

D. Love xvii^e. 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.875⁴. T.630.

Little book. *Libellus.*

A. 10612^e. 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^e. 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^e.

Little one. *Minorrennis.*

E. 537¹¹. 'The little ones' (Jer.xiv.3)=those who are led and taught. 644¹¹.

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.

2348². The recent falsities are called 'a little one' (Jer.vi.11).

—³. 'A little one' (Jer.ix.21)=truths, which are born first.

Live, To. See LIFE.

Live again, To. See REVIVE.

Lively. *Vegetus.* H.481². E.1000⁴. D.Wis.x.3².

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.

—². That this good is signified by 'the liver-jecur.' III.

H. 96². 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.

180⁴. 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^e. 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. 456². There appears in their faces black and blue.

D. 4826. His face livid like that of a corpse.

D. Love xvii⁴. 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.

A. 1203². 'To loathe husbands and sons' (Ezek.xvi. 45)=to reject goods and truths.

3620. 'I loathe my life' (Gen.xxvii.46)=no adjunction . . .

5006². (Loathing excited by what is spiritual.) 2763².

5648³. (The internal sense loathed.)

6665. 'To be affected with loathing' (Ex.i.12)=aversion.

8487⁴. Unless it is tempered by such things, the good of celestial love . . . is loathed.

P. 328⁹. After a short time they loathe truths.

R. 153⁸. After some time they loathe work.

M. 55⁵. You were then in a state of loathing for the sex.

236. Hence comes loathing (in marriages). Ex.

297. Cold and fastidious.

433². This cold is followed by a certain fastidiousness which looks to nausea.

453. After unrestrained intercourse . . . they are overtaken by colds, loathings, and nausea; first for their consort, then for the rest, and at last for the sex.

504^e. They then loathe bed and chamber, nay the whole female sex, except girls.

505^e. They loathe the sex . . .

508. That this lust is love and at the same time loathing for the sex. Ex.

D. 4243. (The Societies of friendship cause Swedenborg to feel loathing for what he is reading in Genesis.)

E. 280⁵. 'He hath loathed the cities' (Is.xxxiii.8)=that they reject doctrine.

617⁸. The desertion and vastation of the Church is meant by 'the land being deserted and loathed' (Is.vii. 16).

633⁷. Occurs.

990. Loathing. Sig.

991⁴. As profligation by adultery corresponds to the production of evil by falsity and of falsity from evil, its pleasure and delight . . . are at last turned into loathing and nausea.

Loathsome. See under FOUL—*teter*.

Lobe. *Lobus.* E.1004⁴. D.Wis.x.5.

See under LUNGS.

Locust. *Locusta.*

A. 5620¹². 'His food was locusts and wild honey' (Matt.iii.4)=the Word such as is its literal sense as to good. 7643¹⁰.

7643. 'I bring the locusts into thy boundary' (Ex.x. 4)=that falsity will take possession of their outermost things. 'The locust'=falsity in the outermost things.

—³. By 'the locust' is signified falsity from evil in the outermost things.

—⁴. In the Word, where the vastation of the evil is treated of, mention is sometimes made of 'the locust,' and 'the bruchus' (or unwinged locust); and by 'the locust' is there meant the falsity which vastates the

outermost things . . . The falsity which is in the outermost things of the Natural is there meant by 'the locust,' and the evil there by 'the bruchus.' —⁵. Ill.

— As by 'the locust' is meant the falsity which is in the outermost things of the Natural, it is said that the locust shall be brought 'into the boundary,' and that it shall cover 'the surface of the earth' . . .

—⁵. When 'the locust' is mentioned (without the bruchus), it=both falsity and evil together; for 'the locust'=falsity from evil. —⁷.

—⁷. Here, 'the locust'=falsity in the outermost things vastating truths and goods.

—⁸. 'The locusts' (in Rev.ix.)=reasonings from fallacies and the derivative falsities, which have also been confirmed by philosophical things. Thus by 'locusts' are also signified the falsities which are in the outermost things with man, and which are more earthly and corporeal than all other falsities; and by which men can be easily deceived and seduced. (The passage fully ex.)

—¹⁰. By 'the locust' in a good sense is signified ultimate and most general truth, and also the pleasantness thereof. Ill.

—^e. That the locust was to be eaten, see Lev.xi.22.

7646. The falsities which are signified by 'the locust' are the falsities in the outermost things of the Natural. These are the falsities which consume the most general truths and goods . . .

7674. 'The locust'=falsity in the outermost things with those who are infesting.

7682. 'The east wind brought the locust' (Ex.x.13)=dense falsity with those who were infesting . . . 7683.

7686. 'Before it there was no such locust as it, and after it there shall not be such' (ver.14)=that there has been no such falsity from the first time of the Church, and that there shall be no such. 'The locust'=falsity in the outermost things. 7703. 8764^e. 10071².

9052^e. 'Locusts' (Rev.ix.)=those who are in external falsities.

9372⁸. 'Locusts' (Matt.iii.)=ultimate or most general truths.

—⁹. 'The locust'=truth which nourishes in the outermosts.

S. 13². 'The locusts which went forth out of the smoke of the pit' (Rev.ix.)=falsities in the outermost things such as are with those who have become sensuous, and who see and judge of all things from fallacies. Fully ex. R.424,Ex.

W. 345^e. See Frog, here.

R. 424. Falsities in the outermost things are those which are in the outermost things of man's life, which are called sensuous things: these are signified by 'locusts' in the Word. But it is to be known that they did not appear like the locusts in the fields . . . but like pigmies or dwarfs, as is evident from the description of them . . . That dwarfs were called locusts by the Ancients. Ill.

—². As falsities in the outermost things . . . are signified by 'locusts,' such persons are called 'locusts,'

and are also said to be 'crowned,' and to 'exercise command' (Nahum iii. 15, 17).

