to them ; thus for the end of uses. In proportion, therefore, as they can imbibe truths . . . they are in spiritual life, because in the same proportion they are in intelligence and wisdom. When, therefore, truths are deficient . . . their spiritual life labours.

6128. All the support of spiritual life in the Natural is effected through influx from the Internal . . . Sig.

—<sup>2</sup>. Hence comes vegetative life.

—<sup>e</sup>. Hence can be comprehended what is the influx of life from the Lord . . .

6135<sup>2</sup>. For the body, or the whole man, who is meant by the body, is a receptacle of life from the Lord ; thus a receptacle of good ; for the good of love makes the life itself in man ; for the vital heat, which is love, is the vital heat itself ; and, unless this heat is in man, he is a something dead . . . Even if there is no heavenly love with a man . . . still the inmost of his life is from heavenly love ; for this love continually inflows from the Lord, and makes the vital heat with him in its beginning ; but it is perverted by the man in its progress . . .

6136. That if they were desolated, there would no longer be spiritual life from the Internal. Sig.

6138. Men are nothing but forms recipient of life from the Lord ; and, from heredity and actuality, these forms are such that they repel the spiritual life which is from the Lord . . .



6161. 'Thou hast vivified us'=spiritual life no otherwise and from no other source.

6171. A fixed state—*statio*—of spiritual life. Sig.

6182. 'I will lie with my fathers'=life such as the Ancients had. Ex.

6183. The regeneration of the Natural is effected through the insinuation of spiritual life from the Lord through the internal man into the scientifics there. Tr. . . . If the man cannot (be further regenerated) his spiritual life is in the exterior Natural.

6193<sup>e</sup>. Whereas evil Spirits are angry . . . when it is said that life is not in them, but that it inflows. When this is shown them by living experience . . . they confess that it is so . . . but after a while they deny it . . .

6208. When (those who enjoy hereditary natural good) come into the other life, they wonder that they are not received into Heaven, saying that they have led a good life. But they are told that a good life from what is natural or hereditary is not a good life; but from those things which are of the doctrine of good and truth, and of the life thence . . .

6221. See DIE, here.

6272<sup>e</sup>. For life makes the Church with man, and not doctrine without life.

6302. Perception . . . concerning new life. Sig. and Ex.

6317. They had placed life in the body, and had confirmed themselves against the life of the spirit . . .

6325. It is an eternal Truth . . . that no one lives from himself except the Lord; consequently that everything of life inflows, the good of life from the Lord, and the evil of life from Hell . . . When a man is in this faith . . . evil cannot be appropriated to him . . .

—<sup>e</sup>. The man is then a recipient of the Lord's life.

— . As man is a form recipient of the Lord's life, he is an instrumental cause; but the life from the Lord is the principal cause; and this life is felt in the instrumental as its own, (because the principal and the instrumental cause act together as one cause).

6326. I spoke concerning the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another . . .

6353<sup>2</sup>. Heaven is denied by the Lord to no one, but the life, and the communication of the life, which is felt there as an odour is on earth, renders it impossible [for such] to be there; for they are tortured there by the evil of their life more than in the deepest Hell.

6371<sup>2</sup>. Before the Advent of the Lord into the world, the influx of life with men and Spirits was from Jehovah . . . through the Celestial Kingdom . . .

6384. Life where there is the conclusion of truth from scientifics. Sig. and Ex.

— . This life is in the external man; and, with some, in the lowest Natural. Des.

6389. 'Bone'=that which has little spiritual life. Tr.

6390. Life among works. . . Thus obscure life. Sig. and Ex.

6396. The good with them lies concealed . . . and impels them to live according to the truth.

6405<sup>e</sup>. 'The sons of Ammon'=those who falsify truths, and live according to them when falsified.

6451<sup>2</sup>. Hence it is that life inflows through the inmost into the interiors, and through the interiors into the exteriors . . . and that it does not quiesce except in the ultimate . . .

—<sup>3</sup>. Therefore there is the appearance as if life were in the ultimate; that is, in the body; when yet it is in the interiors; and neither is it there, but is in the Highest . . . Hence, too, it is that life in the exteriors is obscure relatively to life in the interiors; for in the exteriors life is general, coming forth from the influx of . . . innumerable things from the interiors . . .

6464. '(Jacob) expired'=new life there, namely, in the goods and truths of the Lower Natural . . . 6465.

6465. Thus in the posterior are all the priors in their order; and the case is the same with . . . those things which are of life with man. Ex.

6466. It has been shown that both lives with man, namely, the life of his thought and the life of his will, inflow from Heaven, and this through the Angels and Spirits who are with him. But it is to be understood that that which inflows from Heaven, inflows through Heaven from the Lord, for everything of life with the Angels is from the Lord . . . and they are also in the perception that it is so. And as everything of life with the Angels is from the Lord, everything of life with man is also from the Lord; for man is ruled through Angels and Spirits in particular; and through Heaven by the Lord in general.

6467. From this it is evident that no man ever has life from himself; and thus that he cannot think and will from himself; for the life of man consists in thinking and willing. For there is one only life, namely, the Lord's, which inflows into all, but is variously received, according to the quality which a man has induced on his soul through his life in the world. Ex.

—<sup>e</sup>. It is to be known that the life from the Lord is the life of love towards the universal human race.

6468. Spirits recently from the world . . . believe that everything of life is in man himself, and that nothing inflows . . . Spirits who are not good do not want to be instructed in these things, for they want to live from themselves. They said that I had no life, because they had heard me saying that I do not live from myself . . . I said, further, that everyone has life according to the form of his interiors which he has acquired by willing and acting, thinking and speaking.

—<sup>2</sup>. I afterwards spoke with good Spirits concerning the influx of life from the Lord—that this inflows into all; and that this is evident from Heaven, because it relates to a man . . . and that this would be impossible, unless life from the Lord inflowed into Heaven in general, and into each one there in particular. And also that it is evident from the fact that the universal Heaven relates to the Lord; and that the Lord is the centre of all the mental looks . . . I said, further, that the fact of everything of life being from the Lord is evident also from this—that the soul of man in the womb can so marvellously form the body and all its

manifold members and organs in such a series, and its interiors according to the image of Heaven, which would be impossible unless all life were from the Lord, and unless Heaven were such.

[A.] 6469. (This was) a sign that (the Angels) are in the Lord's life.

—<sup>e</sup>. See INFLUX, here. 6470. 6472. 6564.

6471. A certain Spirit . . . was brought into such a state that he did not think and will from himself . . . he then said that thus he could not live, but that life was grievous to him. He was then told that he had not loved to live in the Truth which he had taught; and that the Angels are in that state, and are in happiness when they perceive that they do not live from themselves . . . From this it was evident how difficult it is to live the life of faith, unless one lives in the good of charity.

6475. I heard it said to certain evil Spirits . . . that they should show one in Heaven who does not acknowledge . . . that the Lord is the life of all . . . but they could not.

—<sup>e</sup>. The Lord is present also where there is what is contrary, but merely to give them life . . .

6484. He continued there his former life, as all are wont to do.

—<sup>2</sup>. It was shown . . . what would be the quality of his future life, which had been foreseen, and that each thing of his life had been led by the Lord . . .

—<sup>e</sup>. He was amazed to find himself living after death.

6553. The life of the Celestial Internal and of the truths of faith, in scientifics. Sig. and Ex.

6571<sup>2</sup>. If anyone who is an evil end comes into Heaven, his life labours like one who lies in the death agony . . .

—<sup>e</sup>. Their sphere is like a spiritual evaporation from each thing of their life.

6574. That thence is life to those who are in the truths of good. Sig. and Ex.

—<sup>2</sup>. When the infernals are . . . infusing falsities and evils, they are in their life, and the delight of their life.

—<sup>e</sup>. This is the means by which spiritual life is bestowed. Ex. —<sup>3</sup>.

6576. That they should live through the Internal from the Divine through truth . . . and good. Sig. and Ex.

6601<sup>e</sup>. From these things it may be evident that the quality of man's life is circumstanced entirely according to the Societies into which his thought and affection extend themselves, and according to the quality and the quantity of the extension. (From experience.)

6625<sup>e</sup>. These and such other things are in the ideas of those who live evilly, and thence think evilly. Des.

6637<sup>2</sup>. The Church is the Church from this—that they live according to the Word, or according to doctrine from the Word; so that doctrine is the rule of life . . . Those who live evilly . . . are further from the Church than the Gentiles . . . It is to be known that whoever lives in the good of charity and of faith is the Church . . .

6666<sup>2</sup>. For all the delight of life, thus the life itself (of the infernals), consists in doing evilly . . .

6677. 'If a daughter, she shall live' (Ex. i. 16) = that if it is good they shall not destroy it. Ex.

—<sup>2</sup>. It is to be known that in good there is life; for good is of love; and love is the life of man. If evil . . . assaults good . . . the life of the one fights against the life of the other. And as the life from the good of celestial love is from the Divine, if the life from the love of self and of the world comes into collision with it, it begins to be extinguished; for it is suffocated; and thus they are tortured like those in the death agony . . .

—<sup>e</sup>. The case is different with truth; this has not life in itself; but from good; that is, through good from the Lord.

6685. 'Because they are living' (ver. 19) = that spiritual life is in them. 'To live' = spiritual life; here, spiritual life in those things which are of the Church, which are signified by 'the Hebrew women.' What spiritual life is . . . may be further expounded. The Spiritual in its first origin is the Divine truth proceeding from the Lord's Divine Human . . . This Divine truth, in which is Divine good, is . . . the life itself which infills Heaven; nay, which infills the universe; and, where there is a subject, there it inflows; but it is varied in the subjects according to their form. In the subjects which are in agreement with good, it presents spiritual life; but in subjects which are in disagreement with good, it presents a life contrary to spiritual life, which in the Word is called 'death.' Hence it is evident . . . that spiritual life is to be in the truths from good which proceed from the Lord.

6704. It is the part of Christian prudence to examine well what is the quality of a man's life, and to exercise charity according thereto.

6705. Thus (the Ancients) reduced doctrine into order, and the life according to that doctrine. Hence the doctrine of their Church contained the laws of life.

—<sup>e</sup>. For everyone . . . defends his own life, and therefore either explains or changes the laws of doctrine in his own favour.

6706<sup>e</sup>. Nor does the Lord require more from the man of the Church, than that he live according to what he knows.

6716<sup>2</sup>. The Lord was conceived from Jehovah; hence the inmost of His life was Jehovah Himself; for the inmost of the life of every man, which is called the soul, is from the father . . . That the inmost of life . . . is continually inflowing and operating upon the external which is from the mother, and striving to make it like itself, even in the womb, may be evident from . . .

6717<sup>2</sup>. When a man has been regenerated, good manifests itself, especially by this—that he loves to live according to the truth . . .

6775. Those are said to be in simple good who . . . live according to the things which they believe . . .

6779<sup>2</sup>. For they who are in evils never acknowledge that charity and its works contribute to salvation; for they cannot acknowledge things which are against their



life; for this would be to acknowledge things which are against themselves.

6832<sup>3</sup>. It is the fire . . . of that Sun which gives the esse of life to every man; and it is the vital fire itself which infils the interiors of man with heat.

—<sup>9</sup>. They who do not know that the vital fire with man is from a different origin than elementary fire . . .

6872<sup>2</sup>. The quality of every man is Known from his love; for love is the esse of the life of everyone; the veriest life comes forth thence.

— Thus His Human was made Divine when He received into it His Father's love, which was the Esse of His life.

—<sup>3</sup>. So that you would say that (the Angels) are nothing but loves all through. The reason is that all the interiors of an Angel—as also of a man—are nothing but forms recipient of life; and, as they are forms recipient of life, they are forms recipient of loves; for loves make the life of man.

6904<sup>2</sup>. The life of truth is the life which is lived by those of the Spiritual Church. Sig. and Ex.

6948<sup>3</sup>. As, for instance, the fallacy concerning the life of man, that it is of the body; when yet it is of the spirit in the body. . . [Also] the fallacy that life is permanent in man, when yet it inflows.

6949<sup>2</sup>. All those think from a separated Sensuous . . . who are in evil of life, and are thence in no faith; for he who lives evilly believes nothing.

6959<sup>2</sup>. If a man has faith . . . and afterwards recedes, and denies that which he had formerly believed; and especially if he lives contrary to the truth which he had confirmed . . . he profanes the truth . . . In the other life such become like skeletons, and have as little life left as have the bones . . .

6977. While a man lives in the world he is kept in a (reformable) state . . . whereas after death his life follows him, and he remains in the state which he has acquired by the whole course of his life in the world . . .

7016. Elevation to interior and more spiritual life in the Natural. Sig. and Ex.

7017. 'See whether they yet live' (Ex. iv. 18) = the perception of that life. Ex. . . 'To live' = spiritual life.

7081. The life itself of man is his love; and such as his love is, such is his life . . . N. 54.

7082. There are two things in the natural world which make life there, namely, heat and light; and there are two things in the Spiritual World which make the life there, namely, love and faith. . . Moreover, love is actually the vital heat of man . . . and faith is actually the light of man . . .

7085. As love is the source of man's life . . . all in the other life are consociated according to loves; for his life—that is, his love—follows everyone . . .

7186<sup>3</sup>. It is according to order that everyone carries with him his life which he has lived in the world; and according to it is his state in the other life . . . (Thus) those who have lived in good—but with whom there are also gross and impure things which belong to the loves of self and of the world—cannot be associated

with those who are in the Heavens, until those things have been removed.

7197<sup>2</sup>. When it is said that charity and faith make Heaven, there is meant the life of charity and faith. But it is well to be known that the life to which belongs Heaven is a life according to the truths and goods of faith concerning which the man has been instructed. Unless these are the rules and principles (or beginnings) of his life, in vain does he expect Heaven, however he has lived; for without them a man is like a reed which bends according to every wind . . . In a word, the life of Christian good is that which makes Heaven; not the life of natural good.

7212. The Lord's life (possessed by them) to eternity. Sig. and Ex.

—<sup>2</sup>. The reason the Lord's life is in Heaven, consequently that those there are in His life, is that they are in the truth and good which proceed from the Lord; and the good which is in the truth is the Lord Himself; and the truth in which is the good is the life from the Lord from which all live. From these things it is evident that those who are in good and thence in truth . . . are in the Lord's life.

7295<sup>2</sup>. For even evil men have Angels with them . . . Hence it is that as everything of the life follows, they are at first associated with Angels. But when, from their life in the world, such cannot receive the influx of truth and good from Heaven, the Angels and good Spirits by degrees recede from them; and, as these recede, they become less and less rational . . .

7317. Those who infest are those within the Church who had professed faith . . . and yet had lived contrary to the precepts of faith; in a word, who had been in persuasive faith, and in a life of evil. When these come into the other life, they carry with them the principle that they are to be introduced into Heaven . . . and they do not want to know anything about the life of faith and of charity . . . for they say that . . . all evils of life have been washed away. (This idea shown from the Word to be false.)

—<sup>3</sup>. After some time they begin to know that no others are intromitted into Heaven than those who have lived the life of faith . . . and then they begin to despise their faith . . . and soon they cast themselves into the falsities which are against the truths of faith. Into this state is turned the life of those who have confessed faith, and have lived a life contrary to faith. These are they who infest the upright there, and who are meant in special by 'Pharaoh.'

7342<sup>2</sup>. For the affection of love is man's life. If his affection is the love of self and of the world, then his whole life is nothing else; nor can he strive against it, for this would be to strive against his own life itself . . .

7408. This fasciculation is presented to view especially in the brain . . . and not unlike is it in the purer, and, at last, in the purest substances, where the forms . . . are the very forms of life.

—<sup>2</sup>. That forms or substances are recipient of life, may be evident from each thing which appears in living things; and also that the recipient forms or substances are disposed most suitably for the influx of life. With-

out the reception of **life** in substances, which are forms, there would not be anything **alive** in the natural world, nor in the Spiritual World. (Continued under FORM.) The reason the learned have perceived the things of man's **life** . . . as being devoid of recipient substances or forms, has been that they have believed the **life** or soul to be a something flamy or ethereal, thus such a thing as would be dissipated after death; whence the insanity of many of them that after death there is no **life**.

[A] 7418<sup>2</sup>. Those who are within the Church and do not live the **life** of faith. Sig.

7419. The Sensuous of those who have been in the knowledge of faith, but in a **life** of evil (corresponds to lice and their habitat).

7437<sup>2</sup>. The reason those who are in evils think to falsities . . . is that evils are the very delights of their **life**, insomuch that they are their very lives . . .

7439<sup>3</sup>. (Such) do not believe that everyone's **life** awaits him; nor that man is to be prepared for Heaven by his whole **life** in the world; and that this is done of the Lord's mercy . . . Hence, too, they believe . . . that man can be instantaneously transmitted into the **life** of good . . . not knowing that if the **life** of evil were taken away from the evil, they would have nothing whatever of **life**; nor that if those who are in a **life** of evil were admitted into Heaven, they would feel Hell in themselves . . .

7494. Therefore, those who either pervert, extinguish, or reject with themselves the good of love and the truth of faith, have no **life** in them; for the **life** which is from the Divine is to will good and believe truth; and those who . . . will evil and believe . . . falsity have what is contrary to **life**. This *contrary to life* is Hell, and is called 'death' . . . That the **life** of love and faith is called '**life**,' and also 'eternal **life**,' and those who have it in them '**living men**;' and that the contrary of **life** is called 'death,' and also 'eternal death,' and that they are called 'dead men.' III.

7506<sup>3</sup>. See IDEA, here.

7554. (The terrible vastation of) those who have filled the memory . . . with such things as are of faith . . . and yet have lived contrary to them. Sig. and Des.

7748. Those who love Knowledges only, and not a **life** according to them, relate to the interior membrane of the skull. But those who accustom themselves to speak without affection, and to draw the thought to themselves, and withdraw it from others, relate to the same membrane ossified; because, from having some spiritual **life**, they come to have no **life**. 7749. 7750.

7750. Those only have spiritual **life** who are in heavenly love, and are thence in Knowledges. Ex.

7778<sup>3</sup>. It is an arcanum that everyone's faith is such as is his **life**. If, therefore, the **life** is damnable, so is the faith; for there is a faith of falsity when the **life** is evil . . .

7779<sup>3</sup>. For who does not know . . . that the **life** of faith causes a man to be spiritual, and not faith except in so far as it has been implanted in **life**? The **life** of man is his love, and that which he loves he wills and intends . . .

7796<sup>e</sup>. For without the influx of (good and truth from the Divine) there is no **life**.

7847. As angelic ideas are such, they are also **alive**; and thus the things in the natural world which are dead objects, when they pass into the Spiritual World, become **living** objects; for everything spiritual is **alive**, because it proceeds from the Lord.

7950<sup>2</sup>. He who believes that those who are in evil of **life** can be in illustration as to the truths of faith, is very much mistaken. They can be in a state of confirmation, that is, they can confirm the doctrinal things of their Church . . . but they cannot see whether the things they confirm are true, or not. . . He, therefore, who is in evil as to **life**, is in the falsity of his evil, and does not believe the truth, however well he knows it . . .

8013. That he who when instructed receives the truth and good of the Church, and **lives** according to them, shall be as he who had been instructed before within the Church, and had lived a **life** conformable to the precepts of faith and charity. Sig. and Ex.

—<sup>2</sup>. For before regeneration the **life** is according to the precepts of faith; whereas after regeneration it is according to the precepts of charity. Ex.

8034. For the sake of **life**. (See FAITH, here.)

8043. For the man's **life** is then (from the faith of charity).

8148<sup>2</sup>. In persuasive faith . . . yet in a **life** of evil. (See FAITH, here.)

8152<sup>e</sup>. When **life** makes the Church, and not doctrine separated from **life**, the Church is one; but when doctrine makes the Church, there are many.

8206<sup>e</sup>. The **life** of good, or a **life** according to the truths of faith, effects this [spiritual safety]. (See EVIL, here.)

8252. With the man of the Church there must be the **life** of piety, and there must be the **life** of charity. They must be conjoined. The **life** of piety without the **life** of charity conduces to nothing; but the former together with the latter, to all things.

8253. The **life** of piety is to think and speak piously, to devote one's self much to prayers, to conduct one's self humbly then, to frequent temples, and to hearken devoutly to the preachings then, and to approach the sacrament of the Supper often every year, and in like manner [to observe] all other things of worship according to the ordinances of the Church. But the **life** of charity is to will well and to do well to the neighbour; in every work to act from what is just and fair, and from what is good and true; in like manner in every employment—*functione*: in a word, the **life** of charity consists in the performance of uses.

8254. The veriest worship of the Lord consists in the **life** of charity, but not in the **life** of piety without it. The **life** of piety without the **life** of charity is to want to look out for one's self only, and not for the neighbour; whereas the **life** of piety together with the **life** of charity is to want to look out for one's self for the sake of the neighbour. The former **life** is from love towards self, but the latter is from love towards the neighbour.

8256. A man is such as is his **life** of charity, but not



such as is his life of piety without the former. Hence a life of charity awaits a man to eternity, but not a life of piety, except in so far as the latter is in accord with the former. That a life of charity awaits a man to eternity. Ill.

8257. By the life through which the Lord is principally worshipped, is meant a life according to His precepts in the Word; for through these man knows what faith and what charity are. This is Christian life; and is called spiritual life. But life according to the laws of what is just and honourable, without the former one, is civil and moral life. This life makes a man a citizen of the world; but the former one makes him a citizen of Heaven.

8293<sup>e</sup>. This delight (of doing evil) then makes their life, which life is infernal life.

8311. Those in heresies and in a life of good. (See CHURCH, and FALSITY, here.)

8313<sup>4</sup>. For every one in the other life retains the principles of his faith which he had had in the life of the body; and no others change them into truths except those who have been in the good of life; for good longs for truth. . . . But those who have been in evil of life do not change; they are as it were hard, and reject truths; and are also in obscurity, so that they even cannot see them. . . .

8314. The like (despair of enlarging their dominion) with those who are in a life of evil from the love of self. Sig. and Ex.

8315. That those who are in a life of falsity from that love (dare not do anything). Sig. and Ex.

8321<sup>2</sup>. No others are in the faculty (of receiving the truth of good and the good of truth) than those who have lived a life of charity. This life gives that faculty. . . .

8346. For spiritual life is acquired through temptations.

8349<sup>2</sup>. The genuine affection of truth is to want to know what is true for the sake of life in the world, and for the sake of eternal life. These come into temptation when the truths with them begin to be deficient. . . . Tr.

8358. In the things which follow it treats concerning the instruction as to how they should live, in order not to yield in temptations.

8361. 'If thou wilt do what is right in His eyes' = life according to (the Lord's precepts). Ex.

— . For the Lord is in His precepts when one lives according to them.

8362. 'And wilt hearken to His precepts' = obedience, and a life according to the goods of faith, which are the interior things of the Church. Ex.

8363. 'And wilt keep all His statutes' = a life according to the truths of faith, which are the exterior things of the Church. Ex.

8364. That they should be withheld from the evils which are with those who are in faith separated and in a life of evil. Sig. and Ex.

—<sup>2</sup>. For, in the internal sense, such things are signified as affect the spiritual life. The diseases which

affect that life are evils. . . Faith and charity make spiritual life, and this life is sick when falsity is in place of the truth of faith, and evil in the place of the good of charity; for these bring that life to the death which is called spiritual death, and is damnation; and diseases bring the natural life to its death.

—<sup>3</sup>. By all the 'diseases' here mentioned are signified spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth; in a word, destroying the spiritual life which is of faith and charity. . . . Every disease corresponds to its own evil. The reason is that everything of man's life is from the Spiritual World; and therefore if his spiritual life sickens, there is also evil derived thence into his natural life, which there becomes disease. (Continued under DISEASE.)

8389. To perform repentance is. . . to desist from sins, and to lead a new life according to the precepts of faith. N.161.

8390. He who only acknowledges universally that he is a sinner. . . and does not explore himself. . . does not make the confession of repentance; for he lives afterwards as he had done before.

8391. He who leads a life of faith performs repentance daily; for he reflects upon the evils which are with him, acknowledges them, beware of them, and supplicates the Lord for aid. For, of himself, man is continually falling. . . .

8392<sup>e</sup>. He who is evil, and who in a state of compulsion promises repentance, and also does what is good, when he comes into a free state, returns into his former life of evil. It is otherwise with a good man. . . .

8393. The repentance of the mouth and not of the life is not repentance. Sins are not remitted through repentance of the mouth, but through repentance of the life. Sins. . . are not removed from man except through a life according to the precepts of faith. In proportion as a man lives according to these, his sins are removed; and in proportion as they are removed they are remitted. . . . In the other life a man can be withheld from evil in proportion as he had resisted evil in the life of the body; and he can then be kept in good, in proportion as in the life of the body he had done what is good from affection.

8394. After a man has. . . performed repentance, he must remain constant in good up to the end of life. If he afterwards relapses to the former life of evil, and embraces it, he then profanes. . . .

8400. What is new of life. Sig. . . For the manna = the good of truth, which is the life of the spiritual man.

8403<sup>2</sup>. The reason (for temptations) is that regeneration takes place to the end that the life of the old man may die, and that the new life which is heavenly may be insinuated. Hence it may be evident that there must necessarily be a combat; for the life of the old man resists, and does not want to be extinguished; and the life of the new man cannot enter except when the life of the old man has been extinguished. Hence it is evident that there is a combat on both sides, and an ardent one, because it is for the life.

—<sup>e</sup>. Moreover (many temptations are necessary) for

there are very many kinds of evil which have made the delight of the former **life**, that is, which have made the old **life** . . . All these evils are diametrically opposite to the heavenly good which is to be insinuated, and which is to make the new **life**.

[A.] 8408. A **life** according to their own pleasure, and such as they lusted for. Sig. and Ex. . . For this **life** is the **life** of the proprium.

8409<sup>o</sup>. 'Flesh'=what is dead ; 'spirit,' **what is alive**. For spiritual death is from evil ; and **what is alive** is so called from good ; for spiritual **life** is from good. Ill.

—<sup>1</sup>. For the **life** of the flesh, which is proper to the body, is nothing but the pleasure of the senses, the delight of the appetites, and concupiscence. (See FLESH, here.)

8410. 'Bread'=the good of heavenly **life** ; and, in the opposite sense, the good of natural **life** separated from that which is heavenly ; thus the good of pleasures ; for 'bread'=that which . . . preserves the spiritual **life** of the soul ; and that this is the good of love, is evident from the **life** of Heaven, which consists solely of that good. Whereas in the opposite sense 'bread'=that which . . . supports the **life** of those who are in Hell ; and that this is the evil of the love of self and of the world, is evident from the **life** of Hell, which consists solely therein.

8413. 'To kill'=to deprive of **life**, here, of that which is from delight and good, for in these consists the **life** of man. Refs.

—. 'Hunger'=a lack of good . . . for when that which nourishes the spiritual **life**, or the **life** of the spirit, is taken away, hunger ensues.

—<sup>2</sup>. When the good of charity, which makes spiritual **life**, is to be insinuated, there is then removed the delight of pleasures which had made the natural **life** ; and (then) the man comes into temptation. For he believes that if he is deprived of the delight of pleasures, he is deprived of all **life** ; for his natural **life** consists in that delight, or good, as he calls it ; for he is unaware that when *this* of **life** is removed, the Lord insinuates spiritual delight and good in its place. This good is that which is signified by the manna, and the former by the flesh and bread in Egypt . . .

—<sup>3</sup>. Before regeneration, the delight of pleasures was everything of his **life** ; whereas after regeneration the good of charity makes everything of **life** ; and then the delight of pleasures serves as a medium, and as the ultimate plane.

8417. **Life** from (celestial good). Sig.

—. 'To go'=**life**. Refs.

8420. Whether they are able to **live the life** of truth and good. Sig.

—. 'To walk'=to **live**. Refs. and Ex.

—<sup>e</sup>. 'To journey,' 'to progress,' and 'to sojourn'=to **live**. Ex.

8453. For without goods and truths the Natural is not **alive**.

8456. For no truth of doctrine or of the Word becomes truth with man until it has received **life** from the Divine ; and it receives **life** through the insinuation of the truth which proceeds from the Lord, which is called

the truth of peace. This truth is not the truth of faith, but it is the **life** or soul of the truth of faith . . .

—<sup>e</sup>. It is to be known that the lower or exterior things with a man who is being regenerated receive **life** successively from the higher or interior things. Thus the truth of faith [receives **life**] from the truth of peace, and this [receives **life**] from the Lord Himself. The insinuation of **life** from the Lord with those who are being regenerated takes place in successive order from Himself, thus through the inmost, and so through interiors to exteriors ; so that with the regenerate there is what is open down from the Lord . . .

8459<sup>e</sup>. Truth is the form of good, and good is the **life** and as it were the soul of that form.

8464. That this is the good which shall be appropriated and make their **life**. Sig. and Ex.

—<sup>e</sup>. For the good which is from the Lord makes the **life** of Heaven with man, and afterwards nourishes and supports it.

8495<sup>5</sup>. 'Fire'=everything which is of **life** ; and 'to kindle a fire'=that which is of **life** from proprium.

8497<sup>2</sup>. For men and Angels are only recipients, or forms accommodated to receive **life**, thus good and truth, from the Lord. **Life** itself is from no other source ; and, as **life** is from the Lord, it cannot be appropriated otherwise than by its appearing as if it were their own. But those who are in the Lord perceive manifestly that **life** inflows, consequently good and truth, for these are of **life**. The reason why **life** appears as if it were their own, is that from Divine love the Lord wills to give and conjoin all His own things to man.

8512. The appearance of the Divine obscured . . . happens when men do not **live** according to the Divine precepts ; for when they **live** according to them, they **live** according to Divine order . . . and when they **live** according to order they **live** in the Lord, for the Lord is order itself. Hence it follows, that he who does not **live** according to the precepts and laws which are of Divine order, does not **live** in the Lord, consequently that the Divine is then obscured with him. By to **live** according to order is here meant to be led by the Lord through good ; whereas by to **live** not as yet according to order is meant to be led through truth, and (in this case) the Lord does not appear . . . Tr. 8513<sup>3</sup>, Ex.

8530<sup>o</sup>. (Truth is to good) as is every organic form of the body to the **life** therein.

8548. He who does not receive spiritual **life**, that is, who is not generated anew by the Lord, cannot come into Heaven. Ill.

8549. From his parents, man is not born into spiritual **life**, but into natural **life**. Spiritual **life** is to love God above all things, and to love the neighbour as one's self, and this according to the precepts of faith which the Lord has taught in the Word ; but natural **life** is to love self and the world more than the neighbour, nay, more than God Himself.

8550. Hence the derivation of evil has at last become so great, that everything of the proper **life** of man is nothing but evil. This . . . is not broken and altered, except through the **life** of faith and charity from the Lord.



8552. These evils are entirely contrary to spiritual life; they destroy it; and therefore unless a man, as to the spiritual life, is conceived, born, and educated anew . . . he is condemned.

8553. As man is such, the order of life with him is inverted . . . and must be [again] inverted.

8557. What is progressive of spiritual life. Sig.

8559. According to the order of life to receive the life of Heaven. Sig. and Ex.

— . For man is endowed by the Lord with this life through temptations, which are described by the journeyings of the sons of Israel in the wilderness. The life of Heaven is to be led by the Lord through good; and in order that man may come to this life, good must be implanted through truth . . .

8567. For the most part the spiritual life is brought to this extremity in temptations; for the natural life is thus extinguished . . . This despair is presently dissipated . . . for after every spiritual temptation [there is] consolation, and as it were what is new of life.

8571. That from the lack of truth all spiritual life is expiring. Sig. and Ex.

—<sup>2</sup>. For spiritual life consists of the good of charity and of faith, and of the truth of faith internal and external.

8584. That (truths of faith from the Lord) will . . . give them spiritual life. Sig.

8603<sup>1</sup>. The forms in the animal kingdom (as distinguished from those in the vegetable kingdom) have been created to receive life. Hence, as the forms recipient of life are in successive order, so also are the lives which thence result; for the forms or substances recipient of life are subjects, and the things which result from their changes and modifications are forces which are to be called lives, because they are living forces.

—<sup>2</sup>. For all the things which are of life relate to truth, and their perfection to good; and, in the opposite sense, to falsity, and their imperfection to evil.

8604<sup>3</sup>. For the Lord inflows with every man through the truth which is from Himself; through this He gives life to man; for the light which is from the Lord is Divine truth, and is 'life' (John i.4). This Divine truth . . . inflows into the good with a man, and through it draws the man to the Lord; for the life which is from the Lord is attractive, because it is from love . . .

8635. No one can be regenerated unless he knows such things as are of the new life, that is, of the spiritual life; for man is introduced into that life through regeneration. The things which belong to the new life, or to the spiritual life, are the truths which are to be believed, and the goods which are to be done.

8638. For he who knows these things can think them, afterwards will them, and finally do them, and thus have new life.

8639. (Whereas) he who does not know (these truths) cannot live from Him . . .

8640. From these things it may be evident of what quality is the life of one who has been regenerated, and that it is the life of faith; and also that this life cannot be given to man until he is in such a state that he is

able to acknowledge the truths of faith; and, in proportion as he acknowledges, to will them.

8643<sup>o</sup>. Thus truths become of the life, and are called goods.

8665. To ask concerning the life, and its prosperity and happiness. Sig.

8674<sup>o</sup>. These goods make eternal life with man.

8700<sup>2</sup>. It is according to order that those are saved who have lived well, and that those are condemned who have lived evilly. Hence it is impossible for those who have lived well to be sent into Hell, and for those who have lived evilly to be elevated into Heaven . . .

—<sup>4</sup>. It is according to order that in the other life all are consociated according to the life which they had acquired for themselves in the world . . .

8701<sup>2</sup>. Man has not been regenerated until he acts from the affection of good . . . When he is in this state, then his life is the life of good . . .

— . For in the other life all are consociated according to the life of the will, and not according to the life of the understanding . . .

— . Those who are evil are not sent into Hell until they are in the evil of their life; for when they are in this they are also in the falsity of their evil . . .

8707. The light of intelligence and the derivative life. Sig. and Ex.

8708. The reception of the truths of faith is not effected through acknowledgment alone, but through acknowledgment conjoined with life . . .

8746. The internal man is regenerated through thinking the things of faith, and willing them; but the external man through a life according to them. The life of faith is charity.

8747. The man who has been regenerated is in Heaven as to his internal man . . . and is then able to live the life of Heaven; to love the Lord, to love the neighbour, to understand truth, to relish good, and to perceive the bliss thence. These things are the happiness of eternal life.

8750<sup>3</sup>. There are in general two states of life; namely, a state of thought . . . and a state of affection . . .

8754<sup>2</sup>. Afterwards, when the man receives new life, which he receives for the first time when he is in good, the truths of faith are implanted . . .

8755. 'They journeyed from Rephidim' = what is continuous of life from the former state. 'To journey' = what is continuous of life. Refs.

8762. Those who at the same time believe that such things are to be observed, but that still the essential of worship is the life of faith—that is, charity towards the neighbour and love to the Lord—these are of the Internal Church.

—<sup>c</sup>. Hence it is that those who think concerning eternal salvation place it in a life of piety, and nothing of it in a life of charity.

8767. 'If ye will keep My covenant' = life in good, and thence conjunction. Ex.

—<sup>e</sup>. For he who lives according to the precepts is conjoined with the Lord; for these teach life, and also

give life, and thus open the way to Heaven, and the sight to the Lord.

[A.] 8772. The good which has not its quality from the truths of faith is . . . natural good, which does not give eternal life. The reason is that natural good has in it only natural life, which life is not unlike the life of beasts . . . But beasts cannot receive spiritual life. Hence it is evident that spiritual life is acquired solely through the truths of faith.

—<sup>2</sup>. This life, namely, spiritual life, is first acquired through knowing the truths which are of faith; afterwards through acknowledging them; and finally through believing them . . .

8781<sup>2</sup>. For the Divine can appear to anyone no otherwise than according to the state of his life and of the derivative apprehension . . .

8794<sup>2</sup>. Sometimes the communication with some of the Societies has been taken away, and then there remained so much of life and such a kind of life as there was of extension into the remaining Societies; and when many Societies were taken away, then the life laboured and began to be as it were extinguished . . .

—<sup>3</sup>. The reason these arcana are unknown to man is that at this day he believes that he has life in himself, and thus that he lives without consociation with Spirits and Angels . . . But in this he is completely mistaken, for all the life of man is from the Lord through Societies.

—<sup>4</sup>. It is to be known, further, that the extension of life of those who are of the Spiritual Church is to the angelic spheres in the Second Heaven . . . and not to the Third Heaven . . .

—<sup>e</sup>. And further—that everyone in the other life comes among those with whom he had communicated in the life of the body: his dominant love determines it; for this is what constitutes the sphere of everyone's life, and extends itself according to its quality, and according to its quantity.

8801. 'Whether beast or man, he shall not live' (Ex. xix. 13)=that good and truth would lose spiritual life. . . . 'To live'=spiritual life . . . Good and truth lose life when the influx from the Lord is no longer perceived, for thence they have life . . . They then do indeed appear like good and truth; but no otherwise than as a painting, which in itself is not alive.

8806<sup>2</sup>. Those of the Spiritual Church who live the life of truth, and thence the life of good, are withheld from evils and are kept in good by the Lord . . . And they receive good from the Lord, that is, they are holy, in so far as they live a life of good according to the genuine truths of faith . . .

8812<sup>2</sup>. (Thus) the heat and light from the sun of the world are devoid of life; but the heat and light from the Sun of Heaven are [attended] with life; and the latter . . . are therefore called spiritual, because they have life in them, and the former . . . are called natural, and have no life in them. The life which is perceived in living things, in heat and from heat, is not from the heat of the sun of the world, but it is from the heat of the Sun of Heaven. (Continued under HEAT.)

8834. For the Lord inflows through good into truth,

and thus gives life to man. This life appears in man as his, but it is the Lord's in the truth from good with him . . .

8853. Every man has a proprium which he loves above all things . . . It is constantly present in his thought and also in his will; and it makes his veriest life.

8854<sup>e</sup>. (For example) he who loves himself above all things recollects himself in every single thing . . . for his life is a life of self.

8856. When a man is being regenerated, charity is implanted through faith, until the former is dominant, and (then) he has new life; for it is then constantly in his thought, and constantly in his will . . .

8857. The like is the case with love to the Lord: when this love is dominant, it is present in every single thing of his life . . .

8858. A man is entirely such as is the dominant of his life. By this he is distinguished from others. According to this is his Heaven if he is good, or his Hell if he is evil. For this is his veriest will; and thus it is the very esse of his life, which cannot be changed after death. From these things it is evident what is the quality of the life with one who is regenerate; and what is the quality of the life with one who is not regenerate.

8865. Hence it is that the life of the Angels is the life of the Lord in them. The life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord . . .

—<sup>2</sup>. There are such Spirits and Angels with a man as is that which universally reigns with him, because (this) is the life of everyone. All the cheerfulness and content which a man has, even when he is thinking about other things, is thence . . . That they are the source of it does not come to the perception of the man, because the man does not know that his life inflows, nor that that which is universally regnant makes his life; nor that when *this* of his life is touched, it is as if the pupil of his eye were touched . . .

8868<sup>2</sup>. In order that truth may be [truth], there must be life in it; for truth without life is not the truth of faith with man; and life is from no other source than good, that is, through good from the Lord . . .

—<sup>e</sup>. The truths in which is the Lord are truths which are alive, and the truths in which the Lord is not are truths which are not alive; those which are alive are truths of faith, from love to the Lord and from charity towards the neighbour; those which are not alive are not truths, because within them there is the love of self and the love of the world. Thus can Spirits and Angels . . . be discriminated; for everyone's truths are according to his life, that is, according to that which universally reigns with him.

8873. For life from the Lord inflows only into a humble and submissive heart, because this is fitted to receive it . . .

8878<sup>2</sup>. The Divine love is the esse of all life.

8879. 'Mercy'=the influx of good and truth from the Lord, and the derivative spiritual life, which is bestowed through regeneration.



888i. In order that (truths) may live with man, they must inflow from the Lord. They are indeed learned by man . . . but so long as he does not do them, they do not become alive. But when they are . . . insinuated into the will . . . and thence into act, they become alive, and are of faith.

888z. 'To take the name of God in vain'=to turn truth into evil, that is, to believe that it is truth, and still to live in evil; and it also=to turn good into falsity, that is, to live hollyly and yet not to believe. Both are profanation. Ex.

—<sup>3</sup>. 'The house swept'=a life contrary to truths.

8887<sup>e</sup>. For if these things are violated, spiritual life perishes with that man, and becomes merely natural life, and afterwards sensuous life . . .

8893. Before a man has been regenerated . . . he is in disquiet and unrest; for his natural life then fights with his spiritual life, and wants to dominate over it . . .

8898. The derivative state of life in Heaven. Sig. and Ex.

8902. That spiritual life is not to be taken away from anyone. Sig. and Ex.

— . As spiritual life, or the life of Heaven with man, is the life of faith and of charity . . .

8910<sup>2</sup>. It is believed in the world that thought is the man; but there are two things which constitute the life of man—the understanding and the will. . . Thought, without the affection which is of love, does not make anything of life with man; but thought which is from the affection of love . . .

8911<sup>2</sup>. To be judged according to the will, is the same as to be judged according to the love, and also the same as to be judged according to the ends of life, and also to be judged according to the life; for the will of man is his love, and is his end of life, and is his veriest life. III.

8922. That thus the life of Heaven with them would perish. Sig. and Ex.

8924. That the life of Heaven will not perish; but merely that its existence and quality may be known. Sig. and Ex.

8925. A holy fear of the Divine, and the consequent preservation of spiritual life. Sig. and Ex.

8936. Worship in special according to the state of everyone's spiritual life. Sig. and Ex.

—<sup>e</sup>. The various goods which are of the spiritual life. Sig.

8941. For the things which are hatched from the proprium . . . have life from man, which life is no life . . . Whereas that which is . . . from the Divine has life in it; for all life is from the Divine.

8948. For the appearance of everyone there is according to his . . . life.

8971. They had lived wholly at their pleasure . . . and had therefore at heart denied the Divine . . . and all other things of faith, and this was the reason they had not acknowledged the holiness of the Word. (Whereas) all who have been in the truths of faith, and in a life according to them, have held the Word to be

holy . . . For with those who are in the life of good, the interiors are open into Heaven . . . whereas with those who are in a life of evil, the interiors are . . . open into Hell . . . —<sup>2</sup>.

8987<sup>3</sup>. They do not consider that the confidence of faith is impossible except with those who live the life of charity.

8988. For the will is the esse of man's life.

8991<sup>2</sup>. For his life awaits everyone after death. Such as a man is when he dies, such he remains . . . (that is) such as he is from the whole course of his life . . .

8995<sup>3</sup>. The uses themselves make the spiritual life with men.

— . For that which with a man is regarded as the end, makes his veriest life.

—<sup>4</sup>. For the end, which is the love, alone lives with man; the means to the end do not of themselves live, but receive life from the end . . .

9002. For matrimony . . . in the spiritual sense, is the conjunction of the life of the one with that of the other. According to Divine order there is a conjunction of the life from the truths of faith with the life from the good of charity . . .

9003. The non-deprivation of the interior life which is 'food,' and of the exterior life which is 'clothing.' Sig. and Ex.