—^e. That because falsities in the outermost things consume the nascent truths and goods of the Church with man, they are signified by the locusts which consume the grass . . . Ill.

—^e. By the miracle of the locusts in Egypt is described vastation by means of falsities in the outermost things; and as these are infernal when the interior things on which they depend are closed, the locusts were cast into the sea Suph, by which is signified Hell.

430. 'The likenesses of the locusts' (Rev. ix. 7) = the appearances and images of those who have confirmed with themselves faith separated from charity. . . By 'locusts' are signified falsities in the outermost things; and as falsities make one with those who are in the falsities, they themselves are also signified by 'locusts.' That those who have confirmed faith alone with themselves, or their falsities, are meant by 'the locusts,' has been clearly evident to me from the fact that the presbyters who were in that faith embraced and kissed the locusts which were seen, and wanted to introduce them into their houses. B. 87. 89.

566^e. There (then) ascended some out of the abyss who at first appeared like locusts, but afterwards as men. Des. T. 162^e.

T. 71. The ground opened . . . and locusts rose up, which leaped upon the grass, and made a desert everywhere.

—^e. The locusts leaped into the sea which is there called Suph . . . and the earth was cleansed . . .

E. 283¹⁵. 'Locusts' = falsities in the outermost things.

543. 'Out of the smoke went forth locusts into the earth' = that from infernal falsities they become corporeal sensuous in the Church. . . 'Locusts' = the ultimate Sensuous of man which is in the falsity of evil. —², Ex.

—⁶. That nothing else is signified by 'the locust' than this Sensuous of man which has just been (fully) described, may be evident from other places in the Word where 'the locust' is mentioned. Fully ill.

—^e. The plague of the locusts in Egypt = the destruction of the whole natural man by the irruption of evil and falsity from the Sensuous. . . By 'the locust' is signified the falsity and evil of the sensuous man vastating the natural man; that is, destroying there all the truth and good of the Church. . . As the falsity and evil of the sensuous man is the most grievous of all, being corporeal and earthly, it is said that that locust was exceedingly grievous . . . (The rest of the passage ex.)

—⁸. As by 'the locust' here is signified the Sensuous as to falsity and evil; or, what is the same, the falsity and evil of the sensuous man; the like is signified by 'the locust' and 'the bruchus' in David. Ill.

—^e. 'The bruchus' is also a locust. Shown.

—¹². As the Sensuous of man is the ultimate and lowest of the life of his thought and affection; and as what is lowest is (relatively) little, it is compared to 'locusts' (Is. xl. 22; Num. xiii. 3). Ex.

—¹⁴. As by 'the locust' is signified the Sensuous, which is the ultimate . . . in which the understanding

ceases and upon which it subsists . . . the sense of the letter of the Word . . . is meant in a good sense by 'the locust,' and consequently also the truth and good thereof. Hence John the Baptist ate locusts; and the sons of Israel were allowed to eat them. . . 'The locust' (which John ate) = the Sensuous as to truth.

—¹⁵. See LEG, here.

546⁸. It is said of the locusts that they should 'hurt men,' but not 'the grass of the earth, the green thing, or the trees;' for by 'the locust' is signified the ultimate of man's life which is called the Sensuous; and when this is in the persuasion of falsity and reads or hears the Word it does no harm to anything of the Word in the sense of its letter . . . but it injures the understanding of truth and the perception of good . . .

552. 'The likenesses of the locusts were like unto horses prepared for war' (Rev. ix. 7) = that the sensuous man has become a reasoner as if from the understanding of truth. 'Locusts' = the men of the Church become sensuous through the falsities which are from evil. —².

619¹⁶. 'The locust' (Matt. iii.) = the truth of the natural man.

799¹⁵. 'Its inhabitants are as locusts' (Is. xl. 22) = men in outermost things; for 'the locusts' = what is alive in ultimates; in special, the truth, and in the opposite sense, the falsity, there.

5 M. 23. Further towards the north they saw as it were bruchuses and locusts falling from a cloud, which were consuming the grass of the earth; (and which signified) falsities of faith.

Lodging. See under HOSPITALITY.

Loftiness. *Celsitudo.*

A. 1306. The love of self, which is conceit and pride, is called 'loftiness,' etc.

Lofty. See under HIGH PLACE.

Log. *Tignum.* D. 4202. 5958.

Logical. *Logicus.*

Logicians. *Logici.*

A. 3348. They call them things metaphysical and logical . . . D. 4446.

4658. They had been logicians and metaphysicians . . . D. 3947.

D. 3460. See KNOW-scire.

4744. He had studied only such things as are . . . means for acquiring understanding, as things mathematical, physical, philosophical, logical . . .

D. Min. 4578. There are some [knowledges] which completely destroy the faculty of thinking, and destroy the Rational; as . . . things logical . . .

Loins. *Lumbi.*

A. 1042⁸. 'From the loins upwards' (Ezek. i. 27) = the Celestial of love . . . 'From the loins downwards' = the Celestial Spiritual. Thus the Celestial Heaven . . . was represented by, 'from the loins upwards;' and the Spiritual Heaven . . . by, 'from the loins downwards.'

For the things which are below the loins . . . in the Grand Man=natural things. E. 595⁴.

[A.] 1773². The loins mentioned.

2757. See HEAT=calor, here.

3021. The thighs together with the loins correspond to conjugal love.

—³. As the thighs and the loins=the things which are of conjugal love, they also=the things which are of love and charity, because conjugal love is the fundamental love of all love.

—⁴. As 'justice' is predicated of the good of love, it is called 'the girdle of His loins' (Is.xi.5). Thus 'the loins' are predicated of the love of good; and 'the thighs,' of the love of truth.

—⁷. The Divine love in the Celestial Kingdom is 'the loins' (Dan.x.5).

—^e. 'The thighs' and 'loins'=conjugal love principally, and thence all genuine love. Ill. In the opposite sense (they signify) love contrary to these, namely that of self and of the world.

3294. For 'the womb,' and 'the loins,' are predicated of the things which are of love, that is, of good.

4280². With the Ancient Church the thighs and loins signified what is conjugal.

4403². The Spirits who are at the loins are those who are in conjugal love.

4575. 'Kings shall go forth out of thy loins' (Gen. xxxv.11)=truths from the Divine marriage. . . 'The loins'=the things which are of conjugal love; consequently the things which are of the heavenly marriage; and, in the supreme sense, of the Divine marriage.

4779. 'He put sackcloth upon his loins' (Gen. xxxvii. 34)=mourning for good destroyed. . . For 'the loins'=conjugal love, and thence all celestial and spiritual love; and this from correspondence; for . . . the loins . . . correspond to those in the Grand Man who have been in genuine conjugal love; and as conjugal love is the fundamental of all loves, by the loins is signified all celestial and spiritual love in general. Hence came this ritual of putting sackcloth upon the loins when they were mourning over good destroyed; for all good is of love. Ill.

—². 'All loins' (Amos viii.10)=all the goods of love.

4931. On the correspondence with the Grand Man of the . . . loins, etc. Gen.art. 5050.

5050. It is to be known in general that the loins and the members which adhere to them correspond to genuine conjugal love, consequently to those Societies where such are. Those who are there are more celestial than all others, and live in the delight of peace above all others. 5051. De Conj.102. 103.

5051. There is a communication (from the loins) through the feet with the soles and the heels. Ex.

5059. When those who had lived in . . . adulteries approached me, they infused pain into the loins . . .

5060². He let himself down towards the loins, and seemed as it were to bend himself about them both, by which was represented that they want to present themselves [as being] in chaste conjugal love.

—³. His Hell was deep down beneath the middle part of the loins.

5714^e. When (that great adulterer) was permitted to emerge, he inflicted pain . . . especially on the periosteum in the loins . . .

6372. The truth which is from good (is) signified; for that interior part of the feet signifies this from its communication with the loins.

6432^e. 'To gird themselves upon the loins' (Is.xxxii. 11)=to be in grief on account of lost good.

6832⁴. 'The loins'=conjugal love, and thence all heavenly love.

7045. For the loins together with the genitals correspond to conjugal love; and as they correspond to conjugal love, they correspond to all celestial and spiritual love. Refs.

7622². The Spirits who ascend from what is lower through the region of the loins to the region of the breast, are in a strong Persuasive that they are in the Lord.

7863. 'Your loins girded' (Ex.xii.11)=as to the interiors. 'The loins'=the things which are of conjugal love, thus the things which are of the love of good and truth, for conjugal love descends from this. Refs. For this reason, and also because the loins are above the feet . . . they=the interiors. By their loins being girded is signified fitness to receive the influx of good and truth from the Lord, and also to act according to the influx . . .

9212⁸. For 'the loins'=the goods of love. Hence 'to gird the loins'=to invest good with truths.

9341⁶. 'The girdle of the loins' (Jer.xiii.4)=the external bond holding together all things of love, and thence of faith.

9731. The Sensuous which is signified by 'the grating' extends itself with man from the head even to the loins, and there ceases. . . From the loins however, there is continued with man the Sensuous proximately interior, which was represented by the general covering of brass around the altar.

9828³. By girdles of the loins were represented celestial goods. Ill.

—⁴. For 'the loins,' from their correspondence, = the good of celestial love.

9872². 'The loins'=conjugal love, which is that of good and truth. Refs. Hence it is that his loins are said to be 'girded with gold of Uphaz' (Dan.x.5); for 'gold'=the good of love.

9960. The 'loins'=conjugal love . . . In the opposite sense (as implied here) the loins, genitals, and flesh=the evil, filthy, and infernal things of that love. Refs.

—¹⁰. See NAKEDNESS, here.

9961. 'From the loins even to the thighs they shall be' (Ex.xxviii.42)=the extension . . . of the exteriors of conjugal love, which are signified by 'the linen breeches' . . . (For 'the loins,' and 'the thighs'=the things which are of conjugal love; 'the loins,' the things which are of its interiors; and 'the thighs,' the things which are of its exteriors. . . The reason 'the

loins' = the interior things of that love, is that they are above . . .

1000⁴. The breast down to the loins corresponds to the Second Heaven, where there is spiritual good.

10075. See FLANK, here.

10755. They were girded with a covering round the loins.

H. 96. Those who in the Grand Man are in the loins . . . are in conjugal love.

97. Hence it is that . . . by 'the loins,' in the Word, is signified conjugal love.

R. 466. 'The fire of the loins' = celestial love.

830. The thighs and loins = conjugal love; and as this love is the fundamental of all loves, the thighs and loins = the good of love.

M. 263. The loins (of the devil) were quite on fire.

264. The loins (of the second devil) were naked, and were black like soot, through which fire shone duskily . . .

505⁴. (Deflowerers there) walk with the loins contracted, and thus bowed . . .

510³. (Those who have been addicted to the lust of varieties) have no loins, but their ankles commence from the bottom of the belly. The reason is that the loins with men correspond to conjugal love, and this they do not possess.

T. 119. The Church on earth constitutes the loins and feet.

D. 1858^o. The region (of this inmost heat) is from the loins, or from the middle between the loins, upwards . . .

315². The province (of those who love infants tenderly) is between the loins.

3315^e. Their continual deliciousnesses were to love their consorts for the sake of offspring, which was shown me by this,—that a deliciousness of the whole body, in both wakefulness and sleep, took possession of the region of the loins.

3319. There was also shown me a respiration which was solely of the loins, down to the soles of the feet . . .

3861². The general natural influx puts itself forth especially in the face, and in the region of the loins. All other things depend more upon the will . . .