9007. The injuring of the truth of faith, and the consequent loss of spiritual life. Sig. and Ex.

— . The reason spiritual life perishes through the injuring of the truth of faith, is that good united to truth makes that life; and therefore when truth is secretly taken away, good falls, and so does spiritual life.

9008. 'Death'=damnation, because with (such) the truths of faith and the goods of love have been extinguished; for these are what constitute the veriest life of man; for they are from the Lord, from whom alone is life . . . The reason why those who are in evils and falsities . . . still live, is that they have been born men, and thence are in the faculty of receiving life from the Lord; and they also do receive from the Lord so much of life as enables them to think, to reason, and to speak; and thereby to present the evil with them so that it appears as good, and the falsity as truth, and thus to act semblances of life.

9011. (Those who extinguish the spiritual life of others unintentionally.) Tr.

9014<sup>2</sup>. Hypocrisy cannot be remitted; because deceit is like poison which . . . destroys the remains, (and then) nothing of spiritual life is left. Tr.

—<sup>3</sup>. The Lord remits everyone's sins . . . but still they are not therefore remitted unless the man performs serious repentance, and desists from evils, and afterwards lives a life of faith and charity, and this up to the end of his life. When this is done, the man then receives from the Lord spiritual life, which is called new life; and when, from this life, he looks at the evils of his former life, and holds them in aversion and horror, then first are they remitted . . .

—<sup>e</sup>. 'Wanting bread'=those who are deprived of

all spiritual life; for 'bread'=the sustentation of the spiritual life through good.

[A]. 9020. Those who want to dispense the things . . . which are of the heavenly life with man, to the end that they may dominate . . .

—<sup>2</sup>. They thus deprive themselves of all spiritual life . . .

9026<sup>e</sup>. After the internal things of the Church had been opened by the Lord, man was to live the internal life which is of faith and charity, and that external life in which internal things make the life.

9028. 'If he shall . . . walk abroad upon his crutch' = the forces of life in him. . . 'To walk' = to live. Refs.

9030. That truth is called spiritual truth which together with good makes the life of the internal man; whereas scientific truth is that truth which makes the life of the external man . . .

9031<sup>3</sup>. (The sickening and death of the spiritual life. See DISEASE, here.)

—<sup>4</sup>. (The nutrition, recreation, and restoration of the spiritual life.) Sig.

—<sup>5</sup>. As (these things) are not said in the Word of the natural life, but of another life which is distinct from the natural life, it is evident . . . that man has another life, which is that of his internal man. Those who think grossly concerning the life of man, believe that he has no other life than that which is of the body, which is the life of the external or natural man. They wonder what the life of the internal man is . . . If they are told that this life is the life of faith and charity, and that the internal man is man's spirit which lives after death . . . they wonder still more; and those of them who live solely to the body and not to the soul . . . apprehend nothing of what is said about the life of faith and charity; for they have thought only from natural light . . . and therefore after death . . . they live in the shade of death, that is, in falsities from evil.

9033. If faith in the Word perishes, the man cannot spiritually live; for man has spiritual life through faith from the Word.

9034<sup>3</sup>. Spiritual good formed through truths is that which makes the spiritual life of man.

—<sup>4</sup>. From these things it is evident how the truths of the literal sense of the Word serve for forming spiritual truths; in general, for forming faith and charity, which make the spiritual life; which life consists in being affected with truths for the sake of good, and in being affected with good from truths, and finally in being affected with truths from good.

9042<sup>e</sup>. He who is in the life of faith in act. Sig.

9043<sup>e</sup>. When good is in the Natural, then the man is new; his life is then from good, and his form from truths from good; and he is like an Angel; for the Angels have life from good, and form from truths . . .

9049<sup>2</sup>. For every man carries with him into the other life that which through his life in the world he has implanted in his heart . . .

9050. That 'soul'=spiritual life, is evident from the signification of 'soul,' which is, the life of man, that is, the life of his faith, which is spiritual life. In the Word, 'heart' and 'soul' are mentioned *passim*, and by

'heart' is there signified the life of love, and by 'soul' the life of faith. Man has two faculties recipient of life from the Lord . . . to the faculty called the will pertains love, for the good of love makes its life; and to the faculty called the understanding pertains faith, for the truths of faith make its life. But these two lives with man are still one; and, when they are one, then the things which are of faith are also of love . . . and the things which are of love are also of faith . . . Such is the life with all in Heaven.

—<sup>6</sup>. Love has its quality from faith, and faith has its life from love . . .

9051. Man has an exterior and an interior understanding . . . It is the latter which is illustrated by the Lord when the man receives faith; for it is in the light of Heaven, and in it is the spiritual life of man, which is not so much manifested to him in the world, but in the other life . . . Meanwhile that life lies concealed interiorly in the thought of the exterior understanding, and produces what is holy and reverential there for the Lord, the Word, etc.

9061. The internal man cannot live the spiritual life unless the external is in agreement . . .

9086<sup>2</sup>. Men might apprehend the Word according to the internal sense if they lived the angelic life, namely, the life of faith and love . . . They who live this life are illustrated by the Lord, and see the holy things of the Word; and by no means any others.

9094<sup>2</sup>. Man comes into such wisdom after . . . death; but only that man who had received in the world the life of faith and charity from the Lord . . .

—<sup>3</sup>. All the truths with man have life from the affections which are of some love. Truth without life thence is like sound . . . without an idea . . . Hence it is evident that the life of man's understanding is from the life of his will; consequently, the life of truth is from the life of good. . . If, therefore, there are two truths which do not live from the same general affection . . . they cannot but be dissipated . . .

9103<sup>2</sup>. The reason interior good is to be restored to the full, is that this good makes the spiritual life of man; and unless the spiritual life is restored to the full, the exterior good which makes the natural life cannot be restored; for the latter life is restored through the former. Tr. —<sup>3</sup>, Ex.

—<sup>5</sup>. That the external man is regenerated . . . through the internal, may be evident. . . For the things which are in the external or natural man live from the light of Heaven; for this light is alive, because it proceeds from the Lord, who is life itself; but they do not live from natural light, for this light in itself is dead. In order, therefore, that the things which are in this light may live, there must be an influx of the living light through the internal man from the Lord . . .

9117. As faith and charity, which are from the Lord, make the spiritual life of man . . . to act against conscience is to act against that life.

9127<sup>4</sup>. For these are elevated by the Lord from the life of the sensuous things of the body towards the life of their spirit; thus from the light of the world into the light of Heaven . . .

—<sup>5</sup>. 'To shed blood' . . . does not signify to deprive



a man of the life of the body, but to . . . deprive him of the life of the soul, that is, to destroy his spiritual life, which is from faith and love to the Lord.

912<sup>2</sup>. Those who see (the good and evil in themselves) are those who have received from the Lord the life of faith and charity; for this life is internal life, or the life of the internal man.

—<sup>3</sup>. Nothing comes forth from itself, but from what is prior to itself, thus at last from . . . the Lord. He who apprehends this can also apprehend that everything of life with man is from the Lord; and as charity and faith make the veriest life of man, that everything of charity and faith is from the Lord . . .

9136. 'Which are alive' (Ex.xxii.4)=in which there is spiritual life . . . which is the life of faith and charity.

9141<sup>2</sup>. There is with man the fire of life, and the light of life; the fire of life is his love, and the light of life is his faith . . .

9152. It treats (here) of the loss of the truth of faith with man, thus of the loss of spiritual life; and of its restoration . . . But these things . . . are for the most part unknown to man, because it is not known what spiritual life is, thus neither that this life is an interior life, which is distinct from natural life, which is exterior; nor is it known that the former life is given to man by the Lord through the reception of the truth of faith in the good of charity.

9182<sup>3</sup>. For good and truth make the life of man, moral and civil good and truth the life of the external man, and spiritual good and truth the life of the internal man. It is to be known that the life of man is from no other source than good and truth; for all that which a man loves is called good, and all that which he believes is called truth . . .

9188. There are two things which make Heaven, thus spiritual life with man: the truth of faith in the Lord, and the good of love to Him . . .

—<sup>2</sup>. Hence it is evident that with such spiritual life is null, because it has been destroyed through the falsities of evil; and in so far as they have conjoined these falsities with truths, so far they have extinguished spiritual life with themselves. Therefore . . . it is said, 'Thou shalt not vivify them.' 9189.

—<sup>4</sup>. The extinction of their spiritual life is described by 'widowhood,' and 'bereavement' . . .

— . That everything of spiritual life has been extinguished. Sig.

9192<sup>3</sup>. The reason the former were in Hell, was that they had indeed been in truths as to doctrine, but in evils as to life; and the reason the latter were in Heaven, was that they had not indeed been in truths as to doctrine, but still they had been in good as to life . . .

—<sup>4</sup>. They who are learned as to doctrine, but evil as to life, are they who are meant by the Lord in Matt. vii. 22, 23; xxv. 11, 12; and Luke xiii. 26, 27.

9193<sup>o</sup>. To acknowledge and worship the Lord is to live according to His precepts, that is, to live the life of faith and charity. The life of faith is to do the precepts from obedience; and the life of charity is to do them from love.

9212<sup>2</sup>. That the Sensuous is the ultimate of life with man. Refs.

9216<sup>2</sup>. The case is similar with all things which are of man's life itself . . . These also succeed in order from interiors to exteriors . . .

9224<sup>2</sup>. The good of charity inflows through an internal way . . . and therefore does not come to the apperception until truths . . . begin to be loved . . . for the sake of life . . .

—<sup>4</sup>. (The error) that faith can make the life of Heaven with a man whose life is infernal, consequently that the one life can be transcribed into the other; and thus that those in Hell can be elevated into Heaven, and live among the Angels a life contrary to their former life; not considering that to live a life contrary to the life which the man had imbued in the world is to be deprived of life; and that those who attempt this are like those who are in the death agony . . .

9229. The state of life then from good. Sig. and Ex.

9245. That those only are in faith who live according to the precepts of faith. Ill.

9256<sup>2</sup>. They who have confirmed themselves against the truths and goods of faith, as do all those who live evilly, close the internal man above and open it below . . .

—<sup>3</sup>. With such the internal man cannot be opened towards Heaven unless the negatives of truth or affirmatives of falsity . . . are dispelled . . . which cannot be done except by a total inversion of the life, thus during many years . . .

— . Hence it is evident that to destroy falsities with such is to destroy the life itself . . .

—<sup>4</sup>. But those who . . . have lived in some kind of faith and charity according to their religiosity, could not close the internal man. (Their lot in the other life des.)

9269. The longing and life of those (who long to be instructed in the truths of the Church). Sig. and Ex.

—<sup>e</sup>. Longing is the very activity of life; for it is from the affection of good; and the truth of faith lives from the affection of good.

9272<sup>5</sup>. To be instructed concerning the good of life, but still not to live in it. Sig.

9273. Appropriation takes place, when the truths which had been of doctrine become of life . . .

9276<sup>6</sup>. There are with man two fountains of life, namely the heart and the lungs. It is known that the heart is the first of his life, and that the lungs are the second of his life; and that each and all things which are in man live from these two fountains . . .

—<sup>9</sup>. That everything of man's life inflows through Heaven from the Lord. Refs.

9279<sup>2</sup>. Hence it is evident what and of what quality are the things which open man's life.

9281. The state of life of those outside the Church who are in truths and goods. Sig. and Ex.

9282. The things which were of life were called 'precepts.' Tr.

—<sup>2</sup>. Thus (these things) do not contribute anything to the eternal life of man. For such things, if not made of life, are dissipated in the other life . . .

[A.] 9294. 'First-fruits'=those things which are the last of instruction, and the first of life.

9296<sup>2</sup>. (Thus) these two things (truth and good) make the life of man; and the truth of faith and the good of charity make his new life; and a man has no new life unless both have been implanted in him.

9300. For goods and truths have their life from the Lord; and they have life from the Lord when they are ascribed to Him.

—<sup>2</sup>. Truths make the life of the understanding, and good the life of the will. —<sup>6</sup>.

— . Hence it is that by 'the heart' is signified the life of the will; and by 'the soul,' the life of faith.

9311<sup>4</sup>. 'They that hear shall live' (John v.25) . . . 'To live'=to be endowed with spiritual life through (the truths of faith).

—<sup>5</sup>. 'The deaf'=those who do not know the truths of faith, and who therefore cannot live according to them.

—<sup>e</sup>. 'To do them'=to live according to them.

9312. 'To do the things which I speak'=to live according to those things which the Lord has taught in the Word. . . . To live according to them is to comply with them from faith and love. Compliance from faith and love is living compliance, because it has in it life from faith and love; (for) in all that is done by man nothing lives except love and faith. All the other things which belong to life have life from them and according to them; for the life of love and faith is life from the Lord, who is life itself. This life is the life of Heaven, and of all who become Angels.

9315. 'When Mine Angel shall go before thee'=life according to the precepts of the Lord. Ex. . . 'To go,' and 'to journey'=to live. Refs.

9324<sup>e</sup>. For the spiritual life comes forth and subsists through the truths which are of faith and the goods which are of love.

9333<sup>2</sup>. For whatever a man from his first infancy thinks, wills, speaks, and does, adds itself to his life, and makes it. These things cannot be exterminated, but only removed.

—<sup>3</sup>. Everyone carries with him thither . . . all things of his life, that is, whatever he has thought, willed, spoken, and done; nay, whatever he has seen and heard, from infancy to the end of his life in the world. . . . Those who in the world have lived a life of faith and charity, can be withheld from evils and kept in good, and thus can be elevated into Heaven. But those who in the world have led a life not of faith and charity, but a life of the love of self and of the world, as they cannot be withheld from evils and kept in good, they sink down into Hell.

9334. That there would be little of spiritual life if the removal (of falsities and evils) were hasty. Sig. and Ex.

—<sup>3</sup>. That regeneration, or the implantation of the life of Heaven with man, begins from his infancy, and lasts to the end of his life in the world . . . Refs.

9336<sup>2</sup>. Hence it is evident that the former life, which is of Hell, must be completely destroyed—that is, evils and falsities must be removed—in order that the new

life, which is the life of Heaven, may be implanted; and this cannot be done hastily. Ex.

9348. The loves of self and of the world are born with man, and thence does he feel the delight of his life from his birth; nay, thence he has his life . . .

9363. To believe the things the Word teaches . . . and not to live according to them . . . is persuasive faith. 9369, III.

9378<sup>2</sup>. The good which inflows from the Lord is never wanting, for it is in the very life which man has from the Lord; but good together with life is received in proportion as evils are removed.

9380<sup>e</sup>. Those who perfectly know the doctrine of their own Church as to every particular, and yet do not apply these things to life, (are) also in externals without an internal. Tr.

— . The Lord enters through a man's life into his truths of faith.

9383. The things in the Word which belong to life in the spiritual and in the natural state. Sig. and Ex.

— . For all the heat of life is love.

—<sup>2</sup>. That all things which are in the Word are of life is from (the fact that the Divine truth therein proceeds from the Lord, who is life itself). Also that all things therein relate to life, as may be evident from the two precepts upon which all things of the Word are founded . . .

9386. 'Moses wrote all the words of Jehovah'= . . . truths Divine imprinted on the life by the Lord. Ex. 9416<sup>3</sup>, III.

9391<sup>5</sup>. Those who are in abundance of Knowledges . . . and still live evilly. Sig.

9393. Divine truth which has been made of life and of worship. Sig. and Ex.

— . For the life of man is his will.

9394<sup>5</sup>. That which has been made the life of man, which is that which has been made of his will or love . . . 9434<sup>2</sup>.

— . Thus do scientifics become of the life.

9400<sup>2</sup>. For that which makes the interior life of man is the influx of truth Divine from the Lord; for it is that light itself which illuminates the sight of the internal man . . . and it is the heavenly heat which is in that light—which is love—which kindles and vivifies the Voluntary of the internal man . . .

—<sup>2</sup>. That the life of man is not in himself, but that it inflows from the Lord. Refs.

9434<sup>2</sup>. Hence . . . such as is the love, such is the life . . .

9444. The sins a man does are inrooted in his very life, and make it; and therefore no one is delivered from them unless he receives new life from the Lord . . .

9448. But these things are possible only with those who have received new life from the Lord through regeneration . . .

9457<sup>6</sup>. Without conjunction with the Lord through Heaven, man would perish; for man has his life from that conjunction. 9481<sup>2</sup>.

9585<sup>e</sup>. And the will is the esse of man's life.



9637<sup>e</sup>. The flame or fire of **life** is love, and the light of **life** is faith.

9642<sup>s</sup>. The tribe of Simeon = the truth of faith in the **life**.

9683. With all the good which makes heavenly **life**, thus eternal **life** with man and with Angels, the case is this . . .

—<sup>1</sup>. The reception (of goods) is according to everyone's spiritual and moral **life** in the world ; for his **life** in the world awaits everyone to eternity.

—<sup>2</sup>. Therefore, order itself with man is that he shall **live** in the good which is from the Lord, which is that he shall **live** from the Lord.

9715. For with every man there are Spirits from Hell and Angels from Heaven. Without these man cannot **live** at all.

—<sup>6</sup>. Thus on the one side man's **life** is joined to the Hells, and on the other to the Heavens . . .

9780<sup>s</sup>. No one knows what good is unless he **lives** in good according to the Word ; for when he **lives** in good according to the Word, then the Lord insinuates good into his **life** . . .

9818<sup>s</sup>. 'Spirit' . . . = the **life** of the intellectual part ; for there is a **life** of the intellectual part, and a **life** of the voluntary part ; the **life** of the intellectual part is to know, to see, and to understand truth to be truth, and good to be good ; and the **life** of the voluntary part is to will and love truth for the sake of truth, and good for the sake of good ; the latter **life** is called in the Word 'the heart,' and the former 'the spirit.' Ill.

—<sup>8</sup>. That 'spirit' . . . = the intellectual **life**, or the **life** of truth. Ex. —<sup>10</sup>.

—<sup>11</sup>. 'Flesh' = the proprium of man, in which there is nothing of spiritual **life**. Ill.

—<sup>13</sup>. The reason the Divine truth proceeding from the Lord is signified by 'the Spirit of God,' is that all the **life** of man is thence, and heavenly **life** with those who receive that Divine truth in faith and love. Ill.

—<sup>14</sup>. (Thus) . . . the 'Holy Spirit' = the **life** from the Divine truth which proceeds from the Lord, which **life** is called . . . the **life** of faith and love, and is the very spiritual and celestial **life** with man. Ill.

—<sup>15</sup>. 'Breathing' = the **life** of faith ; hence (the breathing of the Lord upon His disciples) = the faculty given them of perceiving Divine truths, and thus of receiving that **life**.

—<sup>16</sup>. That the breathing which is of the lungs corresponds to the **life** of faith, and the pulsation which is of the heart to the **life** of love. Refs. and Ill.

—<sup>24</sup>. 'To give the Holy Spirit' = to illustrate with Divine truth, and to endow with **life** thence, which is the **life** of intelligence and wisdom.

9841<sup>s</sup>. (For) the truths of the exterior memory . . . have no **life** unless they are at the same time in the interior memory ; for those which are in the latter have been made of the **life** ; for the interior memory is man's book of **life** ; and the things which are of the **life** are represented in Heaven by gardens, olive-yards, vineyards, and by beds of roses and lawns . . . But those things which are not of the **life** are represented by rocky places and thickets . . .

—<sup>4</sup>. For the things which a man loves and thence does are of his **life**.

9918. See DOCTRINE, here.

9954. They knew that the good of love is the essential thing itself from which all things of the Church . . . are **alive**, for it is the esse of **life** ; for the Divine inflows through the good of love with man, and makes his **life** ; and, where truths are received in good, it makes the heavenly **life**. Hence it is evident what anointing represented . . .

—<sup>2</sup>. And truths without good have not in them the **life** of Heaven, that is, **life** from the Divine.

9995<sup>s</sup>. Therefore man does not know what is the esse of his **life**, and that it is good, and that it is not truth except in so far as it comes forth from good. Good pertains to the will . . . and therefore truth cannot become of the **life** of a man until he loves it . . . 10110<sup>s</sup>.

10011. (Thus) the Divine, because it is the inmost of all things . . . is the one only thing from which is the **life** of all things ; and therefore in proportion as a man receives of the Divine, he **lives**.

10021<sup>s</sup>. This state (of external innocence) is the plane of the new **life** when a man is being regenerated. Ex.

10038<sup>s</sup>. For there are two fires of **life** with man ; one is the love of self, and the other is love to God . . . That everyone's love is the fire of his **life** may be known to everyone who reflects ; for without love there is no **life**, and such as the love is such is the **life** . . .

10083. Hence Divine **life**. Sig. and Ex.

—<sup>6</sup>. As the acknowledgment of the Lord is the first of all things of spiritual **life** . . . the Lord so often says that he who believes in Him has eternal **life** . . . Ill. But He also teaches at the same time that those have faith in Him who **live** according to His precepts, so that the **life** thence enters into the faith.

10110<sup>s</sup>. This good inflows from the Lord with infants, in order that in advancing age it may serve for the first of the Lord's **life** with man . . .

10143<sup>s</sup>. The conjunction of (good and truth) is to **live** from them ; for when good and truth have been conjoined with a man, he has a new will and a new understanding, consequently a new **life**.

10219<sup>s</sup>. This is circumstanced as is the **life** itself with man, and as are the two interior faculties of **life**, which are the understanding and the will. Who does not believe—until he has been instructed—that **life** is in himself . . . when yet both **life** in general, and also the understanding and the will, inflow . . . For unless Spirits and Angels are with man . . . he cannot **live** for a single moment . . .

10236<sup>s</sup>. By the Sensuous which is the ultimate of the Natural is properly meant that which is called 'the flesh,' and which perishes when man dies . . . That this Sensuous is the ultimate plane in which the **life** of man is terminated, and upon which it reposes as upon a base, may be evident. (Continued under SENSUOUS.)

10252<sup>s</sup>. (From the memory of the external man, truths) are called forth by the Lord into the internal

man ; which takes place when the man **lives** according to them . . .

[A.] 10254. For with man there is sensuous **life**, and natural **life**, both of the external man ; but the sensuous **life** is exterior, drawing its truths from the objects on the Earth and in the body ; and the natural **life** is interior, drawing its truths from the causes of those objects. In like manner the **life** of the internal man is exterior and interior ; the exterior **life** draws its truths from those things which are in the ultimates of Heaven, and the interior from those things which are in the interiors of Heaven.

10262. The reason the Lord's Divine celestial good is the Conjunctive itself of all things, is that it is the esse itself of the **life** of all things ; for it vivifies all things through the Divine truth proceeding from (it), and it vivifies them according to the quality of the reception.

10264<sup>2</sup>. Each and all things with man relate to truths and their perceptions and affections, for they make his **life**. Ex.

10492<sup>4</sup>. It is the **life** itself according to truths which opens the internal man.

10578<sup>3</sup>. He who believes that he loves the Lord, and does not **live** according to His precepts, is very much mistaken ; for to **live** according to them is to love the Lord. Ex.

—<sup>4</sup>. To **live** according to the Lord's precepts is to **live** according to the doctrine of charity and faith, which is premised to the chapters of Exodus.

10596. The **life** of a man after death is the **life** of his love and faith. Hence such as his love and such as his faith had been when he lived in the world, such a **life** awaits him to eternity : the **life** of Hell is for those who have loved themselves and the world above all things ; and the **life** of Heaven is for those who have loved God above all things and the neighbour as themselves . . . The **life** of Heaven is that which is called eternal **life** ; and the **life** of Hell is that which is called spiritual death.

10597. That man **lives** after death. III.

10645<sup>2</sup>. By merely believing and by merely loving, the Lord is not worshipped ; but by **living** according to His precepts . . .

10659<sup>2</sup>. Those are illustrated when they are reading the Word . . . who acknowledge the Lord and love to **live** according to His precepts ; but not those who say that they believe, and do not **live**. For the Lord inflows into the **life**, and thence into the faith of man, but not into the faith separated from the **life**.

— That this is so the Word teaches ; and all those apprehend it who admit the Lord into their **life** ; who are they . . . who acknowledge Him, and love to **live** according to His precepts.

—<sup>4</sup>. To be withdrawn from evils, to be regenerated, and thus to be saved, are of mercy, which is . . . mediate, that is, is for those who recede from evils, and thus admit the truth of faith and the good of love from the Lord into their **life** . . . To receive order into one's self is to be saved, which is effected solely by **living** according to the Lord's precepts. Man is regenerated to the end that he may receive into himself the order of Heaven, and he

is regenerated through faith and through a **life** of faith which is charity. . . In good there is **life** . . . and in evil there is death . . . And that the one cannot be transcribed into the other, the Lord teaches in Luke xvi.26.

10683<sup>4</sup>. For truth does not become of the **life** until it enters the will.

—<sup>6</sup>. 'A disciple' = the truth of **life** ; but 'a prophet,' the truth of doctrine.

10711. (In the Fourth Earth) they love to **live** according to the manner of **living** of their ancient one, even until they believe his **life** to be communicated to them ; but the more intelligent of them worship God.

10714. There are two things which make the **life** of man—love and faith ; love makes the **life** of his will, and faith the **life** of his understanding. Hence such as is the love and such as is the faith, such is the **life**. N.230.

10715. The love of good and the derivative faith of truth make the **life** of Heaven ; and the love of evil and the derivative faith of falsity make the **life** of Hell.

10729<sup>6</sup>. To suffer one's self to be driven or brought to good through truths is to **live** according to them.

10731. They say to themselves, What is the use of such (spiritual truths)? . . . do not we still **live** as others do? . . . The reason they so think, is that they think from the **life** of the world, and not from the **life** of Heaven. The **life** of Heaven is to them a something which is not known, and no one can think from what is unknown ; and therefore those who are such cannot be saved . . .

10740. That which anyone does from love remains inscribed on his heart ; for love is the fire of **life** ; thus it is the **life** of everyone. Hence, such as is the love, such is the **life** ; and such as is the **life**—thus such as is the love—such is the whole man as to the soul and as to the body.

10741. As love to the Lord and love towards the neighbour make the **life** of Heaven with man, so the love of self and the love of the world, when they reign, make the **life** of Hell with him . . . and therefore those with whom the loves of self and of the world reign can receive nothing from Heaven . . .

10742. Hence it is that those with whom the love of self and the love of the world make the **life**, will good to themselves alone . . . and as their **life** is from Hell they despise others in comparison with themselves, and are angry with them if they do not favour them . . . and at last these things become the delights of their **life**, thus their loves.

10743. These are they who . . . come into Hell, because their **life** agrees with the **life** of those who are in Hell . . .

10744. As these receive nothing from Heaven, in their hearts they deny God and the **life** after death, and hence also hold cheap all things of the Church. If they do what is good to their fellow-citizen, to society, to their country, and to the Church . . . it effects nothing ; for they do these things for the sake of self and the world . . .



10745. Therefore when these come into the other life . . . they rush into every wickedness according to their interiors . . . for these things are then to them the delights of life . . .

10746. In the world many do not know that such things are the delights of their life, because they hide themselves in the loves of self and of the world.

10747. As love is the fire of life, and everyone has life according to his love, it may be known from this what heavenly and infernal fire are . . .

10748. The quality of the life with those who are in Hell may be inferred from the life of such together in the world if external bonds were taken away . . .

10749. The life of a man cannot be changed after death; it then remains such as it had been. Nor can the life of Hell be transcribed into the life of Heaven, because they are opposites. Hence it is evident that those who come into Hell remain there to eternity; and that those who come into Heaven remain there to eternity.

10763. But doctrine alone in man does not make the Church in him, but life according to it. Hence it follows, that faith alone does not make the Church, but the life of faith which is charity.

10764. For the doctrine of charity and at the same time of faith is the doctrine of life; but not the doctrine of faith without the doctrine of charity.

10765. Those who are outside the Church, and still acknowledge one God, and live according to their religiosity in a certain charity towards the neighbour, are in communion with those who are of the Church; because no one who believes in God and lives well is damned . . .

10787. To love the Lord is to love the precepts which are from Him, which is from love to live according to them.

—<sup>2</sup>. Those who . . . send truths at once into the life come into interior perception concerning them.

10816. There are two things which make the life of Heaven with man—the truth of faith and the good of love; this life is in man from God . . .

H. 9. The Angels from their wisdom . . . say not only that all good and truth are from the Lord, but also all of life. They confirm it by this . . . They say, moreover, that there is one only fountain of life, and that man's life is a stream thence . . .

—<sup>2</sup>. That all of life is from the Lord, they also confirm by this—that all things in the universe relate to good and truth; the life of man's will, which is the life of his love, to good; and the life of man's understanding, which is the life of his faith, to truth; and therefore as all good and truth come from above, it follows that so does all of life.

14. Love is the very esse of everyone's life . . . 17<sup>2</sup>.

25. (The celestial Angels) receive Divine truths immediately into the life . . . 26, Ex. 271. 348.

136. The veriest life of the Angels is from heat, but not from light, except in so far as there is heat in it. It is evident that life is from heat; for when it is removed life perishes.

VOL. IV.

141<sup>e</sup>. For all the origin of life is from the Lord as a Sun.

202<sup>e</sup>. Therefore in proportion as a man knows (the laws of Divine order, which are the precepts contained in the Word), and lives according to them, his Internal is opened to him, and there the order or image of Heaven is formed anew. Hence it is evident what it is to be in the form of Heaven; namely, that it is to live according to the things which are in the Word.

203<sup>e</sup>. As all thought and affection inflow, (it follows) that so does everything of life; because everything of man's life consists in this—that he can think and be affected; or, what is the same, that he can understand and will.

227. The doctrines (there) all regard life as the end . . .

236<sup>e</sup>. I have heard the Angels disclosing the life of another solely from hearing him. They also said that they know all things of another's life from a few ideas of his thought, because they thence know his reigning love . . . and that man's book of life is nothing else.

267. The three degrees of life. See DEGREE, here. 468.

293. Therefore man is kept in his life through evil Spirits, and is withheld from it through good Spirits.

—<sup>2</sup>. In so far as man has from what is hereditary . . . he would have no life if he were not allowed to be in evil; and he would also have no life if he were not in freedom.

364. Everyone is followed by his life . . .

—<sup>e</sup>. To believe is nothing else than to live.

420<sup>e</sup>. He receives the Lord who lives according to the laws of Divine order . . .

432. Therefore all the rational life which appears in the body is of the soul . . . As what is material is not alive, but only what is spiritual, it may be evident that whatever is alive with man is his spirit. Ex.

433. As everything which is alive in the body, and which acts and feels from life, is solely of the spirit . . . it follows that the spirit is the man himself . . . for whatever lives and feels in man is of his spirit, and there is nothing in man from head to foot which does not live and feel. Ex.

450<sup>e</sup>. But if the life (of the novitiate Spirit) had been such in the world that he could not be in the company of the good, he desires to be away from them, and this . . . until he associates himself with such as exactly agree with his life in the world; with whom he finds his own life; and then, wonderful to say, he leads a like life to that which he had led in the world.

462. Still, the difference between the life of man in the Spiritual World and his life in the natural world, is great; both as to the external senses and their affections, and as to the internal senses and their affections. Des.

468<sup>2</sup>. The Rational is not formed and opened by these truths merely by man's knowing them, but by his living according to them; and by living according to them is meant to love them from spiritual affection, and (this) is to love what is just and fair because it is just and fair, what is sincere and right because it is sincere and right,

R

and what is good and true because it is good and true ; whereas to live according to them . . . from corporeal affection, is to love them for the sake of self . . . When truths become things of service, they do not . . . open any degree of his life, not even the first . . .

[H.] 470. That after death man is such as has been his life in the world. Gen. art.

476. (Thus) the life which awaits a man after death is his love and the derivative faith, not only in potency, but also in act ; thus it is the deeds or works, because these contain in them all things of the man's love and faith.

513<sup>e</sup>. (The sufferings of) those who had confirmed themselves in falsities, and still had led a good life. Des.

517. In the Heavens Knowledges are not committed to memory, but to life ; for the memory of Spirits is in their life ; for they receive and imbue all things which agree with their life ; and they do not receive, still less imbue, those which do not agree . . .

—<sup>e</sup>. When a Spirit comes into his own Society . . . he is in his own life when he is in his own use.

— . (Thus) Knowledges . . . do not cause anyone to come into Heaven, but the life itself, which is the life of use, which has been implanted through Knowledges.

518<sup>e</sup>. They were then instructed that Knowledges do not make an Angel, but the life itself which is obtained through Knowledges ; because, regarded in themselves, Knowledges are outside of Heaven, but life through Knowledges is within Heaven.

521. These do not know . . . that man is entirely such as is his life, and that his life is such as is his love, not only as to the interiors which are of his will and understanding, but also as to the exteriors which are of his body . . . Nor do they know that the body does not live from itself, but from its spirit . . .

526. Most who live in evil . . . say that to come into Heaven is merely to be admitted of mercy alone . . .

527. I can testify from much experience that it is impossible to implant the life of Heaven in those who in the world have led a life opposite to the life of Heaven. Des.

— . Some wanted the life of love which they had contracted in the world to be taken away from them, and the angelic life to be infused in its place . . . This was done . . . but when the life of their love was taken away they lay like dead men.

—<sup>2</sup>. (Thus) are the simple good instructed that no one's life can possibly be changed after death ; and that an evil life cannot ever be transcribed into a good one. Ex.

528. That it is not so difficult as is believed to lead the life which leads to Heaven. Gen. art.

—<sup>2</sup>. In order that a man may receive the life of Heaven he must by all means live in the world, in its offices and business, and thus through moral and civil life receive spiritual life. No otherwise can spiritual life be formed with a man . . .

529. If the life of man is regarded from a rational view, it is found to be threefold ; namely, spiritual life, moral life, and civil life ; and these lives are found to be distinct. For there are men who live a civil life, and

not a moral and spiritual one ; and there are those who live a moral life and not a spiritual one ; and there are those who live both a moral life and a civil life and at the same time a spiritual life. The latter are those who lead the life of Heaven ; but the former are those who live the life of the world separated from the life of Heaven. From these things it may be evident . . . that spiritual life is not separated from natural life or the life of the world, but that the former is conjoined with the latter as is the soul with its body ; and that if it were separated it would be like dwelling in a house which has no foundation. For moral and civil life is the Active of spiritual life, because it belongs to spiritual life to will well, and to moral and civil life to act well ; and if the latter is separated from the former, spiritual life consists solely in thought and speech, and will recedes, because it has nothing to rest on ; and yet will is the Spiritual itself of man.

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. In the external form the merely natural man lives according to the same precepts in like manner as the spiritual man. Ex.

533. That it is not so difficult to lead the life of Heaven . . . is evident from the fact that all that is necessary is that when anything comes up which he knows to be insincere and unjust, and to which he is inclined, he should think that it is not to be done because it is contrary to the Divine precepts. If a man accustoms himself so to think, and from custom acquires some habit, he is then by little and little conjoined with Heaven . . . the higher things of his mind are opened . . . and he sees what is insincere and unjust . . . and then they can be shaken off . . .

535. It has been granted to speak with some . . . who had removed themselves from the business of the world in order to live piously and holily . . . Most of these, having thus contracted a sad life, and having removed themselves from the life of charity, which life cannot be led except in the world, cannot be consociated with the Angels ; because the life of the Angels is glad from bliss, and consists in performing goods, which are works of charity. Besides, those who have led a life abstracted from worldly things blaze with merit . . .

—<sup>3</sup>. These things have been said in order that it may be known that the life which leads to Heaven is not a life abstracted from the world, but in the world ; and that a life of piety without a life of charity—which is possible only in the world—does not lead to Heaven ; but that a life of charity [does lead there], which life is to act sincerely and justly in every function, in every business, and in every work . . . from a heavenly origin ; which origin is in that life when a man acts sincerely and justly because it is according to the Divine laws. This life is not difficult. But a life of piety abstracted from a life of charity is difficult ; and yet that life withdraws from Heaven in the same proportion as it is believed to lead to Heaven.

577<sup>3</sup>. The Lord cannot protect man unless he acknow-



ledges the Divine, and unless he lives a life of faith and charity.

589<sup>2</sup>. In the natural world that which acts and that which reacts is called force and also endeavour; but in the Spiritual World that which acts and that which reacts is called life and will; life there is living force, and will is living endeavour . . .

N. 28. Man has two faculties which make his life, one is called the will and the other the understanding . . . All man's life is there.

35<sup>3</sup>. Thus the life of the will is the principal life of man, and the life of the understanding proceeds thence. Refs.

278. (Refs. on the subject of the influx of life with man in special.)

J. 13. Hence it is that everyone leads a life distinct from the life of another.

25<sup>3</sup>. This is the reason why the life of a beast is dissipated together with its natural life.

—<sup>6</sup>. Hence it is that every man, of whatever quality he may be, lives to eternity.

31. The natural life with man effects nothing, but his spiritual life in the natural one, because, from itself, the Natural is devoid of life; and the life which appears in it is from the life of the spiritual man, thus it is the latter who is judged. Ref.

36. When the doctrinal things of the Church are merely believed, they are not in the man's life . . . nor do they enter into his life until they enter into his will and thence into his actions. Then first are they in the man's spirit; for the spirit of man—whose life is the life itself of man—is formed from his will, and from his thought only in so far as it proceeds from his will.

38. The truths which regard only faith and not life cannot make a man spiritual; and so long as they are outside the life they are only natural . . .

C. J. 21. The Lord so conjoins the Societies that all lead as it were one life of man . . .

45. The English . . . have a twofold theology; one from the doctrine of faith, and the other from the doctrine of life . . .

L. 1<sup>2</sup>. 'In Him was life, and the life was the light of men.' 'Life'=the Divine love; and 'the light'=the Divine wisdom.

47. That by 'spirit' is meant the life of man. Gen.art.

— . There are two fountains of life with man; the one is the motion of the heart, and the other is the respiration of the lungs. It is the life from the respiration of the lungs which is properly meant by 'spirit,' and also by 'soul,' Ill.

48. As the life of man is various according to his states, by 'spirit' is therefore meant the various affection of life with man; as—I. The life of wisdom. Ill. II. The excitation of life. Ill. III. The freedom of life. Ill. IV. Life in fear, pain, and anger. Ill. V. The life of various evil affections. Ill. VI. Infernal life. Ill.

50. That where 'Spirit' is said of the Lord there is meant His Divine life, thus the Lord Himself. Ill.

S. 3<sup>e</sup>. Hence man has life through the Word.

69. That in the Word alone . . . there are spirit and life. Ex. and Ill.

92. Heresies themselves do not damn men, but the evil life and also the confirmations of the Falsities which are in the heresy . . .

Life, Title. The Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue.

1. That all religion is of life, and that its life is to do what is good. Gen.art.

— . Every man who has religion knows and acknowledges that he who lives well is saved, and that he who lives evilly is condemned; for he knows and acknowledges that he who lives well thinks well, not only about God, but also about the neighbour; but not he who lives evilly. The life of man is his love; and that which a man loves he not only does freely, but he also thinks freely. The reason therefore it is said that life is to do what is good, is that doing what is good acts as one with thinking what is good. If these do not act as one with a man they are not of his life.

2. That religion is of life, and that life is to do what is good, is seen by everyone who reads the Word . . . Ill.

3. The reason everyone who has religion knows and acknowledges, that he who lives well is saved, and that he who lives evilly is condemned, is from the conjunction of Heaven with man . . . Hence is this common perception.

4. It is a wonderful thing that (even those who teach faith alone) acknowledge—and this is effected by common perception from Heaven—that those are saved who live well, and those condemned who live evilly. (This is evident from the Exhortation before the Holy Supper.) 7<sup>e</sup>.

8. The reason all religion is of life, is that after death everyone is his own life; for the same life awaits him as he had had in the world, and it is not changed; for an evil life cannot be converted into a good one, nor a good one into an evil one, because they are opposites, and conversion into what is opposite is extinction; and therefore, being opposites, a good life is called life, and an evil life is called death. Hence it is that religion is of life, and that life is to do what is good.

17<sup>e</sup>. 'To believe in the name of the Son of God'=to believe the Word and to live according to it.

52. (Thus) there is not a grain more of truth with a man than there is of good, thus not a grain more of faith than of life. There is thought that it is so, in the understanding; but not the acknowledgment which is of faith, unless there is a consensus in the will. Thus do faith and life walk with equal step.

F. 36. As no one can have trust except him who lives well, this latter is meant by believing in Him.

W. 1. That love is the life of man. Gen.art. (See Love, here.)

2. No one knows what the life of man is unless he knows that it is love. If this is not known, one person may believe that man's life is merely to feel and to act; and another that it is to think; when yet thought is the first effect of life, and sensation and action are the second effect of life. . . It is (really) the inmost thought,

which is the perception of ends, which is actually the first effect of life.

[W.] 3. It is known that (the heat of the sun) is as it were the common life of all (plants) . . . which thus as it were live.

4. That God alone . . . is love itself, because He is life itself; and that Angels and men are recipients of life. Gen.art.

—<sup>2</sup>. Therefore if any man (thinks) that he is not a recipient of life, but life, he cannot be withdrawn from the thought that he is God.

— (How it is that man feels as if he were life.)

6. It follows that the conception of a man from his father is not a conception of life; but only a conception of the first and purest form receptible of life . . .

9. The Divine life, which is love and wisdom . . .

33. Affection and thought . . . are as it were the fountains of all things of man's life . . .

35. Therefore the Divine life is one. Life is the Divine Essence.

38<sup>e</sup>. 'Life and light' (John i.)=the Lord's Divine love and Divine wisdom.

45<sup>e</sup>. As this very Substance and Form is the Divine love and the Divine wisdom, it follows that it is the very and only Love, and the very and only Wisdom, consequently that it is . . . the very and only Life; for love and wisdom are life.

46. Nor can they think anything concerning life, except as of a volatile thing going away into nothing. —<sup>e</sup>.

66. All animals are recipients of life; the more perfect animals are recipients of the life of the three degrees of the natural world; the less perfect are recipients of the life of two degrees of that world; and the imperfect are recipients of one degree of it. Man alone is a recipient of the life of the three degrees, not only of the natural, but also of the Spiritual World . . .

—<sup>e</sup>. (Thus) there is an ascent of all things . . . to the First, who alone is life; and the uses of all things are the very recipients of life; and therefore so are the forms of uses.

68. In every created thing there is reaction. In life alone is there action; and the reaction is excited through the action of life . . . Thus in man it appears as if the reaction were his, because he feels no otherwise than that life is his, when yet man is only a recipient of life. It is from this cause that man from his hereditary evil reacts against God. But in proportion as he believes that all his life is from God, and that all the good of life is from the action of God, and all the evil of life from the reaction of man, in the same proportion reaction becomes of action, and the man acts with God as of himself.

76<sup>e</sup>. Esse in itself is life itself, which is the Divine love of the Divine wisdom, and the Divine wisdom of the Divine love.

80. The Divine is also the same in the greatest and least things of all things which . . . do not live . . . And the reason they do not live is that they are not forms of life, but forms of uses.

89<sup>2</sup>. In itself the heat of the Spiritual World is alive, in like manner the light; but the heat of the natural world is in itself dead, and in like manner the light. For . . . love is alive, and the Divine love is life itself; but fire is dead, and the solar fire is death itself. So it may be called, because there is nothing whatever of life in it.

116. As (freedom and rationality) are inmosty conjoined with man's life, so inmosty that they may be said to be injoined into his life, they appear as if they were his Own . . .