3862. The general sense operates also into the province of the loins, by their like external influx, like an afflatus, which takes possession of the loins, but not of the genital members; for the general operation of the cerebellum . . . is about the loins, where many nerves of the cerebellum flow together . . .

4198². Then the spear revolves them as to the loins.

5007. Those who are at the back where the loins are, enter into the affections of his thought; and when they once come to a man they do not leave him until death. These are the ones who are in his dominant affection.

D. Min. 4786. He inflicted a grievous pain in the hinge of the loins.

E. 240³. 'To put off the sackcloth from upon his loins' (Is.xx.2), that is, to present the loins naked, = to reveal filthy loves.

252⁴. By 'the loins being girded' (Luke xii.35) is meant the good of love. 274².

355³⁵. 'Oppression upon the loins' (Ps.lxvi.11) = no perception of the good of love.

381³. 'The hand upon the loins' (Jer.xxx.6) = to hatch the things (of Own intelligence).

444¹⁰. The dissipation of falsities by means of truths is signified by 'to smite the loins of those who rise up against him' (Deut.xxxiii.11); and the dissipation of evils, by 'to smite the loins of them that hate him.'

519³. 'The loins which shall be shaken' (Ps.lxiv.23) = the will of good and its marriage with the understanding of truth. This is signified by 'the loins' elsewhere also in the Word.

595⁴. For the loins correspond to the marriage of good and truth which is with those who are in the higher Heavens.

627¹². That all the good of love and of charity has been destroyed and dissipated, is signified by, 'Thou hast made all their loins to stand' (Ezek.xxix.7). 'The loins' = the marriage of truth and good; here, therefore, that no truth is conjoined with good . . . 654³².

629⁸. 'Waters to the loins' (Ezek.xlvii.4) = intelligence such as is possessed by the spiritual man; for 'the loins' = the marriage of truth and good, which is the Spiritual.

637¹⁸. 'The loins' = the good of the Church.

721²². 'The loins' = marriage; in the spiritual sense, the marriage of truth and good; but 'every man with his hands upon his loins, as one in travail' (Jer.xxx.6) = as if there were the marriage of truth alone without good.

780⁶. By 'His loins' (Is.xi.5) are meant those who are in love to Him.

London. *Londinium.*

C. J. 42. There are two great cities like London into which most of the English come after death. I have been permitted to see and walk through them. The middle of the one city answers to where in the English London there is . . . the Exchange: there dwell the Directors. Above that middle is the east; below it is the west; at the right hand is the south; at the left is the north. In the eastern quarter dwell those who have pre-eminently led a life of charity; there are magnificent palaces there. In the southern quarter dwell the wise, with whom there is much splendour. In the northern quarter dwell those who pre-eminently love the freedom of speaking and writing. In the western quarter dwell those who profess faith. At the right in this quarter is the entrance into this city, and there is an exit from it. Those who live evilly are sent out there. The presbyters who are at the west, and who as has been said profess faith, dare not enter into the city through the great streets, but through narrow lanes; because no other inhabitants are tolerated in the city itself than those who are in the faith of charity. I have heard them complaining about the preachers in the west, that they make up their discourses with such mingled art and eloquence, and unawares to them so interweave justification by faith, that they do not know whether good is to be done or not. They preach

intrinsic good, and separate it from extrinsic good, which they sometimes call meritorious good, and thus not acceptable to God; yet still they call it good, because it is useful. But when those who dwell in the eastern and southern quarters hear such mystical discourses, they go out of the churches; and the preachers are afterwards deprived of the priesthood. Compare T.809.

[C.J.] 43. The other great city like London is not in the Christian Middle, but lies outside of it to the north. Into it come after death those who are interiorly evil. In the middle of it there is an open communication with Hell, by which they are swallowed by turns. T.811.

M. 451. Brothels are tolerated . . . in London, etc.

D. 5012. See ENGLAND, here. 5013^e.

5016. Continuation concerning the London city.— That city treated of above was situated upon a rock to the left. There is also another city of London which is situated in a plain at the level of the sole of the foot a little to the right. Here also are Englishmen; and the city is according to the pattern of London. I was there also, and in like manner wandered through some of the streets. They said that they saw me when I was in London . . . But no one appeared in the streets; they do not go out except with leave. Men are seized on there. In the middle of that city are the evil, and the good are at the circumference, successively. Sometimes those in the middle there appear to subside, and sometimes those who are there are then overwhelmed. But sometimes that city with all its buildings subsides, and again emerges, and then the worst are swallowed up. Thus is that city preserved from the contagion of evil. I have seen the subsidence in the middle, and the emergence. It was like a wave subsiding.

5092. See CITY—*urbs*, here.

5360. See LAST JUDGMENT, here. 5712. 5713. 5718.

6098^e. (These solitudinal bishops) were in the western part of London, and many of them were sent out.

J. (Post.) 12. The cities there are like the cities in our world. There is a London there which is like London as to the streets, but not as to the houses, nor as to the inhabitants and the quarters in which they dwell. I was brought into it in the spirit, and wandered through it, and recognized it. I spoke to some there, saying that men in the world would marvel and would scarcely believe that those who live in London will also see a London after death, and that if they are good will also inhabit their own city, although in a different way. They said that neither would they have believed it . . . because such a thing does not fall into sensuous ideas, but only into rational ideas illustrated by spiritual light; and that neither had they known that what is spiritual appears before a Spirit as what is material does before a man; and that all things which are in the Spiritual World are from a spiritual origin . . . in like manner the houses of a city, which are not built as in the world, but rise up in a moment created by the Lord . . . They rejoiced that they are now in England, as before, and in its great city; and they said that there is also another London below, which is not unlike as to

the streets, but is unlike as to the houses and as to the inhabitants, in that the evil dwell in the middle, and the upright in the last circumferences; and that those come into that London from the London in the world who had not been in any spiritual love and thence not in any spiritual faith, but had indulged in the pleasures of the body and the concupiscences of the lower mind; and that that city in the middle where the evil live subsides by turns into the deep, and thus the evil are cast into Hell, and the chasm is made whole again, and again the evil are collected into the middle of it, and are again swallowed up by Hell. This is in the World of Spirits. It is different in Heaven, and in Hell.

268. On London.— As to the streets and lanes, London appears like the London in the world, but not like it as to the houses and places of dwelling. The unlikeness does not appear, because everyone there dwells in a quarter and a house which corresponds to his own affection and the derivative thought. The middle of the city is where [on earth] is the Exchange. On the right there dwells the Director, and his officials round about there. The middle way of that city is Holborn; in front there is the east, and backwards as far as Wapping is the west. The south is on the right of that street, and the north is at the left of it. In the eastern quarter, which stretches far outside the city in quite a considerable extension, dwell the best of them. All there worship the Lord. At the south dwell those who are in intelligence, almost as far as to Islington. There are meetings there; and those who dwell there are prudent in speaking and writing. To the north dwell those who are not lettered, and who are in the highest freedom of speaking, which they love. At the west are those who are in the obscure affection of good; those who are there are timid in opening their thoughts. At the southern tract there, where is Moorfields and its neighbourhood, there is a promiscuous crowd; thither are relegated from the city all who incline to evils; and therefore that crowd is by turns cast out; and so continually; and the city is continually cleansed by this route, and those who are led forth thence appear no more. Near the middle of the city they sometimes see a certain wicked person sitting on a seat in a pulpit, and the inhabitants are called together, and he commands them to go hither and thither. Those who approach and listen are led to the place of exit, where the promiscuous crowd is; and, as has been said, are let out through the ways there. Every society is cleansed; and this is the method of cleansing [used] there. (269) Their houses, dress, and food are like what they are in the world. I asked about wines, strong drinks, ales, chocolate, tea, and the like. They said that they have the like. I also asked about the liquor called punch. They said that they have that liquor also, but it is only given to those who are sincere and industrious. They do not tolerate any ruler in the city, who shall impose on or command them what they are to do. They want to be in full freedom.

282. On the Moravians in London . . .

284. The Jews do not dwell upon the earth in London, but below the earth there, at the north side, where is Tower Hill . . .

328. In London there are ten Directors, of like authority.

Long. See LENGTH.

Long duration. *Diuturnitas.* D.760. E.304⁴².

Long for. See DESIRE—*desiderare.*

Longevity. *Vita longaeva.* A.5159². 7996².

Longitudinal. *Longitudinalis.*

A. 7744². The longitudinal sinus. D.1727^e. 3879.

Longsuffering. *Longanimus.*

A. 10618. 'Longsuffering for angers' (Ex.xxxiv.6)= the Divine clemency. Ex.

Look. See under ASPECT, and VIEW—*intuitio.*

Look at. *Spectare.*

Visible. *Spectabilis.*

See under DOWNWARDS, and UPWARDS.

A. 1317. Nothing with man is **regarded** by the Lord except the end.

1702². Man can look upwards . . . and can look downwards. Ex.

1807. 'Look towards heaven' (Gen.xv.5). Ex.

2417. Not to look to doctrinal things. Sig. and Ex. 2454, Ex.

2568². To **regard** the doctrine of faith from rational things; and . . . to **regard** rational things from the doctrine of faith. Ex.

2584³. The doctrine of faith when **regarded** from truths Divine; and when **regarded** from what is rational. Ex. . . To look from the Word is to look from the Lord; whereas to look from reason and knowledge is to look from man.

3159. 'I will look to the right or to the left' (Gen.xxiv.49) Ex.

3182. No longer looks at good from truth . . .

3324². Doctrinal things **regard** charity as the end.

—⁶. In Heaven all are **regarded** from charity and the derivative faith.

3913³. The natural man looks to self and the world . . .

4198. 'Let Jehovah look between me and thee' (Gen.xxxi.49)= the presence of the Lord's Divine Natural . . . 'To look,' or 'to look out—*speculari*'= presence; for he who looks at another . . . is present with him by sight; and besides, 'to see,' when predicated of the Lord, = foresight and Providence, thus also presence . . .

—^e. The name 'Mizpah' is so called from 'to look.'

4221^e. **Regard** themselves alone in everything.

4255³. Then Knowledges are **regarded** from this good; and not good from them.

4882³. If one were to look towards the east, and the other towards the west, to both the good would appear on the right, and the evil on the left.

5368^e. When he **regards** corporeal and worldly things as means . . .

5433². If the internal man looks downwards . . . he cannot possibly look upwards . . .

5660³. They no longer **regard** themselves in everything . . . but they **regard** the neighbour, etc.

5949. Scientifics . . . must **regard** good as the end.

6247². He then **regards** good from truth . . . He then regards truth from good.

6402. These look downwards or outwards, because they are not yet in good. But those who are in good . . . look upwards or inwards.

6468³. Those in Heaven look upwards to the Lord; those in Hell look downwards from Him.

6952². 'The tail' = what is lowest, which looks downwards . . .

— Wild animals look downwards . . .

— He who looks downwards wills evil and thinks falsity.

6954. From himself man looks only downwards . . .

6971². (After this) man is compelled to look downwards.

7604². All evils and falsities look downwards . . .

—^e. Man can look upwards . . . A beast looks downwards only. 7607.

7607. What it is to look inwards, and to look outwards. Ex. 7693².

7814. Man has been so created that he can look upwards . . . or downwards. Ex. 7815. 7816. 7817. 7818. 7819. 7820. 7821.

8371^e. With (the inhabitants of Jupiter) it is unbecoming to be **looked at** by others, except in front. 8373.

8372. When they walk they always . . . look before them, and never downwards. To look downwards they call damned . . .

8555. That those in the truth and good of faith conquer when they look upwards to the Lord, and that they yield when they look downwards. Sig. S604, Ex. 8608.