144<sup>e</sup>. All these are sensuous natural, and some of them are such that they imagine that they alone are alive, regarding others as if they were images.

157<sup>2</sup>. The sun of the natural world is pure fire from which everything of life has been abstracted; but the Sun of the Spiritual World is fire in which there is Divine life. The angelic idea . . . is that the Divine life is inwardly in the fire of the Sun of the Spiritual World, but outwardly in the fire of the sun of the natural world. From this it may be seen that the actuality of the natural sun is . . . from the living force which proceeds from the spiritual Sun . . .

163. That without two suns, the one living and the other dead, there is no creation. Gen.art.

164. As all spiritual things in their origin are alive . . . it follows that the (spiritual) Sun is alive . . . and that the dead sun has been created through the living Sun . . .

185<sup>2</sup>. Without Knowledge of these degrees, nothing can be known . . . of any difference of life between men and beasts.

200. Perfection and imperfection . . . are predicated of life . . . Perfection of life is perfection of love and wisdom, and as the will and understanding are their receptacles, perfection of life is also perfection of will and understanding, and consequently of the affections and thoughts. And, as spiritual heat is the containant of love, and spiritual light of wisdom, the perfection of these may be referred to the perfection of life.

203<sup>e</sup>. No others are elevated into these degrees except those who in the world have been in truths, and have applied them to life.

204. Prior things are more perfect . . . because . . . they are less covered over with substances and matters devoid of life.

219. Let there be an application of these things to living endeavour, to living force, and to living motion. The living endeavour in man—who is a living subject—is his will united to his understanding. The living forces in man are the things which constitute his body within . . . And the living motion in man is action . . .

239<sup>e</sup>. (The effect on a poorly educated man of having applied the precepts of the Word to life. See *COMMAND-  
præcipere*, here.)

240<sup>2</sup>. In these two faculties is the Lord with every man . . . hence it is that every man, both good and evil, lives to eternity.

248<sup>e</sup>. It is not known that (the opening of higher degrees with man) is effected through spiritual life, which is life



according to the Divine precepts ; and that without a life according to them, man remains natural.

253. The spiritual degree is not opened, but still is not closed, with those who have led some life of charity, and yet have known little of genuine truth. Ex.

255. On the nature of the difference between the life of a natural man and the life of a beast . . . The difference is that man has three degrees of the mind . . . Whereas beasts have . . . only the natural degrees . . .

259. With (idiots, etc.) the Rational cannot be elevated; for the life—which is of the will and understanding—has not with them the termini or boundaries in which it ceases so disposed that it can perform ultimate acts according to order . . .

294. As the things which constitute the (spiritual) Sun are from the Lord, and are not the Lord, they are not life in itself, but are bereaved of life in itself . . .

301. From the angelic ideas, which are devoid of space, it is very evident that nothing in the created universe is alive except God Man . . . and that nothing is moved except through life from Him . . . So that it is the Truth, that in God we live, move, and are.

311. Still, all these endeavours are not alive ; for they are endeavours of the ultimate forces of life . . .

358<sup>e</sup>. For love is the esse of life, and wisdom is the existere of life therefrom. 368.

363. That love and wisdom, and the derivative will and understanding, make the very life of man. Gen.art.

— . Scarcely anyone knows what life is. When anyone thinks about it, it appears to be a volatile something . . . This appears because it is not known that God alone is life, and that His life is the Divine love and the Divine wisdom. Hence it is evident that the life with man is nothing else ; and that life is with him in the degree in which he receives [them] . . . From these two things, therefore, which proceed from the Lord as a Sun, is life.

—<sup>2</sup>. That love and wisdom from the Lord are life, may be evident from the fact, that as love recedes from a man he becomes torpid, and as wisdom recedes he becomes stupid ; and if they receded altogether he would be extinct. Ex.

365. That the life of man, in its beginnings, is in the brains, and in its derivatives—*pricipiat*—is in the body. Gen.art.

— . By life in its beginnings is meant the will and the understanding . . .

—<sup>7</sup>. Where the fibres are, in their beginnings and primes, there is the life in its beginnings and primes. Will anyone undertake to deny that the origin of the life is where there is the origin of the fibres? 366<sup>e</sup>.

366. That such as the life is in its beginnings, such it is in the whole and in every part thereof. Gen.art.

367. That through these beginnings the life is from every part in the whole, and from the whole in every part. Gen.art.

390<sup>e</sup>. For so long as the heart is moved, so long the love with its vital heat remains, and conserves the life ; as is evident from swoons and suffocations, and also from

the state of life of the embryo in the womb. In a word, the life of man's body depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit ; and when this correspondence ceases the life of the body ceases, and his spirit goes away, and continues his life in the Spiritual World, which is so like his life in the natural world that he does not know that he has deceased.

394<sup>2</sup>. From the wisdom of the Angels is this . . . that the soul (of the will and understanding) is love and wisdom from the Lord ; and that these two are what make the life of man, which is from the Lord alone ; and that for the sake of the reception of the Lord by man, He causes the life to appear as if it were man's ; but lest man should claim life for himself as his own, and thus withdraw himself from the reception of the Lord, He has taught that everything of love, which is called good, and everything of wisdom, which is called truth, are from Him, and nothing of them from man ; and that as these two are life, everything of life, which is life, is from Him.

399. That love or the will is the very life of man. Gen.art.

— . As all things of the body, as to coming forth and as to motion, depend upon the heart ; so all things of the mind, as to coming forth and as to life, depend upon the will . . . for the will is the receptacle of love, and love is the life itself, and the love which is the life itself is from the Lord alone.

—<sup>2</sup>. The way in which the heart acts in the body is evident from [the fact] that everything lives, or is in compliance with life, where the heart acts by means of vessels sent forth from itself ; and that everything does not live where the heart does not act by means of its vessels.

—<sup>e</sup>. Hence it may be seen that as the subsidiary life of the body depends upon the heart alone, so in like manner the life of the mind depends upon the will alone ; and that the will lives when the thought ceases, in like manner as the heart lives when the respiration ceases ; as is evident from embryos, those who are dying, who are being suffocated, and who are in swoons. From which it follows that love or the will is the very life of man.

400. From this it is evident that all things of man come forth from the life of the will—which is the love—from its beginnings from the brains by means of the fibres ; and that all things of his body come forth from the heart by means of the arteries and veins. From these things it is manifestly evident that the life—which is the love and the derivative will—is continually striving after the human form . . . The reason there is an endeavour and striving after the human form, is that God is a Man, and the Divine love and the Divine wisdom are His life, from which is everything of life. Anyone can see that unless the life which is Man Himself acted into that which in itself is not life, nothing of such things as there are in man could be formed, in which there are thousands of thousands of things which make one, and unanimously conspire to the image of the life from which they are . . .

406. That by means of these three conjunctions, love

or the will is in its sensitive life, and in its active life. Gen.art.

[W. 406]<sup>2</sup>. An act from love without understanding . . . cannot be called a living act . . .

407. This may be confirmed to the life . . .

—1. That a man is not in any sensitive life, nor in any active life, while the heart and lungs do not act together, may be evident from the state of an embryo . . .

—2. That a man is not in any sensitive life, nor in any active life, without the co-operation of the heart and the lungs, may also be evident from swoons.

—3. It is similar with a man who is being suffocated . . . yet that the heart still lives, is known; for he returns into both lives, the sensitive and the active, as soon as the blockade of the lungs is removed.

410<sup>5</sup>. The reason truth is conjoined reciprocally (with good), is from the life of good.

—6. For the life of a man is his love . . . and his life is according as he has exalted his affections by means of truths . . .

418<sup>e</sup>. From these things it may be evident that no one is to be judged from wise speech, but from his life; that is, not from wise speech separated from life, but from wise speech conjoined with life. By life is meant the love.

422<sup>e</sup>. Man is not elevated (into a higher degree of life) through wisdom alone, but through life according to it; for the life of a man is his love; and therefore in proportion as he lives according to wisdom, in the same proportion he loves it; and he lives according to wisdom in the same proportion as he purifies himself from unclean things which are sins.

427<sup>3</sup>. Such have those become in that World who had immediately applied to life the Divine things which they had heard . . .

P. 13. It has been said that love makes the life of man, but there is not meant love separated from wisdom . . . because (this) is not anything; and therefore the love which makes the inmost life of man—which is from the Lord—is love together with wisdom; and so also is the love which makes the life of man in so far as he receives it.

17. Therefore, if a man has had the life of the love of evil, all truth is taken away . . . (and he then) imbues falsity which is in agreement with his evil . . .

32<sup>3</sup>. These degrees are opened by the Lord with a man, actually, according to his life in the world . . .

33. Man is more and more nearly conjoined with the Lord, not through knowledge alone, nor through intelligence alone, and not even through wisdom alone; but through life conjoined with them. The life of a man is his love and love is manifold . . .

57<sup>e</sup>. The life-*vicum*-of a man and an Angel is from the proceeding Divine conjoined with him by contiguity, which appears to him as if it were his own.

73<sup>2</sup>. As love is the life of man, so also is freedom of his life. Ex.

83<sup>6</sup>. With him who is being regenerated, the order of life is turned (from) natural to spiritual . . .

—e. Every man is regenerated through truths, and through a life according to them; for through truths he knows life, and through life he does them. Thus does he conjoin good and truth . . .

101<sup>e</sup>. In the Spiritual World . . . it is not asked what has thy faith been, nor what thy doctrine; but what thy life . . . For it is known that such as is the life of anyone, such is his faith; nay, his doctrine; for the life makes for itself doctrine, and it makes for itself faith.

156. The reason man is led and taught by the Lord alone, is that he lives from the Lord alone; for the will of his life is led, and the understanding of his life is taught. But this is contrary to the appearance; for it appears to man as if he lives from himself; and yet the Truth is that he lives from the Lord and not from himself. Now as while he is in the world there cannot be given to man the perception of sensation that he lives from the Lord alone—for the appearance that he lives from himself is not taken away from him, for without it man is not man—therefore it shall be evinced by reasons, which are afterwards to be confirmed by experience, and finally by the Word. 157, Ex. 159, Ill.

157<sup>7</sup>. That (the Divine love and the Divine wisdom) are the life from which are the life of all things, and all things of life. Ex.

— Human reason acknowledges at the first hearing that all the life of man is of his will and understanding; for if (these) are taken away, he does not live. Or, what is the same, that all the life of man is of his love and thought; for if (these) are taken away he does not live. . . It follows that everything of life is from the Lord.

158. By living perceptions . . .

— (The celestial Angels) perceive the influx of the Divine love and the Divine wisdom from the Lord; and, as they perceive it, and from their wisdom know that these things are life, they say that they live from the Lord, and not from themselves . . . and they also love and will that it should be so; and nevertheless they are in all the appearance that they live from themselves; nay, they are in this appearance more strongly than other Angels . . .

160. That the life of the evil is from the same origin. Ex.

161. The life of animals . . . is the life of merely natural affection with its mate knowledge. It is a mediate life which corresponds to the life of those who are in the Spiritual World.

164<sup>4</sup>. Every man is initiated by the Lord into his place according to his life.

176<sup>2</sup>. If man were led with a living perception and sensation, he would not be conscious of life . . .

178<sup>e</sup>. That the human mind is not its own life while it is solely in the affection of the will . . . in like manner when it is only in the effect, is evident to everyone; and therefore the mind has not any life from one of them separately, but from these three conjointly.<sup>1</sup> This life of the mind would be diminished and would recede in the case of a foretold event.

182<sup>3</sup>. He who thinks that God rules all things, thinks



that He is love itself and wisdom itself, thus life itself . . . Does not what is living itself rule what is dead? . . . If you think that what is dead can give life to itself, you are insane. **Life** must be from life.

186. The delight of love makes man's very life; and therefore when man is kept in the delight of his life, he is in his freedom . . .

—<sup>e</sup>. To be appropriated is to become of the life.

193<sup>2</sup>. Thus there are with every man two beginnings of life, one natural and the other spiritual; and the natural beginning of life is the beating of the heart, and the spiritual beginning of life is the will of the mind . . .

—<sup>3</sup>. Now as the soul of the will is love, and the soul of the understanding wisdom, both from the Lord, it follows that love is the life of everyone; and that the love is such life as is determined by its conjunction with wisdom; or, what is the same, that the will is the life of everyone, and that it is such life as is determined by its conjunction with the understanding.

194. Conjunction such as is that of the esse of life with the existence of life; which is such that one is nothing except together with the other; for what is the esse of life unless it comes forth? and what is the existence of life except from the esse of life? Further Ex.

195. Hence it follows that these delights and pleasantnesses make the life of man. Ex. —<sup>3</sup>.

205. All who lead an evil life interiorly acknowledge nature, and human prudence alone. Ex.

221. That a man is not interiorly let into the truths of faith, and into the goods of charity, except in so far as he can be kept in them up to the end of life. Gen. art.

227<sup>2</sup>. Man cannot live except in both (evil and good); for if he were in himself alone, and thus in evil alone, he would not have anything of life; and if he were in the Lord alone, and thus in good alone, he would not have anything of life. For in *this latter* of life he would be as it were suffocated . . . and in *that former* of life he would be extinct; for evil without any good is in itself dead. Therefore every man must be in both; but the difference is, that the one is interiorly in the Lord, and exteriorly as it were in self; and the other is interiorly in self, but exteriorly as it were in the Lord; and the latter is in evil, and the former is in good.

—<sup>3</sup>. With those who have first acknowledged the truths of faith, and have lived according to them; and who have afterwards . . . rejected them, and especially if they have denied them, goods and evils can no longer be separated, but they are commingled . . .

231<sup>2</sup>. The second kind of profanation is [committed] by those who understand and acknowledge Divine truths, and yet live contrary to them. Ex.

—<sup>7</sup>. The seventh kind of profanation is [committed] by those who first acknowledge Divine truths, and live according to them, and afterwards recede, and deny them. This is the worst kind of profanation. Ex.

233<sup>9</sup>. That which is received by the will comes into the man, and is appropriated to him, and becomes of his life; and in the life itself which man has from the

will evil and good cannot be together, for so he would perish; but both can be in the understanding . . .

259<sup>2</sup>. Dissensions and heresies are (thus) inevitable . . . and still more so when the Church itself had assumed as essentials such things as are of the understanding alone . . . and not such things as are of the will, thus as are of life; and when the things which are of life are not essentials of the Church—then man is from the understanding in mere darkness . . . For the will must see in the understanding . . . or what is the same, the life and its love must lead the understanding to think, speak, and act, and not contrariwise . . .

—<sup>3</sup>. There are three essentials of the Church—the acknowledgment of the Lord's Divine, the acknowledgment of the holiness of the Word, and the life which is called charity. According to the life, which is charity, every man has faith. From the Word is the Knowledge of what the life must be . . .

262<sup>e</sup>. For no one can approach the Lord and at heart acknowledge Him as the God of Heaven and earth, except him who lives according to His precepts. In the Spiritual World . . . no one can even name Jesus except him who has lived in the world as a Christian . . .

277<sup>4</sup>. These affections are with everyone veiled round with things honourable, which are of moral life, and with things good, which are partly of civil life and partly of spiritual life. These things make the external of life, even with the evil. Every infant is born into this external of life . . .

277a. So also is the life of man—such as it is when he dies, such it remains . . . for death is a continuation of life, with this difference—that then the man cannot be reformed. Ex.

282. For the understanding with its thoughts is the external of man's life, and the will with its affections is the internal of his life.

292. That from the one only Fountain of life inflows all that man thinks and wills, and thence what he speaks and does, and that nevertheless the one only Fountain of life—which is the Lord—is not the cause of man's thinking evil and falsity. Ex.

308. It has been demonstrated that there is one only life, and that men are recipients of life; and also that the will is the receptacle of love, and the understanding of wisdom, which two are that one only life. It has also been demonstrated that it is from creation, and thence continually from the Divine Providence, that this life should appear in man in a likeness as if it were his, consequently as his Own; but that this is an appearance, to the end that man may be a receptacle.

—<sup>e</sup>. See PROPRIUM, here.

310<sup>3</sup>. Concerning the life of man in the world, they think no otherwise than that it is like the life of a beast; and concerning the life of man after death, that it is like a vital vapour, which, rising from the corpse or grave, falls back again, and so dies.

—<sup>7</sup>. They call the love of self the fire of life.

311<sup>4</sup>. The reason they are such phantoms, is that evils and falsities do not live, but only goods and truths; and as they know this . . . for otherwise they

would not simulate them, they possess human vitality in their phantoms.

[P.] 314<sup>3</sup>. Concerning life they know no otherwise than that it is a certain activity of nature . . . If it is said that thus nature is alive, they deny it, but [affirm] that nature gives to live. If it is said, Then is not life dissipated when the body dies? they reply that life remains in a particle of air which is called the soul. If it is said, What then is God? is He not life itself? at this they are silent, and do not want to say what they think. If it is said, Would you allow that the Divine love and the Divine wisdom are life itself? they reply, What is love? and what is wisdom? . . . These things are adduced in order that it may be seen how man is infatuated by his own prudence . . .

324. It has been shown that with man there are three degrees of life, which are called natural, spiritual, and celestial . . . and that with beasts there is only one degree of life, which is like the ultimate degree with man, which is called natural. From which it follows that by means of the elevation of his life to the Lord man is above beasts in this state—that he can . . . receive the Divine; and he who can receive the Divine so as to see and perceive it in himself cannot be otherwise than conjoined with the Lord, and, through this conjunction, live to eternity.

325. That it is thence from the Divine Providence . . . that those are saved who acknowledge God and live well. Gen. art.

326<sup>6</sup>. Some can think about God from the understanding; but if a man does not live well, this effects nothing else than presence; for he can nevertheless turn himself away from God, and turn himself to Hell; which is done if he lives evilly. To acknowledge God at heart can be done by none except those who live well; according to the good of their life the Lord turns these away from Hell, and turns them to Himself. The reason is that these alone love God, for they love the Divine things which are from Him by doing them.

—<sup>8</sup>. For the life of everyone is in each and all things which he does . . . From which it is evident that to shun evils because they are contrary to religion . . . is to live well.

328<sup>8</sup>. In every religion there are two essentials of salvation, which are to acknowledge a God, and not to do what is evil because it is contrary to God. All the other things . . . which are called [matters] of faith, are provided for everyone according to his life, for they are accessories of life; and even if they precede, still they do not receive life before. It is also provided, that all who have lived well, and have acknowledged a God, shall be instructed after death by Angels . . .

—<sup>9</sup>. There is also given to every man after death an opportunity to amend his life, if possible . . . At first they receive truths; but those who have not acknowledged a God, and have not shunned evils as sins, in the world, after a short time loathe truths, and recede . . .

330<sup>6</sup>. Those born outside the Church . . . also have religion, from which they acknowledge that there is a God, and that men are to live well; and he who acknowledges a God, and lives well, becomes spiritual in his degree, and is saved.

—<sup>7</sup>. Yet the whole Word is nothing but the doctrine of life.

— . In the Christian world there are few who place religion in life. What, therefore, is more insane than to believe that only Christians are saved? . . . and that has Heaven from birth, and not from life?

338<sup>4</sup>. It has been shown . . . that no one can live with any others than those who are in a like love; and that if he comes to others he cannot breathe his own life . . .

—<sup>5</sup>. The spiritual state is such that no one can be anywhere except where his reigning love is, for the delight of his life is there . . . and the spirit of man cannot be elsewhere, because it makes his life . . . (and this delight) he has acquired in the natural world by his life.

—<sup>7</sup>. As they desired it, the Angels removed their infernal delight. But as this was the delight of their life's love, consequently their life, they lay as it were dead . . . nor was it possible to insufflate any other life than their own, because all things of their minds and bodies had been turned backwards . . .

—<sup>8</sup>. The doctrines of all Churches, regarded interiorly, teach life . . .

—<sup>9</sup>. From these things it is evident, that the doctrines of all Churches, interiorly regarded, teach life; and, as they teach life, they teach that salvation is according to life; and the life of a man is not inspired in a moment, but is formed successively, and is reformed as the man shuns evils as sins . . .

R. 8. The communion with the Angels of Heaven of those who live according to the doctrine of the New Jerusalem. Sig. and Ex.

29. He who is . . . the very and one only Life in itself . . . Sig. 38.

54. That from such a presence of the Lord there was a failing of his Own life. Sig. and Ex. E.78.

— . The proper life of man cannot endure the presence of the Lord, such as He is in Himself . . .

55. Life then inspired by the Lord. Sig. and Ex. E.79.

56. Resuscitation into life. Sig. and Ex.

— . A holy fear . . . supervenes when life from the Lord enters in place of man's Own life. Man's Own life is to look from himself to the Lord; but life from the Lord is to look from the Lord to the Lord, and still as if from self. When a man is in this life he sees himself not to be anything, but only the Lord.

58. 'I am He 'that liveth' (Rev.i.18)=who alone is life, and from whom alone is life. In the Word of the Old Testament, Jehovah calls Himself 'the living,' and 'He that liveth,' because He alone lives; for He is love itself and wisdom itself, and these are life. Ill.

—<sup>2</sup>. The Lord as to the Divine Human also is the Life, because the Father and He are one. Ill.

—<sup>3</sup>. As the Lord alone is the life, it follows that from Him alone is life; and therefore He says, 'As I am alive, ye shall also live' (John xiv.19).

60. 'Behold I am living for ages of ages' (Rev.i.18) =that He is eternal life. Ex. 250. 293. (=that from Him is life eternal. E.84, Ill. 114.)



67<sup>3</sup>. As no one can have trust except him who lives well, this also is meant by to believe in Him.

84. 'Repent . . .' = that they should invert the state of their life. Ex.

93. 'Who was dead and is alive' (Rev.ii.8) = that He has been neglected in the Church, and that His Human has not been acknowledged to be Divine; when yet as to that also He alone is life, and from Him alone is life eternal. Ex.

103. 'I will give thee the crown of life' (ver.10) = that they will then have eternal life as the reward of victory. Ex.

123. That (this good) does not appear to anyone, because it is inscribed on their life. Sig. and Ex.

157. 'Thou hast a name that thou livest, and art dead' (Rev.iii.1) = that it seems to themselves and others . . . that they are spiritually alive, when yet they are spiritually dead. Ex. E.186.

—<sup>2</sup>. A life not according to Divine truths is not such life as is possessed by those who are in Heaven; and those who are not in the life of Heaven cannot endure the light of Heaven . . . and still less the heat of Heaven . . .

320. 'Pale' = what has no vitality . . . and those are said to have no vitality who are not in goods of life from truths of doctrine. For . . . doctrine is not perceived without a life according to it, (because) a life according to doctrine from the Word opens the spiritual mind, and light inflows from Heaven, and illustrates . . . That it is so is unknown to him who knows the truths of doctrine, and yet does not live according to them.

321. The extinction of spiritual life and the consequent damnation. Sig. and Ex.

— . Every man has spiritual life from creation . . . but that life is extinguished when God, the holiness of the Word, and eternal life, are denied. Ex.

325. 'The souls under the altar' = . . . those who had been hated . . . by the evil, on account of their life according to the truths of the Word . . . 329.

337. Those who . . . were in the understanding of truth and good, in knowledge . . . and in learning . . . but still not in a life according to them. Sig. and Ex.

361. 'Of the tribe of Benjamin were sealed twelve thousand' = the life of truth from good according to doctrine with those who will be in the Lord's New Church and New Heaven. Ex.

380. That they are in the Lord's presence, and constantly and faithfully live according to the truths which they receive from Him in His Church. Sig. and Ex.

411. The extinction of spiritual life with many from the falsified truths of the Word. Sig. and Ex.

485. Pref. That men are to live according to the precepts of the decalogue (one of the two essentials of the New Church). Tr. (See ESSENCE at this and the following refs.)

502. The two infernal loves . . . which are in the Church where . . . men do not live according to the precepts of the decalogue. Sig. and Ex.

— . These loves cannot be removed except by . . . a life according to His precepts . . . and a life according to His precepts is not possible unless man is led by Him. It is indeed possible, but not a life in which there is anything of Heaven . . . This life is given only by Him who is life. That the Lord is this life. Ill.

510. 'The spirit of life from God' (Rev.xi.11) = spiritual life; and 'to stand upon their feet' = natural life concordant with spiritual life. Ex.

634. The third degree of (faith alone) is to live according to it. Ex. and Tr.

681. 'Living soul' (Rev.xvi.3) = the truth of faith.

835. 'Cast alive into the lake of fire' (Rev.xix.20) . . . 'Alive' = as they were.

849. 'Who lived with Christ' (Rev.xx.4) = who were in conjunction with the Lord; because these live.

868. That all were judged according to their internal life in externals. Sig. and Ex. 871.

— . The works of the mind . . . and of the body . . . proceed from the man's internal life, which is that of his will or love. Whatever does not cease in works, either of the mind . . . or of the body . . . is not in the life of man . . .

875<sup>2</sup>. The Angel replied that the love which originates from the Lord as a Sun is the heat of life of Angels and men, thus is their life; and that the derivations of the love are called affections . . .

—<sup>10</sup>. Man is not life in himself, but an organ recipient of life. The Lord alone is life in Himself; as He says in John: 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself' (v.26). Further ill. There are two things which make life—love and wisdom; or, what is the same, the good of love and the truth of wisdom. These inflow from the Lord, and are received by man, and are felt in man as if they were in him . . .

—<sup>13</sup>. The life which inflows is life proceeding from the Lord, which is also called the Spirit of God; in the Word, 'the Holy Spirit.' But this life is varied and modified according to the organization induced on a man through his love and aspect.

889. 'The fountain of the water of life' (Rev.xxi.6) = the Lord and the Word.

923<sup>2</sup>. Religion is called religion from life according to doctrine. . . Everything of life according to the things which doctrine teaches is called good . . . But where there is doctrine and not life, there cannot be said to be either the Church or religion, because doctrine regards life as one with itself . . . and therefore where there is doctrine and not life there is not the Church.

937<sup>2</sup>. Love for the Lord and the consequent conjunction with Him are given through life according to His precepts. Ill.

961<sup>5</sup>. The *Itself*, which is Love itself and Wisdom itself, was the Lord's soul from the Father; thus the Divine life, which is life in itself. (Whereas) in man the soul is not life, but a recipient of life. The Lord also teaches this, saying: 'I am the Way, the Truth, and the Life.'

M. 34<sup>2</sup>. He is quite unaware that love is his very

life; not only the general life of his whole body, and the general life of all his thoughts; but also the life of all the singulars of them. . . (For) if you remove the affection of love, can you think anything? or can you do anything? Is it not the case that in proportion as the affection which is of love cools, so do thought, speech, and action; and that in proportion as it heats, so also do the latter. Therefore love is the heat of man's life, or his vital heat. . . The fire of the angelic Sun, which is pure love, effects this.

[M.] 36. From this it may be seen that love is the esse or essence of man's life, and that thought is the existere or coming forth—*existentia*—of his life thence derived.

203. The Conjugal of good and truth . . . is that which inflows into man from the Lord, and makes his human life . . .

315<sup>11</sup>. The soul is not life, but is the proximate receptacle of the life from God.

351. That of these—although they are polygamists—those are saved who acknowledge a God, and from religion live according to the civil laws of justice. Ex.

380<sup>5</sup>. Whether nature is of life, or life of nature. Discussed.

—<sup>6</sup>. We said . . . Do you not know that . . . when the mind is elevated it sees the things which are of life above, and the things which are of nature below? What else is life than love and wisdom? And what else is nature than the receptacle of them through which they operate their uses? Can these be one except as the principal and the instrumental? . . . What is the human body but an organ of life? Have not each and all things therein been organically formed to produce the things which the love wills and the understanding thinks? And are not the organs of the body from nature, and love and thought from life? . . . You will see that it is of life to be affected with and to think; and that to be affected with is from love, and to think from wisdom, and that both are from life; for, as has been said, love and wisdom are life . . .

—<sup>10</sup>. Concerning the centre and the expanse of nature and of life. Discussed.

—<sup>11</sup>. We instructed him . . . that the things which are of life are called spiritual things; and that the things which proceed from the (natural) sun are containants of life, and are called natural things; and also that the expanse of the centre of life is called the Spiritual World . . .

—<sup>12</sup>. The vital heat of men and of animals in general is from no other source than the love which makes their life . . .

457. (That) the Conjugal of one man with one wife is the jewel of human life . . . Gen.art. . . The reason is that the life of a man is such as is that love with him; for it makes the inmost of his life; for it is the life of wisdom cohabiting with its love, and of love cohabiting with its wisdom, and hence it is the life of the deliciousnesses of both. In a word, man is a living soul through that love.

461<sup>6</sup>. For without the permanence of delight (human beings) have no will, and no sensation, thus no life.

493. The life of man is essentially of his will, and

formally of his understanding. The reason is that the will acts as one with the love, and love is the essence of the life of man, and it forms itself in the understanding through such things as agree.

495. If man views these Knowledges rationally, and lives according to them, the love of his will is simultaneously elevated, and in the same degree his human is perfected. . . (But) if he does not live according to the Knowledges of good and truth, the love of his will remains natural . . .

510. That the lot (of those who are in the lust of varieties) is miserable, because they have not the inmost of life. Gen.art.

524. That everyone has a life proper to himself. Ex. B. 110.

—<sup>3</sup>. That his own life awaits everyone after death. Ex.

— . The works according to which it will be rendered to everyone are the life, because the life makes them, and they are according to the life.

— . I can testify for certain that everyone is explored there as to what has been the quality of his life; and that the life which he has contracted in the world awaits him to eternity. I have spoken with those who had lived ages ago, and whose life was known to me from history, and I recognized a life like the description. I have also heard from the Angels that no one's life can be changed after death, because it has been organized according to his love and the derivative works; and that if it were changed, the organization would be torn to pieces . . .

—<sup>4</sup>. That then there is imputed to an evil man the evil of his life, and to a good man the good of it. Ex.

B. 51. That from the faith of the modern Church there abounds the worship of the mouth and not of the life; when yet the worship of the mouth is acceptable to the Lord according to the worship of the life. Gen.art.

I. 7. All things have relation to good and truth . . . and hence it is that in man there are two receptacles of life . . .

8<sup>2</sup>. For the soul is not life in itself, but is a recipient of life from God, who is life in itself; and all influx is of life, thus from God. This is meant by . . . 'Jehovah God breathed into man's nostrils the breath of lives, and man became a living soul.' 'To breathe into his nostrils the breath of lives' = to implant the perception of good and truth. The Lord also says concerning Himself . . . 'So hath He given to the Son to have life in Himself.' 'Life in Himself' is God; and the life of the soul is the life which inflows from God. (Continued under INFLUX, here.)

—<sup>4</sup>. For the mind . . . has two lives—one of the will and the other of the understanding. The life of the will is the good of love, the derivations of which are called affections; and the life of the understanding is the truth of wisdom, the derivations of which are called thoughts. By means of the latter and the former does the mind live. But the life of the body is the senses, speech, and actions . . . These are from the soul through the mind . . .

10. Who . . . does not see that, regarded in itself,



love is **alive**; and that the appearance of its fire is **life**? . . . consequently that the (spiritual) Sun is **alive** . . .

—<sup>2</sup>. There are two things which effect all the effects in the universe—**life** and **nature**; and they effect them according to order when **life** from within actuates **nature**. It is otherwise when **nature** from within brings **life** to act, which is effected with those who place **nature** . . . above and within **life** . . .

—<sup>4</sup>. Damnation is the lot of those who believe **life** to be from **nature** . . .

11<sup>4</sup>. Besides, **life** is one only [thing], and it is not creatable; but is in the highest degree capable of inflowing into forms organically adapted for reception. Such forms are all and each things in the created universe.

—<sup>5</sup>. It is believed by many that the soul is **life**, and that thus because man **lives** from a soul he **lives** from his own **life**, thus from himself; consequently not through the influx of **life** from God; (from which idea) come forth innumerable fallacies . . .

—<sup>7</sup>. I once heard a voice from Heaven saying that if there were a spark of his **life** in man, of his own, and not of God in him, there would be no Heaven . . .

12. For the soul inflows into the human mind, and through it into the body, and bears with it the **life** which it is continually receiving from the Lord, and transfers it thus mediately into the body; where, by means of the closest union it makes the body as it were **live**. (Thus the Spiritual united to the Material, as a **living** force with a dead force, causes man to speak rationally, and to act morally.

—<sup>2</sup>. It appears as if the tongue and lips speak from a certain **life** in themselves; and that the arms and hands [do so] in like manner; but it is the thought—which in itself is spiritual—which speaks; and it is the will—which in like manner is spiritual—which acts. Ex.

13. That man is not **life**, but an organ recipient of the **life** from God; and that love together with wisdom are **life** . . . has been demonstrated above. Hence it follows that in proportion as a man loves wisdom . . . he is an image of God, that is, a receptacle of **life** from God; and, on the other hand, that in proportion as he is in the opposite love . . . he does not receive **life** from God, but from Hell, which **life** is called death.

—<sup>2</sup>. Love itself and wisdom itself are not **life**, but are the esse of **life**; whereas the delights of love and the pleasantnesses of wisdom—which are affections—make **life**; for the esse of **life** comes forth through them. The influx of **life** from God bears with it these delights and pleasantnesses . . .

—<sup>6</sup>. From these things it may be (dimly) perceived, that the reception of the influx of **life** from God is according to the state of the love and wisdom with a man.

15<sup>7</sup>. The **life** of a beast may be compared to a sleep-walker . . .

16<sup>4</sup>. It follows that there are three degrees of wisdom and three degrees of love, consequently three degrees of **life**. For they are graduated by the things through which they pass.

T. 34<sup>4</sup>. The Divine **life** which actuates man by influx from the (spiritual) Sun may be compared to the . . . influx of (natural) light into a transparent object. (Continued under INFLUX.)

39. That as God is love itself and wisdom itself He is **life** itself, which is **life** in itself. Gen.art.

— . It is said . . . 'God was the Word; in Him was **life**, and the **life** was the light of men.' 'God,' here = the Divine love; and 'the Word,' the Divine wisdom; and the Divine wisdom, properly, is **life**; and **life**, properly, is the light which proceeds from the (spiritual) Sun . . . The Divine love forms **life**, as fire forms light. Ex. .

—<sup>e</sup>. Hence it is evident that the **life** of man dwells in the understanding; and that it is such as is his wisdom; and that the love of the will modifies it.

40. 'As the Father hath **life** in Himself, so hath He given to the Son to have **life** in Himself,' means that as the Divine Itself which was from eternity **lives** in itself, so also the Human which it took on in time **lives** in itself. **Life** in itself is the very and one only **life** from which all men and Angels live. . . The **life** which . . . is the light proceeding from the (spiritual) Sun is not creatable, but continually inflows; and, as it illumines, so also it vivifies the understanding . . . And as light, **life**, and wisdom are one, therefore wisdom is not creatable . . .

—<sup>2</sup>. Therefore let everyone beware of persuading himself that he **lives** from himself . . . for in the same proportion that he (does this), he casts down his mind from Heaven to the earth, and from spiritual becomes natural . . . for he closes up the higher regions of his mind . . .

42. (The three degrees of **life**. See DEGREE, here.)

—<sup>2</sup>. The perfection of **life** does not consist in thought, but in the perception of truth from the light of truth. From this may be inferred the differences of **life** with men. Des.

63. From (the spiritual Sun) God sends forth heat and light, which pervade the universe from its primes to its ultimates, and produce the **life** which is possessed by man and every animal . . .

68. That man is in power against evil and falsity . . . in wisdom . . . and in God . . . in proportion as he **lives** according to Divine order. Gen.art.

96. The Lord enters into every man with (the Divine **life**, which is the Divine love and the Divine wisdom); but unless a man **lives** according to order, that **life** is indeed in him, but contributes nothing whatever to salvation. It merely gives the faculty of understanding truth and doing good. To **live** according to order is to **live** according to the precepts of God; and when a man so **lives** and does, he procures for himself justice . . .

245. The special Church which is with a man in the singular is not . . . made by doctrine, but by a faith and **life** according thereto. In like manner the Word does not . . . make the Church in special with a man; but a faith according to the truths, and a **life** according to the goods, which he derives thence, and applies to himself.

335<sup>7</sup>. New-born infants . . . can breathe, because they **live**; for this is a universal of **life**.

340. That the sum of faith is that he who **lives** well and believes rightly is saved by the Lord. Gen.art.

— . That man has been created for eternal **life**, and that every man can inherit it provided he **lives** accord-

ing to the means of salvation which have been prescribed in the Word, is admitted by every Christian and heathen who has religion and sound reason. Truly the means of salvation are many, but all and each of them relate to **living well** and believing rightly, thus to **charity and faith**, for **charity is to live well**, and **faith is to believe rightly**. These two generals of the means of salvation are not only prescribed for man in the Word, but are also commanded; and (therefore) it follows that by means of them man can provide for himself eternal life . . .

[T. 340]<sup>2</sup>. There are two things which must be together in order that it may be said that man **lives well** and believes rightly. These two things are called the internal man and the external man. (Continued under INTERNAL MAN.)

341. That God cannot but save those who **live according to His precepts**, and have **faith in Him**, is evident from John xiv. 21-24. . . (For God) cannot but love him who **lives well** and believes rightly . . .

—<sup>2</sup>. And as it is impossible for God to damn anyone who **lives well** and believes rightly, so on the other hand it is impossible for God to save anyone who **lives evilly** and thence believes falsities. Ex.

343. That man receives **faith** by going to the Lord, learning Truths from the Word, and **living** according to them. Gen.art. 347. —<sup>3</sup>, Ex. 348.

344. The esse of the **faith** of the New Church is . . . 2. **Truth** that he who **lives well**, and believes rightly, is saved by Him.

347<sup>3</sup>. **Spiritual life is life** according to Truths . . .

358. That man can procure for himself the **life of faith** and of **charity**. Gen.art. 359, Ex.

— The reason man is allotted **life** by going to the Lord, is that the Lord is **life** itself; not only the **life of faith**, but also the **life of charity**. Ill.

—<sup>e</sup>. By the **life in faith and charity** is meant the **spiritual life** which is given by the Lord to man in his **natural life**.

360. The heat and light from the (spiritual) Sun have **life** in them. Their **life** is from the Lord who is in the midst of that Sun. But the heat and light from the (natural) sun have nothing of **life** in them . . .

362. That the Lord, **charity**, and **faith** make one, as do **life**, **will**, and **understanding** in man. Gen.art.

— These are the things which have been unknown: —That man is a mere organ of **life**: That **life** with all things of it inflows from . . . the Lord: That there are two faculties of **life** in man, called the **will** and the **understanding** . . .

364. That the Lord . . . with all His **Divine life**, inflows with every man. Gen.art.

— In (Gen.i.27; ii.7) man is described as being an organ of **life**, and not **life**. . . For God . . . could not create **life** . . . but He could create man a form of **life**; as He created the eye a form of **light**. . . As, therefore, God alone is **life**, it follows indubitably that from His **life** He vivifies every man . . . It also follows that God inflows with every man with all His **Divine life**—that is, with all His **Divine love** and **Divine wisdom**, for these two make His **Divine life**—for the **Divine** cannot be divided.

—<sup>2</sup>. The way in which God inflows with all His **Divine life** may be perceived from (the way in which the sun) inflows into every tree, flower, and stone . . .

366. That everyone receives **life** from God according to his form. Gen.art. —<sup>3</sup>.

— The same **life**—because the same soul—is in each person from infancy to old age; but as his state is varied according to his age . . . so also is it perceived. The **life** of God is in all its fullness not only with good men, but also with evil men. (The difference ex.)

—<sup>c</sup>. Man's form, which has been induced through the states of his **life**, varies the operations.

373. By the **animus** is meant man's affection of **love** and the derivative thought. These form his nature; in general, his **life**.

384. In Christendom all those have no **faith** who reject the Lord and the Word, although they **live morally** . . . Gen.art.

393. It is a constant Truth that for man to have **spiritual life** . . . **charity and faith** cannot be separated. Who does not see it from a certain interior perception . . . when he hears anyone say that whoever **lives well** and believes rightly is saved? And who does not reject it . . . when he hears it said that whoever believes rightly and does not **live well** is also saved? inasmuch as from interior perception it then instantly comes into the thought, How can anyone believe rightly when he does not **live well**?

—<sup>2</sup>. So again if anyone should hear that whoever **lives well** is saved, although he does not believe, would not the understanding see, perceive, and think, while it turned it over and over, that neither is this consistent; since to **live well** is from God? for all good which in itself is good is from God. What then is **living well** and not believing but as clay in the hand of a potter, which cannot be formed into any useful vessel for the spiritual kingdom, but only for the natural kingdom? Moreover, who does not see contradiction in these two statements; unquestionably in this one—that he will be saved who believes and does not **live well**? and also in this one—that he will be saved who **lives well** and does not believe?

443. That **moral life**, when it is at the same time **spiritual**, is **charity**. Gen.art.

—<sup>2</sup>. For there are four periods of **life** through which man passes from infancy to old age. Enum. . . But these periods of **life** are the periods of the **life** of man's spirit, and not likewise of his body . . .

470. That man is not **life**, but a receptacle of **life** from God. Gen.art.

— It is commonly believed that **life** is in man, his own; so that he is not only a receptacle of **life**, but also **life**. . . The cause of this fallacious belief—that man is also **life**, consequently that **life** has been created in man, and has afterwards been generated in him by engrafting—I have deduced from appearance; but the cause of the fallacy from appearance is that at this day most are natural . . .

—<sup>2</sup>. That man is not **life**, but a receptacle of **life** from God, is evident from these facts—that all things which have been created are in themselves finite; and that man, being finite, could not have been created



except from finite things; and therefore it is said . . . that Adam was made from the earth and its dust . . . and every man actually consists only of such things as are in the earth, and from the earth in the atmosphere . . .

—<sup>3</sup>. As concerns man's spirit, it also has been created from finite things. What is the spirit of man but a receptacle of the life of the mind? The finite things of which it consists are spiritual substances which are in the Spiritual World, and are also collated into our earth and stored up therein.

471. Who cannot see . . . that life is not creatable? For what is life except the inmost activity of the love and wisdom which are in God and are God? which life may also be called living force itself. He who sees this can also see that this life cannot be transcribed into any man, except together with love and wisdom. Who . . . can deny that all good of love and truth of wisdom are from God alone, and that in proportion as a man receives them from God he lives from God? . . . and that on the other hand in proportion as anyone does not receive (them) he does not receive the life, which in itself is life, from God, but from Hell, which is no other life than inverted life, and which is called spiritual death?

472. (Life enum. among the things which are not creatable.)

473. The reason man feels just as if he lived from his own life, is that the instrumental feels the principal as its own . . . The principal cause is life, and the instrumental cause is the mind of man.

— Beasts also appear to have life created in them, but it is a like fallacy; for they are organs created to receive light and heat from the natural world and at the same time from the Spiritual World . . . mediately through Heaven or Hell . . . Man alone receives light and heat—that is, wisdom and love—immediately from the Lord. This is the difference.

504<sup>5</sup>. To this I replied, Man is an organ of life, and God alone is life; and God infuses His life into an organ . . . as the sun infuses its heat into a tree . . . and God gives man to feel this life in himself as his own . . . in order that man may live as from himself according to the laws of order . . . and may dispose himself to receive the love of God. Ex.

—<sup>7</sup>. If God had not left man to feel (this), man would not be man, neither would he have eternal life; for the reciprocal conjunction with God causes man to be man and not a beast, and also causes him to live to eternity.