8604². Man is distinguished from the brutes in that he can look above himself and below himself . . .

8995³. What is loved is **regarded** as the end.

9184². The Lord then draws to Himself all things of life with the man, so that they look upwards.

9207⁶. (Good and truth) then mutually **regard** each other . . . Then they look backwards or behind them. Sig.

9405. They who read the Word and then look to the Lord . . .

9668^e. All in Heaven look to the Lord, for to look forwards there is to look to Him. No one there, however he turns himself, can look backwards from Him.

9791. A man in the spirit can look into the Earth near which he is . . .

9828. That all things look to one end. Sig. and Ex.

10156³. Then the man looks downwards; that is,

into the world and to self . . . and whither a man looks, thither his heart turns itself . . . But when a man becomes spiritual . . . he looks upwards . . .

[A.] 1022^e. The interiors of the Angels are thus presented visible.

10420. Those who are in externals separated from what is internal . . . look outwards and downwards . . . For a man looks inwards or upwards when his internal is open; but he looks outwards or downwards when his internal is closed.

—³. In the other life . . . those who love the Lord and the neighbour continually look to the Lord . . .

10550. 'They looked after Moses' (Ex.xxxiii.8)= that they see the external of the Word, etc.

H. 123^a. All in the other life look to those things which reign in their interiors . . .

130. Those think naturally who look only into the world . . . But those think spiritually who look to Heaven . . .

131^e. A man, when looked at by the Angels . . .

209. When they look thither they do not see them.

313^a. So that they had not looked to Heaven, but to the world . . . For in proportion as the interiors are open the man looks to Heaven; but in proportion as they are closed . . . he looks to Hell.

314^e. He cannot (then) look upwards to Heaven, but only downwards to Hell.

351^a. The only means for forming the interiors is that the man looks to the Divine and Heaven . . . and a man looks to the Divine when he believes in the Divine . . .

398. His interiors then look from Heaven to the world, thus backwards.

430^e. These can look no otherwise than below themselves, that is, to Hell; and the former no otherwise than above themselves, that is, to Heaven. To look above one's self is to look to the Lord, because He is the common centre to which all things of Heaven look; whereas to look below one's self is to look backwards from the Lord to the opposite centre, to which look and verge all things of Hell.

438^e. When men appear (to Spirits) . . . they do not look at others . . .

J. 13. That all things may be regarded by the Divine as its own work, and that all things may at the same time look to the Divine as its work.

L. 46ⁱ. Every man who looks to God is taught after death . . .

W. 130. Hence they cannot but look to the east . . .

242. As he shuns evils as sins, and looks to the Lord. Gen.art. 246.

410^e. Hence it is that every man, Spirit, and Angel is regarded by the Lord according to his love or good . . .

424. The love of self and of the world looks downwards and outwards; and the love of the Lord looks upwards and inwards.

P. 20^e. Such are those who have not looked to God at all in their life. By to look to God in the life is

meant to think that this or that evil is a sin against God, and therefore not to do it. 93^e.

46. That the Divine Providence . . . regards what is infinite and eternal. Gen.art. 52. 55; Ex. 214, Gen. art.

53. The Divine cannot regard anything else than the Divine . . . For no one can regard another except from what is his own in him. Ex.

122. In doing repentance, man must look to the Lord alone. If he looks to God the Father only he cannot be purified; nor if to the Father for the sake of the Son; nor if to the Son as a mere man.

125^e. (It is sufficient for man to know that) he must shun evils as sins and look to the Lord.

R. 565a^e. No Angel is allowed to look into lower things from Heaven; but if he likes he may descend.

M. 75^e. We two look together . . . and therefore it is impossible for us to look at any wife of a companion from lust . . .

146^e. The purpose or intention of the will is primarily regarded by the Lord.

444^e. Therefore he who looks with his face to the Lord receives from Him wisdom, and through this love; whereas he who looks backwards from the Lord receives love and not wisdom; and love without wisdom is love from man . . .

T. 69^e. Every man . . . is thus in free will to look upwards to God, or downwards to Hell. If he looks upwards to God, he acknowledges that all wisdom is from God, and as to his spirit he is actually with the Angels in Heaven; whereas he who looks downwards—as does everyone who is in falsities from evil—is actually as to his spirit with devils in Hell.

135^e. I noticed that those who were actually thinking of three Gods looked towards Hell; and that those who were thinking of one God, in whom is the Divine Trinity . . . looked towards Heaven.

394. Regards use as the end.

417. Regarded in itself. 472.

726^a. And looks to the Lord.

D. 5901. On those who look around them. 5789-circumspicere. 5937. 5941a. 5948².

E. 112^a. The interiors of man . . . actually look whither his love does.

1174³. If he looks to the Lord he is brought out of those Societies . . .

C. 1. That the first of charity is to look to the Lord . . . 2.

158. That every man who looks to the Lord . . .

Can. Redemp. v. 3. Those who in the world have looked and turned themselves to Heaven or to Hell, look and turn themselves in the same way after death.

Look back. *Respicere.*

A. 2417. 'Look not back behind thee' (Gen.xix.17) = that he should not look to doctrinal things. Ex.

2454. 'His wife looked back behind him' (ver.26) = that truth averted itself from good, and looked to doctrinal things. Ex.

6804¹⁰. 'To have respect to them' (Lev.xxvi.9)=what is of mercy.

7122. 'Let them not have respect to words of a lie' (Ex.v.9)=lest they turn themselves to truths.

7341. 'Pharaoh looked back and came to his house' (Ex.vii.23)=thought and reflection from falsities. 'To look back'=thought and reflection; for in the spiritual sense 'to look back' is not to look with the eyes towards anything, but it is to look with the mind, thus to think and reflect.

7650. 'He looked back and went out from with Pharaoh' (Ex.x.6)=the privation of apperception and separation. . . 'To look back'=the privation of apperception; for a man is deprived of apperception when truth from the Divine looks back or averts itself; that is, when the man averts himself from it.

8442. 'They looked back to the wilderness' (Ex.xvi.10)=recollection of the state of temptation in which they were. 'To look back' to anything=thought and reflection, thus also recollection.

10450. 'Moses looked back and descended from the mountain' (Ex.xxxii.15)=the Word let down from Heaven.

E. 304³⁷. Occurs. 374¹³. 391²³.

Look back. *Retrospicere.*

A. 8505³. When a man is acting from affection he is no longer allowed to look back, and to do what is good from truth. . . If he then looks back. . . he acts from what is his own. Ex.

Look down. *Despicere.*

H. 208. No Angel of a higher Heaven may look down. . .

R. 565a. See LOOK AT, here.

M. 477³. A certain Angel looking down, heard these things. . .

533. The Angels petitioned the Lord to be allowed to look down into the world; and they looked down. . .

T. 77⁵. (The Angels said) We have looked down into the earth at those celebrated for erudition. . .

412. The Lord, and, from Him, the Angels, when they look down into the earth. . .

D. 5761. On Spirits who looked down. 5786². 5830. 5831. 5839. 5875. 5889. 5929. 5967. 6081.

E. 187. When the Angels who are in the Heavens look down to those who are in such lumen. . .

Coro. 14^e. When the Angels. . . look down into the earth, they see not one whit of it, but only the Church with men.

Look out. *Prospicere.*

Lookout. *Prospectus.*

A. 2219. 'They looked out to the faces of Sodom' (Gen.xviii.16)=the state of the human race.

2245. 'The men looked out thence' (ver.22)=the Lord's thought from the Divine. . . 'To look out'=to think. Ex. 2684.

3391. 'Abimelech. . . looked out through a window'

(Gen.xxvi.8)=the doctrine of faith looking to rational things. . .

5286. The looking forward—*prospectio*—of the Natural. Sig. and Ex. 5289.

6760. 'He looked out hither and thither, and saw that there was no man' (Ex.ii.12)=prudence as to whether he was in safety.

6938. See HONOUR, here.

8212. 'Jehovah looked out to the camp of the Egyptians' (Ex.xiv.24)=the extension thence of the Divine influx. . . Ex.

8478². It is not contrary to order to look out for one's self and others.

E. 650³⁰. 'Its lookout was to the end of the earth' (Dan.iv.11)=its extension even to the ultimates of the Church.

Looker-out. See WATCHMAN.

Look up. *Susplicere.* M.132⁵.

Loop. *Loramantum.*

A. 9605. 'Loops'=conjunction. Ex. 9608. 9610. 9623.

Loose, To. *Laxare, Relaxare.*

A. 1675⁷. In proportion as the bonds are loosed. . . 2219⁴. D.2943². 4348.

7375. In proportion as the reins are loosed. . . 8678. H.559. M.262². 264^e. T.822.

W. 259. Breaking down the barriers.

M. 17. That their minds may be relaxed.

R. 462². Not relaxing anything.

T. 438. Would let the mind run loose into evils.

D. 2310. When anything is relaxed to them. . .

2323. The bridle is relaxed to their cupidities, but rarely to their Falsities.

2737^e. If anything were relaxed, everyone would rush. . .

3497². The motive fibres would be so relaxed. . .

Loose, To. *Solvere, Resolvere.*

Loosing, A. *Solutio.*

See RESOLUTION.

A. 1692. Evils and falsities are loosened. . .

3145. 'He loosed the camels' (Gen.xxiv.32)=freedom for these things. . . 'To loose'=to make free.

H. 303. Then the effect is dissolved.

314^e. After the loosing from the body. 355^e. 434^e. 456.

409. The interiors fully open and unloosed. . .

W. 260. All the inner tissues would be broken down.

R. 444. 'Loose the four Angels' (Rev.ix.14)=that external bonds may be taken away from them. E.569.

802³. To open and shut Heaven, or to loose and bind, thus to forgive sins. . .

844. 'He must be loosed a little time' (Rev.xx.3)=

that those meant by the dragon are to be loosed for a short time, and communication with the others is to be opened to them.

[R.] 856. 'Satan shall be loosed out of his prison' (ver. 7)=that all those who had confirmed falsities of faith in themselves were let out.

M. 171². By dissolutions and reparations.

E. 303². 'To loose the seals of the book' (Rev. v. 3) = to know and perceive the states of life of all.

411¹⁵. 'Whatever thou shalt loose on earth shall be loosed in the Heavens' (Matt. xviii. 18). Ex. 820⁴.

570. 'The four Angels were loosed'=the licence to reason from fallacies.

774⁷. 'I have not come to loose the Law' (Matt. v. 17).

Lord. *Dominus.*

See ADVENT, ALPHA, CHRIST, CREATOR, DIVINE, DIVINE CELESTIAL, DIVINE GOOD, DIVINE HUMAN, DIVINE ITSELF, DIVINE LOVE, DIVINE MAN, DIVINE NATURAL, DIVINE RATIONAL, DIVINE SPIRITUAL, DIVINE TRUTH, DIVINE WISDOM, DIVINITY, GOD, HOLY SPIRIT, JEHOVAH, JEHOVIH, JESUS, KINGDOM OF THE LORD, LOVE TO THE LORD, OMNIPOTENCE, OMNIPRESENCE, OMNISCIENCE, REDEEMER, SHADDAI, SON OF GOD, AND SON OF MAN.