528. That actual repentance is . . . to begin a new life. Gen.art.

577<sup>2</sup>. Who cannot hence perceive that unless there were such action and co-operation with the influent life in the spiritual organism of the brain, thought and will could not come forth? For life inflows from the Lord into that organism, and as the latter co-operates, that which is thought is perceived . . . If only life acted, and the man did not co-operate as if of himself, he could no more think than a stock.

682. By 'the name of the Lord Jesus Christ' . . . is

meant the acknowledgment of Him, and a life according to His precepts. Ill.

Ad. 655-664. (The subject of life treated of and fully explained.) 980. 986.

D. 167. On the life of brutes.

— They are ruled by a certain general life, which is the life of Genii and Spirits . . . Hence a general life comes forth . . . which diffuses itself, and constitutes a sphere . . .

696. On the life of Souls or Spirits, and its diversities.

— Each Spirit has his own instinct of life, which is perceived either when he is left by himself, or when he is in a Society of his like. . . Besides, the life of a Spirit is not only varied according to the kind of associates he has, but it is also exalted (and diminished, according to the number of them). Thus are the lives of Souls after death adjoined to various Societies . . . In every Society the Souls suppose that it is they alone who live from themselves.

1104. As soon as the interior corporeal things grow cold, the vital substances . . . are separated. Ex.

1313. That the Lord God alone lives.

— Spirits are exceedingly indignant when I say that the Lord God alone lives, and that no man, Spirit, or Angel lives from himself, or has life from himself, and that he is only an organ of life. As the Spirits could not comprehend it, I have demonstrated it by various things. As, *first*, that the sense of the body or the body does not live from itself, but from the spirit; neither does the spirit live from itself, but from its soul; and neither does the soul live from itself, but from the Lord. (Three other arguments stated.)

1314<sup>9</sup>. When I asked them whether they did not want to become Angels, they replied that they did, but that they did not want to lose anything of their own life. And when I said that they would then receive a better life, they were not able to perceive it.

1708. How life from the Lord is infused also into the evil. Gen.art. 1709, Ex.

— Spirits have often inveighed against me as having no life, because I said . . . that men, Spirits, and Angels do not live from themselves, but from the Lord, and that they are only organs of life. . . They therefore said that I was endowed with no life at all . . . They are averse to my saying such things, because they want to live from themselves . . .

1710. The Lord's life inflows into all who are in the universe; for they constitute the Grand Body . . . which lives from Him, as a man does from his soul . . . and therefore all the members and parts of the members cannot but live from Him . . . and according to (their) forms, so do they live . . .

1769. He who is in faith, knows and perceives that he does not live from himself. Gen.art.

1770. The great fallacy of sense, that man . . . lives from himself, originates from the love of self . . .

1787. How the life (which a man has lived) in the body is continued after death. Gen.art.

1828. Therefore there are three degrees of life within

man, just as there are three degrees of life in the Heavens. Ex.

[D.] 1884. On a certain perception by which it is Known how much life, and what quality of life there is in . . . a Spirit or Soul. —<sup>e</sup>.

1905. For without reflection there is no life.

2102. Spirits . . . supposed that there is no life except that of cupidities . . . for they know of no other life than that which they suppose to be their own . . . But it was given to reply to them that (when removed from cupidities) I have much more life . . . They further supposed that such a life is outside a person, and not within him; but it was given to think that they suppose the life of cupidities . . . to be within them, and therefore sins are imputed to them . . . As concerns the Lord's life, this is still more appropriated to a man, because [it is appropriated] interiorly, more interiorly, and inmostly . . .

2326. That the Lord is not in the least the cause of evil, follows from this—that when the Lord's life inflows into the Heavens, and into the World of Spirits, then the organic forms or substances receive the life each according to its own form . . . The life which inflows is supposed by them to be their own, whence come perversities.

2348. Hence it may be evident that the postdiluvian man is such that he can retain all his life, and perceive it as his own; although it is not his life and perception, but appears as if it were his; differently from those who were before the Flood . . .

2460. That there is no life in evil. Gen.art.

2672. The Spirits were thinking that still they are alive; and therefore it was given to say to them that life is in wisdom . . . and that the Truths of faith are what constitute life . . . But still they were thinking that insane men are nevertheless alive . . . and have much delight in that life . . . and therefore it was given me to say to them . . . that they have such a life as is like a dim fire shining in the dark. 2673, Further ex.

2674. They still supposed that there is something of life in them, because they live . . . and that thus they do have life from themselves, because such a life is theirs. But it was given to reply that the life which is therein is not theirs; but is the faculty of being able to reason, and to understand what is true and good, which has been given to man above the beasts . . . It is this faculty . . . from which their smoky fire derives its life.

2735. That all things of man's life inflow from the Lord.

2828. That the veriest life is not of man, but of the Lord—a subtle proposition [put forth] by certain ones.

— The proposition was [this]—That no man, Spirit, or Angel can think that anything is his own, or have anything appropriated to him . . . unless there is also life in the recipient . . . But I was kept in the persuasion that it is the Truth that life is of the Lord alone . . .

2829. But they were informed that the life of the human soul—that is, of the inmost of the mind—is not of man, but of the Lord. The things of the mind are what receive life, and through these perception and

sensation are communicated to the natural mind and to the body; and as a man and a Spirit lives in his Natural and in his Corporeal, he supposes the life which is of the Lord to be his own . . .

2835. That there are distinct faculties, or lives, one within the other. Ex.

2836<sup>e</sup>. The life of the exteriors is . . . of the interiors, and the interior life is of the things more interior, and the life of these is of the Lord alone. Thus man supposes that he lives from himself, as his interior spirit supposes that it lives in the body.

2844. That when infants are playing with objects they suppose that they are alive.

2876. It was given to reply, that it has been decreed from eternity that everyone should enjoy his own life, and should not be deprived of it; and therefore this (deceitful Spirit) also has life from the Lord; but that it is the same as with transparent objects when enlightened by the sun, in which the light is turned into colours (of all kinds).

2884. That the Lord's general life inflows into the universe. Ex.

2985. A demonstration that [although] they suppose that they live from themselves, still they do not live from themselves.

3014. That Spirits have no life unless those things which they desire are permitted them.

3092. The following proposition was propounded to them—Who is alive? he who is led by the Lord, or he who is led by himself? For such Spirits suppose that there is no life unless it comes from themselves; and thus that he who is led by the Lord is devoid of life . . . The matter was deliberated, and as soon as anything intellectual was given them by the Lord they perceived that that is the true life which comes from the Lord, and not the life which is from self, because it is from evils and to evil; consequently that the life to evil is spurious, and that the life to good is true . . .

3156. It was given to say to him, What more does he want than that he should seem to himself to live? . . . And further, What more can he want than to live the Lord's life?

3215. When it was said concerning the life of Spirits, that there is one only life, namely, the Lord's, consequently that of love; and when it was shown that all are merely organs of life, and that the life of the Lord inflows, being varied according to the quality of the organs; and also that love alone is life; and that without loves and their cupidities a man or a Spirit enjoys no life—then the deceitful murderer appeared like an inanimate mass; thus representing himself from deceit . . .

3216. He was therefore cast down . . . more deeply, and there lay as if bereaved of life, so that he supposed that all life had been taken away from him . . . Hence may be evident what is the quality of a Spirit when he is remitted into his own state . . . He, being such, said that he loves that life . . . 3217.

3254<sup>2</sup>. The Lord's life passes through Heaven, and is varied according to the forms . . .



3390. I was shown of what quality were the pre-Adamites who were regenerated by the Lord and called 'Adam.' A certain one spoke to me in such speech (as theirs). In his words there was but little life . . . I heard that he was not evil, but had little life left . . . A little interior life remained . . .

3419. The Lord alone, being life, vivifies and actuates (the organic things of the body). . . For His life is in ultimates as well as in primes. Therefore whoever wants to live or act his own life cannot be in the Grand Man . . . Therefore the whole Grand Man is a passive force . . . which is called dead in itself; and the Lord alone is an active or living force. Hence the marriage (between them).

3428. On those who reject all faith, and believe only in life.

3429. The same one, who was a Subject of such Spirits . . . seemed to me to have a bright white body, (or rather) a bright whiteness instead of a body, because life is thus represented. When he was examined as to what was the quality of the life which he perceived, it was found to be abstracted from faith, thus devoid of Knowledges; for they supposed that if there were life, there ought not to be Knowledges present. It was given to say to him . . . that life is that which *does*, and that [so is] the life of faith, for faith is nothing except life; and when one lives the life of faith, then Knowledge is not felt . . . As, when a man is speaking, he does not attend to the words, but remains in the sense of the words; so also when he lives, the things which are of Knowledges as it were perish . . .

3430. He said that he was nothing, supposing that life consisted chiefly in that . . . 3431.

3432. His preacher . . . had persuaded him that life is everything. He does not admit even the expression *faith*, nor *truth and good*, because they are of faith . . . he does not know what love is, consequently he does not know what life is, because he does not admit the life of faith, and scarcely the life of love. His life was therefore perceived as being cold; but still while he lived in the body he did not seem to himself to do what is evil . . .

3433. As he was thus acting life, without the Knowledge of life, he appeared vague and indistinct; for he supposes spiritual life to be so—abstracted from the body.

3437. I spoke to (his preacher) many things about the Knowledges of faith—that there cannot possibly be true life except through the Knowledges of faith. (Continued under Know-cognoscere.)

3438. It was also given to speak concerning the angelic life—that it is a life of love; and it was insinuated that a life of love is their happiness . . . (and that) such a life (as men are born into) cannot possibly be amended and reformed except through the Knowledges of truth and good . . . and that man is not born into any understanding, still less into any will; but is first . . . inaugurated into the intellectual things of truth and good . . . and thus by the Lord into life; and thus the life becomes the Lord's, which is the life of love.

3457. It was perceived by a spiritual idea that there is nothing of life in the evil. Ex.

3484<sup>2</sup>. All such forms (however perfect) are within nature, and are devoid of life; and therefore so long as the mind detains itself in such forms, it is still without life; whereas the things which are within or above them are living from the Lord; but still they are organic, because they have no life in themselves, any more than the forms within nature.

3495<sup>e</sup>. It was observed . . . that the influxes of the Lord's life thus inflow (from one Spirit to another in succession) through a form as it were perpetually spiral; which form no one except the Lord can know.

3539. On the quality of the life of the evil.

— The life of the affections or of the will of the evil is like the fire of a torch, of a wax candle, or of sulphur; for into such a life, which is one of cupidities, is turned the Lord's life of love and mercy. The life of their understanding is like the lumen thence, which is dim . . . But at the approach of heavenly love . . . it is extinguished; the fieriness is first put out, and then it is turned into cold . . . But at the approach of Truth . . . their fiery lumen is bedimmed, and finally becomes darkness.

3551. (How little life there is in the lowest of the common people when they become Spirits.)

3552. (And how assiduously good Spirits try to infuse life into them.) J. (Post.) 193.

3553. When the good and angelic Spirits had thus had care of them for some hours, they began to be as it were vivified . . . so that life was being insinuated into them in order that they could be in association; and they then said that so they were in Heaven; for the life which had been insinuated into them was their Heaven. . . There is nothing repugnant with them in so far as Knowledges are concerned; there is merely a resistance in that they want to return into their own life . . .

3554. The way in which life was successively infused into them, was represented by (a succession of) colours. Des.

—<sup>e</sup>. Life is thus successively insinuated into them, in order that they may be able to be in the associations of good Spirits.

3571. Some were therefore let into the state of persuasion of others—that they do not live from themselves, but that life inflows through other Spirits, thus from what is general. When they came into this state, they said that so they could not live . . . From this it may be concluded that if man were to come into such a state—which is a state of the Truth—that he believed that he does not live from himself, but from the life of the Lord; and that the Lord's life inflows through the Angels; and if at the same time he believed himself to be ruled through Spirits—then he could scarcely live, although he had been scientifically persuaded [of the fact]. . . In a word, his life would be in the highest degree anxious; and therefore it is permitted that man should suppose that he has his own life, although it is a mere fallacy of sense.

3694. From this it is evident what is the life of persuasions; [namely] that when a man has been persuaded concerning the Truths of faith, he then has a life of light, that is, intellectual life, which life is diverse

according to the persuasions of those things which the man has conceived concerning faith. While he is in the persuasion of the Truths of faith, he is still in nothing but a life of light, and the life of light cannot enter into the life of love . . . for the life of persuasions is born from the life of love; for he who is in the life of love is in the Knowledges of faith . . . Whereas he who is only in the life of persuasion cannot on that account be in the life of love, because the nature which is his life of love is nothing but evil, and therefore this life is utterly repugnant. This is the reason why the nature—and consequently the life of cupidities—must first be destroyed before anyone can come into Heaven; for the life of light cannot introduce anyone into Heaven, where there is nothing but mutual love.

[D.] 3696. Whatever differs from true faith, and of which one is persuaded, derives a life of persuasion opposite to true life; and therefore there are innumerable species of life from persuasion, as also from nature. The life of persuasion constitutes the shell, and the life of nature constitutes the kernel, which conjoin themselves in so far as possible.

3756<sup>e</sup>. Hence it is evident that (evil Spirits) have no life, because life consists in the understanding of truth and the will of good.

3757. As to the life of the body . . . as that some know the streets of a city . . . and others know how to make shoes, the Spirits said that still these persons live. But it was given to reply that such a life is the life of brutes; for they know all these things (much better than man). Ex.

3758. But as to a life truly human, it is not such a life as is common to the beasts . . . but a life truly human is that which regards eternal life, consequently the soul; for man lives for the sake of eternal life; and from these things he is man; which life consists in the understanding of truth and the will of good; and which with evil Spirits is no life. . . This may be evident also from those who come into the other life who have had little of spiritual life, in that they are like blocks of wood, and have scarcely anything of life; which is however exsuscitated with them.

3820. If a man's ends do not regard those things which are of spiritual and celestial life . . . he cannot have any other life than that which beasts have; for the ends show what and of what quality is the life . . .

3903. How difficult it is for those who are not in faith to live the life of faith. Gen. art.

— Certain Spirits, not of the evil, but of those who wanted to be in faith . . . were in the sphere that they were not thinking and speaking from themselves . . . When they were in this perception they said that so they could not live; for their life was then as it were grievous to them. It was given to say that seeing it is true that they do not think and speak from themselves, how is it that they do not love to live in the Truth? But this availed nothing . . . It was also given to say that the Angels are in their happiness when they perceive that they do not live from themselves; but this consolation did not avail. Hence it was evident how grievous is the life even of those who are good—to live the life of faith.

3904. A certain Spirit . . . who knew better than others what faith is, and what the Knowledge of faith, came to me and said that he now knows nothing . . . It was given to say to him that he had been reduced into a state of . . . ignorance, not because he did not know what truth is . . . but because in the other life Knowledges are confirmed . . . and, as his life is repugnant to them, it follows that he knows nothing . . . For although anyone is in the light of Knowledges, if his life is repugnant, he does not love the things which are confirmatory of the Knowledges of faith against the life, but he rather loves the things confirmatory of the life against the Knowledges; and when there is such a combat, it follows that he is in . . . ignorance . . . It was given to comfort him, [by telling him] that it is a state into which those are first reduced who are in the Knowledges of true faith, and whose life is not concordant; which is a species of vastation; and that then for the first time the Lord insensinates Truths . . .

3906. I afterwards spoke to him . . . about love . . . and that the life of Heaven . . . is the life of love . . . This life was represented to him . . . and he (then) apperceived that he was so far from that life that he supposed he could never come into Heaven . . . It was given to say to him that it is possible . . . and, having been let into that life, he acknowledged that it is.

3912<sup>2</sup>. (These lascivious Spirits) had little life . . . They become like skeletons . . . and afterwards life is inspired into them . . . and thus they serve as bones, into which other Spirits can inflow.

4000. The Spirits objected . . . that ideas originate from the objects of sight . . . and thus that the Lord's life does not inflow, but is excited by the objects which are seen. (Continued under IDEA, here.)

4010. From these things it is given to conclude that it is better to be ignorant of all things, and simply to believe in simplicity that the Lord's life inflows into each and all things, and that His Providence rules each and all things, than to give one's self up to the exploration of such things. Fully ex.

4050. There are two lives, namely, the life of persuasions and the life of cupidities, which at this day are distinct with the human race, who suppose that man can be saved through faith alone, and thus separate the life by which they are saved from the life of the body . . . which is a species of simulation, in that a man can think in one way, and be saved by the life of the thought, and live in another way; thus being in Heaven by the life of the thought, and in the world by the life of the will; when yet these lives are not to be separated.

4051. They who are in such a life of persuasion are vastated differently from those who are in the life of the will or of cupidities. Ex.

4052. But those who are in the life of persuasion or confirmation that faith saves, and still live mercifully, from conscience, because so it has been commanded by the Lord, and do not place merit in it . . . are saved in the other life. (The palace where they dwell described.) This signifies the life of faith.

4095. Concerning the influx of life from the Lord, and His Providence in the most singular things.



4096. On life.—For man and Spirit there ought to be one life which is true life, namely, that of love and thence of the Knowledges of faith, and thus of things confirmatory. Such a life is truly angelic; and such was that of the Most Ancient Church. But when loves were successively turned into cupidities, and thence into Falsities, there thence originated the direful persuasions of the antediluvians, and thus the life of persuasions. After the Flood, life was separated and was made two lives; namely, one of cupidities, which remained, and was hereditarily transferred and increased; while the life of faith was made a life by itself, and separate; so that there is possible a life of faith, nay, of the Knowledges of faith, which is the life of the Church after the Flood; and at last, when they did not know external rites, they were inaugurated into that life, and also into the precepts of the law . . . Therefore at this day there is also the life of faith without love, which however cannot enter Heaven until the Lord has conjoined it with the life of love.

4111. The last vastation follows . . . and as they are then in scarcely any association, they sit in darkness, and in torment, with little life . . .

4114a. On both the lives of a Spirit.—There are with a Spirit two lives which he has drawn with him from the body . . . namely, the life of persuasion, and the life of cupidities. (Their life of persuasions described.)

—e. The life of cupidities is distinct from this; but when cupidity has induced persuasion, then both lives act. Therefore it is good for a man not to be persuaded concerning falsities . . .

4115. Concerning the life of persuasion.—The life which remains after death is the life of persuasion and the life of cupidity. When a Spirit is in his life of persuasion he excites all things whatever in man's memory which are in conformity with his persuasion . . .

4116. There is also the life of cupidity, which is an altogether different life; for the life of persuasion regards what is true or false . . . whereas the life of cupidity regards what is evil and good . . . 4117, Ex.

4118. The life of cupidity remains with Spirits, and it excites with man various cupidities, and thus the confirmations . . .

4188. Concerning the life of Spirits and Angels.—There are genera and species of lives; and Societies are distinct according to the differences of life. Everyone has Societies corresponding to his own life; the genus of that life is among many Societies, each of which has its peculiar life. A man or Spirit is in these Societies according to his changes of state, but he has his general or reigning life in one Society, into which he relapses . . . Outside these Societies—his own in special—he does not find the delight of his life . . .

4213. Concerning the influx of the life of the evil, and of the good.

—e. The life of the principles (of the evil) appears like light, but it is wintry light. It is otherwise with the life of the good.

4253. (Thus) all life is from cupidity, even that of intellectual things, thus from love . . . 4273<sup>e</sup>.

4273<sup>e</sup>. Hence it was evident that the influx of life is

from the Lord alone; and the life affects all, so that they suppose themselves to live.

4281. Concerning those who have been vastated until they have little life left.

4282<sup>e</sup>. For their life, although it appears human from their excelling in cleverness of converse and of decorum, is nevertheless animal life, and thus, after ages, retains little of spiritual life; and at last they can serve for the vilest uses. Examp.

4299. It has been shown in many ways that the life of evil Spirits consists in cupidities; and that in proportion as they are removed from cupidities, they are removed from their life. And therefore, in order that they may live, and be prepared for some use, it is given them sometimes to abide in their cupidities; nay, in the hope of doing evil . . .

4322. It was also said that if evil were taken away, perhaps there would remain but little life . . . The Societies were (then) removed, and he appeared like an infant swimming with his hands; and it was said that he knew nothing, neither how to speak, nor how to think . . . Thus would it be with the evil if they wanted to become good miraculously.

4349. Concerning the life of Spirits, Angels, and men. — I perceived manifestly that there is nothing which conjoins in the other life except the life itself of man, Spirit, and Angel. Such as is the life, such is the conjunction, even in Societies. All other things which are not of the life are not regarded in the other life . . . It was therefore said to Spirits who were boasting of their various merits in the world . . . that in the other life no inquiry is made about these things, but only as to what kind of a life they have, thus what kind of life they have imbued themselves with from the ends or loves . . . Therefore the union is of lives, and not of knowledges, professions of truth, merits, or deeds devoid of charity.

4387. What intellectual life is—It is evident that there are two lives, namely, of the will, and of the understanding. . . These two lives are circumstanced as are the sun and the moon. The sun is the affection of good; the moon is the affection of truth. . . Intellectual life is of the affection of truth; but as the moon cannot shine without the sun, but has the light of the sun which it reflects, so also [is it with] intellectual life . . .

4471. Evil Souls . . . first return into their own life, and then exercise their wickednesses in the World of Spirits according to their natures; but when they go beyond the delight of their life they are punished . . . It is however provided by the Lord that they shall not inflict evils on the good . . . After they have led this life for some years, and have exercised their wickednesses, they collect their evils, and become nothing else than evils of their own kind, and goods are then taken away from them . . . and thus they precipitate themselves into the Hell where such are. There they torture one another . . . and meanwhile sit like skeletons . . . and sometimes they are tortured interiorly, and are now and then remitted into delights together, but they return to the things which have been mentioned. At this time they dare not rise up into the World of Spirits . . . At

last, after many ages . . . their corporeal things can in some measure be lulled, and then they are sometimes elevated into the World of Spirits, in order that they may serve for the vilest uses, with but little life, and with scarcely any delight . . . Such is the lot of the evil.

[D.] 4507. (These witches) have little life left.

4686. I saw how evil Spirits and Genii are around man according to his life. There appeared . . . an active form, like a vortex . . . consisting of the influx of such Spirits or Societies from Hell. Such as his life is, such does it attract. There is a general life, or one which reigns universally, together with its varieties. A man who as yet has not become actually evil appears above the earth there, but as it were covered over as with a very dense opaque skin . . . But when he acquires for himself a life of evil, he sinks down more and more below the plane of the earth there, first to the feet, afterwards to the loins, then to the breast, and finally to the head, and then he is in Hell, and he cannot be elevated thence, because he is then in adult and also in old age, and no longer receives new truths, nor can those with him be bent . . . and when the man is not far from the end of his life, his head sways to and fro, and at last his whole body is bent forward . . . and he falls.

4687. After death he comes into the Society of such Spirits. . . No one is permitted, before death, to be with half his body above the earth, and half below it. This must be either above the loins or below them; there is the love in general. . . The progression of his life appears by his descending more deeply, by degrees.

4689. All who come into the other life are by degrees remitted into the life which they had had in the world . . . But the external intellectual things are by degrees taken away from them, and they are let into their own nature . . .

4746. That the life after death is the life of the internal man . . . Ex.

4824. For if a man lives evilly, and still believes in the holy Word, he does evil to Heaven. Therefore the Epistles of Paul have been permitted . . .

4847<sup>3</sup>. This may be confirmed from the fact that the body is the existere of life from the soul, which is the esse of life.

—<sup>4</sup>. Those from the Christian world who . . . deny the Lord, have scarcely any life.

5002. Why some men live long, and others not long. Ex. 5003.

— . The life of every man is foreseen by the Lord, as to how long he will live, and in what manner, and therefore from his first infancy he is directed [with regard] to his life to eternity.

5496<sup>e</sup>. (Murderers there) have very little interior life.

5507. After devastation (all) are cast into Hell, or walk with but little life.

5520. With those who are becoming celestial the doctrine of the Church passes immediately into the life. When they know it, they live in simplicity according to it . . . But with the spiritual the doctrine of the Church passes first into the memory, and thence into the understanding and into the life . . .

5540. (Rejection of the Heavenly Doctrine as soon as it is known to be a doctrine of life. See LAST JUDGMENT, here.)

5689. The reason they are first kept in externals (there), is that they may be (thus) prepared for interior life, which is the life itself of man after death . . .

5720<sup>e</sup>. Hence it is evident that the life of a man makes the quality of his spirit.

5734. This I can asseverate—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, it is nevertheless an eternal Truth. (Continued under LAST JUDGMENT, here.)

5793. What it is to live as a Christian; and that it is not so difficult to do so in the Heavenly Doctrine as in the destroyed Babylon. Gen.art.

— . Two things are requisite; first, to believe in the Lord, that is, to believe that everything good and true is from Him; and, secondly, to live sincere, so that he may shun external evils, which are also contrary to the civil laws.

5794. In the external form a Christian lives like another. He can grow rich, but not with cunning and evil art; he can eat and drink well, but not place the life itself in them, or receive delectation from superfluity or drunkenness . . . he can dwell well, with magnificence according to his condition; he can enjoy social intercourse as others do; sport, converse about the things of the world, about various household affairs; in a word, without any difference in externals . . . Nor has he any need to appear devout . . . but glad and cheerful; nor to give to the poor, except in so far as an affection for the neighbour leads him. He must live a moral man, and a good one; but with him a moral man is a spiritual man, because he thinks that everything good and true is from the Lord . . .

5881. Concerning the life of charity with man.—No man in the Christian world can possibly be in the life of charity unless when he thinks about the Lord he thinks of His Divine . . .

5881a. Many have said that charity is the essential of the Church . . . from a mere principle, and not from the life . . . A certain one said that he had heard that as he believed in charity he had the life of charity, as he who believes in faith has the life of faith. Hence it was evident that they had believed life to be in anyone without life.

5928. Concerning those who make the Lutheran religion of life.

5933. No one can be conjoined with Heaven, thus with the Divine, except through such things as are of the Word and thence of the Church . . . however morally, that is, sincerely and justly, he lives . . . It is the life of a man according to those things which makes him spiritual . . .



6034. He was seen as without **life**, but yet there was perceived the flesh as of a living man. Ex.

6065. Melancthon . . . asked, What is Truth? and what is life? It was answered (from Heaven) that Truth and life are to live according to the precepts of the decalogue . . . that to live unjustly is sin, and that to live sincerely and act justly is Truth. Thus Truth and life act as one . . .

D. Min. 4599. There is little vital in such a general affection: **life** itself consists in the intelligence and wisdom of truth; and if this is absent, there is little of what is vital.

4694. When it is said to them that **life** is not theirs, but that it inflows . . . to this they are averse; they want to live from themselves . . .

4718<sup>e</sup>. Hence it was evident that it is the **life** (which is effective there), and not any faculty of reasoning and apperceiving well.

4744. That all **life** is from the Lord. Ex.

4759<sup>e</sup>. The **life** which afterwards remains is so little that . . .

4768. **Life** is not external, or doing good, unless it is from willing good. **Life** consists in willing good and in thinking good . . . and he who wills good and thinks good does good, for there cannot be **life** without effect.

4774<sup>e</sup>. So that their **life**—that is, their interior **life**—is diminished.

4789. On those who excel in intelligence, but have lived evilly.

E. 78. 'As dead,' when the Divine presence with man is being treated of, = a deficiency of man's Own **life**; for the **life** proper to man is that into which he is born, which in itself is nothing but evil, for it is completely inverted, because it regards only self and the world, and consequently turns itself backwards from God and Heaven. The **life** which is not proper to man is that into which he is brought when he is being regenerated by the Lord; and when he comes into it he regards God and Heaven as in the first place, and himself and the world in the second. This **life** inflows with a man when the Lord is present. Hence it is evident that in proportion as this **life** inflows there is effected a turning round of the **life**; and this turning round, when sudden, causes the man to appear as if he were dead . . . But these two states of **life** cannot be described to the apprehension. They are different with a man from what they are with a Spirit; and they are quite different with the evil from what they are with the good.

—<sup>2</sup>. At the presence of the Divine, man cannot live as to the body; those who do live are shut in by an angelic column, which moderates the Divine influx; for the body of no man is receptive of the Divine, and therefore it dies and is rejected. Ill.

79. 'He laid His right hand upon me' = **life** from Him . . . such as is with those who are in illustration, and see and hear such things as are in Heaven.

82. 'I am He who liveth' (Rev. i. 18) = Him who is from eternity . . . (for) only He who is from eternity has **life** in Himself. That the Lord has **life** in Himself both as to the Divine and as to the Human. Ill.

—<sup>e</sup>. It is believed in the world that man has **life** implanted in himself; thus that it does not continually inflow from Him who alone has **life** in Himself, and who alone is **life**. But that this faith is a faith of falsity, see H.9.

84. 'And behold I am alive for ages of ages' = eternal **life** from Him. 'To be alive,' here, = **life** in others; and His **life** in others is eternal **life**. Ex.

—<sup>2</sup>. That the **life** of the Lord is the **life** of faith and love to Him, and that this **life** is eternal **life**. Ill. —<sup>3</sup>, Ex.

93. By 'the Angel of (the Church of Ephesus)' are meant those in the Church who are in the Knowledges of truth and good . . . and yet are not, or are not as yet, in **life** according to them . . . For doctrinal things alone . . . do not make a man spiritual, but a **life** according to them. Ex. . . Therefore a man does not become spiritual until they enter the **life**; and they enter the **life** when the man wills the things which he thinks, and thence does them. Ex.

97. From Whom is **life** for all in the New Heaven and New Church. Sig.

—'. 'To walk' = to live; and, when said of the Lord, **life** itself. Ex. and Ill.

104. 'Thou hast left thy first charity' = that they do not make as the essential of Knowledges the **life** which is possessed by those who are in a commencing Church. Ex.

105. That **life** according to Knowledges is what is essential of the Church, and not Knowledges without a **life** according to them. (Continued under Know-*cognoscere*.)

—<sup>e</sup>. To live according to the Knowledges of truth and good, is to think that we are to do so, and no otherwise, because it is commanded by the Lord in the Word. When a man thinks thence, and thence wills and acts, he then becomes spiritual. But it is necessary for those who are within the Church to believe in the Lord, and, when they think about Him, to think of the Divine in His Human, because from His Divine Human proceeds everything of charity and faith.

112<sup>2</sup>. Here now (by 'the Church of Smyrna') are described those who are in the Knowledges of truth and good, and at the same time in a **life** according to them. These, therefore, are those who are in the affection of truth from a spiritual origin. Ex.

114. 'He who was dead and is alive' (Rev. ii. 8) = that He has been rejected, and yet that from Him is eternal **life**.

126. 'I will give thee the crown of **life**' (ver. 10) = wisdom and the consequent eternal happiness. . . 'Life' = eternal happiness, which is also called eternal **life**.

—'. Man is born only natural . . . but becomes spiritual through truths from the Word and through a **life** according to them. Who can ever become spiritual unless he knows something about the Lord, Heaven, the **life** after death, faith, and love, and all the other things which are means of salvation? If a man were ignorant of these things, he would remain natural. Further ex. . . This is meant by the Lord's words in John: 'Unless anyone be generated from water and the spirit, he can-

not enter into the Kingdom of God' (iii.5). By 'water' is signified the truths of faith; and by 'the spirit,' a life according to them. (Continued under *Know-cognoscere*.)

[E.] 131<sup>20</sup>. ('The cherubs placed to guard the way to the tree of life') = . . . that all approach to the acknowledgment of the Lord alone is closed against him who does not live the life of love.

136. There are two things which make the spiritual life of man—love and faith . . .

148. The state of the interior life, which is unknown to all except those who are in it. Sig. and Ex.

— Those are in interior life who are in love to the Lord; and no others are in love to the Lord than those who acknowledge the Divine in His Human. . . Interior life is the spiritual life in which are the Angels; but exterior life is the natural life in which are all who are not in Heaven. With those who live according to the Lord's precepts and acknowledge the Divine in His Human, the interior mind is opened, and the man then becomes spiritual; whereas those who do not so live, or acknowledge, remain natural.

152<sup>2</sup>. It is the interior life of man, which is the life of his spirit—which life is the life of his understanding and will—which feels through the organs of the body the things which are in the world, and thus perceives them naturally. . . With beasts also, their interior life—which is also called their soul—in like manner feels through the external organs of the body. (The difference ex.)

179<sup>7</sup>. That they have life from Divine truth. Sig.

182. 'To the Angel of the Church in Sardis write' = those who lead a moral life, but not a spiritual life, because they make light of the Knowledges of spiritual things, and of the derivative intelligence and wisdom. Ex.

— We must first explain what moral life is, and what spiritual life, and also what is moral life from spiritual, and what is moral life without spiritual. Moral life is to act well, sincerely, and justly with associates, in both employments and in business; in a word, it is the life which appears before men, because it is carried on with them. But this life is from a double origin, being either from the love of self and of the world, or from love to God and towards the neighbour. Moral life from the love of self and of the world is not in itself moral life, although it appears as moral. Ex.

—<sup>3</sup>. But spiritual life is entirely different, because it is from a different origin, being from love to God and towards the neighbour; and hence their moral life is also different, and is truly moral life. Ex.

— (Thus) moral life from spiritual life is truly moral life, which is to be called spiritual, because this is its cause and origin; whereas moral life without spiritual is not moral life, but is to be called infernal, for in proportion as there reigns in it the love of self and of the world it is fraudulent and hypocritical.

183<sup>2</sup>. For there are two things which make all the life of man, namely, good and truth. These two, united in a man, make his spiritual life. —<sup>4</sup>, Ill. and Ex.

—<sup>4</sup>. There are two things which make the life of

man—the understanding and the will; the life of the understanding is to think from truths or falsities, and the life of the will is to affect or kindle with love those things which the understanding is thinking. These two lives of man correspond to the two lives of his body, which are the life of the respiration of the lungs, and the life of the pulsation of the heart.

186. 'Thou hast a name that thou livest, and art dead' (Rev. iii. 1) = . . . that they suppose themselves to be alive because they lead a moral life, when yet they are dead. Ex.

—<sup>2</sup>. That 'to live,' or 'to be alive' = spiritual life with man. Ill.

—<sup>8</sup>. 'Life' = salvation and Heaven. Ill.

— Heaven is called 'the Land of the living.' Ill.

—<sup>9</sup>. That the Lord alone has life in Himself, and that every man has life from Him. Ill.

—<sup>11</sup>. The reason 'life' = the Lord, and the derivative salvation and Heaven, is that everything of life is from one only Fountain . . . and Angels and men are only forms recipient of life from Him. The life itself which proceeds from the Lord, and which infills Heaven and the world, is the life of His love, and it appears in Heaven as light, which, being life, illuminates the minds of the Angels . . . Hence it is that the Lord calls Himself not only 'the Life,' but also the 'Light.' Ill.

187. 'Be awake' = that they should procure life for themselves. Ex. and Ill.

— For spiritual life is to moral life without spiritual life as wakefulness is to sleep. Ex.

—<sup>8</sup>. As 'to be awake' = to receive spiritual life, 'to sleep' = natural life without spiritual. Ill.

189. That otherwise the Divine is not in the moral life. Sig. and Ex.

—<sup>e</sup>. Whether you say moral life from a spiritual origin, or from a Divine one, is the same thing, because all spiritual life is from the Divine. Ex.

193. (On) Knowledges which have not attained spiritual life. See *Know-cognoscere*, here.)

—<sup>e</sup>. To commit the Knowledges from the Word to life, is to think from them when, being left alone, one thinks from one's spirit; and to will them and do them; for this is to love truths because they are truths; and these are they who are made spiritual through Knowledges from the Word.

195. See *Know-cognoscere*. 196.

198<sup>2</sup>. The spirit of a man is such as is his life . . .

209. That they have power from the Lord against evils and falsities in proportion as they make of life the truths from the Word, and acknowledge the Divine of the Lord in His Human. Sig. and Ex.

—<sup>2</sup>. (These two things) are the two principal things of the Church, and no one can be in one unless he is at the same time in the other; for all the truths which are made of life are from the Lord . . . Ex.

— Truths are made of life when the man loves them, thus when he wills and does them . . . In a word, they are made of life when a man lives according to them from affection . . .

231<sup>2</sup>. But when their life is explored, it appears utterly infernal. Des.



235<sup>2</sup>. When yet the **life** makes the man of the Church; and those things are made of his faith which are of his **life**.

242<sup>4</sup>. The circle of man's **life** is to know, to understand, to will, and to do; for the spiritual **life** of a man begins from knowing, is then continued into understanding, afterwards into willing, and finally into doing. From this it is evident that when Knowledges are in the memory they are only at the entrance to **life**. (See also KNOW-*cognoscere*, here.)

242<sup>8</sup>. Falsities are made of faith when evils are of **life**.

256. All things of the Church relate to these . . . generals—doctrine, **life** according to it, and faith according to **life**. These are treated of in the writings to the six Churches. Enum. **Life** according to doctrine is treated of in the writings to the Churches in Thyatira and Sardis.

289. 'To Him who liveth for ages of ages' (Rev. iv. 10)=from Whom is . . . eternal **life**. . . For by 'Him who liveth' is signified that He alone is **life**, and thence that everything of **life** . . . is from Him. 291. 349.

292<sup>6</sup>. Hence it is evident . . . that no conjunction of good and truth is possible unless a man lives the **life** of love. To live the **life** of love is to do the Lord's precepts. Ex.

294<sup>16</sup>. As by 'the Word' is meant the Lord as to Divine truth, it is said, 'in Him was **life**, and the **life** was the light of men' . . . 'Light'=the Divine truth; and 'life' all the intelligence and wisdom from Divine truth; for these things make the **life** itself of man; and also according to them is eternal **life**.

295<sup>9</sup>. 'To satisfy every living thing with good-pleasure' (Ps. cxlv. 16)=to enrich with Divine truth from love all who receive **life** from Him.

325<sup>3</sup>. Worship . . . consists . . . in the **life** of charity . . . Therefore such as is a man as to the **life**, such are his prayers. Ex.

329<sup>15</sup>. There are two things with man which make his spiritual **life**, namely the good of love and the truth of faith . . .

349<sup>2</sup>. As it is at this day believed in the world, that the **life** which everyone has is given and implanted, and thus is his Own, and that it does not continually inflow, I will say something about it. Its being believed that **life** is in man, insomuch that it is his, is only [the result of] an appearance which originates from the perpetual presence of the Lord, and from His Divine love, in that He wills to be conjoined with man, and to be in him, and to give His **life** to him . . . And as this is perpetual and continuous, man supposes that **life** is in him as his Own. Yet it is known that all good and truth . . . come from above . . . and in good and truth is **life** itself, and not elsewhere; the receptacle of the good of love is the will, and the receptacle of the truth of faith is the understanding . . . it is in these two faculties in which is all the **life** of man . . . whence it is evident that the **life** of these faculties—consequently the **life** of the whole man—is not in man, but inflows . . .

—<sup>3</sup>. Those in Hell also live from the influx of **life**

from the Lord; for good and truth in like manner inflow with them, but they turn good into evil and truth into falsity, and this because they have inverted their interior recipient forms by a **life** of evil; and all influx is varied according to the forms . . .

—<sup>4</sup>. That there is one only Fountain of **life**, and that all **life** is thence, and continually inflows, is very well known in Heaven . . . for they perceive the influx itself.

— That all **lives** are as streams from the one only and perennial Fountain of **life**, has also been made evident to me by much experience, and has been seen in the Spiritual World with those who believed that they lived from themselves . . . When the influx into the thought was partly taken away from them, they lay as if they were lifeless; and presently, at the approach of the influx, they revived as it were from death; and the same afterwards confessed that their **life** is not in them, but inflows continually into them; and that men, Spirits, and Angels are only forms recipient of **life**.

—<sup>5</sup>. The wise there conclude that it is so from the fact that nothing can come forth and subsist from itself, but from what is prior to itself; and thence . . . in successive order from the First; and that thus **life** itself regarded in itself is solely from Him who alone is **life** in Himself . . . How fatuitously (therefore) do they think who derive the origin of **life** from nature . . . and not from . . . the very **Esse** of **life**, from Whom is all the order . . . according to which **life** inflows—eternal **life** with those who can be disposed to receive **life** according to Divine order; and opposite **life**, which is called spiritual death, with those who cannot be disposed, thus who live contrary to Divine order . . .

—<sup>6</sup>. Beware of believing that the Divine **life** with anyone . . . is changed; for . . . the **life** itself is not changed or varied; but it is presented an appearance of the recipient form through which and out of which it passes . . .

—<sup>7</sup>. These things have been said in order that it may be known that there is one only **life**, and that all things which live, live from it. . . It shall now be shown that the Lord is that **life** itself, or that He alone lives. Ex. and Ill. 1120<sup>1</sup>.

381<sup>2</sup>. There is then no spiritual **life**. By spiritual **life** is meant the **life** of Heaven, which in the Word is simply called '**life**.'

387. The consequent extinction of spiritual **life**. Sig. and Ex.

388<sup>2</sup>. The evil **life** which is signified by 'the evil wild beast' exists just as much with those who lead a good moral **life**, if they have not spiritual **life**. Ex.

— (Thus) an evil **life** . . . is not the external **life** . . . but it is the internal **life** which is of the spirit. Ex.

388<sup>22</sup>. See EVE, here.

419<sup>2</sup>. For there are two **lives** which with man make a one—the **life** of truth and the **life** of good; the **life** of truth is the **life** of the understanding, and the **life** of good is the **life** of the will. Sig.

—<sup>3</sup>. Hence it may be evident that 'spirit,' or 'wind,'=spiritual **life**. Tr.

—<sup>4</sup>. In Gen. ii. 7 . . . there is meant spiritual **life**,

which is the life of intelligence and wisdom through Divine truth. Ex.

[E.] 423. 'Having the seal of the living God' (Rev. vii.2)=the Divine will. Ex.

—<sup>e</sup>. For the Lord is called 'the living God' from the Divine love; for love is the life itself of man; and the Divine love is that from which is the life of all.

475<sup>f</sup>. That the internal man is purified through the truths which are of faith, and the external through a life according to them, is meant by (John iii.5).

483. 'And shall lead them to living fountains of waters' (ver.17)=in Divine truths. Ex. . . By 'living' is signified living from the Divine . . . 'Living waters' are often mentioned in the Word, and by them are meant the truths which come . . . from the Lord. The reason they are living, is that the Lord is life itself . . . and that which comes from life itself is alive; whereas that which comes from man is dead. In order that the Lord may give life to truths, He inflows into them through good, and good vivifies. He also inflows from the interior, and opens the spiritual mind, and implants in it the affection of truth; and the spiritual affection of truth is the very life of Heaven with a man. This life is that which is insinuated by the Lord into a man through truths. Hence it may be evident what is meant by 'living waters.' Ill.

521<sup>g</sup>. For man has all spiritual life—which is called in the Word 'life,' and 'eternal life'—through truths . . .

546<sup>h</sup>. Man has two faculties in which all his life consists—the understanding and the will . . . 551.

572. That (they were continually in the state) of depriving themselves of all the understanding of truth, and of the derivative spiritual life. Sig.

—<sup>2</sup>. For man has spiritual life through the understanding, because in proportion as the understanding is opened and suffers itself to be illustrated through truths, in the same proportion the man becomes spiritual. The understanding, however, is opened through truths from good, and not through truths without good . . .

583<sup>i</sup>. For every man is such as is his life; and the life of man principally consists in willing and thence doing . . .

588. In which and from which there is nothing of the understanding of truth or of the perception of good, and thus nothing of spiritual life. Sig. and Ex.

591. That (they have not averted themselves) from snatching away the Knowledges of truth and good, and thus the means for acquiring spiritual life. Sig. and Ex.

—<sup>e</sup>. Spiritual life is extinguished through perversions of good and falsifications of truth, and also through the deprivation of the Knowledges of truth and good, through which spiritual life is procured.

617<sup>l</sup>. That to read the Word and to be instructed from it effects nothing towards salvation, unless at the same time we live according to it. Sig.

622<sup>m</sup>. The reason 'the belly' or 'viscera'=the interiors of the thought or of the understanding, is that there are two lives with man, namely, the life of the understanding and the life of the will. All things of

the body correspond to these two fountains of life . . . insomuch that the part of the body which does not suffer itself to be actuated by them is not alive. Hence it is that the universal body is subject to the commands of these two lives; for all things in the body which are moved . . . by the breathing of the lungs are subject to the command of the life of the understanding; and all things of the body which are actuated . . . by the beating of the heart are subject to the command of the life of the will. Hence it is that 'soul' and 'heart' are often mentioned in the Word, and that 'the soul'=the life of the understanding, and also the life of faith; for the soul is predicated of the respiration; and that 'the heart'=the life of the will, and also the life of love. 1012.

624<sup>n</sup>. 'Thou shalt not live' (Zech.xiii.3)=to extinguish.

629<sup>o</sup>. 'To live'=the influx of the Lord into these Knowledges through the spiritual man and his intelligence.

650<sup>p</sup>. For if evils and the derivative falsities were to be removed from a man all at once, he would have scarcely any life; for the life into which he is born is the life of evil and of the derivative falsity. (Sig. by the gradual driving out of the nations from Canaan.)

665. 'The spirit of life from God' (Rev.xi.11)=the Divine truth proceeding from the Lord. Ex.

666. New life such as is possessed by a regenerate man of the Church. Sig. and Ex.

—<sup>3</sup>. For the ultimate of man's life is in his Natural . . .

670. For all who lead an evil life . . . in themselves think against the goods and truths of the Word . . . Ex.

707. For everyone's life's love . . . forms a sphere around him . . .

714. For everyone is formed interiorly according to his life. Ex.

—<sup>2</sup>. For knowledge and the faculty of reasoning do not make a man spiritual, but the life itself. Ex. —<sup>3</sup>.

725<sup>q</sup>. 'The male'=doctrine, and 'the female'=life. Ex.

— . The reason these two, namely, doctrine and life, taken together . . . are called 'man,' and also make the Church, is that man is called from the understanding of truth and the will of good . . . Ex.

735. See MICHAEL, here.

739<sup>r</sup>. The third degree is opened with those who at once apply Divine truths to the life . . .

750<sup>s</sup>. As all the life of man resides in these two faculties . . . 'lives' are sometimes mentioned in the plural . . .

778<sup>t</sup>. See FAITH ALONE, here.

780<sup>u</sup>. They wanted to endure (the idol) with something of life by means of their arts, but could not.

781<sup>v</sup>. 'We are . . . among the living as the dead' (Is.lix.10)=that they are able to be in spiritual life through the Word, and yet are not because they are in falsities.

790<sup>w</sup> Man has no need to operate more than to



learn truths from the Word and **live** according to them.

792. Who cannot see . . . that a man is such as is his **life**? Ex.

796<sup>2</sup>. See DOCTRINE, here.

—<sup>3</sup>. The faith of the **life** remains, but not the faith separated from **life**; and every man has **life** in proportion as he abstains from evils and shuns and is averse to them because they are contrary to the Word . . .

797<sup>6</sup>. Therefore to impute the Lord's merit to themselves, and not to **live** according to His precepts . . . is blasphemy. Ex.

—<sup>7</sup>. For the **life** of man's thought is from the affection of his will.

—<sup>10</sup>. **Life** according to (false) doctrine completely closes Heaven. Ex.

799. For the Church is the Church from **life** according to doctrine; and **life** according to doctrine is worship.

799<sup>18</sup>. Those are called 'the **living**' who are in truths from good.

800<sup>2</sup>. Those do not falsify the Word . . . who do not separate faith from **life** . . . believing that faith and **life** make one . . . (and) affirm in themselves that no one who **lives** evilly can have faith, but he who **lives** well; and that he who **lives** evilly cannot receive faith unless he performs repentance of **life** . . . and also that he who **lives** evilly cannot have in his spirit any other faith than a faith of what is false . . . They who thus conjoin **life** and faith . . . have the **life** of charity . . . and their faith is spiritual in so far as they know truths from the Word, and **live** according to them; for faith is made spiritual from the **life**.

826<sup>6</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.

828<sup>3</sup>. The holy things of Heaven and the Church . . . with them are not in the memory . . . but in the **life** . . .

831<sup>4</sup>. (Thus) the **life** of every man is from his works. Ex.

832<sup>3</sup>. The things which a man thinks from his interior memory, when left by himself, are of his **life**, and become of his **life**. Ex. . . But the things which he thinks from his exterior memory, if they do not make one with the thought from the interior memory, are not of his **life**, nor do they become of his **life** . . .

—<sup>5</sup>. The love with a man, and his derivative **life**, are not made spiritual by merely knowing and understanding truths, unless he also wills and does them. Ex.

—<sup>6</sup>. These (three) degrees are opened with a man according to the reception of Divine truth in his **life**. Ex.

837<sup>2</sup>. That the whole **life** of a man is the **life** of his love; and that love and **life** with a man make one, and are one. Ex.

—<sup>4</sup>. There are two primary faculties of the **life** of man, namely, the will and the understanding. Ex.

—<sup>8</sup>. Man's love and **life** are entirely such as are the works of his will; and the works of the will are according to the truths which are applied to **life**. Knowledge . . . do not **live** with him . . . until he begins to be affected with truths because they are truths, and begins

to will and do them. Before this they are outside the man's **life**.

839. It shall now be (shown) that the faith of a man is such as is his love or **life** . . . Works contain in themselves all things of a man's love and **life** . . . The **life** of his mind produces such things through the **life** of his body, and both **lives** . . . concur to produce them; from which it follows that they manifest themselves in them. . . . And as the will and the thought, through the **life** of the body, produce action, the faith manifests its quality in the works. Further ex.

842. From (what has been said above) I will make the following conclusion—that with every man, the love, the **life**, and the works make a one; insomuch that whether you say the love, the **life**, or the works, it is the same thing. Ex.

847<sup>3</sup>. Besides, all religion has **life** as its end. Ex.

859<sup>2</sup>. For with everyone the Lord inflows into the **life**; and the **life** of Heaven is from love or charity . . . and love or charity is such as it is formed through truths . . . and therefore no other **life** receives influx . . . from the Lord . . . The **life** of faith separated from charity . . . is **life** merely natural . . . from which **life** there is no communication with Heaven . . .

864<sup>6</sup>. The evil which a man has hereditarily makes his **life**, because it is his proprium . . .

865. All the affection and derivative thought of a man is not only within him, and makes his **life**; but is also without him, and makes the sphere of his **life** . . .

866<sup>8</sup>. Everything which inflows into the internal sight of man . . . if it pleases, enters his will, and adds itself to his **life**.

874<sup>2</sup>. Hence it was evident to me . . . that he who does not **live** the **life** of truth does not want to be reformed; and he who does not want to be reformed successively rejects from himself all things which had been of his intelligence and wisdom, and **lives** his own love, which is contrary to these things . . .

—<sup>e</sup>. The glory of the Lord is to illustrate men and Angels, and to bless them with wisdom and happiness, which is done solely through the reception of Divine truth in doctrine and at the same time in **life**.

885<sup>2</sup>. Hence it is that there are many in (the solidian) Churches who teach faith conjoined with **life**, and **life** conjoined with faith; but others who teach faith separated from **life**. The latter is done by (those) who teach from doctrine, the former by (those) who teach from the Word . . . and this is permitted . . . because the Word manifestly teaches **life**, and faith according to **life** . . .

897. 'To pass from death into **life**' (John v.24)= resurrection and **life** in Heaven.

901. 'Their works follow with them'=that they have spiritual **life**, which is the **life** of the Angels of Heaven. Ex.

— The reason 'works'=the **life** of man, is that they make his **life** . . . That which is in the thought and in the will, and not in act, does indeed enter the man and commence his **life**; but still it goes out and disappears, because it is not as yet terminated. Whereas that which is in the will of a man and thence in act,

makes his **life**, and is permanent, whether it is evil or good. That thought alone does not make the **life** of man may be evident from the fact that a man can think many things which he does not will . . . The reason the thought and will of a man without act do not make his **life**, is that the will is not fixed, and will not fixed is like water which evaporates; for it is easily changed by a love which is adverse to it. (Thus) by 'works' . . . is signified the **life** of man. That works, love, will, and act, and the **life** of man, make one, see above.

[E.] 962<sup>1</sup>. Interior profanation is effected through **life**, exterior through speech.

1004<sup>4</sup>. There are consorts in the Heavens who are in such conjugal love that both can be one flesh . . . They said that they have one **life**; and that they are like the **life** of good in truth, and the **life** of truth in good; and that they are like the pairs (of organs) in man . . . which although two still are one as to **life**, and as to the exercise of **life** . . . They said that their **life** thus conjoined is full of Heaven, and that it is the **life** of Heaven itself with its infinite blessednesses . . .

1005<sup>9</sup>. Whereas in chaste marriages the **life** of the man through the seed adds itself to the **life** of the wife; whence is the inmost conjunction from which they become not two but one flesh . . .

1121<sup>3</sup>. The **life** regarded in itself which is God cannot create another who is **life** alone; for the **life** which is God is uncreate, is what holds together, and is not separable. Hence it is that God is one. But the **life** which is God can create forms from substances, which (forms) are not **lives**, and it can be in these, and can give them as it were to **live**. These forms are men, which, being receptacles of **life**, could not at the first creation be anything but images and likenesses of God . . . for **life** and its recipient adapt themselves together as the active and the passive, but do not conmingle themselves. Hence it is that human forms, which are recipients of **life**, do not **live** from themselves, but from God, who alone is **life**; and therefore, as is known, all the good of love and truth of faith are from God . . . for if man had the least bit of **life** as his own, he could will and do good from himself, and also understand and believe truth from himself . . . when yet if he believes this, the form which is recipient of **life** closes itself above it, is perverted, and intelligence perishes. Good and its love, and truth and its faith, are the **life** which is God; for God is good itself and truth itself; and therefore God dwells in these with man.

1122<sup>2</sup>. It appears to man as if he **lives** from himself, but this is a fallacy; for if it were not a fallacy, man could love God from himself, and be wise from himself. The reason **life** appears as if it were in man, is that it inflows from the Lord into his inmosts, which are remote from the sight of his thought, and thus from his perception; and also because the principal cause, which is **life**, and the instrumental cause, which is the recipient of **life**, act together as one cause; and this is felt in the instrumental cause, which is the recipient, as if it were in it. Ex. . . He who examines more deeply is able to know that man as to each and all things which belong to him is an organ of **life**; and that that which produces sense and perception inflows from without; and that it

is the **life** itself which causes man to feel and perceive as of himself. Another reason why **life** appears as if it were in man, is that the Divine love is such that it wants that which is its own to belong to man, but still teaches that it does not belong to man. Ath. 69.

1124<sup>2</sup>. If it is said and thought that **life** itself is God, or that God is **life** itself, and there is not at the same time any idea of what **life** is, then . . . it is not understood what God is. In the thought of man there are two ideas—one abstract, which is spiritual, and the other not abstract, which is natural. The abstract idea . . . about the **life** which is God, is that it is love itself and wisdom itself, and that the love is of the wisdom, and the wisdom of the love. But the non-abstract idea about the **life** which is God, is that His love is like fire, and His wisdom like light, and that both together are like the sunbeam . . .

—<sup>3</sup>. But it is not allowable to have an idea about the **life** which is God as of fire, or of heat, or of light, unless at the same time there is in them the idea of love and wisdom . . . For God is a perfect Man, in face . . . and in body. There is no difference as to form, but as to essence. His essence is that He is love itself, and that He is wisdom itself, thus **life** itself.

1125<sup>2</sup>. No idea can be obtained of the **life** which is God unless there is also obtained an idea of the degrees through which **life** descends from its inmosts to its ultimates. (Continued under DEGREE.)

1126<sup>2</sup>. As God is **life**, it follows that He is uncreate . . . because **life** cannot be created, but it can create . . . If **life** came forth from another, there would be another who was **life**, and this **life** would be **life** in itself. Or, if this First were not **life** in itself, it would be either from another or from itself; and **life** from itself cannot be said, because *from itself* involves an origin . . . This, therefore, is the **life** itself which is God, and which is a Man.

1127<sup>2</sup>. That all things are from the **life** itself which is God, and which is a Man, may be illustrated by the man who has been created. Ex.

—<sup>3</sup>. The **life** itself with him is a man, both the sensuous and the natural, as well as the rational, the spiritual, and the celestial . . . The man in which these are, is only the recipient. . . So the universal angelic Heaven . . . is a man; each Heaven by itself . . . is a man; each Society . . . is a man; so is the Church on earth . . . The reason is that the **life** which is from the Lord is a man. **Life** from the Lord is love and wisdom; hence such as is the reception of the love and wisdom from the Lord, such is the man. These things testify, in the first place, that all things have been created from the **life** which is God, and which is a Man.

1129<sup>3</sup>. That all things are from the **life** itself which is God, and which is wisdom and love, may also be illustrated by created things, when they are regarded from order. Ex.

1134<sup>2</sup>. The reason God has all power, and men and Angels none at all, is that God alone is **life**, and men and Angels are only recipients of **life**; and **life** is that which acts, and the recipient of **life** is that which is acted upon. Ex. . . If man does not **live** from himself, it follows that he does not think and will from himself . . .



1136<sup>2</sup>. The laws of order which are called the laws of the Divine Providence, are the following. I. That man should not feel and perceive, and thence should know no otherwise than that **life** is in him, thus that he thinks and wills from himself, and thence speaks and acts from himself; but yet that he should acknowledge and believe that the truths which he thinks and speaks, and the goods which he wills and does, are from God, thus as from himself. 1138<sup>2</sup>, Ex.

1143<sup>5</sup>. See HALF-DEAD, here.

1147<sup>3</sup>. For fifteen years I have manifestly perceived that I do not think and will anything from myself; also that everything evil and false inflows from infernal Societies, and everything good and true from the Lord. Observing this, some Spirits said that I do not **live**; to whom it was given to reply that I **live** more than they do, because I feel the influx of what is good and true from the Lord, and I see and perceive the illustration; and that from the Lord I perceive the evils and falsities from Hell; not only that evils are thence, but also from whom they are; and it has also been given me to speak to them, to reprehend them, and to reject them together with their evils and falsities; and thus to be delivered from them. And it was further given to say that now I know that I **live**; and before not so much.

1162<sup>2</sup>. Man is in the midst of these Societies . . . and if he were to be plucked away from them . . . he would fall down dead, **life** remaining solely in the inmost through which he is a man and not a beast, and through which he **lives** to eternity.

1171<sup>6</sup>. Such, then, is the **life** of man, not only the **life** of his lower mind, but also the **life** of his body; for the **life** of the lower mind acts as one with the **life** of the body by correspondences; for the **life** of the will corresponds to the **life** of the heart, and the **life** of the understanding to the **life** of the lungs, which are the two fountains of the **life** of the body. . . Hence it is that an evil person cannot **live** in Heaven, and that a good one cannot **live** in Hell. Both the one and the other become as dead, if they are not among those with whom the **life** of their will and the derivative **life** of their understanding act as one . . .

1196<sup>2</sup>. Something shall now be said about the **life** of animals. Ex.

—<sup>3</sup>. From its origin what is spiritual has **life** in it; but what is natural has from its origin nothing of **life** in it . . .

1199<sup>2</sup>. No one can know the quality of the **life** possessed by the beasts of the earth, the birds of the heavens, and the fishes of the sea, unless he knows what their soul is, and the quality of it. Ex.

1207<sup>2</sup>. Nature and **life** are two distinct things. Nature begins from the sun of the world, and **life** begins from the Sun of Heaven. . . That which proceeds from the Sun which is pure love is called **life** . . .

1212<sup>2</sup>. The Spiritual from which (are animals and plants) is **alive** in its mediates, but in its ultimates is not **alive**. In its ultimates the Spiritual retains no more of **what** is **alive** than is sufficient to produce a likeness of **what** is **alive** . . .

1222<sup>2</sup>. As Angels are only recipients . . . it is evident

that the Lord is the **life** of that Man, that is, of Heaven and the Church.

1223<sup>2</sup>. That as **life** is in each thing and in the most singular things of man, and Knows all their state; so the Lord is in each thing and in the most singular things of the Angels of Heaven and of the men of the Church. Ex.

—<sup>3</sup>. The reason **life** is in each thing and in the most singular things of man, is that the animal form . . . is the real-*ipsa*-form of **life**; for, from its first Fountain, which is the Sun of Heaven or the Lord, **life** is in the perpetual endeavour to form a likeness and image of itself, that is, a man, and from man an Angel; and therefore from the ultimates which it has created it adjoins to itself things conformable, by means of which there is man, in whom it may live.

1226<sup>5</sup>. (The omnipresence and omniscience of the Lord shown) from the **life** of man.

Ath. 130. So long as the Lord was in the human from the mother He was not as to the human **life** of Himself; but afterwards, when He had put off that human from the mother, He was **life** from Himself.

131. **Life** of itself is pure love, the Divine Itself. **Life** not of itself is a form recipient of **life**.

215. For the **life** of every man is from his father . . .

J. (Post.) 193. Concerning some who had no spiritual **life**, because they were in ignorance of truth; and that **life** has been inspired into them by the Lord through the Angels. Gen.art.

341. The seed of a man is his **life**, which is conjoined with the **life** of the wife. . . But when the **lives** of several men are introduced into one woman, there results such filth that it is too abominable to be described . . .

De Verbo 2<sup>2</sup>. From these things it is evident that the Word is interiorly **alive**. . . 'The words which I speak to you are spirit, and are **life**' (John vi. 63). The **life** which inflows through the Word from the Lord is the light of truth in the understanding, and the love of good in the will. This love and that light conjointly make the **life** of Heaven with man, which is called eternal **life**, as the Lord teaches: 'God was the Word; in Him was **life**, and the **life** was the light of men.'

D. Love i. That . . . love is the very **life** of man. Gen.art.

ii. That the Lord is love itself because He is **life** itself, and that man and Angel are only recipient. Gen. art.

iii. That the **life** which is the Divine love is in a form. Gen.art.

iv<sup>2</sup>. How the proceeding Divine, which is the very and one only **life**, can be in created and finite things. Ex.

D. Wis. iii. 6. That there is **life** in the embryo before birth, but that it is not conscious of it . . .

vii. 4. That the **life** of the body, which is natural **life**, comes forth and subsists through this influx, and that it ceases through the removal of it. Gen.art.

x. 1. That the **life** of the will conjoins itself with the **life** of the understanding. Ex.

[D. Wis.] 3. That the life of the understanding purifies the life of the will. Ex.

—<sup>2</sup>. That the life of the understanding also perfects and exalts the life of the will. Ex.

4. That the life of the will co-operates with the life of the understanding in every motion; and, on the other hand, the life of the understanding co-operates with the life of the will in every sense. Ex.

6. That with the evil the life of the will is not purified, perfected, and exalted through the life of the understanding; but that it is defiled, depraved, and brutalized. Ex.

7. That the love which is the life of the will makes the whole life of the man. Ex.

xi. 3a. 'I am the Way, the Truth, and the Life.' Ex.

xii. That the Lord animates . . . some things to live, and some to be and come forth. Gen.art.

3. The correspondence . . . of nature with life . . .

4. That all things . . . have been created to compliance with life itself. Gen.art.

C. 102. The life of the man who is to be regenerated is the affection of truth from good, or charity . . .

Cor. 25<sup>e</sup>. By 'lives,' in the plural, are meant love and wisdom . . .

Inv. 26. The origins of all errors in the Church have been, that they have believed man to live from himself, or from his own life; and that life has been created in him . . .

### Life after Death. *Vita post mortem.*

See AFTER DEATH, and OTHER LIFE.

A. 4289<sup>o</sup>. (Ignorance of the Israelites about the life after death.) D.2236.

4776<sup>o</sup>. (Modern unbelief in the life after death.) 4818<sup>o</sup>. 4844<sup>o</sup>. 5006<sup>o</sup>. 5571. 5573<sup>o</sup>. C.J.33.

6853<sup>o</sup>. The delights of the loves of self and of the world take away faith concerning the life after death. 7490. 8944.

8944<sup>o</sup>. (Source of the belief of the gentiles in the life after death).

10758<sup>o</sup>. This idea concerning the resurrection (of the material body) is attended with this use—that they believe in the life after death . . . D.5196.

H. 451. This commencement of man's life after death lasts no longer than a few days . . .

452. They then marvel that they had not believed in such a life after death . . .

602. Concerning man's implanted [belief] about his life after death, which is from the influx of Heaven. Ex.

S. 114. That unless there were a Word, no one would know about . . . the life after death. Gen.art.

P. 274. (Ignorance of the life after death a cause of doubt concerning the Divine Providence.) Gen.art. The reason men have not known it, is that with those who do not shun evils as sins there is interiorly a latent belief that man does not live after death . . . But with all in whom there is any religion the Knowledge is implanted that men live after death. (Ten proofs of this given.)

M. 28. That man lives as a man after death. Gen. art.

1827. He confessed that he had not believed in the life after death. T.80<sup>o</sup>.

532<sup>o</sup>. I said further, that at this day a revelation has been made by the Lord concerning the life of men after death. The Angels said, What [can have been revealed] about the life after death? Who does not know that man lives after death? I replied, They know, and they do not know. Ex.

T. 160<sup>o</sup>. (Twelve novitiate Spirits deliver their opinions concerning . . . the life after death.)

498<sup>e</sup>. All these evils are removed solely by the true use of free determination in spiritual things, which is, to apply the mind to thinking about the life after death.

568. What pious and wise man does not want to know the lot of his life after death? I will therefore declare the generals in order that he may know. Fully des.

D. 3077. That the life after death is a life to which the life of the body cannot be compared.

4568. Concerning the life after death—that the man appears to himself to be living in the world. Ex. 4575. 4578.

4746. That the life after death is the life of the internal man. Ex.

### Lifeless, To be. *Exanimare.*

A. 7193<sup>o</sup>. When the infernals approach the celestial Angels . . . they are as if they were lifeless. 8265. H.48.

T. 641<sup>o</sup>. If anything (of the Lord's merit) . . . were to touch them . . . they would be lifeless. —<sup>5</sup>.

E. 741<sup>o</sup>. 'Men expiring for fear . . .' (Luke xxi.26). Ex.

**Lift up.** See under ELEVATE.

**Lift up.** *Allevare.* H.335<sup>o</sup>.

**Lift up.** *Tollere, Attollere, Extollere.*

A. 1054. It is then predicated of the Lord . . . that He 'lifts up His face' upon him.

1604. 'To lift up the eyes and see'=to be illuminated and to perceive.

2148. 'To lift up the eyes'=to see and perceive the things which are above one's self; (that is, the things which are interior.) Ex.

2689. 'To lift up the voice and weep'=the last extremity of grief.

2789. 'To lift up the eyes'=to elevate the intelligence, thus to think. 2829. 3198.

3202. 'To lift up the eyes and see'=intention.

3761. 'Jacob lifted up his feet' (Gen.xxix.1)=the elevation of the Natural. 'To lift up'=elevation.

3801. 'To lift up the voice and weep'=the ardour of love.

3901<sup>o</sup>. Rational and voluntary things from the Divine were then given, which are signified by its being 'lifted up from the earth' (Dan.vii.4).



4083. 'To lift up the eyes'=to think, and also to intend, thus to perceive. (And thus also to advert. 4086.) 4339. 4988.

4339. For to lift up the eyes is an external thing which corresponds to the elevation of the mind . . . consequently, to perception. 4356.

4746. 'To lift up the eyes and see'=intention and thought, or intense thought; here, further thought.

5018. 'To lift up the voice and cry'=great aversion.

5124. 'Pharaoh shall lift up—*extollet*—thy head' (Gen. xl.13)=what is foreseen and thence concluded. III.

—<sup>2</sup>. 'To lift up—*extollere*—the head'=their deliverance; for they are then elevated or lifted up—*attolluntur*—out of vastation, to the heavenly Societies. 'To be lifted up—*attolli*—or to be elevated=to progress towards interior things . . . Whereas 'to lift up—*attollere*—the head from upon anyone'=to be judged to death. Ex.

5155. 'Pharaoh shall lift up thy head from upon thee' (ver.19)=what is concluded from what is foreseen. Ex. 5162.

5327. See HAND, here. 5328. 7211. R.474.

5684. 'To lift up the eyes'=thought and intention . . . and also advertence, thus reflection. Ex.

7550<sup>e</sup>. This is why the Lord so greatly extols His own power and glory.

7551. 'Still to lift up—*extollere*—himself' (Ex.ix.17)=not as yet to desist from infesting.

8160. 'To lift up the eyes'=mental view, perception, and thought. Refs.

10621. 'To bear,' and 'take away, evil'=to remove it so that it does not appear; for the evils with a man cannot be taken away . . .

L. 17. 'To take away sins' means the same as redeeming man, and saving him. Ex.

Life 66<sup>2</sup>. 'To take up the cross'=to fight against concupiscences.

R. 306. 'To take away peace from the earth' (Rev. vi.4)=charity etc. taken away.

E. 316<sup>20</sup>. See HORN, here.

340<sup>11</sup>. 'To lift up—*attollere* (His faces)'=to reveal Himself, which is effected from the Divine good through the Divine truth. 412<sup>1</sup>.

612<sup>3</sup>. 'To extol'=confession.

730<sup>18</sup>. 'To lift up the eyes'=to take notice.

—<sup>20</sup>. 'To lift up the voice'=their joy from Knowledge.

## Ligament. *Ligamentum*.

See COLLIGAMENT.

W. 403<sup>2</sup>. The viscera of the whole body are conjoined with the chamber of the breast by ligaments; and so conjoined that when the lungs respire, each and all . . . receive something of the respiratory motion . . . and, together with these, all the lower things of the body which are in connection with them by means of ligaments . . . 408<sup>2</sup>.

D. 983. On the Spirits who relate to the external ligaments.

— . All the viscera of the body . . . have their external ligaments through which there are communications not only with the internal things—and in fact with the least things, as is evident—but also with the things which are outside; and especially with those which act in society. The ligaments of the viscera . . . relate to generals, as to the peritoneum, the pleura, the diaphragm, the mediastinum, the pericardium . . . and according to these connections [there are] communications and relations . . .

984. Among Spirits there are those who relate, as it were, to the ligaments in the body. The internal ligaments are those Spirits who are near . . . in order that the Societies which are distant may perceive the things thought by me. (These emissaries) place themselves near the head, so that they perceive whatever inflows . . .

985. Those who relate to the ligaments between Angels and men, are Spirits so collocated into order by the Lord that the thoughts of man—nay, the causes and beginnings of his thoughts—can be uplifted . . . The Lord Himself is in all, and, when it so pleases Him, has no need of mediations.

986. The external ligaments are the Spirits who as it were run hither and thither; and when they hear anything, they at once fly to their own Society and tell it in a sonorous voice . . . They are those who in the life of the body have loved to be able to discern what others are thinking, or to seem to themselves to be able to do so; and when they hear [anything] they cannot rest; but are carried away by a certain cupidity of the lower mind to tell it to others . . . There are similar explorers in general as in each of the Societies in particular. In the same way do these persons run about in the other life, and for the sake of this end they are admitted, and thus they suppose themselves to be loved; but they are loved only as means to ends.

D. Min. 458<sup>2</sup>. Those who are still more envious operate into . . . the ligaments towards the testicles.

D. Wis. x. 4. (The anatomical connection of ligaments with the heart and lungs. Des.)

## Light. *Levis*.

A. 2540<sup>2</sup>. These things appear as of no consequence to the man to whom worldly and bodily things are a matter of care and of the heart; but to the Angels they are precious. . . Hence it is manifest that many things which are of no consequence to man . . . are most highly valued by the Angels . . . and, on the other hand, that the things which are most highly valued by man . . . are of no consequence to the Angels. 2551<sup>0</sup>. 2574<sup>0</sup>.

3768. Unless they were significative, these things would be of too slight consequence to be mentioned in the Divine Word.

6346. 'Unstable as water'=to be of no weight or strength. E.434<sup>17</sup>.

8279. Truth from good is of such a nature that it ascends upwards, like a light body in the world.

M. 452. That fornication is light when . . .

E. 594<sup>4</sup>. 'A light cloud' (Is. xix. 1) = truth. (= Divine truth natural spiritual. 654<sup>48</sup>.)

780<sup>8</sup>. 'Whose horses are swifter than leopards' (Hab. i. 8) = . . . their skill in seducing. Their desire and skill are signified by their being light and swift-celeres.

### Light. *Lux.*

See LUCID, and LUMEN; and under HEAT.

See also under COLOUR, ENLIGHTEN, EYE, FLAME, GLORY, ILLUMINATE, SHINE-*lucere*, SIGHT, and SOUTH.

A. 18. Man has then nothing of light. 19.

20. 'Let there be light, and there was light' (Gen. i. 3) . . . When man is being conceived anew, he first begins to know that his goods are not goods; and when he comes more to the light [he begins to know] that the Lord exists, and that the Lord is good itself and truth itself. (Ill. by John i. 1-9.)

21. 'And God saw the light, that it was good; and God distinguished between the light and the darkness. And God called the light day, and the darkness He called night' (Gen. i. 4, 5). The light is called 'good' because it is from the Lord . . . 'Darkness' = the things which . . . (before) had appeared as light . . . All things which are of the Lord are compared to 'day,' because they are of the light . . .

34. Those who are in knowledge . . . without love, are in such . . . dim light that . . .

—<sup>2</sup>. Like the light of the sun without its heat, as in winter . . .

38. 'To distinguish between the light and the darkness' (ver. 18) . . . By 'the light' is meant truth . . .

51. The spiritual man . . . is called 'a son of light' (John xii. 36).

182. The spiritual Angels give the use of light to (those who are being resuscitated). D. 1106<sup>6</sup>.

322. Good and angelic Spirits, and Angels, live in light so great, that the noon-day light in the world can scarcely be compared to it.

1042. See RAINBOW, here.

—<sup>2</sup>. See COLOUR, here.

— . . . In spiritual things . . . black is . . . evil, which absorbs and extinguishes the rays of light; whereas snow-white is the truth and good which a man supposes that he does from himself, which reflects and rejects from itself the rays of light. The rays of light which fall upon them, and as it were modify them, are from the Lord, as from the Sun of wisdom and intelligence; for the rays of spiritual light are nothing else, and are from no other source.

1053<sup>2</sup>. The Angels live in light so great that the light of the world is relatively nothing. Compared to the light of the world, the light of Heaven in which the Angels live is like the lumen of the noon-day sun as compared with the lumen of a candle, which is extinguished and becomes null when the sun rises. In Heaven there are celestial light and spiritual light. Celestial light . . . is like the light of the sun, and spiritual light is like the light of the moon, but with every difference according to the state of the Angel receiving the light . . . 1525.

1116. The second and third posterity of the Most Ancient Church . . . live in an aura of . . . resplendent pearly light, and sometimes in a diamond-like one.

1117. They live in the highest [degree of] light. The light of the world can scarcely be compared to that light in which they live. That light has been shown me by means of a flaming light which as it were fell down before my eyes; and those who belonged to the Most Ancient Church said that they have such light, and one still more intense.

1321. For all the light of the Truth is from the Lord, and all thick darkness is from man; and when, in worship, man succeeds in place of the Lord, the light of truth becomes thick darkness, and then light is regarded by them as thick darkness, and thick darkness as light . . .

1440<sup>6</sup>. The light itself of the soul is in celestial things, because in them is the Divine Itself . . .

1458. In Heaven those are in light who are in a state of wisdom and intelligence, exactly according to their state, and those are in the highest light who are in a state of the highest wisdom and intelligence . . .

— . . . Knowledges are celestial and spiritual truths, which in Heaven are so many radiations of light, and they are also presented visibly by light. . . As, therefore, the Lord was to be imbued with Knowledges, in order that as to the Human Essence also He might become the light itself of Heaven, it is here said that 'Abram journeyed . . . towards the south.'

—<sup>2</sup>. 'Thy light shall arise in the darkness' (Is. lviii. 10) = that they will have the intelligence of truth.

1521. On the light in which the Angels live. Gen. art.

— . . . The light in Heaven is such as to incredibly surpass the very noon-day light of the solar world. But they have no light from this world, because they are above or within the sphere of that light; but their light is from the Lord, who is the Sun to them. Moreover, to the Angels the light of the world is like a dense thick darkness; and when they are permitted to look into that light it is as if they were looking at mere darkness . . . From this may be evident what a difference there is between the light of Heaven and the light of the world.

1522. I have so often seen the light in which Spirits and Angels live, that at last I have ceased to marvel at it, because it has become familiar. It would be too prolix to adduce all my experience, therefore I may adduce only these few things.

1523. In order that I might know the quality of that light, I have sometimes been withdrawn into the abodes of good Spirits and Angels . . . I have also seen infants and their mothers in light of brightness and splendence so great that anything brighter is quite impossible.

1524. An intense flaming fell down before my eyes which greatly dazzled not only my eye-sight, but also my interior sight. Presently there appeared an obscure something like an opaque cloud in which there was as it were something earthy . . . So great is the light with the Angels in Heaven relatively to the light in the World of Spirits . . . And as is the case with the light, so also is it with the intelligence and wisdom of the



Angels above the intelligence and wisdom of Spirits ; and not only the intelligence and wisdom, but also all things which belong to intelligence and wisdom, as speech, thought, joys, happinesses, for these correspond to the **light**.

1526. I have been withdrawn from the ideas . . . of the body, so as to be held in spiritual ideas, and there then appeared a vivid sparkling of diamond-like **light** . . . I can describe the **light** in no other way, for it was as if it were sparkling with diamonds in all its minutest [particles]; and while I was kept in that **light** I perceived the particulars which were worldly and corporeal as if they were beneath me, and far removed; by which I was instructed in what great **light** are those who are withdrawn from material ideas into spiritual ones. 3885.

1529. It is very well known in Heaven, but not so well in the World of Spirits, whence comes such great **light**, namely, from the Lord. . . In the third Heaven the Lord appears to the celestial Angels as a Sun, and to the spiritual Angels as a moon. The origin itself of **light** is from no other source. But the Angels have **light** in proportion to the Celestial and Spiritual with them; and such as are the Celestial and Spiritual such is the **light**. Thus the Lord's Celestial and Spiritual itself manifests itself before their external sight by means of **light**. 1530, Ill. 1531, Ill.

1532. By virtue of the Lord's **light** in Heaven there appear things wonderful and innumerable beyond utterance. They are continual representatives of the Lord and of His Kingdom, such as are in the Prophets and the Apocalypse . . .

1548. (The introduction of the Lord) into celestial **light**. Sig. and Ex.

— There are two states from which is celestial **light**. Ex.

1555. (The advance of the Lord) from the **light** of intelligence into the **light** of wisdom. Sig. and Ex.

1888<sup>e</sup>. Such is the effect of the influx of celestial spiritual **light** from the Lord.

1619. Continuation concerning the **light** in which the Angels live. Gen.art.

1621. See ATMOSPHERE, here.

1646. The speech of the Angels sometimes appears in the World of Spirits . . . as a vibration of **light** . . .

1725. Hence every man has **light** from Heaven; that is, the ability to think and speak, and to be a man.

1783<sup>d</sup>. When heavenly **light** appears, the **light** of the world is like thick darkness . . . Whereas when anyone is in the **light** of the world, heavenly **light**, if it then appears, is like thick darkness.

1838. In the other life the Lord is ever . . . **light** itself, but before the evil He appears like darkness . . .

1839<sup>f</sup>. 'Woe to those who set darkness for **light**, and **light** for darkness' (Is. v.20). 'Darkness' = falsities, and 'light' = truths.

—<sup>9</sup>. 'This is the judgment, that the **light** has come into the world, but men have loved the darkness more than the **light**, for their works were evil' (John iii.19). 'The **light**' = truths, and 'the darkness' =

falsities; and 'the **light**' = the Lord, because all truth is from Him; and 'the darkness' = the Hells, because all falsity is thence. —<sup>10</sup>.

1861<sup>15</sup>. The Lord appears . . . to all the good as **light** of varied delight and pleasantness . . .

2045<sup>3</sup>. Like an object which turns the rays of **light** into ugly colours.

2124<sup>e</sup>. By which intellectual **light** is completely darkened.

2157. Celestial ideas can scarcely be called ideas, but so many **lights** of affections and perceptions, which follow in a continuous series . . .

2196<sup>10</sup>. From appearances man supposes that no other **light** is possible than that which is from the **light** of the world; when yet in the Heavens there is not one whit of the **light** of the world; and still there is **light** so great as to exceed a thousand times the noon-day **light** of the world.

2231<sup>2</sup>. See FLAME, here. —<sup>4</sup>.

2349<sup>2</sup>. 'The **light**' = faith in the Lord, and the Lord Himself. Ill.

2353<sup>3</sup>. 'The **light** is not in him' (John xi.10) . . . 'The **light**' = what is true and good.

2388<sup>2</sup>. In the other life truth manifests itself by **light**, and good by heat; but truth without good by a cold **light**, but with good by a vernal **light**.

2441<sup>2</sup>. It is the Divine Celestial of the Lord's love which thus appears before their eyes, and makes the very **light** of Heaven as its effect. In proportion therefore as they are in celestial love, they are elevated into that celestial **light**, which is from the Lord; but in proportion as they are remote from celestial love, they cast themselves away from the **light** into infernal darkness.

2576<sup>19</sup>. The Holy itself of the Lord's Divine Human was 'the raiment' which appeared 'as the **light**' . . . when He was transfigured. (=the Divine truth. 4677<sup>3</sup>.)

2588<sup>2</sup>. For man has **light** from no other source than through rational and scientific things.

—<sup>6</sup>. A certain Divine **light** inflows with some . . . when the Word is being read.

—<sup>8</sup>. For truth is the **light** itself of Heaven.

2682<sup>2</sup>. For the **light** of truth from the Lord cannot inflow into the Persuasive which is from the proprium; for this is of such a nature that it extinguishes that **light**. In the other life what is persuasive appears like a wintry **light**; but at the approach of the **light** of Heaven it becomes full of darkness . . .

2699<sup>2</sup>. Those who have been in vastation . . . are (then) elevated . . . from a state of shade, which is a state of ignorance, into a state of **light**, which is a state of illustration and of recreation thence, thus into joy, which affects their inmosts. It is actually **light** into which they come, which is such that it illustrates not only the sight but also the understanding; and how greatly they are recreated by that **light** may be evident from the opposite state from which they have been delivered. Des.

[A.] 2701<sup>3</sup>. The sight of the eye is from the **light** of the world; the sight of the understanding is from the **light** of Heaven inflowing into those things which are of the **light** of the world; but the sight of faith is from the **light** of Heaven.

2708. With the celestial there is a **light** as it were visual and also perceptive of good and truth from the Lord like the **light** of day from the sun; whereas with the spiritual there is a **light** from the Lord like the **light** of night from the moon. Ex. 2849.

2714. 'Brightness' and 'light' (Hab.iii.4)=illumination.

2715<sup>5</sup>. As the spiritual dispute whether it is so, they cannot for a long time come to the first boundary of the **light** of the celestial, still less can they view anything from that **light**.

2741. Like the **light** of the sun inflowing into objects, which is received according to their form . . . 2888. 3001<sup>e</sup>. 3484<sup>e</sup>. 3646. 3743<sup>e</sup>. 8819<sup>2</sup>.

2776<sup>3</sup>. The **light** of Heaven is such that when it illuminates the sight of Spirits and Angels, it also illuminates the understanding at the same time . . . so that in proportion as anyone in Heaven has of external **light**, he has in the same proportion of internal **light**, that is, in the same proportion he has of understanding. Hence it is evident in what the **light** of Heaven differs from the **light** of the world . . .

—<sup>4</sup>. The **light** of Heaven from the Lord's Divine Human can reach no others than those who live in the good of faith . . .

2813<sup>4</sup>. Here, when they ask who is the Son of Man, Jesus replies concerning the **light**, which is the truth; and [says] that He Himself is the **light** or truth in which they should believe.

2814. The Divine truth in the Lord's glorified Human is above appearances; nor can it ever come to any understanding . . . of man, and not even to that of the Angels . . . It appears in the Heavens as the **light** which is from the Lord.

2935<sup>2</sup>. So long as they are in such a state, the **light** of truth from the Lord cannot inflow.

2973<sup>3</sup>. Celestial flame, and spiritual **light**. Ex.

—<sup>6</sup>. Simulate Angels of **light**.

3017<sup>5</sup>. Concerning (these arcana) the Angels have clear **light** from the Lord: for in the **light** of Heaven these things are evident as in clear day; whereas in the **light** of the world, in which man is, scarcely anything [is evident], except something obscurely with a regenerate person; for he too is in some **light** of Heaven. 3086<sup>e</sup>.

3086. For all **light**, life, and order in the natural man are from influx from the Divine.

3094. Illustration is from **light**; but such as the **light** is, such is the illustration.

—<sup>2</sup>. The **light** of Heaven is from the Lord's Divine good through His Divine truth . . . and it penetrates not only to the celestial, but also to the spiritual, and illustrates all in Heaven with wisdom and intelligence.

3108. Those who are not in good and the derivative faith have no other ideas of thought than those which

have been formed from the objects of the **light** of the world . . .

3138. There are two **lights** which form the intellectual things of man—the **light** of Heaven, and the **light** of the world. The **light** of Heaven is from the Lord . . . the **light** of the world is from the sun and moon . . . The internal man has his sight and his understanding from the **light** of Heaven, but the external man has his sight and his understanding from the **light** of the world. The influx of the **light** of Heaven into those things which are of the **light** of the world makes illustration, and at the same time apperception; if there is correspondence, the apperception of truth, if there is not correspondence, the apperception of falsity instead of truth. But illustration and apperception are impossible unless there is affection or love, which is spiritual heat, and which gives life to those things which are illustrated by the **light**; just as the **light** of the sun does not give life to plants, but the heat which is in the **light**.

—<sup>2</sup>. In the verses which immediately follow there is described a further preparation; namely, that the **light** of Heaven, which is the Divine **light** of the Lord, inflowed into those things which were of the **light** of the world in His natural man.

3167. The spiritual man is he who understands and is wise from those things which are of the **light** of Heaven, but the natural man from those things which are of the **light** of the world.

—<sup>2</sup>. For then the **light** of Heaven inflows, and illustrates those things which are in the natural man, and causes the things therein to receive **light**; the goods therein, the heat of **light**, that is, love and charity; and the truth, the rays of **light**, that is, faith.

3190. When truth is being elevated from the Natural into the Rational, it is then taken out of the sphere of worldly **light** into the sphere of heavenly **light**, thus as it were from the obscurity of night into the clearness of day; for the things which are of the **light** of the world, in which are all natural things, are relatively as in the night; whereas the things which are of the **light** of Heaven, in which are spiritual things, are relatively as in the day . . .

3195. (The Lord's Divine Rational as to good) in Divine **light**. Sig. and Ex. 3261.

—<sup>2</sup>. 'Light' is many times mentioned in the Word, and by it in the internal sense is signified the truth which is from good. But in the supreme internal sense by 'light' is signified the Lord Himself, because He is good and truth itself. There also actually is **light** in Heaven, but infinitely brighter than the **light** on earth. Refs. Spirits and Angels see each other in that **light** . . . As to its lucidity, that **light** does indeed appear like the **light** in the world, but still it is not like it, for it is not natural, but it is spiritual, having wisdom in it, so that it is nothing else than wisdom which thus shines before their eyes; and therefore the wiser the Angels are, the brighter is the **light** in which they are. This **light** also illuminates the understanding of man, especially of a regenerate man, but it is not apperceived by the man so long as he is living in the body, on account of the **light** of the world which then reigns.



Evil Spirits in the other life also see each other . . . and this indeed from the light of Heaven, but it is a lumen like that from a coal fire ; for into such a lumen is turned the light of Heaven when it comes to them.

—<sup>3</sup>. As concerns the origin itself of light, it was from eternity from the Lord alone ; for the Divine good itself and the Divine truth, from which is the light, is the Lord. The Divine Human which was from eternity was that very light ; and as this light could no longer affect the human race . . . the Lord willed to put on the Human itself through birth ; for thus He could illuminate not only the rational things of man, but also his natural things . . . 4180<sup>o</sup>.

—<sup>4</sup>. That the Lord is 'the light,' that is, good and truth itself, and that thus from Him are all intelligence and wisdom, and consequently salvation. III.

—<sup>5</sup>. 'The light' = Divine truth. 595<sup>3</sup>.

—<sup>6</sup>. From these passages it is manifestly evident that the Lord as to the Divine good and truth in the Divine Human is called 'the light.'

—<sup>8</sup>. 'The sun no more a light by day . . .' = not those things which are of natural light, but those things which are of spiritual light, which are signified by Jehovah's being 'for the light of eternity' (Is. lx. 19, 20).

3222. Truths (there) are represented by lights, and by innumerable modifications of light. Hence it may be evident whence it is . . . that by 'lights' in the Word are signified the truths which are of faith.

3223. There are two lights by which man is illuminated—the light of the world and the light of Heaven. The light of the world is from the sun, the light of Heaven is from the Lord. The light of the world is for the natural or external man, thus for those things which are in him. Although the things in him do not appear to be of this light, still they are so ; for nothing can be apprehended by the natural man, except by means of such things as come forth and appear in the solar world, and thus unless they have somewhat of form from the light and shade there. All ideas of time, and all ideas of space . . . without which the natural man cannot think, are also of the light of the world.

— But the light of Heaven is for the spiritual or internal man. The interior mind of man, where his intellectual ideas are . . . is in this light. This is unknown to man, although he calls his understanding sight, and ascribes light to it. The reason is that so long as he is in worldly and corporeal things, he has a perception only of such things as are of the light of the world, and not of such things as are of the light of Heaven. The light of Heaven is from the Lord alone ; and the universal Heaven is in that light. This light of Heaven is immensely more perfect than the light of the world. The things which in the light of the world make one ray, in the light of Heaven make myriads. There are intelligence and wisdom in the light of Heaven. This is the light which inflows into the light of the world which is in the external or natural man, and causes him to perceive sensuously the objects of things. Unless this light inflowed man would never have any apperception ; for the things which are of the lumen of the world have life in them thence. When the external man makes one with the internal there exists a correspondence between these two lights, or between

the things which are in the light of Heaven and those in the light of the world ; and then the things which come forth in the light of the world are representative of such things as are in the light of Heaven.

3224. It is wonderful that man does not yet know that his intellectual mind is in a kind of light, which is quite different from the light of the world. But such is the condition, that to those who are in the light of the world the light of Heaven is as it were darkness ; and to those who are in the light of Heaven the light of the world is as it were darkness. This comes principally from the loves, which are the heats of the light. They who are in the loves of self and of the world, thus who are only in the heat of the light of the world, are to the same extent affected solely with evils and falsities ; and these are what extinguish truths, which are of the light of Heaven. But they who are in love to the Lord and in love towards the neighbour, thus in spiritual heat, which is of the light of Heaven, are affected with goods and truths, which extinguish falsities ; but still the correspondence exists with these.

—<sup>2</sup>. Spirits who are solely in the things which are of the light of the world, and are thence in falsities from evils, in the other life do indeed have light from Heaven, but such a light as is fatuous, and such as flows forth from an ignited coal or torch ; but at the approach of the light of Heaven this light is at once extinguished, and becomes thick darkness. They who are in this light are in phantasies . . .

—<sup>3</sup>. For the truths and goods which are from the light of Heaven inflow into the interior mind, which with them is closed ; and therefore the light inflows around and outside of that mind, and becomes such that it is modified solely by falsities which appear to them as truths. Truths and goods cannot be acknowledged except with those in whom that interior mind has been opened, into which light from the Lord inflows . . .

3225. Hence it may now be evident . . . that correspondence is between those things which are of the light of Heaven and those which are of the light of the world . . .

3236<sup>o</sup>. And the new understanding must have its light from the new will.

3283<sup>o</sup>. The Rational is like a higher sight . . . The light of that sight is the light of truth ; but the origin of this light is of the good in the Rational.

3341. As the representations cannot come forth in the other life except by discriminations of light and shade, it is to be known that all the light . . . is from the Lord, and that all the shade . . . is from the proprium of the man, Spirit, or Angel. From these two origins . . . are derived all the variegations which are of light and shade in the other life.

3343. Spiritual things, which are of truth, take place by modifications of heavenly light, in which are affections . . .

3374. By the Spiritual in the genuine sense is meant the light itself of truth which is from the Lord . . . Hence it may be evident, that as this light inflows from the Lord, into both the Rational and the Natural of man, the Spiritual is predicated of both.

[A.] 341<sup>2</sup>. With (those who have receded from charity) . . . there sometimes appears a snowy light, but this light is such as is the winter light . . . and therefore when such approach Heaven their light is turned into mere darkness . . .

341<sup>3</sup>. For at the approach of the light of truth from the Lord those who are in doctrine alone, and not in life, are completely darkened . . .

342<sup>4</sup>. With those who are in doctrinals alone and not in the good of life, the interiors are closed, so that the light of truth from the Lord cannot inflow, and give them to apperceive that [the truth] is so. Whereas with those who are in love to the Lord the interiors are open, so that the light of truth from the Lord can inflow . . .

343<sup>8</sup>. Man's interiors are in the light of Heaven, and his exteriors in the light of the world. The nature of the difference between the light of Heaven and the light of the world, consequently between those things which are of the light of Heaven, and those things which are of the light of the world, may be seen above. Refs. It is such as is the difference between the light of day and the shade of night. As man is in this shade, and does not want to know that there is light in truth from the Lord, he cannot believe otherwise than that his shade is light; and also, conversely, that that light is shade. (Continued under INTERNAL SENSE.)

348<sup>5</sup>. The representations which come forth in the other life . . . are alive, because they are from the light of life. The light of life is the Divine wisdom, which is from the Lord alone. Hence all things which come forth from that light are real; not like those which are from the light of the world . . .

349<sup>3</sup>. For the Rational has its sight from the light of Heaven, and the Natural has its sight from the light of the world . . . and when there is correspondence the things in the Natural appear to the Rational in light, because then the things which are of the light of the world are illustrated by those which are of the light of Heaven . . .

357<sup>3</sup>. Of which he can have scarcely any idea through those things which are of the light of the world, that is, which are of the natural lumen with him; but through those things which are of the light of Heaven, that is, which are of rational light.

357<sup>9</sup>. In the other life . . . ideas are formed from the light of Heaven, in which there is intelligence.

359<sup>6</sup>. (These things) cannot be seen except in the light in which is the rational or internal man, in which light are few at this day, because few are regenerate.

362<sup>8</sup>. Unless there were an interior light which is of life, to which corresponded the exterior light which is of the sun, sight would never come forth.

363<sup>6</sup>. It is a most universal thing that the Lord is the Sun of Heaven, and that thence is all the light in the other life; and that nothing whatever from the light of the world appears to . . . those who are in the other life; and also that to the Angels the light of the world which is from the sun is nothing else than thick darkness. . . Spiritual light appears before their eyes as light, but it has in it intelligence and wisdom, because it is from that source . . . and therefore . . . intelligence

is called spiritual light, and also presents the light of man's life. From this universal correspondence are all the rest derived.

364<sup>3</sup>. Those who are in the Heavens are in a serene aura of light, like the light of early morning, of noon, and also of the approach of evening . . .

364<sup>6</sup>. Thus when spiritual light inflows into the souls of the brutes, it is received quite dissimilarly, and therefore actuates them dissimilarly . . .

367<sup>9</sup>. The internal man is in the light of Heaven, in which light there are intelligence and wisdom from the Lord; but the external man is in the light of the world, in which there is no intelligence, and not even life; and therefore unless the internal man thought in the external, nothing could ever be thought. Ex. N. 34. 37.

—<sup>1</sup>. With him whose Natural corresponds to his Rational, communication is opened, so that the light of Heaven from the Lord can inflow through the Rational into the Natural, and illustrate it with intelligence and wisdom; hence it is that this man is rational and thinks spiritually. Whereas with him whose Natural does not correspond to his Rational, the communication is closed, and there inflows only somewhat of light round about and through chinks through the Rational into the Natural; hence this man is not rational, and does not think spiritually; for accordingly as a man has influx of the light of Heaven so does he think.

369<sup>3</sup>. For the Angels have changes of state between the highest amount of light and less light, or between the highest amount of wisdom and less wisdom . . .

370<sup>4</sup>. In its essence the sun is nothing but fire, and the light which thence appears is not in the sun, but from the sun. 3969<sup>16</sup>. 5704<sup>2</sup>. 10196<sup>3</sup>.

372<sup>3</sup>. 'Morning' = the advent of heavenly light; thus, here, elevation from obscurity into light, and consequently a state of illustration.

376<sup>9</sup>. The loves of self and of the world have self as the end, which end kindles natural lumen, but extinguishes heavenly light; so that they see acutely the things which are of self and the world, and not at all the things which are of the Lord and His Kingdom.

379<sup>8</sup>. In everyone's love there is the light of his life; for love is like a flame from which is light. Such, therefore, as is the love or flame, such is its light of truth . . .

383<sup>3</sup>. Hence the light of truth from good increases immensely, and becomes as it were a continuous lucidity; for the man is then in the light of Heaven which is from the Lord.

386<sup>2</sup>. That all celestial and spiritual light, or faith, appears in the external form in Heaven as the light which is from the Sun . . . and that this light has intelligence in it, and this because it is from the Lord, who is the Sun there. Refs. From this it is evident . . . that all truth is from the light thence; and it is also evident from this . . . that all thoughts which are of faith or truth, are variegations of that celestial and spiritual light which is from the Lord, and that thence is intelligence. (Continued under HEAT.)

—<sup>2</sup>. Hence they received answers by lights (from the urim and thummim). —<sup>3</sup>. —<sup>6</sup>. Ex.



—<sup>3</sup>. For all the light of Heaven is varied according to the states of a thing . . .

3863<sup>7</sup>. 'To see a great light' (Is. ix. 2) = to receive and believe the truths which are of faith. Heavenly light is said to shine forth upon those who are in faith; for the light which is in Heaven is Divine truth from Divine good.

—<sup>15</sup>. That 'to see' = to have faith in the Lord, is evident from (the fact) that the light of Heaven, being from the Lord, is attended with intelligence and wisdom, consequently with faith in Him . . . and therefore to see from that light, as the Angels do, cannot signify anything else than faith in the Lord; for the Lord Himself is within that light, because it proceeds from Him. It is moreover this light which shines in the conscience of those who have faith in Him, although the man is unaware of this so long as he lives in the body, for then the light of the world obscures that light.

3957<sup>2</sup>. When a man dies he passes relatively from shade into light . . .

3969<sup>3</sup>. These arcana cannot be seen except by those who are in the charity of faith; for as to their interiors these are in the light of Heaven, in which light there is also intelligence. They cannot be seen by those who are in the light of the world, for in this light there is no intelligence, except in so far as it has in it the light of Heaven. 3993<sup>7</sup>.

4104<sup>3</sup>. When a man acknowledges (spiritual things) as primary, and (natural things) as secondary, Truths and their affections are elevated with him; for in the same proportion he is translated into the light of Heaven, in which are intelligence and wisdom; and in the same proportion the things of the light of the world are to him images and as it were mirrors in which he sees them. . . (Otherwise) Truths and their affections are not elevated, but are either suffocated, rejected, or perverted; for he is in natural light into which there does not inflow anything of heavenly light.

4156<sup>3</sup>. With him who clearly sees that good is good, and that truth is truth, and that evil is evil, and falsity falsity, there inflows light from Heaven, and illustrates his Intellectual, and causes the reasons which he sees in the understanding to be so many rays of that light. The same light also illuminates scientifics, so that they confirm; and besides disposes them into order and into the heavenly form. But they who are against good and truth—as are all who are in a life of evil—do not admit that heavenly light, but are delighted solely with their own fatuous lumen.

4214<sup>3</sup>. The light of Heaven which inflows with them is at once turned into fatuous lumen . . .

4302<sup>2</sup>. For those who are in heavenly perception are in the light of Heaven . . . in which light are intelligence and wisdom. But those who are in natural light are not in any intelligence and wisdom, except in so far as the light of Heaven inflows into this light, and so disposes it that the things of Heaven appear as it were in a mirror . . . in the things of natural light. For without the influx of the light of Heaven, natural light presents to view nothing of spiritual truth.

4319<sup>6</sup>. For heavenly light is received by those (who

know and believe); but it is not received by those who only know . . . and consequently neither are the intelligence and wisdom which are in that light; and therefore when they approach the angelic Societies, that is, heavenly light, it is turned with them into darkness.

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

4379. These arcana are manifest solely to those who are in the light of Heaven; and as to some rude image to those who are in the light of the world when the light of Heaven is admitted into this light.

4387<sup>6</sup>. The thought of the Angels is from the light of Heaven . . .

4402<sup>3</sup>. The spiritual man is so called from the fact that the light of Heaven . . . inflows into the things with him which are of the light of the world; and causes the things of the light of Heaven to be represented in those which are of the light of the world, and thereby to correspond. For, regarded in itself, the Spiritual is the Divine light itself which is from the Lord . . . But, with the spiritual man, that light falls into the things of faith with him . . . whereas with the celestial man it falls into the good of love.

4403. Continuation concerning correspondence with . . . with the eye, and with light. Gen. art.

4405. For there are two lights, one which is of the world from the sun, and the other which is of Heaven from the Lord. In the light of the world there is nothing of intelligence, whereas there is intelligence in the light of Heaven. Hence in proportion as the things of the light of the world with a man are illuminated by the things of the light of Heaven—thus in proportion as they correspond—the man is intelligent and wise.

4406<sup>6</sup>. For man's spirit is in the light of Heaven, and his body in the light of the world.

4408<sup>2</sup>. It is clearly evident that there is an interior light, in which there is life, consequently intelligence and wisdom, which illuminates the interior sight, and which meets the things which have entered through the external sight; and also that the interior light operates according to the arrangement of the things which are there from the light of the world.

4411. When the light which proceeds from the Lord inflows into the Third Heaven, it is received there as the good which is called charity; and when it inflows into the Second Heaven, mediately and immediately, it is received as the truth which is from charity; whereas when this truth inflows into the First Heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and elsewhere as a City containing palaces . . .

4413. That the light of Heaven has in it intelligence and wisdom; and that it is the intelligence of truth and the wisdom of good from the Lord which appears before the eyes of the Angels as light, has been given me to know by living experience. I have been elevated into the light, which sparkled like the light radiating from diamonds; and while I was kept in it I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ideas . . . The ideas of thought which had originated from the light of the world then appeared to

be removed from me, and as it were not to belong to me, although they were obscurely present. Hence it was given to know that in proportion as a man comes into that **light** he comes into intelligence. Hence it is that the more intelligent the Angels are, in so much the greater and brighter **light** they are.

[A.] 4414. The differences of **light** in Heaven are as many as are the angelic Societies . . . nay, as many as are the Angels in each Society. The reason is that Heaven is ordained according to all the differences of good and truth, thus according to all states of intelligence and wisdom, consequently according to the receptions of the **light** which is from the Lord. Hence it is that nowhere in the universal Heaven is there an exactly similar **light**; but it differs according to the temperings of it with what is flaming and with what is bright white, and according to the degrees of its intensity; for intelligence and wisdom are nothing else than an eminent modification of the heavenly **light** which is from the Lord.

4415. Novitiate Spirits . . . are very greatly surprised that there is **light** in the other life, for they bring with them the notion that **light** is from no other source than the sun and material flame; and still less do they know that there is a **light** which illuminates the understanding . . . and still less that that **light** gives the faculty of thinking; and, by influx into the forms which are from the **light** of the world, presents all things which are of the understanding. If they have been good, and in order that they may be instructed, they are elevated to the heavenly Societies, from Society into Society, in order that by living experience they may perceive that there is **light** in the other life, and that it is more intense than is ever possible in the world; and that they may at the same time apperceive that in proportion as they are in the **light** there, they are in intelligence. Some, who had been taken up into the spheres of celestial **light**, spoke to me thence, and confessed that they had never believed such a thing, and that the **light** of the world is relatively darkness. They also looked thence through my eyes into the **light** of the world, and perceived it as no other than a dark mist; and with pity said that in such is man. Hence it may be evident why the Angels of Heaven are called in the Word 'Angels of **light**,' and why the Lord is said to be 'the **light**,' and thence 'the life of men.' 4531.

4416. The quality of Spirits appears from the **light** in which they are; for the **light** in which they see corresponds to the **light** from which they perceive . . . Those who have known truths, and have confirmed them . . . and yet have lived a life of evil, appear in a snowy **light**, but a cold one, such as is winter **light**. But when they approach those who are in the **light** of Heaven, their **light** is completely darkened . . . and when they remove themselves from the **light** of Heaven, there succeeds a yellow lumen as from sulphur, in which they appear as spectres, and their truths as phantasms . . .

—<sup>2</sup>. But those who are in evil and the derivative falsities appear in a lumen like that of a coal fire. At the **light** of Heaven this lumen becomes altogether

dusky; but the lumens themselves from which they see are varied according to the falsity and evil in which they are. Hence it has been evident why those who are leading a life of evil can never, from a sincere heart, have faith in Divine truths; for they are in that smoky lumen, which becomes full of darkness to them when heavenly **light** falls upon it, so that they see neither with their eyes nor with their minds; and besides they then fall into agonies, and some as it were into swoons. Hence it is that the evil can never receive truth, but only the good.

—<sup>3</sup>. The man who is leading a life of evil cannot believe that he is in such a lumen, because he does not see the lumen in which his spirit is, but only the lumen in which is his eye-sight, and thence his natural mind. But if he saw the lumen of his spirit, and were to experience what it would become if the **light** of truth and good from Heaven were to inflow into it, he would know manifestly how far he was from receiving the things which are of **light**, that is, which are of faith, and still further from imbuing those which are of charity; thus how far distant he was from Heaven. 4417<sup>2</sup>.

4419<sup>2</sup>. The quality of intelligence from the proprium, and that of intelligence from the Divine, was shown to him by means of **lights**; for in the other life such things are presented to view in a wonderful way by means of variegations of **light**. Des.

4423<sup>e</sup>. For the **light** of Heaven . . . cannot penetrate into that mist. This is the state of a vastated Church.

4430. 'Shechem' = the first of **light**; consequently interior truth; for this is the first of **light**, (which the descendants of Jacob extinguished with themselves.) Tr.

4523. Continuation concerning the correspondence of the eye and of **light** with the Grand Man. Gen.art.

4526. The reason man can acquire wisdom through the things which appear to him in the **light** of the world, is that a higher **light**—that is, the **light** of Heaven—inflows into the objects which are of the **light** of the world, and causes them to appear representatively and correspondently. For the **light** which is above the **light** of the world is that which proceeds from the Lord . . . The intelligence and wisdom which are from the Lord appear there as **light**. It is this **light**—which makes the understanding or internal sight of man—which when it inflows through the understanding into the objects which are from the **light** of the world, causes them to appear representatively and correspondently, and thus intellectually.

4527. I have spoken with some a few days after their decease, and as they were recently arrived they were in some **light** there which to them differed but little from the **light** of the world; and as the **light** had appeared such to them they were in doubt as to whether they had **light** from any other source. They were therefore taken up into the first of Heaven, where the **light** was still brighter, and they said to me from there that they had never seen such **light**; and this took place after the sun had set. (Compare 7174. H. 126.)

4598<sup>2</sup>. They who are in exterior things only are relatively in a mist . . . whereas those who are in interior things are in **light**, and consequently in wisdom, for



the **light** there is wisdom. And, wonderful to say, those who are in the mist cannot see that those who are in the **light** are in **light**; whereas those who are in the **light** can see that those who are in the mist are in mist.

4612<sup>2</sup>. See RATIONAL, here.

4627. A beautiful yellowish **light** seen. Further des.

4742. The **light** of Heaven . . . is varied with everyone according to reception. All the thought of the Angels is effected by means of the variegation of this **light**, as also is the thought of man, although man is not aware of this, because with him this **light** falls into material images or ideas which are in his external man from the **light** of the world. Hence that **light** is so obscured with him, that he scarcely knows that his intellectual **light** and sight are thence; whereas, in the other life, when the sight of the eye is no longer in the **light** of the world, but in the **light** of Heaven, the fact manifests itself that his thought is thence.

4760<sup>4</sup>. The learned . . . 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, but from the **light** of the world, for scientifics are in the **light** of the world, and if they are not illuminated by the **light** of Heaven, they induce darkness.

4798. (Different appearance of things as seen in the **light** of Heaven.) 5013<sup>2</sup>. 5057<sup>o</sup>. 5247. 5302<sup>2</sup>. 5565. 5567<sup>o</sup>. 5571. 5573<sup>o</sup>. 5695<sup>2</sup>. 6626. 9174. H.80<sup>o</sup>. R.153<sup>2</sup>. 926<sup>3</sup>. M.232<sup>2</sup>.

4802<sup>3</sup>. (Like the **light** of winter.) 7506<sup>2</sup>.

4805. They believe that they alone are in **light**.

4809. 'When the Son of Man shall come in His glory' = when Divine truth will appear in its own **light**, which takes place with every man when he dies, for he then comes into the **light** of Heaven, in which he is able to perceive what is truth and good, and thus of what quality he is.

4835<sup>o</sup>. This is like one who is in darkness, and from it sees the things which are of **light**; or, what is the same, like one who is in the **light** of the world, and from it sees the things which are of the **light** of Heaven. For, relatively to the **light** of Heaven, the **light** of the world is like darkness. The things of the **light** of Heaven do not appear as they are in themselves, in darkness, that is, in the **light** of the world; but they appear as in a representative image, as the mind of a man appears in his face. And therefore when the **light** of Heaven appears in its clearness, the darkness or representative images are dissipated. This is effected by the Advent of the Lord.

4881. 'To arise' = elevation . . . from a state of ignorance into a state of intelligence; for thus is man elevated from a state of the **light** of the world into a state of the **light** of Heaven. 4884. 4903.

4930<sup>o</sup>. Good is that which first rises and gives **light**; by which **light** are illustrated the things which are in the natural man, so that they are seen, acknowledged, and finally believed. Unless there were **light** from good within man, he could never see truths with acknowledgment and faith . . .

4967<sup>2</sup>. With a regenerate man scientifics are illustrated by the **light** of Heaven; but with a non-regenerate man . . . they are illustrated by the **light** which inflows through Spirits who are in falsity and evil; which **light** is indeed from the **light** of Heaven, but with them it is made opaque . . .

5008<sup>o</sup>. It is impossible from natural **light** to see the things which are of spiritual **light**. This is contrary to order. But it is according to order that the things which are in natural **light** should be seen from spiritual **light**.

5097. All times . . . = various states according to the variations of the **light** of Heaven. The variations of the **light** of Heaven are not variations like those of the **light** in the world . . . but they are variations of intelligence and love. For the **light** of Heaven is nothing else than Divine intelligence from the Lord, which also shines before the eyes . . . and it is this **light** which makes the Intellectual of man.

5114<sup>2</sup>. There exist in man derivations from the Intellectual, which is in the **light** of Heaven, to the Sensuous which is in the **light** of the world; (otherwise) the Sensuous could not have any life such as is human. The Sensuous has no life from the fact that it sees from the **light** of the world, for the **light** of the world has no life in it; but from the fact that it sees from the **light** of Heaven, for this **light** has life in it. When this **light** falls with a man upon those things which are of the **light** of the world, it vivifies them, and causes the man to see the objects intellectually, thus as a man. Hence man has intelligence and wisdom from the scientifics which have been born from the things he has seen and heard in the world; and from that intelligence and wisdom he has civil, moral, and spiritual life.

5128<sup>3</sup>. See PERSUADE, here.

5212. See KNOW-*scire*, here.

5219. For the **light** of Heaven is Divine truth from the Lord; hence the truths with Angels, Spirits, and men are subsidiary **lights**; but they have their **light** from the Divine truth through the good in the truths. For unless truths are from good . . . they cannot receive any **light** from the Divine . . . for good is like fire, and truths are like the **lights** thence. Truths without good do indeed also shine in the other life, but they shine with a wintry **light**; which **light** at the **light** of Heaven becomes thick darkness.

5319. The brightness and resplendence of Heaven are from the **light** which is from the Lord; and the **light** which is from the Lord is the Divine truth itself. Refs. and III.

5328<sup>o</sup>. By the Spiritual is meant that in the Natural which is of the **light** of Heaven; and by the Natural is meant that in the Natural which is of the **light** of the world. 5344.

5387<sup>o</sup>. For in the other life everyone appears in the **light** of Heaven according to correspondence.

5400<sup>2</sup>. The **light** of Heaven, by means of which there is sight there, is Divine truth from the Lord. This appears before the eyes of the Angels as **light** a thousand times brighter than the noon-day **light** in the world;

and as this **light** has life in it, therefore at the same time that it illuminates the eye-sight of the Angels, it also illuminates the sight of their understanding, and causes the apperception of truth, according to the quantity and the quality of the good in which they are.

[A.] 5411<sup>2</sup>. For the **light** of Heaven is intelligence itself from the Divine; hence comes the perceptivity in each thing which is represented by means of that **light**. This is impossible in the **light** of the world, for this **light** has nothing of intelligence in it; but understanding takes place by means of it through the influx of the **light** of Heaven into it, together with the simultaneous influx of the perceptivity which is in the **light** of Heaven. Hence it is that a man is in the **light** of Heaven in the proportion that he is in intelligence, and that he is in intelligence in proportion as he is in the truths of faith, and that he is in the truths of faith in proportion as he is in the good of love; consequently, that a man is in the **light** of Heaven in proportion as he is in the good of love.

5427. From the **light** in which is the Celestial of the Spiritual, thus from the heavenly **light** of the Spiritual . . . which is truth from the Divine, appear each and all the truths which are below, or which are in the Natural; but not contrariwise if there is no medium, and still less if there is not correspondence, and through correspondence, conjunction; which is manifestly evident from the fact that the Angels who are in the Heavens—thus who are in the **light** of Heaven—can see each and all things which are taking place in the World of Spirits . . . in the Lower Earth, and in the Hells; but the reverse is not the case. (Moreover) the Angels of a higher Heaven can see all things which are taking place below them in a lower Heaven; but not conversely, unless there is a medium. For there are mediate Spirits through whom communication is effected backwards and forwards. Therefore those below who have no medium . . . see nothing whatever when they look into the **light** of Heaven . . . Tr.

—<sup>3</sup>. But when there is correspondence the exterior man sees through the medium what is being done in the interior man; for the **light** belonging to the interior man inflows through the medium into the **light** which belongs to the exterior man—that is, heavenly **light** into natural **light**—and illuminates this **light**; from which illumination that which comes forth with the interior man appears, whence comes intelligence and wisdom to the exterior or natural man . . .

5428. That truth from the Divine did not appear in natural **light** not as yet illuminated by heavenly **light**. Sig. and Ex.

— Take for example the glory of Heaven. They who think about the glory of Heaven from natural **light** not illuminated by the **light** of Heaven—because they are without a medium, and still more if there is not correspondence—can have no other idea about that glory than as of the glory of the world . . . (Other examps. given.)

5477. That from the natural **light** in which are those truths it is not believed that all things appear from spiritual **light**. Sig. and Ex.

— 'Joseph' = the Celestial of the Spiritual, which

is in spiritual **light**. That from this **light** the truths in the Natural appear, is signified by 'Joseph heard.'

—<sup>2</sup>. With natural **light**, and spiritual **light**, the case is this. Natural **light** is from the sun of the world, and spiritual **light** is from the Sun of heaven which is the Lord. All the truths of faith which man imbibes from infancy are apprehended by means of such objects and the derivative ideas as are from the **light** of the world . . . A man who has not been regenerated is utterly unaware that spiritual **light** exists; and even that in Heaven there exists a **light** which has nothing in common with the **light** of the world; still less does he know that it is that **light** which illustrates the ideas and objects which are from the **light** of the world, and causes man to be able to think, conclude, and reflect. The reason spiritual **light** is able to do this, is that that **light** is the wisdom itself which proceeds from the Lord: this wisdom is presented as **light** before the sight of the Angels in Heaven. From this **light** appear each and all things which are below, or which are with man from natural **light**; but not conversely, unless the man has been regenerated. In that case the things of Heaven . . . appear in the Natural from illustration by spiritual **light** as in a representative mirror. Hence it is evident that the Lord, who is the **Light** itself, sees each and all things which are in the thought and will of man; nay, which are in universal nature . . .

5563<sup>o</sup>. (Such) have their skulls . . . as of ebony, by which the rays of **light**—which are truths—are wholly reflected.

5585<sup>4</sup>. 'To lift up the **light** of faces' (Ps. iv. 6) = to give good from merey.

5637<sup>e</sup>. When scientifics are illustrated by the **light** of Heaven. Ex.

5680<sup>e</sup>. In the Spiritual World all things live from the **light** which is from the Lord; for in that **light** there are intelligence and wisdom.

5704<sup>e</sup>. '**Light**' = truth. Refs.

5865<sup>e</sup>. When Spirits look into the things which are of the **light** of the world, the things which are there appear like mere darkness.

5965<sup>2</sup>. That is called the Spiritual which is in the **light** of Heaven; for that which is in that **light** has in it the affection of good and the perception of truth; these are in that **light** because that **light** is from the Lord; and therefore those who are in spiritual good and truth are in the internal of the Church . . . But that is called the Natural which is in the **light** of the world; and that which is in this **light** has not the affection of good and the perception of truth *in* it, but outside of it; for the **light** of Heaven inflows and makes an illumination round about, thus outside and not within, and causes it to be known that good is good and truth truth, because it is so said, and not that it is perceived to be so; and therefore those who are in natural good are in the external of the Church . . .

6000<sup>2</sup>. Hence the **light** of truth . . . is absorbed and suffocated.

6032. Spiritual **light**, and spiritual heat. Fully ex. (See HEAT, here.)

—<sup>2</sup>. As to spiritual **light**, this is circumstanced in



the understanding of man as natural **light** is in his external sight; namely, that in order for the eye to see there must be a **light** which illuminates, and then the eye sees in the **light** all things which are outside of itself round about. Just so the intellectual mind, which is the internal eye of man. In order for this eye to see it is necessary for the **light** of Heaven . . . to illuminate; and when this eye has been illuminated by this **light**, it then sees the things which are outside of it round about. But the objects which it sees are spiritual, namely, scientifics and truths. But when this **light** does not illuminate, the intellectual mind . . . is like the eye of the body in the dark, and it sees nothing; that is, from scientifics it sees nothing of truth, and from truths nothing of good. The **light** which illuminates the intellectual mind is truly **light**, and is such **light** as a thousand times surpasses the noon-day **light** of the world. From this **light** all the Angels in the Heavens see the things which are outside of them round about; and also from the same **light** they see and perceive the truths which are of faith, and the quality of them.

6055. Thus the internal man is in the **light** of Heaven, and the external man is in the **light** of the world. Ex. 9755, Ex.

6125<sup>2</sup>. For the Intellectual translates the things of the **light** of Heaven into those which are of the lumen of nature . . .

6309<sup>e</sup>. For the things of the **light** of Heaven become darkness when they fall into those which are of the lumen of the world; because, in themselves, they are contrary. But in order that they may not be contrary, man is regenerated . . .

6310. According to the degrees in man there are also **lights** . . .

6313<sup>e</sup>. The three Heavens are no otherwise distinct than according to elevations towards the interiors, thus also according to the degrees of **light**. Ex.

6335<sup>2</sup>. The **lights** in Heaven are varied according to the goods and the derivative truths; and the states of intelligence and wisdom are varied according to the **lights** . . .

6359<sup>e</sup>. Thus when the **light** of Heaven . . . falls upon the hardness of falsity from evil, it is reflected; whereas when the **light** of Heaven . . . falls upon the softness of truth from good it is received.

6388<sup>e</sup>. They are like objects which do not remit the rays of **light**, but absorb them . . .

6400. Truth is in no **light** unless good is with it or in it; for good is like a flame which gives off **light** from itself . . .

6608. Intellectual **light** has been given me, has been taken away, diminished, and moderated, in the things being thought, spoken, and written, and this frequently; and it has been given me to perceive the varieties and differences. The **light** itself has been perceived as an illumination which illustrated the substances of the interior sight, as the lumen of the sun does the organs of sight . . .

6751<sup>e</sup>. These planes are what are illustrated by the **light** of Heaven.

6775<sup>e</sup>. For spiritual **light** cannot there inflow into singulars . . .

6829. But when man emerges from temptation, then appears **light** with its spiritual heat; that is, truth with its good.

—<sup>e</sup>. When **light** from the Divine appears, falsities and evils are removed . . .

6832<sup>2</sup>. In the First Heaven the Lord does not appear either as a Sun or as a Moon, but only as **light**; which **light** far surpasses the **light** of the world.

6865<sup>2</sup>. For the **light** of the world has the predominance with them, which **light** appears clear so long as the **light** of Heaven does not inflow into it . . .

6907<sup>3</sup>. They who are in evil of life and thence in falsity are in the **light** of the world; for there is a **light** by which intellectual objects are seen. With those who are in falsity from evil this **light** is sparkling, and the more they are in falsity from evil the more it sparkles. The glory of the world which is from the love of self kindles it, and causes it to sparkle. This being the case, truths appear therein exactly like falsities, and falsities exactly like truths. The reason is, that heavenly **light** cannot inflow into the beam of this **light**; but with such a **light** it becomes thick darkness. Hence it is that such are in a strong persuasive in favour of falsities against truths, because so they see them in that **light**. Whereas with those who are in truths from good the **light** of the world does not sparkle, but is obscure. With these the **light** of Heaven is bright; and (therefore) truths appear in it as truths, and falsities as falsities; for when this **light** falls upon falsities . . . it not only obscures but completely extinguishes them. This **light** . . . becomes successively more and more bright with them, insomuch that at last the **light** of the world cannot be compared to it.

6971<sup>2</sup>. In a word, when the approach for the influx of the **light** of Heaven has once been opened, and is then closed, the man is compelled to look downwards . . . lest the truths which he has once acknowledged . . . should be profaned.

7130<sup>e</sup>. The things which are of the natural mind are for the most part in the **light** of the world, which **light** is called the lumen of nature; but the things which are of the rational mind are in the **light** of Heaven, which **light** is spiritual **light**.

7486. (Artificial **light** in Mars.)

7625. In the Word . . . the truth conjoined with good which proceeds from the Lord is compared to '**light**'; and the truth of faith is also therein called '**light**' . . . for love is the fire of life, and faith is the **light** of life.

7711<sup>2</sup>. 'To await **light**' (Is.lix.9)=to await truth.

7719. 'All the sons of Israel had **light** in their dwellings' (Ex.x.23)=that those of the Spiritual Church had illustration everywhere in their minds. . . **Light**'=illustration; for the **light** which is from the Lord illuminates the understanding; for in this **light** there are intelligence and wisdom. Refs.

—<sup>e</sup>. Moreover there is **light** in the dwellings of the Angels according to the intelligence and wisdom of their minds; and in proportion as they have **light**, in the

same proportion those who are in the opposite—who are those who have infested them—have thick darkness.

[A.]780<sup>e</sup>. (Thus) in the other life everyone has **light** according to his faculty of understanding, as furnished with truths from good, or with falsities from evil.

7950<sup>o</sup>. All spiritual **light** comes through good from the Lord, thus through charity; for the good of charity is like a flame from which is **light** . . .

8197<sup>2</sup>. The presence of the Lord—which is here signified by 'the pillar'—is heavenly **light** itself. Heaven has its **light** thence, which **light** is a thousand times brighter than the noon-day **light** of the world. But the same **light** becomes thick darkness with the evil, even if they are in the **light** itself . . . The reason is that the truth Divine proceeding from the Lord appears before the eyes of the Angels as **light**; but to those who are in falsities from evil it cannot appear as **light**, but as thick darkness; because falsity is opposite to truth, and extinguishes it. Tr.

S328<sup>e</sup>. See HEAT, here. S530. S644.

S512<sup>e</sup>. Whereas when a man is led by means of good, he sees in **light**.

S604<sup>3</sup>. By the truth which is from Himself the Lord gives life to man; for the **light** which is from the Lord is Divine truth, and is 'life.' (Continued under LIFE.)

S694<sup>e</sup>. For through Heaven from the Lord there is a **light** which circumsfuses and illustrates the understanding . . . The things which then appear in this **light** are truths; for this **light** itself is the Divine truth which proceeds from the Lord.

S707. The **light** of intelligence and the derivative life. Sig. and Ex. S708.

—, From the immediate influx of truth from the Lord there is not the apperception of truth, but the **light** which gives the faculty of understanding. It is with this **light** as it is with the **light** of the eye-sight. For the eye to see objects—*res objectas*—there must be a **light** giving a general illumination. In this **light** the eye sees and discriminates objects . . . The case is similar with the sight of the internal eye, which is the understanding. For this to see there must also be a **light** giving a general illumination, in which appear the objects which are the things of intelligence and wisdom. This **light** is from the Divine truth which proceeds immediately from the Lord. The things presented as objects in this **light** appear beautiful and delightful according to their agreement with the good in each person.

S750<sup>3</sup>. There are in general two states of life, namely, a state of thought . . . and a state of affection . . . The (former) state is that which is illustrated by the **light** from the Sun of Heaven . . .

S764. That thus through truths they have been elevated to heavenly **light**. Sig. and Ex.

—<sup>2</sup>. For the Intellectual sees from the **light** of Heaven, (which) is spiritual truth; that is, the truth of faith.

8871. 'The things in the heavens above, and in the earth beneath'=the things which are in spiritual **light**, and which are in natural **light**.

8872. 'And in the waters under the earth'= . . . That these are what are in the corporeal Sensuous, is evident from the successive degrees of **light** which belong to the Intellectual in man. In the first degree are those which are in spiritual **light** . . . in the second are those which are in natural **light**; and in the third are those which are in corporeal sensuous **light**.

8878. For those who are in evil are not in heavenly **light**, but are in natural **light**, and at last are in sensuous **light** which is from the Corporeal. From this lumen these persons cannot possibly see the Human of the Lord otherwise than as human . . . —<sup>e</sup>.

S977<sup>4</sup>. For those who are in the good of charity are in the **light** of Heaven, and from it see the things which are in the **light** of the world. Whereas those who are in the truth of faith, and not in the good of charity, are in the **light** of the world, from which they cannot see the things which are in the **light** of Heaven; for the **light** of Heaven is above—that is, within—whereas the **light** of the world is below or without; and lower things can be seen from higher, but not conversely. Heaven can inflow into the world, but not the world into Heaven.

9103<sup>3</sup>. The Natural sees things in the **light** of the world, which **light** is called natural lumen. Man acquires this lumen by means of the objects which enter through the sight and the hearing . . . When **light** from Heaven inflows into these, the man begins to see them spiritually, and to discriminate between things useful and not useful; thus he begins to have a clear view of truth . . . This clear view increases according to the influx of the **light** of Heaven . . . for the **light** of Heaven inflows through the internal man into the external. Hence the man has perception, but not spiritual perception; for this perception does not come forth from natural truths, but from spiritual truths. Ex.

—<sup>5</sup>. For the things in the external man live from the **light** of Heaven, because this **light** is alive . . . But they do not live from natural **light** . . . In order that the things in this **light** may live, there must be an influx of the living **light** . . .

9141<sup>2</sup>. (The fire of life and the **light** of life. Ex. See LIFE, here.)

9144. So long as the fires of evil are kept shut up in the will, the understanding is in **light** . . . But when those fires pour forth their **light** into the understanding, the previous **light** is dissipated, and the man is obscured as to the apperception of good and truth . . .

9176<sup>e</sup>. For the Angels are in the **light** of Heaven, (which) has infinite things in it, because (it) is the Divine truth proceeding from the Lord. 9212<sup>4</sup>.

9227<sup>3</sup>. The things stored up in the memory, and which appear in the memory before the understanding, appear in the **light** of the world, which is called natural lumen; whereas the things which enter the will . . . are in the **light** of Heaven, (which) is the truth of good from the Lord. When these things go forth thence into act, they return into the **light** of the world, but then appear in that **light** under quite a different form . . .

9245. 'To come to the **light**' (John iii.21)=to faith in the Lord, thus to faith from the Lord.



9405°. The elevation of man into the **light** of Heaven. 9407<sup>15</sup>.

9435. (A Spirit the upper part of whose face only was seen to be in the **light** of Heaven.)

9467°. For heavenly **light** is real, and in itself is the Divine truth proceeding from the Lord's Divine good. 9498°. 10703.

9468°. (This) Divine truth appears as a flaming **light** in the Inmost Heaven, and as a bright white **light** in the Middle Heaven.

9470°. Spiritual truth . . . and celestial truth . . . differ as do the **light** from the sun, and the **light** from the stars.

9548°. '**Light**' = faith, thus also intelligence and wisdom.

9568°. The Scientific is truth appearing in the **light** of the world; whereas the truth of faith, in so far as it is of faith with a man, is truth appearing in the **light** of Heaven.

9570. ('The seven lamps') = the **light** of the Spiritual Heaven. Ex.

— The **light** of the Spiritual Heaven is the Divine truth proceeding from the Lord, and the derivative faith, and intelligence of truth and wisdom of good. How the case is with the **light** of the Spiritual Heaven shall be told in a few words. In the Lord's Celestial Kingdom,—which is the inmost or Third Heaven—there is a **light** which immensely transcends the **light** which is in the Lord's Spiritual Kingdom, which is the Middle or Second Heaven. The **light** of the Celestial Kingdom . . . does not appear as **light**, but as flame, because in that Heaven there reigns the good of love . . . Whereas in the Spiritual Kingdom . . . there is a **light** which immensely transcends the **light** of the world, but still it appears bright white, because in that Heaven there reigns the truth of faith from the good of charity. Hence, too, by '**light**' in the Word is signified the truth which is from good; and, in the supreme sense, the Divine truth which proceeds from the Lord's Divine good. 9865°.

9571°. The Lord's Divine Human is the source of **light** in Heaven; for the Divine cannot be seen except under the human form. Sig.

9577°. The **light** of Heaven is for man's spirit, and the **light** of the world is for his body; and . . . the things which are in the **light** of Heaven are in thick darkness when man sees from the **light** of the world; and, on the other hand, the things which are in the **light** of the world are in thick darkness when man sees from the **light** of Heaven. Hence it is that when the **light** of the world is taken away from the sight of the bodily eye, the eyes of the spirit are opened, and the things which are in the **light** of Heaven are seen.

9642. For in the Heavens **light**—and with **light** intelligence and wisdom—increases towards interior things.

9653°. All the Scientific, being of the natural man, is in the **light** of the world.

9684. Those in the Celestial Kingdom have **light** from the Lord as a Sun; and those in the Spiritual Kingdom have **light** from the Lord as a Moon. Ex.

9695. Therefore (the Spirits of the First Earth) have **light** from a certain flame . . . because they do not adore the Lord; and therefore they have no **light** from the Sun of Heaven, but from an angelic Society; for an angelic Society, when permitted by the Lord, is able to present such a **light** to Spirits who are in a lower sphere.

9723. For the things which a man loves he sees in the **light**; but the things which he does not love he sees in the shade.

9783. **Light**, received, is faith.

9797. In proportion as the internal man has been opened towards Heaven, thus to the Lord, in the same proportion it is in the **light** of Heaven, thus in the same proportion it is in the understanding of truth. The **light** of Heaven is the Divine truth which proceeds from the Lord; and to be illustrated by this **light** is to understand truth.

9801. But in proportion as the internal man has been closed towards Heaven . . . it is in cold and thick darkness as to the things of Heaven; and then in proportion as the external man has been opened towards the world, he thinks falsity and wills evil . . . for the **light** of the world with him extinguishes the **light** of Heaven.

9814. The Divine Spiritual is the Divine truth proceeding from the Lord's Divine good. In Heaven this appears as **light**; and also is the **light** which illuminates the Angels' sight, both external and internal. The modification of this **light** according to the subjects which receive it, which are Angels, presents various phenomena to view, as clouds, rainbows, colours . . . and also shining garments around the Angels.

9857°. 'For a **light** of the peoples' (Is. li. 4) = for illustration.

9905°. That the **light** of Heaven is the Divine truth proceeding from the Lord's Divine good. Refs.

10019°. '**Light** of faces' = Divine truth from Divine good.

10135°. '**Light**' = the Lord as to Divine truth. 10574<sup>10</sup>.

10156. The knowledge of the natural, that is, of the unregenerate man, is in the **light** of the world; whereas the intelligence of the spiritual, that is, of the regenerate man, is in the **light** of Heaven. And so long as a man is in the **light** of the world he is in Hell; whereas when he is at the same time in the **light** of Heaven he is in Heaven . . .

10551°. In proportion as they think from self and the world, in the same proportion they think from natural **light** separated from heavenly **light**; (which) is mere thick darkness in spiritual things.

10574°. '**Light**' = the Divine truth proceeding from the Lord. Ill.

10605°. The **light** (in Heaven) does not undergo diurnal changes like the **light** in the world; but is varied according to the states of love and faith with the Angels . . . Ex.

10694°. These loves are opposites, and therefore so also are the **lights**. Ex.

H. 43. The Angels who are in the middle (of a Society)

are in the greatest **light**; and those at the circumferences are in less and less **light**. S.107.

[H.] 118<sup>o</sup>. The good of love corresponds to fire . . . and the good of faith corresponds to **light**; and, in the spiritual sense, **light** is faith.

126. On **light** and heat in Heaven. Gen.art.

— That there is **light** in the Heavens cannot be apprehended by those who think solely from nature; when yet the **light** in the Heavens is so great as to exceed by many degrees the noon-day **light** in the world. I have often seen it, even in the times of evening and night. At first I had wondered when I heard the Angels saying that relatively to the **light** of Heaven it is scarcely anything but shade; but now that I have seen it I can bear witness to it. The brightness and brilliancy of it are such that they cannot be described. The things which have been seen by me in the Heavens were seen in that **light**; thus more clearly and distinctly than things in the world.

127. The **light** of Heaven is not natural, like the **light** of the world, but is spiritual; for it is from the Lord as a Sun, which Sun is Divine love. (Continued under HEAT.)

128. The reason Divine truth is **light** to the Angels, is that the Angels are spiritual, and not natural. The spiritual see from their own Sun, and the natural from theirs; and the Divine truth is that from which the Angels have understanding; and the understanding is their internal sight, which inflows into their external sight and produces it. Hence the things which appear in Heaven from the Lord as a Sun appear in **light**. As this is the origin of **light** in Heaven, the **light** is varied there according to the reception of Divine truth from the Lord; or, what is the same thing, according to the intelligence and wisdom in which the Angels are. And therefore the **light** is different in the Celestial Kingdom from what it is in the Spiritual Kingdom; and it is different in every Society. The **light** in the Celestial Kingdom appears flaming, because the Angels who are there receive **light** from the Lord as a Sun; whereas the **light** in the Spiritual Kingdom is bright white, because the Angels who are there receive **light** from the Lord as a Moon. Moreover, the **light** in one Society is not like what it is in another; and in each Society also it differs; those who are in the middle being in greater **light**, and those around being in less. In a word, in the same degree in which the Angels are receptions of Divine truth, that is to say, in the same degree in which they are in intelligence and wisdom from the Lord, in the same degree they have **light**. Hence the Angels of Heaven are called 'Angels of **light**.' W.253<sup>o</sup>. 38o.

129. As the Lord in the Heavens is the Divine truth, and the Divine truth there is **light**, therefore in the Word the Lord is called 'the **Light**.' Ill.

130. That the **light** in the Heavens is spiritual, and that that **light** is the Divine truth, may also be concluded from the fact that man also has spiritual **light**, and that he has illustration from that **light** in proportion as he is in intelligence and wisdom from Divine truth. The spiritual **light** of man is the **light** of his understanding, the objects of which are truths, which he disposes analytically into orders, forms into reasons,

and from them concludes things in a series. The natural man does not know that it is real **light** from which the understanding sees such things, because he does not see it with his eyes, nor apperceive it in his thought; but still many know it, and also distinguish it from the natural **light** in which are those who think naturally and not spiritually . . .

—<sup>2</sup>. That it is true **light** which illustrates the mind, quite distinct from the **light** which is called natural lumen, has frequently been given me to perceive, and also to see. I have been elevated into that **light** interiorly, through the degrees; and, as I was elevated, my understanding was illustrated, so that at last I perceived . . . such things as I could not even comprehend in thought from natural lumen. I have sometimes been indignant that they were not comprehended, when yet in heavenly **light** they were clearly and perspicuously perceived.

—<sup>e</sup>. As there is a **light** for the understanding, the like is said of it that is said of the eye; as that it sees and is in the **light**, when it perceives . . .

131. As the **light** of Heaven is the Divine truth, that **light** is also Divine wisdom and intelligence; whence the same is meant by being elevated into the **light** of Heaven, as by being elevated into intelligence and wisdom, and by being illustrated; and therefore the **light** with the Angels is exactly in the same degree as is their intelligence and wisdom. As the **light** of Heaven is Divine wisdom, all are known in the **light** of Heaven in respect to their quality . . . Those who are below Heaven, and do not will what is good, are exceedingly afraid of being looked at in the **light** of Heaven; and, wonderful to say, those who are in Hell among themselves appear as men, but in the **light** of Heaven as monsters . . . exactly in the form of their evil. (55.) . . . Hence it is evident that in the **light** of Heaven all things are made manifest; (the reason of which is) that the **light** of Heaven is the Divine truth.

132<sup>o</sup>. The cold **light** (of truths without good) disappears when the **light** of Heaven falls upon it. Ex.

137<sup>o</sup>. (As there is such great power in Divine truth) 'light' is what is first mentioned in (Genesis).

203<sup>o</sup>. Without the **light** which illuminates the understanding, man cannot think at all.

239<sup>o</sup>. The ideas of thought of the Angels . . . are modifications of the **light** of Heaven.

265<sup>o</sup>. For delectation is attended with **light**, because it is from love; and with those who love such things as are of Divine and heavenly wisdom, **light** shines from Heaven, and there is illustration.

266. See WISDOM, here.

308<sup>o</sup>. Comprehensible (only) to those who are in spiritual **light**.

309. The human Rational comes forth from the influx of the **light** of Heaven. 43o.

310<sup>o</sup>. Without such a Word there would be no **light** of Heaven with the men of our Earth; thus no conjunction of Heaven with them; for in proportion as the **light** of Heaven is present with a man, in the same proportion there is conjunction.



312°. (Such) cannot be elevated into the light of Heaven.

347. Those who are affected and delighted with truth itself, are affected and delighted with the light of Heaven; and those who are affected and delighted with the light of Heaven, are also affected and delighted with Divine truth; nay, with the Lord Himself; for the light of Heaven is the Divine truth, and the Divine truth is the Lord in Heaven. This light enters solely into the interiors of the mind, for the interiors of the mind have been formed to receive it; and as it enters it also affects and delights . . .

—<sup>2</sup>. Hence it is that these are in the light of the world, and not in the light of Heaven. 352.

466. (The absorption, reflection, and transmission of spiritual light, mentioned and ex.)

481<sup>1</sup>. They who are in corporeal love see nothing in the light of Heaven. To them the light of Heaven is thick darkness; but the light of Hell—which is like the light from burning coals—is clear light . . . 584°.

489<sup>2</sup>. They who from interior affection have loved Divine truths and the Word—that is, from the affection of truth itself—in the other life dwell in light, on lofty places . . .

553°. In the light of Heaven everything appears as it is in itself.

569°. So the light of Heaven, when it inflows into truths of good, gives intelligence and wisdom; but when it inflows into falsities of evil, it is there turned into insanities and phantasies of various kinds.

584°. From these things it is most clearly evident that a man comes into the light of Heaven in proportion as he acknowledges the Divine, and confirms with himself the things which are of Heaven and the Church . . .

603°. For whatever is loved enters with light into the idea of the mind; especially when truth is loved, because all truth is in light.

N. 19°. Everything heavenly is in light, and everything infernal is in darkness.

37. With the evil the Internal is in the world and its light, and in the same light is their external; and therefore they see nothing from the light of Heaven, but solely from the light of the world . . .

49. On the light of Heaven, in which is the spiritual man. Refs. to passages.

J. 38<sup>2</sup>. In proportion as a man from internal becomes external, in the same proportion is spiritual light darkened with him, even until he does not see Divine truth from . . . the light of Heaven . . . but only from natural light, which is of such a nature that when it is alone and not illustrated by spiritual light, it sees Divine truth as it were in night. Further ex.

C. J. 14°. For in its essence spiritual light is Divine wisdom . . .

30. After the Last Judgment . . . there was light in the World of Spirits such as there had not been before. Ex. . . A like light also arose for men in the world, from which they have new illustration.

40. (The interior intellectual light of the English. See ENGLAND, here.)

48. (Spiritual light with the Dutch. See DUTCH here.)

L. 1<sup>2</sup>. 'The light' = the Divine wisdom. W.98.

30<sup>2</sup>. 'The light of the gentiles' = the Lord as to the Human.

S. 41. When such read the Word in illustration from the Lord they see Divine truths in natural light; for the light of Heaven, in which is the spiritual sense of the Word, inflows into the natural light, in which is the sense of the letter, and illuminates the Intellectual of the man . . . 58.

73. For in proportion as the Angels are in the understanding of the Word, in the same proportion they are in light. The light of Heaven is the Divine wisdom, which, before their eyes, is light. In the Sacrament in which the copy of the Word is laid, there is a flaming and bright white light, which surpasses every degree of light which is outside of it in Heaven.

104. That through the Word there is light for those who are outside the Church. Gen.art.

W. 23<sup>2</sup>. By the faculty (of thinking rationally) man is either in the light of Heaven, or derives thence the General of his thought; and it is a universal of the light of Heaven that there is one God.

96. That spiritual light is quite distinct from natural light, may be known to everyone if he attends to the thoughts of his own mind . . .

156<sup>2</sup>. These things transcend the ideas of the thoughts which are in natural light, but not those which are in spiritual light . . .

175. See ATMOSPHERE, here.

182. As to the spiritual light in which the Angels are, it has been granted me to see it with my eyes. The light with the Angels of the higher Heavens is so shining white that it cannot be described, not even by the shining whiteness of snow; and it is also so sparkling that this also cannot be described, not even by the beams of the sun of the world. In a word, that light surpasses a thousand times the noon-day light on earth. But the light with the Angels of the lower Heavens can be in some measure described by means of comparisons; but still it surpasses the highest degree of the light of our world. The reason the light of the Angels of the higher Heavens cannot be described, is that their light makes one with their wisdom . . . (Thus) there are degrees of light.

243. That the understanding can be elevated into the light of Heaven . . . but not the will into the heat of Heaven . . . unless the man shuns evils as sins and looks to the Lord. (Shown from experience.) 244. 413. 416. I. 14, Gen.art. T. 602, Ex.

245. The nature of the influx of light into the three degrees of life . . . with man. Ex. (Continued under HEAT.)

247. By the influx of spiritual light into all the three degrees of the mind, man is distinguished from beasts, and is able to think analytically, to see truths both natural and spiritual . . . and thus to be reformed and regenerated. The faculty of receiving spiritual light is what is meant by rationality . . .

[W.] 254<sup>2</sup>. The closing up of the spiritual degree is like the retorsion of a spire, which is the reason why after this degree has been closed it reflects (that is, repels) the light of Heaven; consequently instead of the light of Heaven, there is thick darkness there; and the Truth, which is in the light of Heaven, becomes nauseous.

—<sup>3</sup>. In the light of Heaven (a sensuous man) appears . . . as a monster, with a retracted nose . . . because the nose corresponds to the perception of truth; and he cannot endure a ray of the light of Heaven. In their caverns such have no other light than a light as it were from live coals, or burning charcoal.

257. The natural mind can be elevated even to the light of Heaven in which the Angels are, and perceive naturally what the Angels perceive spiritually, thus not so fully; but still the natural mind of man cannot be elevated into the angelic light itself. When a man is (thus) elevated to the light of Heaven, he can think and even speak with the Angels; but the thought and speech of the Angels are then inflowing into the natural thought and speech of the man . . . and therefore the Angels speak with the man in . . . his own vernacular.

429. (These) are in the Ultimate Heaven, and are in a light there like the nocturnal lunar light.

P. 166. The understanding . . . is illustrated by spiritual light . . . There is spiritual light, and there is natural light, both alike as to the external appearance, but unlike as to the internal appearance; for natural light is from the sun of the natural world, and thence is in itself dead; but spiritual light is from the Sun of the Spiritual World, and thence is in itself alive. This light illustrates the human understanding, and not natural light. The natural and rational lumen is not from this latter light, but from the former. It is called natural and rational lumen, because it is spiritual natural. For there are three degrees of light in the Spiritual World,—celestial light, spiritual light, and spiritual natural light. Celestial light is a flaming sparkling light; this light is with those who are in the Third Heaven. Spiritual light is a resplendent bright white light; this light is with those who are in the Middle Heaven. And spiritual natural light is such as is the diurnal light in our world; this light is with those who are in the Ultimate Heaven, and also with those who are in the World of Spirits . . . but with the good there it is like the summer light, and with the evil like the winter light, on earth. But it is to be known that all the light of the Spiritual World has nothing in common with the light of the natural world: they differ as what is alive and what is dead. From these things it is evident that natural light, such as there is before our eyes, does not illustrate the understanding, but spiritual light. R.231.

167. Something shall also be said concerning the light of Hell. The light in Hell is also of three degrees. The light in the lowest Hell is like the light from burning charcoal; the light in the middle Hell is like the light from a flame on the hearth; and the light in the highest Hell is like the light from candles, and with some is like the nocturnal light from the moon. Neither are these lights natural, but they are spiritual; for all natural light is dead, and extinguishes the understand-

ing; and with those who are in Hell there is the faculty of understanding which is called rationality . . . and rationality itself is from spiritual light, and not one whit from natural light; but the spiritual light, which they have from their rationality, is turned into infernal light, as the light of day is turned into the darkness of night.

—<sup>2</sup>. But still all in the Spiritual World . . . see in their own light as clearly as man does in his in the daytime; and the reason of which is, that the eye-sight of all has been formed to the reception of the light in which it is . . .

—<sup>3</sup>. But the difference between these lights is clearly seen by those who look from one light into the other . . .

—<sup>e</sup>. From these things it may be evident that such as is the understanding which a man has, such is the light which he has; and that after death everyone comes into his own light, for he cannot see in any other . . . The life's love of everyone makes for itself the understanding, and thus also the light; for the love is like the fire of the life, from which is the light of the life.

168<sup>5</sup>. The light of confirmation . . .

173. As man has light through the Word . . . it follows that from light in its origin there is light in its derivations, which are the perceptions and thoughts . . .

187<sup>e</sup>. Because the natural light, inflowing from below would at once extinguish the spiritual light inflowing from above.

233<sup>12</sup>. He who continually immerses his thoughts in his own proprium, cannot be elevated out of natural light into spiritual light . . .

317. Truths (then) appear in their own light. Ex.

318<sup>8</sup>. The difference cannot be seen between the light of confirmation, and the light of the perception of truth. (The difference ex.)

R. 53<sup>2</sup>. 'The light of the moon' (Is.xxx.26)=faith from charity; 'the light of the sun'=intelligence and wisdom from love then from the Lord.

224<sup>1</sup>. Every man . . . is able to see the truths of the Word in light . . .

386. Light would have inflowed from Heaven and would have confused them.

—<sup>e</sup>. For light inflowing from Heaven on the right side affects the will . . . but light inflowing from Heaven on the left side affects the understanding; and every man can be in the light of Heaven as to the understanding, provided the will is closed as to its evil.

414. By 'light' in general is signified Divine truth, which is truth from the Word; by 'the light of the sun,' spiritual Divine truth; and by 'the light of the moon and of the stars,' natural Divine truth, both from the Word . . .

566<sup>2</sup>. Fatuous light is the light of the confirmation of falsity. This light corresponds to the light in which are owls and bats . . . When they looked upwards to Heaven . . . they saw darkness; but when they looked downwards to the abyss . . . they saw light. . . They said that thus light and darkness are not anything, but



only the state of the eye . . . But it was shown that their **light** was fatuous **light** . . . and that their **light** was only the activity of their minds originating from the fire of concupiscences; being not unlike the **light** of cats . . .

—<sup>5</sup>. A place there into which **light** inflows immediately from Heaven. (An experiment made with it.)

631<sup>e</sup>. Spiritual **light** . . . propagates itself around . . .

675. Their **light** in spiritual things . . . was then suddenly extinguished.

695<sup>2</sup>. When the **light** of Heaven inflows into the chambers with those in Hell, it becomes so dark that they cannot see one another; and therefore all Hell is closed, so that not a chink is open; and then they are in their own lumen. Ex.

832<sup>2</sup>. For the truths of the Word are in the **light** of Heaven, and its goods are in the heat of that **light**: and therefore unless the understanding is in the **light** of Heaven through the Word, the will cannot come into the heat of Heaven.

875<sup>15</sup>. See PERCEPTION, here.

897. The 'spiritual sense is in the **light** of Heaven . . . 911<sup>e</sup>.

912. That everything of the New Church is the good of love inflowing together with **light** from Heaven . . . Sig. and Ex. 919, Sig. and Ex. 940, Sig. and Ex.

914. Interior thought is in the **light** of Heaven, and is called perception; and exterior thought is in the **light** of the world . . .

920. 'To walk in the **light** thereof' (Rev. xxi. 19) = to live according to Divine truths, and to see them within one's self, as the eye sees objects . . .

926<sup>3</sup>. The Angels said, This appears simple before the eyes, but it becomes more and more magnificent according to the influx of **light** from Heaven. Shown.

954. That the Lord will come with new **light**, which will arise before His New Church. Sig. and Ex.

961. I saw above me in Heaven a very bright white **light** in an oval form . . .

—<sup>2</sup>. They could not say *Gods* . . . because the **light** of Heaven, from which was their thought . . . resisted.

M. 56. Follow the **light**. Ex.

75<sup>8</sup>. I saw a great **light** upon a hill in the middle. Ex.

77<sup>2</sup>. A bright white **light** seen from the ancient Word. —<sup>5</sup>. The fatuous **lights** of the south are falsifications of truth.

79<sup>6</sup>. The **light** of Heaven in which we were was seen by them as a shade.

137<sup>5</sup>. In Heaven there is perpetual **light**, and never the shade of evening . . .

—<sup>6</sup>. Men have been created receptions of **light** . . .

165. Women are not in **light**.

233<sup>3</sup>. (The confirmer proved) that **light** is thick darkness, and thick darkness **light**.

—<sup>5</sup>. Above the Rational is heavenly **light**, and below is natural **light**; and the latter **light** is such that it can confirm whatever it pleases. But if heavenly

**light** does not inflow into natural **light**, the man does not see whether anything true is true, and thence neither that anything false is false . . .

—<sup>e</sup>. The eyes of birds of night are illuminated within by a fatuous **light** . . . Such a fatuous spiritual **light** exists with those who confirm falsities . . .

316<sup>e</sup>. The brightness of **light**, or **light**, is nothing but the resplendence of fire. Shown.

380<sup>1</sup>. There was no diurnal solar **light** there, but nocturnal lunar **light**.

384<sup>e</sup>. Suddenly a flaming **light**—which is the **light** of conjugal love—filled the house with resplendence, and their hearts with pleasantness.

500<sup>6</sup>. The **light** of Heaven inflowing into their eyes opened the interiors of their minds . . .

B. 55. In the human understanding there are two **lights**, one from Heaven, and the other from the world. The **light** from Heaven inflows into human minds above the memory, but the **light** from the world, beneath it . . .

I. 6. On spiritual heat and **light**. Gen.art. (See HEAT, here.)

T. 39. See FIRE, here.

73<sup>e</sup>. A resplendence of **light** of a golden colour (then) inflowed through the roof . . .

76<sup>e</sup>. Sparks of **light** from the Sun there descended . . . into their eyes, and through them into the habitations of their minds . . .

136. (Five gymnasia seen which were circumsufused with different kinds of **light**. Enum.) 459.

137<sup>e</sup>. The tumult was stilled by **light** descending from Heaven . . . From these the **light** was seen to be thrown back, and to inflow into those who had passed from the left side to the right.

335. I saw fatuous **lights** in diverse forms. Des.

—<sup>2</sup>. They saw him encompassed with heavenly **light**, through which they could not break . . .

380<sup>3</sup>. If **light** from Heaven inflows they cast themselves headlong into caverns, and into their thick darkness, in which they have **light** like that of owls . . . and cats . . .

459<sup>11</sup>. When he had said this, there appeared a flaming **light** through a window on the east, and tinged his cheeks.

664. I said, I saw . . . around you a sphere of heavenly **light**, by which I knew that you are of those called 'the elect.'

758<sup>e</sup>. Both falsity and truth, when confirmed, appear in a like **light**; and it is not known whether the **light** is fatuous, like that in a dream; or whether it is true **light**, like that of day.

774. The **light** which proceeds from the Lord as a Sun . . . is the Truth; and by this man has rationality.

839. Men who perceive things interiorly are in the **light** of truth, which is the **light** of Heaven; and those who perceive things exteriorly are in no **light** of truth, because they are solely in the **light** of the world . . .

Ad. 940. On intellectual **light**. 998.

D. 2951. (I saw) a certain extraordinary light in the things which I was writing.

3646<sup>2</sup>. As the light of a candle is extinguished by the intense light of the sun . . . so is the noon-day light of the sun by the light (in which the Angels live).

4293. Light without variegation is not possible. Ex.

4387. The light from voluntary things is [that of] good . . .

4411. (Angelic speech by variations of light.) 4405.

4439. The Societies of friendship have a light almost flaming.

4627<sup>7</sup>. See LUMEN, here.

—<sup>8</sup>. That all understanding and thought are from the light which inflows. Ex.

4863<sup>9</sup>. The light there is very dim. I saw the lumen of a candle conveyed thither, and the light from it was rather bright.

4924<sup>2</sup>. (By means of mediations some solidians were enabled to endure the light of Heaven; and then from that light they saw the real nature of the light of their companions below.)

5528<sup>9</sup>. The light from the Lord with an Angel sends its rays on every side, but obscurely to all the quarters (except the east).

5708. On the light from confirmation. E.242<sup>6</sup>.

—<sup>c</sup>. They who are not in the good of life have no heavenly light, even if they know all things in the universal Heaven; but only a lower light, which is natural . . .

5739. They were skilled in the art of transferring light . . .

5869. That those who are above give light to those who are below, when they agree. (Compare 5901.)

5908<sup>9</sup>. (Thus) Divine truths are in what is clear and pleasant when they are read in the light of Heaven; but in what is obscure and unpleasant when they are read in natural light. It is different with other writings for which there is no need of the light of Heaven.

5920. By his Persuasive Melanethon extinguished the intellectual light with others . . .

6086. That spiritual light is Divine wisdom. (Shown by experiment.)

D. Min. 4670. On the light of persuasion. Gen.art.

4728. On the light and the intelligence which are from proprium, and which are from the Lord. Ex.

4746. On those who are . . . as it were in the light of Heaven, and yet are evil.

4811. On the light in the other life.

E. 27. 'Light' = Divine truth. 1188.

131<sup>19</sup>. The light of Heaven is the Divine truth proceeding from the Lord.

186<sup>1</sup>. The life itself which proceeds from the Lord, and which infills Heaven and the world, is the life of His love, and appears in Heaven as light; which, being life, illuminates the minds of the Angels, and gives them to understand and be wise. Hence it is that the Lord is called not only 'the Life,' but also 'the Light.'

Ill. . . And hence it is that 'light,' in the Word, = Divine truth, and the derivative intelligence and wisdom; and that the Lord Himself is called 'the Light,' 196. 294<sup>16</sup>.

187. (Natural lumen as compared with spiritual light.)

200<sup>5</sup>. Light will then be seen in each thing of the Word. . . Nothing in the Word will then be seen in light.

223<sup>18</sup>. These things were said to the disciples, by whom are signified all truths and goods in the complex; and therefore it is said, 'Ye are the light of the world' (Matt.v.14); for by 'light' is signified Divine truth and the derivative intelligence . . .

229<sup>4</sup>. The reason 'light' is said to have been made first . . . is that by 'light' is signified the truth of faith (which appears to come before charity). (Compare 294<sup>15</sup>.)

257<sup>6</sup>. 'The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days' (Is.xxx.26) . . . = that Divine truth in Heaven shall be devoid of all falsity, thus completely and fully pure. 401<sup>10</sup>, Ex.

283<sup>8</sup>. 'The light' with which Jehovah covers Himself = Divine truth in the Heavens . . .

349<sup>10</sup>. 'The light of men' = the life of their thought and understanding. For the preceding Divine . . . appears in Heaven as light . . . This light proceeding from the Lord is life itself, which not only illuminates the understanding . . . but also vivifies it according to the reception; and when this light is received in the life, it is called 'the light of life' (John viii.12).

351<sup>2</sup>. (The propagation of spiritual light to the gentiles. Ex.)

386<sup>23</sup>. 'Light' = truth in the light.

391<sup>3</sup>. 'Light' = the illustration in which Truths appear.

401. All the light possessed by the natural mind . . . is from the light of its spiritual mind, which light is the light of Heaven.

—<sup>18</sup>. Light from Heaven was then given to the Israelites . . .

405<sup>32</sup>. 'The light of the world' (Matt.v.14) = the truth of the Church.

406. When the spiritual mind is open, the light of Heaven inflows through it into the natural mind, and illustrates it . . . But when the spiritual mind has not been opened . . . the light of Heaven is let into the natural mind only through chinks round about, whence it has the faculty of thinking, reasoning, and speaking, and also the faculty of understanding truths, but not the faculty of loving them, or of doing them from affection; for the faculty of loving truths because they are truths is given solely through the influx of the light of Heaven through the spiritual mind; for the light of Heaven [which comes] through the spiritual mind is conjoined with the heat of Heaven, which is love . . . whereas the light of Heaven which inflows into the Natural through chinks is light separated from the heat of Heaven . . .

—<sup>6</sup>. 'For a light of the peoples' = illustration.



408. Wisdom is from the **light** of Heaven ; whereas intelligence is from the **light** of the world illustrated by the **light** of Heaven. Ex.

411. The **light** of Heaven, which is Divine truth united to Divine good (effecting the Last Judgment). —<sup>2</sup>.

412<sup>3</sup>. 'The **light** of the faces of Jehovah'=Divine truth from the Divine love. Ill.

—<sup>9</sup>. 'In the **light** of Thy faces' (Ps.xc.8)=in the **light** of Heaven from the Lord as a Sun . . . As this **light** is the Divine truth itself from which are all intelligence and wisdom, the quality of everything which comes into it is manifested as in clear day. Hence it is that when the evil come into that **light**, they appear exactly as they are, deformed and monstrous according to the hidden evils with them.

422<sup>3</sup>. The **light**, which is spiritual **light** or Divine truth, also inflows directly from the east into the west, and also flows both ways into the sides ; but with this difference, that the Divine truth which inflows from the east into the west in its essence is the good of love ; whereas that which inflows into the sides in its essence is truth from that good ; and therefore those who dwell in the south and in the north . . . are in the **light** of truth ; those in the south in the clear **light** of truth, and those in the north in the obscure **light** of truth. The **light** of truth is intelligence and wisdom.

—<sup>13</sup>. 'The nations shall walk to Thy **light**' (Is.lx.3) =life according to Divine truth.

434<sup>6</sup>. The **light** of Heaven is the Divine good in form . . .

483<sup>10</sup>. 'In Thy **light** shall we see **light**' (Ps.xxxvi.9) = . . . in the Divine truth.

526<sup>13</sup>. That care is to be taken lest the truth once perceived in the understanding and received in the will be turned into falsity, which is done from evil, is meant by, 'See therefore lest the **light** which is in thee be darkness' (Luke xi.34).

527<sup>2</sup>. By '**light** from the sun' . . . is meant spiritual **light**, such as there is with the Angels who see the Lord as a Sun ; whereas by '**light** from the moon and stars' . . . is meant natural **light** such as is with the Angels who look to the Lord as a Moon. (These two **lights** ex.) —<sup>4</sup>.

—<sup>4</sup>. By 'the **light**' which was made on the first day is signified Divine **light**, which in itself is Divine truth, thus spiritual **light**, which illustrates the understanding . . . For without the illustration thereof by the Lord no reformation can be effected . . . and therefore '**light**' is spoken of first of all . . . Its being said that 'God saw the **light** that it was good'=that there had been good illustration and reception with them. But by 'the darkness' is signified the lumen which is in the natural man . . . because, relatively to spiritual **light**, this lumen is darkness. . . Hence it is said (further) that 'God distinguished between the **light** and the darkness ; and called the **light** day, and the darkness night ;' from which it may be evident that by 'day' is signified spiritual **light**, and by 'darkness' natural **light**. —<sup>6</sup>.

541. That the **light** of truth from the Lord became thick darkness through infernal falsities. Sig. and Ex.

559<sup>6</sup>. Elevation into the **light** of Heaven . . . is actual elevation of the interiors . . .

588<sup>2</sup>. It follows that falsities are of no **light**.

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

612<sup>2</sup>. '**Light**'=Divine truth manifested. 644<sup>22</sup>. 678<sup>2</sup>.

678<sup>3</sup>. The **light** of Heaven, which in its essence is Divine truth and Divine wisdom, is the Divine love proceeding. 714<sup>10</sup>.

726<sup>3</sup>. These ethers and airs . . . when modified molecularly — *singillatim* — give **light**. (Continued under HEAT.)

734<sup>2</sup>. 'Let us go in the **light** of Jehovah' (Is.ii.5) . . . =that they will lead the life of wisdom. 'The **light** of Jehovah'=the Divine truth ; and 'to go in it'=to live according to it, thus to be in the life of wisdom.

744. The joy of the Angels from the **light** and wisdom then with them. Sig. and Ex.

832<sup>1</sup>. The love of truth is what receives the **light** of Heaven . . .

846<sup>2</sup>. The natural understanding . . . cannot be illustrated by its own lumen ; but is illustrated by the **light** of the rational man, (which is illustrated) from spiritual **light**. Ex.

864<sup>3</sup>. 'I am the **Light** of the world'=that the Lord is the Divine truth itself. 'He who followeth Me'=that he who acknowledges His Divine, and does His precepts ; 'shall not walk in darkness'=shall not be in falsities ; 'but shall have the **light** of life'=but shall be in Divine truths, which teach a man eternal life, and lead him to Heaven.

1171. The **light** of the understanding before reformation is like the clear **light** of the moon, according to the Knowledges of truth and good ; whereas after reformation it is like the **light** of the sun, clear according to the application of them to the uses of life.

1206<sup>4</sup>. **Light** modifies substances. (Continued under HEAT.)

1210<sup>2</sup>. (The **light** in the three Heavens, des.)

J. (Post.) 5. The cause of the appearance of **light** with the English . . . is from their life, which differs from the life of all other nations. Ex.

13. The **light** (of the Dutch) appears more obscure, because their spiritual **light** is conjoined with natural **light** ; the reason of which is that they are constantly thinking about trade. 16.

312. The middle ether [is that] which makes a vortex around the planets, in which also is **light**, and the satellites, and from which is magnetism.

De Verbo 2<sup>2</sup>. The Angels think by means of **lights** . . .

3<sup>3</sup>. The influx of the **light** of Heaven into the **light** of the world is like the influx of the cause into the effect . . .

D. Wis. i. That the Divine wisdom . . . appears before the eyes of the Angels as **light**. Gen.art.

—<sup>3</sup>. The Divine wisdom which in the Heavens appears as **light**, in its own essence is not **light**, but

clothes itself with **light**, so that it may appear before the sight also of the Angels. The wisdom in its own essence is Divine truth, and the **light** is its appearance and correspondence. As **light** corresponds to wisdom, and the Lord is the Divine wisdom, the Lord is called 'the **Light**' in many places. III.

[D.Wis.i.]<sup>4</sup>. That **light** is the appearance of wisdom, and that it is its correspondence, is evident in Heaven . . . for in Heaven there is no other **light** than spiritual **light**, which is the **light** of wisdom, illustrating all things which come forth from the Divine love there. The wisdom with the Angels gives them to understand these things in their essence, and the **light** gives them to see them in their form, and therefore the **light** in the Heavens is in an equal degree with the wisdom of the Angels. In the highest Heavens there is a flaming **light** which sparkles as from the most refulgent gold; the reason is that they are in wisdom. In the lower Heavens the **light** is bright white, and resplendent as from the brightest silver; the reason is that they are in intelligence. And the **light** in the lowest Heavens is like the noon-day **light** of the world; the reason is, that they are in knowledge. The **light** of the higher Heavens is bright white, exactly as a star appears, refulgent and resplendent in itself by night; and is continuous **light**, because the Sun does not set there. It is this same **light** which in the world illustrates the understanding of those men who love to be wise; but it does not appear to them, because they are natural . . . It can appear, for it has appeared to me, but before the eyes of my spirit; and it has also been granted me to perceive that in the **light** of the Highest Heaven I was in wisdom, in the **light** of the Second Heaven in intelligence, and in the **light** of the Ultimate Heaven in knowledge; and that when I was solely in natural **light** I was in ignorance of spiritual things.

—<sup>5</sup>. In order that I might know in what **light** were the learned in the world at this day, I saw two ways. (Continued under LEARNED—*eruditus*.)

—<sup>e</sup>. Those have spiritual **light** who love to understand whether what is said by another is true; but those have natural **light** who only love to confirm that which has been said by others.

C. 123. Into the lowest thought inflows **light** from man or from the world; but into the general thought there inflows **light** from Heaven. This constantly inflows into the understanding of man, provided he does not let himself down into his own **light**; he then extinguishes the **light** of Heaven . . .

5 M. 2. The fatuous **light** from which satans see. Ex. Inv. 27.

**Light, A.** See LUMINARY.

**Light bay.** *Helvus.* M.103<sup>2</sup>.

**Lightning.** *Fulgur.*

**Flash, To.** *Fulgurare.*

See under THUNDER.

A. 1621. **Flash** . . . as with diamond spherules.

1623. The universal atmosphere consists of such **lightnings—fulgurationibus**.

3900<sup>9</sup>. 'For as the **lightning** goeth forth from the east, and appeareth even to the west, so also shall the Advent of the Son of Man be' (Matt.xxiv.27)=that it was with the internal worship of the Lord as it is with **lightning**, in that it is at once dissipated; for by 'the **lightning**' is signified that which is of heavenly **light**, thus that which is predicated of love and faith. 'The east'=the Lord . . . and 'the west,' what has set or ceased to be<sup>e</sup>. . . thus 'the **lightning** . . . from the east . . . to the west'=dissipation.

4530. The **flashing** of colours there. Ex. . . Their **flashing** is from the good which is of wisdom. —<sup>e</sup>.

6135<sup>e</sup>. 'His face as the aspect of **lightning**' (Dan.x.6) . . . = the good of love.

8112. (**Lightning** a sign in Jupiter of disagreement.)

8813<sup>e</sup>. '**Lightning**' (Dent.xxxii.41)=the resplendence of Divine truth which glances on the Intellectual, and bereaves it of the faculty of seeing truth. III.

— By '**lightning**' is meant truth Divine in Matt. xxviii.3; Luke xvii.24.

8914. 'The torches' or **lightnings** (Ex.xx.18)=the resplendences which truths have from the good of love.

9865<sup>2</sup>. Colours which flash . . .

—<sup>3</sup>. 'Carbuncle,' in the Hebrew, is derived from a word which means **flashing**, such as there is from fire.

R. 236. 'Out of the throne . . . **lightnings** . . .' (Rev. iv.5)=illustration. From the flame which glances on the eyes, '**lightnings**'=illustration. III. 396. E.273.

530. '**Lightnings**, voices, and thunders' (Rev.xi.19) = reasonings.

710. 'Voices, **lightnings**, and thunders' (Rev.xvi.18) = reasonings, falsifications of truth, and argumentations from falsities.

926<sup>3</sup>. As it were **lightning** flashed upon the walls . . .

M. 787. Such **lightning** is a sign to us of the coming of the Ancient one from the east . . .

T. 77. I saw through the window as it were **lightning** flashing, and presently I heard as it were thunder rolling, (which) were correspondences of the combat and collision of arguments (concerning) God and nature . . .

E. 273. '**Lightning**' is predicated of the illustration of Divine truth.

— **Lightnings** and thunders . . . in general = Divine truth received and uttered by the higher Angels, and which when it descends to the lower Angels sometimes appears as **lightning**, and is heard as thunder with voices. Hence it is that '**lightning**' = Divine truth as to illustration; 'thunder,' Divine truth as to understanding; and 'voices,' Divine truth as to perception. III.

—<sup>5</sup>. '**Lightning**' (2 Sam.xxii.15) = the light of Divine truths; which, as they vivify and illustrate the good, so do they terrify and blind the evil . . .

353<sup>2</sup>. Hence the things which fall down from the Third Heaven correspond to thunder, and those which fall down from the Second Heaven correspond to **lightning** . . .

357. 'His arrow shall go forth as the **lightning**' (Zech.ix.14)=truth illustrated, thus truth from the good of love.



419<sup>13</sup>. 'Lightnings' are mentioned from the light of Heaven.

498. 'Thunders and lightnings'=conflicts and disturbances of the affections and derivative thoughts concerning good and evil, and truth and falsity . . . Such things . . . appear at a distance, where they are not heard, as thunders and lightnings; as thunders from the conflict of affections; and as lightnings from the conflict of the derivative thoughts. Ex. 702.

644<sup>19</sup>. 'He maketh lightnings for the rain' (Jer.x.13; li.16)=illustration from the influx of Divine truth with them.

702. In a confined sense, by 'lightnings' are signified thick darkneses of the understanding.

821<sup>4</sup>. The light itself of truth from good then appears as lightning . . .

**Lightning.** *Fulmen.*

**Fulminate.** *Fulminare.*

A. 5313<sup>6</sup>. 'Lightnings, thunders, and voices' (Rev. iv.)=the terrors from Divine truth which assail those who are not in good.

8813. By the voices which are of lightnings from Heaven are signified truths Divine.

R. 603. So far as they dare they fulminate against them.

M. 264. (He said) the thunderbolt of excommunication is in my right hand.

316<sup>7</sup>. While these things were being said there appeared lightning on the right which was red, and lightning on the left which was white. Both were soft, and entered through the eyes into the minds, and illustrated them.

415. I saw through the window as it were lightning flashing . . . (See under LIGHTNING=*fulgur*, at T.77.)

T. 110. I saw a certain Spirit falling from heaven like a thunderbolt.

503<sup>e</sup>. Then suddenly a thunderbolt fell from heaven . . .

E. 273<sup>2</sup>. See DART=*telum*, here.

401<sup>7</sup>. 'Arrows,' or lightnings=*fulgura*=fatuous truths which in themselves are falsities; and 'the thunderbolt of the spear' (Hab.iii.11)=fatuous goods which in themselves are evils of falsity.

405<sup>44</sup>. 'Send forth lightning and scatter them' (Ps. cxliv.6)=the Divine truth by which they are dispersed; for by the presence of Divine truth evils and falsities are revealed, and from the collision there then appear as it were lightnings.

544<sup>3</sup>. 'I saw Satan as lightning falling from heaven' (Luke x.18)=. . . that the Lord delivered the Spiritual World from the Nephilim and the like Spirits. 740<sup>13</sup>.

**Lightning hurler.** *Fulminator.* A.1416<sup>3</sup>. 1992<sup>2</sup>.

**Lign aloë.** *Santalus.*

E. 518<sup>13</sup>. 'Lign aloës' (Num.xxiv.6)=the things of the natural man; and 'cedars,' the things of the rational man.

**Ligure.** *Cyanus.*

See BLUE, DARK.

A. 9870. 'A ligure (or a species of lapis lazuli), an agate, and an amethyst' (Ex.xxviii.19)=the spiritual love of good; as is evident from the colour of these stones; for the colour blue from white=spiritual good, or, what is the same, the spiritual love of good. The spiritual love of good is charity towards the neighbour. . . . That a cyanus is of a blue colour, is known.

**Like.** *Parilis.* T.441<sup>3</sup>. 519<sup>e</sup>. 523<sup>e</sup>.

**Like, Similar.** *Similis.*

**Like manner, In., Similarly.** *Similiter.*

See under DISSIMILAR.

A. 457. There is not the like Hell or Heaven for (any two persons).

2093<sup>4</sup>. The like, but not equal=*compar.*

2119<sup>2</sup>. He comes to Spirits of like life . . .

2298. Infants on Earth have ideas nearly similar . . .

3425<sup>4</sup>. In like manner is the case . . . —<sup>e</sup>.

3745<sup>2</sup>. Not one form, and not even one particle, is exactly like another.

3986<sup>3</sup>. A *one* is never constituted of things . . . exactly alike . . .

4067<sup>3</sup>. For like is associated with like. Examps.

4121. 'Brethren'=those who are in the like good and truth; that is, those who are in the like affection of good and truth; for all are (there) consociated according to affections.

4149<sup>2</sup>. Good, although one, is never exactly alike in (any two persons). 4263<sup>e</sup>.

— Hence it is that the mind of one person is never exactly like that of another.

4227<sup>2</sup>. (Such Spirits) obsess the thoughts and will of the men who are like them.

4455. If they had a like mind . . . Sig.

5159<sup>4</sup>. In external form appear alike; in internal form utterly unlike.

5189<sup>e</sup>. In ultimates dissimilarly, although similarly as to end.

6806<sup>e</sup>. Angels and Spirits who are like as to states of life appear to be near each other.

7236<sup>2</sup>. One is never in the like good as another. Nay, if myriads of myriads were multiplied to eternity, the good of one would not be like that of another; just as the face of one is not like that of another. . . . If two things were exactly alike, they could not be two, but one. Hence too it is that in nature it is never possible for one thing to be in every way like another. 9002<sup>2</sup>.

7258. (For) charity cannot possibly be alike with (any two persons); nor is it possible for (any two persons) to be alike the neighbour.

9606. For like spheres conjoin; that is, like affections of truth and good; and unlike ones disjoin.

10200<sup>e</sup>. For there is never a return of what is exactly alike, or the same.

H. 44. Like are as it were of themselves carried to

like; for with their like they are as with their own . . . When they are with their like they are also in their freedom, and thence in all the delight of life. 383.

[H.] 46. All who are in like good Know each other . . . (Compare D.4731.)

47. All who form one angelic Society have a like face in general, but not like in particular. Ex.

76. Like sees like, because from like.

405. Almost all suppose that Hell is alike for everybody, and that Heaven is alike for everybody; when yet . . . neither Hell nor Heaven is ever exactly alike for one as for another; just as there is never one man, Spirit, or Angel exactly like another . . . When I merely thought that there were two exactly alike or equal, the Angels were horrified, saying that every one is formed from the harmonious consent of many things . . . J.13. M.362.

472. A thousand men may act similarly; that is, may present a like deed; so like that as to the external form they can scarcely be discriminated; and yet, regarded in itself, each is unlike, because from an unlike will. Examp.

479. An Angel is consociated with those like himself. When he departs thence . . . there is a constant resistance, and an affection of longing to return to those like himself, thus to his own reigning love . . . In like manner in Hell . . .

486. The reigning love of one is not in every way like that of another. Hence it is that no one has a face exactly like that of another . . . Nor is there one delight of anyone in every way alike or the same as another . . .

493. The first state of man after death is like his state in the world, because he is then in like manner in externals. He has also a like face, a like speech, and a like animus; thus a like moral and civil life. M.31.

552. As (a Spirit in the third state after death) is in himself, he cannot be in any other place than where his like are. Ex.

J. 56. After death every man is in a like life . . .

69<sup>3</sup>. After death everyone is at once attached to his like; the good to their like in Heaven, and the evil to their like in Hell; but they do not come to them until their interiors are uncovered; and meanwhile they can be consociated with those who are like them in externals. T.607<sup>o</sup>. 646.

P. 296<sup>3</sup>. There is no concupiscence of evil exactly alike or the same as another; nor can there be to eternity.

M. 33. There is not anything alike (between the male and the female).

57. Conjugal love is not alike with (any two persons). Ex.

363. (These two kinds of zeal) in externals are like one another; but in internals are utterly unlike. Ex.

453<sup>2</sup>. Many in the world have lived alike . . . and yet the Angels . . . have declared some to be guiltless, and the others guilty. Ex.

T. 561<sup>o</sup>. As to his spirit (a Protestant) is among no others in the Spiritual World than his like . . .

D. 4584. All in Hell . . . when seen in the mediate light of Heaven, appear like one another, and also speak similarly, so that you would believe them to be one and the same person, when yet they are innumerable . . .

5913<sup>o</sup>. In order that those who come from the world, and are in like doctrine, may come to those who are in the like . . .

E. 69. 'His feet like fine brass . . .' 153.

268. 'In aspect like . . .' 269.

553. 'Crowns like gold.'

5 M. 4. When any man comes after death into the Spiritual World, he appears to himself in a like life . . . in a like house . . . in like clothing, and in like company within the house . . . But this only lasts a few days . . . Ex.

**Liken, To.** *Assimilare.* A.54. 643. 715. 746. 776. 800. 909. 1551. 9139<sup>5</sup>. H.102<sup>o</sup>. T.324. 367<sup>7</sup>. 375<sup>2</sup>. 385<sup>4</sup>. 403<sup>2</sup>. 404<sup>2</sup>. 417. D.3712.

### Likeness. *Similitudo.*

See under DISSIMILITUDE, and EFFIGY.

A. 51. See IMAGE, here. 481. 1013, —<sup>3</sup>. —<sup>4</sup>. P.328<sup>5</sup>. —<sup>6</sup>. T.20. 65. E.984<sup>2</sup>.

52. The celestial man is His 'likeness.' 288. 473.

63. When faith has been conjoined with love, it is then called 'very good,' because the Lord then actuates him as His likeness.

461. The Most Ancient Church itself, which was celestial, is what is called . . . 'The likeness of God' (Gen.v.1).

469. 'Into the likeness of God made He him' = that he was made celestial. 472.

503<sup>2</sup>. In this were they likenesses of the Lord; and therefore in perceptive things they became His images.

1013<sup>4</sup>. The universal Heaven is a likeness of the Lord; for the Lord is all in all things of them. Each Society is also a likeness; thus each Angel . . .

3691<sup>5</sup>. In love to the Lord there is the nearest image of the Lord, which is called 'a likeness;' and therefore those who are in love to the Lord itself are called 'His likenesses.'

3739. The Inmost Heaven, being nearest the Lord, is called His 'likeness.'

3806. Agreement, or likeness, conjoins.

4302<sup>3</sup>. Hence Heaven is a likeness and image of the Lord.

5530<sup>2</sup>. The Angels who appear thus are likenesses of the Lord. Des.

6866<sup>2</sup>. In spiritual and celestial things . . . it is a state of similitude which makes approach and presence; and it is the love which makes similitude and dissimilitude. 9579. 9968. 10130<sup>3</sup>. H.42<sup>o</sup>. 193. E.628.

8378<sup>o</sup>. This makes the likeness of the man to a brute animal.



8870. '(Thou shalt not make to thyself) any likeness' (Ex.xx.4)=a resemblance of those things which are from the Divine. Ex. 8871. 8872.

9079<sup>o</sup>. In the angelic Societies they love, recognize, and consociate with each other according to the **similitudes** and proximities of goods.

10823. Hence the body is the **likeness** of its soul . . . Hence it is that men are born in the likeness of their fathers. (Compare N.287.)

H. 16. (For) the good which proceeds from the Lord is a likeness of Him, because He is in it; and those become likenesses of Him . . . who make good and truth to be of their life . . .

47. **Likenesses** in general, and variations in particular. Ex.

58. That which reigns inflows into each thing . . . and everywhere induces a likeness of itself. In the Heavens love to the Lord is regnant . . . Hence the Lord . . . inflows into all and each . . . and puts on them a likeness of Himself. 72.

68. Every Society of Heaven . . . is in the likeness of a man.

72. In the most perfect form . . . there is a likeness of the parts with the whole . . . 73.

553<sup>2</sup>. Among those who are in a like evil, and thence in a like infernal Society, there is a general likeness; from which as from a plane of derivation the faces of all there appear to have a certain likeness.

582<sup>e</sup>. That there is such a likeness of both worlds. Ref.

S. 40. Part of the truths of the sense of the letter . . . are like **similitudes** and comparisons . . .

W. 226. For **similitude** conjoins them.

227. The perfection of the created universe is from the **similitude** of the generals and the particulars. Ex.

269. For as to affections there is a **likeness** of nations to their first progenitor; and a greater likeness in families; and a still greater likeness in houses. Nay, there is such a **likeness** that (they) are distinguishable not only by their minds, but also by their faces.

358. By 'the image of God' (Gen.i.26) is meant the Divine wisdom; and by 'the likeness of God,' the Divine love; for wisdom is nothing else than the image of love . . .

P. 27<sup>2</sup>. The image and likeness of the Lord is in (men) from creation; the image in them is wisdom, and the likeness in them is love . . .

277<sup>3</sup>. (The cause of the likeness in families, etc. Ex.)

R. 430. 'The likenesses of the locusts' (Rev.ix.7)=the appearances and images of those who have confirmed with themselves faith separated from charity.

M. 50<sup>2</sup>. In the Spiritual World . . . two cannot dwell together in the same house unless they are **similitudes** . . .

132<sup>2</sup>. (A discussion there as to) what is the image of God, and what the **likeness** of God, into which man was created. See fully stated under IMAGE.)

227. That with consorts there are various **similitudes**

and various dissimilitudes, both internal and external. Ex.

—<sup>c</sup>. In general the **similitudes** and dissimilitudes originate from connate inclinations, varied by education, the company which is kept, and the persuasions which have been imbued.

228. That various **similitudes** can be conjoined; but not with dissimilitudes. Ex.

229. That the Lord provides **similitudes** for those who long for love truly conjugal; and that if they are not given on earth, He provides them in the Heavens. Ex.

—<sup>e</sup>. The Lord (then) opens the internal **similitudes**.

238. This is Known from the likeness of the inclinations and affections.

246. Internal **similitudes** and dissimilitudes originate solely from religion; for this is implanted in souls . . .

—<sup>2</sup>. Whereas external **similitudes** and dissimilitudes are not of souls, but of lower minds—*animorum*. Ex. .

273. Therefore (in the Spiritual World) **similitudes** are conjoined, and dissimilitudes are separated.

274. The **similitude** (of the internal affections) is not seen in the woman . . .

320<sup>e</sup>. Because the choice of internal **similitudes** cannot be provided by the Lord on earth as in the Heavens . . .

T. 66. The animals (there) are **likenesses** of the affections of love and the derivative thoughts of the Angels.

103<sup>2</sup>. The body . . . may be made either to the likeness of the father, or to the likeness of the mother; the image of the father still remaining within the latter . . .

117. This may be illustrated by various **similitudes**. 119<sup>2</sup>.

365<sup>4</sup>. Sympathies and antipathies are nothing else than exhalations of affections from minds, which affect the other according to the **similitudes**, and cause aversion according to the dissimilitudes. These, although innumerable, and unperceived by any sense of the body, are yet perceived by the sense of the soul as one; and according to them are effected all conjunctions and consociations in the Spiritual World. D.980.

D. 3712. They put on a **likeness** of the ideas of another.

4731. In the other life friendships and intimacies are not made by intercourse; but **similitudes** of lower minds effect such things; and therefore when anyone appears he is at once Known either as a friend or as an enemy, from the **similitude** or dissimilitude. Ex.

D. Wis. iv. A likeness and an analogy . . .

Coro. 26. 'The likeness of God,' according to which man has been made, is that he can live—that is, will, love, and intend, and also think, reflect, and choose—in all appearance as of himself; consequently that he can receive from God the things which are of love and the things which are of wisdom, and can reproduce them in a likeness as God [does] of Himself; for God says:

'Behold the man was as one of us, in knowing good and evil.' Ex. 29.

[Coro.] 28. 'The likeness of God' is this free determination.

**Lilla Nygatan.** (A street in Stockholm.) D. 5711.

**Lilljestie.** *Lilliestie.* D. 4858.

**Lily.** *Lilium.*

A. 1519. See FLOWER, here.

M. 137. Garlands of lilies and roses of a hyacinthine colour . . . adorned their bosoms.

D. 252<sup>e</sup>. All the magnificence of Solomon cannot be compared to the least lily.

638<sup>th</sup>. The first state of his regeneration is signified by, 'he shall blossom as the lily' (Hos. xiv. 5). 'The lily' = the efflorescence which precedes the fruit.

**Limb.** See under JOINT—*artus*.

**Limbo, Limbus.** See BORDER—*limbus*.

**Lime.** *Calx.*

**Lime, Of.** *Calcarius.*

R. 442<sup>3</sup>. Cottages built of rushes and reeds plastered with lime.

M. 514<sup>3</sup>. With faces of lime (or chalk).

T. 328<sup>e</sup>. They differ as . . . lime and silver.

797<sup>3</sup>. The walls of (Melanethon's) chamber appeared plastered with lime. —<sup>e</sup>.

E. 391<sup>4</sup>. The destruction of the Church as to the truths of worship is described by 'to place the stones of the altar as chalk stones that are scattered' (Is. xxvii. 9) . . . 'As chalk stones that are scattered' = as falsities which do not cohere.

**Lime the twig, To.** *Inviscare.* E. 1106<sup>2</sup>.

**Lime-tree.** *Tilia.*

T. 78. To the north (I saw) groves full of limes, etc.

**Limit, To.** *Limitare.*

**Limit.** *Limes.*

**Limitation.** *Limitatio.*

**Limited.** *Limitatus.*

See BOUNDARY—*limes*, and UNLIMITED.

A. 4482<sup>e</sup>. Measures, which are limitations of space . . .

5225. Persons limit the idea . . . whereas things do not limit it . . . 5253<sup>e</sup>. 5287. 6653<sup>2</sup>.

H. 391. (The infernals are not allowed to go beyond) the prescribed limits. 543.

M. 249. By study and business . . . his mind is limited . . .

449<sup>e</sup>. The limited lust of fornication.

T. 74<sup>4</sup>. They said, Omnipotence is thus limited; and limited omnipotence is a contradiction.

D. 1712. All influx . . . subsists within fixed limits. 2001. There is a certain General . . . which keeps the thoughts within fixed limits. 2008.

2141a. Man and Spirit cannot go one whit beyond given limits. 2150. 2151.

D. Min. 4774. He had gone beyond the limits of his delight, and was therefore grievously punished.

De Verbo 3<sup>e</sup>. The ideas of men cohere with space, time, what is personal, and what is material, (and are thus) exceedingly limited and bounded.

**Line.** *Linea.*

**Linear.** *Linearis.*

A. 1272. Children in a bent line. D. 3589.

1761. Linear vibrations and reciprocations.

4189<sup>3</sup>. Not in a collateral line, but in the direct line.

5044<sup>7</sup>. The desolation and vastation of truth is signified by 'the line of emptiness . . .' (Is. xxxiv. 11).

6621. The thoughts of such are represented as closed lines . . . 1952.

9717<sup>2</sup>. Truths are (there) presented as linear.

H. 305<sup>e</sup>. *Sub linea.*

332. In the line or radius in which the Angels look at the Lord.

R. 875<sup>7</sup>. A line is not anything unless it becomes an area . . .

D. 1940<sup>e</sup>. This is represented in a spiritual idea as lines or radii, which are at once closed, so that there is nothing within them.

2299. This I perceived in a spiritual idea as little white lines.

3960<sup>e</sup>. He can set it forth in two lines . . .

4848. Lines expressing magic characters. Des.

D. Min. 4562. (Paul writes) by lines *circumductas ad fines*.

De Verbo 3<sup>7</sup>. See LETTER, here.

4. At this day part (of the Hebrew letters) are linear.

**Linen.** See FINE LINEN, and FLAX.

**Linger.** See under DELAY, SLOW, and TARRY.

**Lintel.** *Superliminare.*

A. 7847. 'They shall put (the blood) upon the two posts and upon the lintel' (Ex. xii. 7) = the truths and goods of the Natural. . . 'The lintel' = the goods of the Natural. Ex. 7921. 7927.

— The lintel and the posts have a like signification to that of the forehead and hands. Ex. and III.

**Lion.** *Leo.*

A. 430. 'A young lion' (Is. xi. 6) = what is opposite (to the innocence and love signified by 'a calf.')

3240<sup>e</sup>. Those called 'Sheba and Dedan' fight for and defend the Knowledges of good and truth, and therefore they are called 'young lions' (Ezek. xxxviii. 13).

3901<sup>4</sup>. It is the first state of the Church which is described by 'the lion with eagle's wings' (Dan. vii. 4).

3923<sup>3</sup>. 'Dan is a lion's whelp' (Deut. xxxiii. 22). In the internal sense 'a lion' = the truth of the Church,



from its strength; for truth is that which fights and conquers; hence 'a lion's whelp' = the first of truth, which is affirmation and acknowledgment.

5313<sup>15</sup>. There were 'two lions standing beside the hands;' and 'twelve lions standing there upon the six steps . . .' (1 Kings x. 19, 20) . . . 'Lions' = Divine truths fighting and conquering. 'Twelve lions' = all these truths in one complex.

5328<sup>8</sup>. The tearing to pieces of good by falsities and evils is meant in, 'The likeness of the impious is as a lion; he hath longed to rend; and as a young lion which sitteth in secret places' (Ps. xvii. 12); 'They have opened their mouth against me, a lion tearing and roaring' (Ps. xxii. 13); 'Lest they seize as a lion my soul, rending but not rescuing' (Ps. vii. 2). 'A lion' = those who vastate the Church.

6367. 'Judah is a lion's whelp' (Gen. xlix. 9) = innocence with inborn forces. 'A lion' = the good of love and the derivative truth in their power. E. 433<sup>4</sup>.

— The reason 'a lion's whelp' = innocence, is that 'a lion' = the good of celestial love, and a whelp is as its infant, thus innocence.

—<sup>2</sup>. That 'a lion' = the good of celestial love and the derivative truth in their power; and also that in the opposite sense, it = the evil of the love of self in its power, is evident from the places in the Word where 'a lion' is mentioned. Ill.

— In Rev. v. 5, the Lord is called 'the lion (of the tribe of Judah)' from the omnipotence which appertains to His Divine love and the derivative Divine truth.

— Elsewhere also in the Word Jehovah or the Lord is compared to 'a lion;' as in Hos. xi. 10; Is. xxxi. 4; where the omnipotence of the Divine good is compared to 'a lion,' and the omnipotence of the derivative Divine truth is compared to 'a young lion.'

—<sup>4</sup>. That the cherubim had the face of a lion, was from the omnipotence of the Divine truth from the Divine good, which is of Providence.

—<sup>5</sup>. That the celestial, who are in power from good and the derivative truth, which are from the Lord, are meant by 'lions.' Ill.

—<sup>8</sup>. That 'a lion,' in the opposite sense, = the evil of the love of self in its power. Ill.

—<sup>9</sup>. In these passages, 'a lion' = the power which appertains to the evil of the love of self, when it is destroying and vastating. Further ill.

6369. 'He bowed himself, he couched as a lion, and as an old lion' (Gen. xlix. 9) = the good of love and the derivative truth in their power. . . For when a lion bows himself, he hardens his sinews, and strengthens himself, as is the case when he sees his prey. . . 'A lion,' and 'an old lion,' = the good of love and the derivative truth in their power. 'A young lion' = one who is in power through truth from good; and 'an old lion' = one who is in power through good; for those who are in celestial good never fight, but are safe through good; for where they come the evil flee away, because they cannot endure their presence. These are they who are signified by 'an old lion.'

6441<sup>9</sup>. The lion (like the wolf) is a rapacious animal, and it is also said of it that it seizes the prey, gathers

the spoil, and preys on prey . . . and yet in a good sense 'a lion' = truth in power from good.

9052<sup>3</sup>. 'The teeth of lions' (Ps. lvii. 4) = falsities destroying truths; 'lions' = falsities from evil in their power.

9348<sup>4</sup>. 'A lion's whelp' = evil in its power. Ref.

— 'The voice of the roaring of a lion' = falsity.

9391<sup>3</sup>. Truth and the derivative good in the external form are signified by 'the lion,' and 'the calf' (Rev. iv.) . . . 'A lion' = truth from good in its power.

1050<sup>2</sup>. 'A lion' (Amos iii. 12) = those who vastate the Church.

10236<sup>5</sup>. By 'the lions' (1 Kings vii.) are signified protection lest truths should enter; for 'lions' = truths in their power. Ex.

10383. Before the punishing Spirit comes, there appears to them the wide gape of a lion . . . D. 1687.

S. 13<sup>2</sup>. 'Their teeth were as those of lions' (Rev. ix. 8) = that Sensuous things appeared to them as if they had power over all things. R. 435. E. 556.

241. 'The first animal was like a lion' (Rev. iv. 7) = the Divine truth of the Word as to power. That 'a lion' = truth in its power, here the Divine truth of the Word as to power, may be evident from the power of the lion, which is greater than that of any animal of the earth; and also from the lions in the Spiritual World, in that they are images representative of the power of Divine truth; and also from the Word, where they = Divine truth in its power. 296.

— Hence it is that Jehovah or the Lord is compared to 'a lion,' and is also called 'a lion.' Ill.

— In these passages, the power of the Divine truth which is from the Lord is described by 'a lion.'

245. By 'the wings' of the lion is signified the power of fighting against evils and falsities from Hell. This power is of the Divine truth of the Word from the Lord.

265. 'Behold the lion' (Rev. v. 5) = the Lord, in that from His Own power He had subjugated the Hells, and had reduced all things into order, when He was in the world. 'A lion' = the Divine truth of the Word as to power; and as the Lord is the Divine truth itself, or the Word, He is called 'a lion.' E. 309.

341<sup>9</sup>. Suddenly . . . they appeared as one great person, whose face was like the face of a lion . . .

435. 'A lion' = power. 451.

471. 'He cried with a great voice as a lion roareth' (Rev. x. 3) = grievous lamentation because the Church has been taken away from Him. . . For the lion roars when he sees his enemies and their insults, and when he sees his whelps and his prey taken away . . . Ill.

573<sup>2</sup>. The reason 'a lion,' and 'a bear,' are mentioned in these passages, is that by 'a lion' is signified falsity destroying the truths of the Word . . .

574. 'His mouth as the mouth of a lion' (Rev. xiii. 2) = reasonings from falsities as from truths. . . By 'a lion' is signified Divine truth in power; but here, falsity in power appearing as truth by means of reasonings.

—<sup>2</sup>. By 'the lion' (Dan. vii.) is signified the Divine truth of the Word in its first state, and the instauration of the Church thereby . . .

[A.] 875<sup>5</sup>. At the sides of the steps (of the Temple of Wisdom) appeared as it were lions with their whelps.

T. 87<sup>2</sup>. In that World those who are in Divine truths from the Lord are like lions, although they have no more bodily strength than sheep.

123<sup>9</sup>. For Hell is like . . . a huge lion, to which it is also compared in the Word.

D. 3191<sup>2</sup>. (A lion seen in connection with Gustavus Adolphus.)

E. 163<sup>3</sup>. 'A lion' (Amos iii. 12) = the Church; here, those therein who are destroying goods and truths.

223<sup>7</sup>. 'A lion out of the thicket' (Jer. iv. 7) = falsity from evil. 304<sup>9</sup>. (= falsity from evil destroying the truths of the Church. 637<sup>2</sup>.)

253<sup>7</sup>. 'Lions' = the truths of the Church in their power; 'twelve' = all. 430<sup>12</sup>.

278. 'The first animal was like a lion' = the appearance in ultimates as to the power and the effect of the Divine truth proceeding from the Lord. 'A lion' = the Divine truth proceeding from the Lord as to its power and effect.

—<sup>2</sup>. That 'a lion' = the Divine truth proceeding from the Lord as to power. Ill.

—<sup>10</sup>. As by 'a lion' is signified power . . .

—<sup>11</sup>. As by lions was represented power, guard, and protection against falsities and evils, there were two lions beside the two hands of the throne built by Solomon, and twelve lions upon its six steps.

—<sup>12</sup>. By 'lions' is also signified the power of falsity from evil, through which the Church is destroyed and devastated. Ill.

316<sup>24</sup>. 'A lion' = falsity strongly destroying truth. 328<sup>11</sup>.

386<sup>19</sup>. 'The young lions do lack and hunger' (Ps. xxxiv. 10) = those who know and are wise from themselves.

388<sup>9</sup>. 'A huge lion' (Hos. xiii. 8) = the power of falsity from evil.

—<sup>10</sup>. 'No lion shall be there' (Is. xxxv. 9) = no falsity destroying truth.

433<sup>8</sup>. That he is safe from falsities, is signified by, 'he dwelleth as a lion' (Deut. xxxiii. 20).

451<sup>17</sup>. 'Lions' (Ps. lvii. 4) = those who ravage the Church of its truths, and thus destroy it.

539<sup>7</sup>. 'Young lions' (Nahum ii. 11) = the principal and protecting truths of the Church.

556<sup>2</sup>. 'Lions' = those who through falsities destroy the truths of the Church.

577. 'The heads of the horses as the heads of lions' (Rev. ix. 17) = knowledge and the derivative thought destructive of truth. . . The reason 'the heads of lions' here = the destruction of truth, is that 'a lion' in the supreme sense = Divine truth as to power, and in the opposite sense falsity destroying truth, consequently the destruction of truth; and 'the head of a lion' = the forces of the lower mind by which it destroys.

600<sup>4</sup>. The reason the faces of a man and of a lion were seen to the south (Ezek. i. 10), is that by 'a man' is signified Divine truth in light and intelligence, and by

'a lion' Divine truth in power thence, such as there is in Heaven in the south.

601<sup>4</sup>. 'A lion' is frequently mentioned in the Word, and by 'a lion,' in the supreme sense, is signified the Lord as to Divine truth, and in like manner Heaven and the Church as to that truth from the Lord; and thence by 'a lion,' is signified Divine truth as to power. —<sup>5</sup>.

—<sup>9</sup>. Those are called 'lions' who are in Divine truths.

—<sup>13</sup>. 'A young lion' (Ezek. xix. 3, 5, 6) = the falsity of evil in its ardour to destroy the truth of the Church.

619<sup>18</sup>. Faith separated from charity, which destroys the good of charity, was represented by 'the young lion' which attacked Samson with the intention of rending him. But Sanson, being a Nazarite, and thereby representing the Lord as to His ultimate Natural, tore the lion, and afterwards found in its carcase a swarm of bees, and honey, by which was signified that after that faith has been dissipated, the good of charity succeeds in its place.

650<sup>53</sup>. 'A lion out of the forest which uttered its voice against God' (Jer. xii. 8) = falsity of evil in the whole complex.

654<sup>41</sup>. 'The young lion,' and the 'old lion' which are over them (Is. xxx. 6) = the power of the falsity which destroys the truth and good of the Church.

714<sup>24</sup>. To destroy the interior and the exterior falsities which are vastating the truths of the Church, is signified by 'to tread on the lion and the asp' (Ps. xci. 13); and to destroy the interior and the exterior falsities which are vastating the goods of the Church, is signified by, 'to trample on the lion and the dragon.'

750<sup>17</sup>. 'Lion' = falsities destroying the truths of the Church.

780<sup>6</sup>. 'A lion' = infernal falsity as to its power and desire to destroy Divine truth.

—<sup>7</sup>. 'The lion out of the forest which hath smitten the magnates' (Jer. v. 6) = the dominion of infernal falsity.

—<sup>10</sup>. 'I became to them as a lion' (Hos. xiii. 7) = the devastation of all the truth of the Church.

781<sup>12</sup>. 'A lion' = the power of Divine spiritual truth; and, in the opposite sense, the power of infernal falsity against Divine truth.

—<sup>14</sup>. 'I will devour them like a huge lion' (Hos. xiii. 8) = the destruction and devastation of all the truth of the Word and thence of the Church.

—<sup>15</sup>. 'A lion in secret places' (Lam. iii. 10) = that the interior natural man, from the evils in him, perverts all the meaning of the truth of the Word and thence of the Church, whence come falsities.

—<sup>16</sup>. See BEAR-*ursus*, here.

782. 'A lion' = infernal falsity as to power. . . The reason is that by 'a lion' is signified Divine truth, and therefore the Lord is called 'a lion.' Hence, in the opposite sense, by 'a lion' is signified infernal falsity as to the power of destroying Divine truth, thus the Word, which is especially effected by means of adulterations and falsifications of it; and as the lion is an animal more powerful than all the rest, and its power increases according to its hunger to devour, thus to seize upon



and tear to pieces, therefore by 'a lion' is also signified the cupidity of destroying the truths of the Word. Like things are also represented by lions in the Spiritual World, for there also lions appear, but the forms of lions there are appearances originating from the cupidity of those who can powerfully adulterate and falsify the truths of the Word, by means of which the latter are destroyed; and whose power increases according to their faculty of reasoning. It is from this that by 'lions' in the Word, in the opposite sense, is signified infernal falsity destroying the truths of the Church.

1200<sup>3</sup>. (The lion included among animals of an intermediate character, which appear in the World of Spirits.)

### Lioness. *Leaena.*

A. 934<sup>4</sup>. 'A lioness' (Ezek.xix.2)=falsity from evil perverting the truths of the Church. E.280<sup>1</sup>. 304<sup>13</sup>.

### Lip. *Labia, Labium.*

A. 353<sup>2</sup>. 'Lips of songs' (Ps.lxiii.5)=what is spiritual.

607<sup>2</sup>. The Most Ancients . . . like the Angels, spoke by ideas, which they could express by innumerable changes . . . especially of the lips, in which there are innumerable series of muscular fibres which at this day are not disentangled and free . . . 1118<sup>2</sup>. D.530. 3322. (See A.1762. 7745. 10587. 10588. 10709<sup>9</sup>. D.3882.)

1285. 'The whole earth was of one lip' (Gen.xi.1)=that everywhere there was one doctrine in general. 1316.

1286. That 'a lip'=doctrine. Ill. 1288. 1316.

—'. 'Lips' (Is.vi.5)=the interiors of man, thus internal worship, from which is adoration.

1321. 'Let us confound their lip' (Gen.xi.7)=that none had the truth of doctrine. 'Lip'=doctrine. 1327.

1322. 'That they may not hear a man the lip of his companion' (id.)=that they were all discordant . . . 'Not to hear the lip of a companion,' is not to acknowledge what the other is saying; and, in the internal sense, not to acknowledge . . . his doctrine; for 'a lip'=doctrine.

1773. A vernal heat beginning from the region of the lips . . .

1799<sup>9</sup>. See ANCIENT CHURCH, here.

5175. As the food is softly received by the lips . . . D.1742.

7225. 'Uncircumcised in lips' (Ex.vi.12)=to be impure as to the things of doctrine.

7359<sup>2</sup>. I observed that my lips were moved. 10587<sup>2</sup>.

9391<sup>4</sup>. 'The bullocks of the lips' (Hos.xiv.2) . . . the goods of doctrine; for 'the lips'=the things which are of doctrine. E.279<sup>3</sup>.

R: 242. 'The calves of the lips' (Hos.xiv.2)=confessions from the affection of truth.

294<sup>2</sup>. They folded their lips . . . —<sup>6</sup>. T.111.

T. 798<sup>8</sup>. The Angels compressed his lips.

D. 1342. That Spirits not instructed suppose that they have spoken to me with the lips. Ex.

—<sup>9</sup>. Hence the term 'lips,' in the Word, =ideas, and thus thoughts.

1631<sup>e</sup>. Communication by the lips =ideas apprehended by a sensuous way.

1657. The speech of the Spirits of Jupiter with me by means of the lips and gums. Ex.

2656. Only his upper lip seen.

D. Min. 4691. That the lips correspond to truths.

E. 130<sup>8</sup>. 'Lips' (Mal.ii.7)=the doctrine of truth. Refs. 701<sup>9</sup>.

223<sup>14</sup>. 'The lip of Canaan' (Is.xix.18)=the genuine truths of the Church.

391<sup>8</sup>. 'The mouth and lips' of the prophet (Is.vi.)=the doctrine of good and truth. (=the thought and affection, or the understanding and the will. 580<sup>4</sup>.)

—<sup>13</sup>. 'The lips of Canaan' (Is.xix.)=the genuine doctrinal things of the Church. (=the truths of doctrine of the Church. 654<sup>7</sup>.)

448<sup>15</sup>. 'I heard lips I had not known' (Ps.lxxxi.5)=falsities of doctrine.

453<sup>11</sup>. 'A people of depths of lip' (Is.xxxiii.19)=falsities of doctrine confirmed even to the appearance of truth. 'Lip'=the truth of doctrine; here, falsity, because the people 'will not be seen.'

455<sup>2</sup>. 'Lip,' 'mouth,' and 'tongue' are frequently mentioned; and by 'lip' is signified doctrine; by 'mouth,' thought; and by 'tongue,' confession. . . The reason is that (these three) are externals of man by means of which internal things are made public.

—<sup>12</sup>. 'A people deep of lip . . .' (Ezek.iii.5,6)=those who are in a doctrine which is not intelligible . . .

—<sup>16</sup>. 'The mischief of their lips' (Ps.cxl.9)=falsity of doctrine.

556<sup>9</sup>. See MOUTH, here.

684<sup>14</sup>. 'Lips'=doctrinal things.

727<sup>7</sup>. 'The breath of His lips' (Is.xi.4)=Divine truth, or the Word in the spiritual sense.

866<sup>4</sup>. 'Lips'=thought. 923<sup>1</sup>.

923<sup>5</sup>. 'The lips,' 'tongue,' and 'breath of Jehovah' (Is.xxx.27)=the Divine truth, which is the Word, from its ultimates to its inmosts.

### Lip. *Labrum.*

See LAYER.

A. 4791. Some (of those who love the Word, and thence long for Knowledges of good and truth) belong to the lips. —<sup>2</sup>.

—<sup>2</sup>. Some correspond to the interiors of the tongue and lips, and some to the exteriors.

4799. Their faces were prominent, especially about the lips. . . They said that they spoke together . . . chiefly by means of variations about the lips . . . This they endeavoured to show me by means of an influx into my lips, by means of various foldings and windings round about them; but I could not receive the variations, because my lips had not been initiated into such things from infancy . . . But that speech in general can be expressed by means of the lips, is evident to me from the manifold series of muscular fibres which are folded

together in the lips, and which if unrolled so as to act clearly and freely, would be able to present many variations which are unknown to those with whom these muscular fibres lie compressed. 8247.

[A.] 7807. The angelic Spirits (of Jupiter) kept . . . the region about my lips prominent . . .

8249. The first speech in every Earth has been speech by the face, and this from two origins—from the lips, and from the eyes.

9914. 'A lip shall be to its mouth round about' (Ex. xxviii. 32)=what is terminated and closed on every side. 'A lip,' or border, around the mouth or upper opening of the robe (signifies this), because that 'lip,' or border, which was round about, did terminate and close it.

**Lipothamia.** *Lipothamia.* M. 253<sup>2</sup>. 470<sup>2</sup>. T. 665<sup>4</sup>.

**Liquid.** *Liquidus.*

**Liquor.** *Liquor.*

See MELT.

A. 8540. Liquids for drinking were measured by the bath and hin; hence these measures=truths.

H. 479<sup>5</sup>. Porous wood imbibes such liquors as conduce to its vegetation.

D. 3459. Liquor occurs. 4743<sup>2</sup>. 4947. J.(Post.)319.

**Listless.** See TORPOR.

**Literal sense.** See SENSE OF LETTER.

**Literary.** See LEARNED—*literatus*.

**Litigation.** See under DISPUTE.

**Little.** *Exiguus.*

A. 684<sup>e</sup>. Like a little Heaven. 911<sup>2</sup>.

4255. From little, much. Sig. and Ex.

4279<sup>2</sup>. A Heaven in a little form. 9278<sup>3</sup>.

5704. A Heaven in the least form.

R. 559. 'Knowing that he has a little time' (Rev. xii. 12). Ex. (=because the state has been changed. E. 755.)

E. 316<sup>16</sup>. 'A little horn' (Dan. viii. 9) . . . It is called 'little' because this (doctrine) does not appear to be false. (Compare E. 316<sup>15</sup>.)

815<sup>7</sup>. Why the Lord called His disciples men 'of little faith.' Ex.

**Little.** *Parvus.*

**Littleness.** *Parvitas.*

A. 1396<sup>e</sup>. (They said) he could not agree with them, who were little.

1763<sup>3</sup>. The little Spirits (of the moon). 9232<sup>e</sup>.

2384. 'From little even to great' (Gen. xix. 11)=in particular and in general. 8718.

2429. ('The city) is little' (ver. 20)=that it was allowable from the little (of truth) which he had. Ex. 2431.

8948. (The Spirits of Saturn) esteem themselves as

relatively little; and therefore in the other life they appear little.

9441<sup>2</sup>. A space of invisible littleness.

H. 420. (The notion that Heaven is little.)

R. 178. 'Thou hast a little power' (Rev. iii. 8)=they know that they can avail nothing from themselves.

527. 'Small and great' (Rev. xi. 18)=those who in a less and greater degree fear the Lord. (Compare 604. 810. 866.)

T. 103<sup>e</sup>. The Spiritual is like itself in a little volume as in a great one.

533<sup>2</sup>. These two loves (of dominion and possessing) can reign more with the small than the great . . .

D. 1249. See GREAT, here. E. 696. 836. 1212.

3242<sup>a</sup>. They supposed themselves great, although so small.

3586. A certain little one thrust them down.

3647. Those on high seem to themselves, and also appear to me, small; for the one phantasy produces the other.

3718a. Small naked riders seen.

3804. He emerged a snowy little something.

4506<sup>e</sup>. The profane were then seen small . . .

E. 396. 'That they should rest yet for a little time' (Rev. vi. 11)=still some duration in that state.

439<sup>2</sup>. His innocence . . . is signified by 'little Benjamin' (Ps. lxxviii. 27). (=the innocence of the natural man. 449<sup>9</sup>.)

543<sup>13</sup>. In the Spiritual World, when those who are in a persuasion of their own eminence look at others, they see them as little and vile, and the latter also seem such to themselves. Sig.

624<sup>6</sup>. 'To give one of the little ones to drink . . .' (Matt. x. 42) =to teach innocence from innocence. . . 'Little ones'=the innocent; and, abstractedly, innocence.

**Little, A.** *Parum.*

See under FIVE.

A. 2429<sup>2</sup>. Where there is but little of good there is but little of truth.

—<sup>e</sup>. 'Zoar' means 'little.'

2936. Where there is but little of the Church. Sig.

8575. 'Yet a little' (Ex. xvii. 4)=not far from.

9336. 'By little, by little I will drive them out' (Ex. xxiii. 30)=removal by degrees according to order. Ex. E. 650<sup>69</sup>.

H. 349. Those with whom there has been but little of affection and longing, receive but little.

**Little.** *Pusillus.*

A. 1008<sup>3</sup>. Occurs. 1066. 1071<sup>4</sup>. D. 1764. 3168. 3206. 3551. E. 1100<sup>8</sup>.

5608<sup>8</sup>. 'See that ye despise not one of these little ones.' Ex.

H. 277<sup>2</sup>. Content with few and little things.

R. 315. That the estimation of good and truth is so little as to be scarcely any. Sig.



**D. Love xvii<sup>e</sup>.** If a man by combat against evils as sins has acquired anything spiritual in the world, even although it is little, he is saved; and its uses afterwards grow like 'the grain of mustard . . .'

**Little.** *Tantillus.* A.875<sup>4</sup>. T.630.

**Little book.** *Libellus.*

A. 10612<sup>e</sup>. To give a bill of divorce.

R. 469. 'He had in his hand a little book open' (Rev.x.2)=the Word as to this matter of doctrine there, —that the Lord is the God of Heaven and earth, and that His Human is Divine. Ex. 479<sup>e</sup>. 480.

472. The contents of the little book stated.

481. 'To receive the little book'=to receive the doctrine concerning the Lord; 'to devour it'=to acknowledge that doctrine; 'to make the belly bitter'=that from falsifications it would be ungrateful and annoying; 'to be in the mouth sweet as honey'=that the first of reception is grateful and delightful. Ex.

E. 599. 'A little book open'=the Word manifested. Ex. 614. 615. 616. 617. 620.

**Little grain.** *Micula.* A.7801<sup>e</sup>.

**Little one.** *Minorrennis.*

E. 537<sup>11</sup>. 'The little ones' (Jer.xiv.3)=those who are led and taught. 644<sup>11</sup>.

**Little one.** *Parvulus.*

A. 427. 'A little one' (Gen.iv.23)=charity.

430. 'A little ones,' or 'little boy,' in the Word, =innocence, and also charity. III.

2348<sup>2</sup>. The recent falsities are called 'a little one' (Jer.vi.11).

—<sup>3</sup>. 'A little one' (Jer.ix.21)=truths, which are born first.

**Live, To.** See LIFE.

**Live again, To.** See REVIVE.

**Lively.** *Vegetus.* H.481<sup>2</sup>. E.1000<sup>4</sup>. D.Wis.x.3<sup>2</sup>.

**Liver.** *Hepar, Jecur.*

See BILE, and HEPATIC.

A. 5183. The gyres of those who belong to the province of the liver . . . were gentle, being circumfluent variously according to the operation of that viscus; they affected me with much delectation. Their operation is diverse, but the general form of it is orbicular. Their diverse operation is represented in the functions of the liver, in that they are diverse. For the liver draws to it the blood, and separates it, and pours the better blood into the veins, commits that of a middle sort to the hepatic duct, and leaves the vile for the gall bladder. This is the case in adults. But in embryos the liver receives the blood from the womb of the mother, and purifies it, and insinuates the purer blood into the veins, so that it may inflow into the heart by a shorter way. At that time it acts as a guard before the heart.

10031. 'The caul upon the liver-jecur' (Ex.xxix.13) =the interior good of the external man. . . By 'the

liver' is signified interior purification; for the liver purifies the blood . . . 10073.

— Otherwise, by 'the liver-jecur seu hepatem'-is signified the external good of innocence, such as there is with infants; for the reason that infants are nourished by means of the liver-jecur, before the rest of the viscera have been fully formed for their use—as is the case when they are embryos—for thither is brought through the placenta and navel all the nutritious juice from the womb of the mother. This juice corresponds to the good of innocence.

—<sup>2</sup>. That this good is signified by 'the liver-jecur.' III.

H. 96<sup>2</sup>. Those who are in the liver, pancreas, and spleen, are in various purifications of good and truth.

P. 174. The liver and the pancreas dispose.

180<sup>4</sup>. Take the liver, and you will find that there is a connection between the peritoneum and the sheath of that viscus, and through the sheath with its inmosts. Ex.

T. 496<sup>e</sup>. The liver sanguifies.

D. 368. On those who form the liver-jecur seu hepar. —Spirits from the liver in whom there is something of innocence; and therefore in infants the liver is the largest organ of the body, and the infant is nourished thence, and it acts in the stead of many of the viscera.

1005. On the provinces of the spleen, liver, and pancreas.

1008. As to the liver, it acts mildly, and in fact near the head, thus almost at the tract of the head beneath the province of the spleen. These act by rather gentle gyres, and thus separate. The gyres in which their operation flows is diverse, but is orbicular.

D. Wis. iii. 5. In the embryo . . . the liver leaps . . . for the reception of the nourishment. The motion of the rest of the viscera is from those of the heart and the liver . . .

**Livid.** *Lividus.*

**Bruise.** *Livor.*

A. 406. See LAMECH, here.

427. 'A wound,' and 'a bruise' (Gen.iv.23)=that there was no longer anything whole. 431.

431. 'A wound'=that faith was desolated; 'a bruise,' that charity was devastated. III.

R. 456<sup>2</sup>. There appears in their faces black and blue.

D. 4826. His face livid like that of a corpse.

D. Love xvii<sup>4</sup>. With some the interiors appeared livid-liventia—from the love of the world.

**Living creature.** See under ANIMAL.

**Living water.** See under WATER.

**Lo.** See BEHOLD.

**Loathe.** *Fastidire.*

**Loathing.** *Fastidium.*

**Fastidious.** *Fastidiosus.*

See NAUSEA.