See also under ABRAHAM, ALTAR, ANGER, ARK, BE, BELIEVE, CONJOIN, DAVID, ELIJAH, ELISHA, ESAU, FATHER, GLORIFY, HUMAN, INFINITE, INFLUX, ISAAC, ISRAEL, JACOB, JOSEPH, JUDAH, KING, LEAD, LIFE, LOT, MERCY, NAZARITE, PERSON, PRESENCE, PRIEST, PROCEED, PROVIDENCE, RESURRECTION, SUN, TRANSFORM, and TRINITY.

A. 1. Each and all things of the Word regard the Lord . . . 2^e. 1965. 2895^e. 2904².

8. The second state is when a distinction is made between the things which are of the Lord and those which are proper to man. The things which are of the Lord are called in the Word 'remains' . . .

16². Therefore the Lord is called 'the Redeemer,' 'the Former from the womb,' 'the Maker,' and 'the Creator.'

20². That men ought to know that the Lord exists . . . and that the Lord is good itself or life, and truth itself or light; and thus that there is no good and truth except from the Lord. Ill. 24. 27. 29. 39.

21. The light is called 'good' because it is from the Lord, who is good itself.

—^e. All things which are of the Lord are compared to 'day' . . . and all things which are proper to man are compared to 'night.' 22.

30. The very essence and life of faith is the Lord alone; for he who does not believe in the Lord cannot have life. Ill.

31³. Every ordinance in the Jewish Church was a representative of the Lord.

32². They who are in love love the Lord from the heart; but know, say, and perceive that all love, thus all life . . . and thus all happiness, come from the Lord alone . . . Rep.

33². In proportion as anyone loves himself and the world, he hates the neighbour, and thus the Lord. 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 that life.

41. But whatever is from the Lord has life: there is in it what is spiritual and celestial; and when it is presented to view it appears as what is human alive. (Continued under LIFE.)

49. In the Most Ancient Church, with whom the Lord spoke face to face, the Lord appeared as a Man . . . Therefore they called no one a man except Him, and the things which were of Him . . .

50³. It is the Lord alone who rules man through Angels and Spirits . . .

54. With the Most Ancient Church . . . external things (served only to lead them) to the Lord, who to them was everything. 1122^e.

59². If the Lord did not protect man every moment . . . he would at once perish . . .

63. Meanwhile the Lord continually fights for the man . . . The time of combat is the time of the Lord's operation. Sig.

98. 'The east'=the Lord. 99.

123. That each and all things are the Lord's is . . . perceived by the celestial man; but is . . . only known by the spiritual man. 141.

128^e. He who wants to be wise . . . from the Lord says in his heart that the Lord is to be believed . . .

146^e. Those who desire proprium begin to despise the things which are of the Lord . . .

149². The Lord alone has proprium . . . the proprium of the Lord is life . . .

197^e. 'The brazen serpent'=the Sensuous of the Lord, who alone was a celestial man, and who alone provides for all; and therefore those who have looked to Him are saved.

245. Jehovah God, or the Lord, never curses anyone, is never angry with anyone, never leads anyone into temptation, punishes no one . . . Such things can never come from the Fountain of mercy, peace, and goodness. The reason (these things are attributed to the Lord in the Word) is in order that men may believe that the Lord rules and disposes each and all things in the universe . . . and after they have received this most general idea, that they may then learn *how* He rules and disposes them, and that He turns into good the evil of penalty and the evil of temptation. 592, Fully ex. 2395.

300^e. By 'Jehovah God' is meant the Lord alone. Ex.

408^e. This was why the Lord did not come into the world until the Jewish Church acknowledged and believed nothing.

552. Angelic Spirits were forming a candelabrum . . . in honour of the Lord . . . It was given me manifestly to apperceive that they could invent nothing of themselves. At last, after some hours, they said that they had formed a very beautiful representative candelabrum in honour of the Lord . . . But I told them that they

had invented and formed nothing whatever from themselves, but the Lord alone had done it for them . . . The case is the same with all other representatives, and with each and all things of affection and thought, and thus with heavenly joys and happinesses, in that the least of all things of them is from the Lord alone.

588. It is predicated of the Lord that He repents and grieves, because such things appear to be in all human mercy . . . What the Lord's mercy is no one can know . . . This is the reason why human properties are so often predicated of the attributes of . . . the Lord . . .

696. The Lord never sends anyone into Hell, but wills to lead all from Hell. Still less does He lead into torment; but as an evil Spirit himself rushes into it, the Lord turns all the penalty and torment into good . . .

84c. So long as temptation lasts the man supposes that the Lord is absent . . . But the Lord is then more present than he can ever believe . . .

904. 'God spake to Noah' = the presence of the Lord with this man of the Church. . . The Lord speaks to every man; for whatever a man wills and thinks which is good and true is from the Lord. . . All the good and truth which the Angels inspire is the Lord's; and thus the Lord is continually speaking to man; but quite differently with one man than with another. To those who suffer themselves to be led away by evil Spirits the Lord speaks as if He were absent, or from afar . . . But to those who are led by the Lord, the Lord speaks more presently, as may be sufficiently evident from this, that no one can ever think anything good and true except from the Lord. The presence of the Lord is predicated according to the state of love towards the neighbour and of faith in which the man is. The Lord is present in love towards the neighbour, because He is present in all good; not so much in faith, as it is called, without love. . . He, therefore, who is not in such love that he is merciful towards others, loves others, and wants to make them happy, cannot be conjoined with the Lord . . . To view the Lord by faith . . . and to hate the neighbour is . . . to have an infernal deep between one's self and the Lord . . . The presence of the Lord with a man is given for the first time when he loves the neighbour; in the love is the Lord; and the Lord is present in proportion as the man is in the love; and in proportion as the Lord is present, in the same proportion He speaks to the man. The man knows no otherwise than that he is thinking from himself; but . . . he has not the least of an idea from himself . . . (The Lord's presence with man in charity further treated of. 98¹². 1023, Sig. 1032. 1038.)

987³. (Thus) it is the Lord alone who dominates over the evil with man, and over the Hell with him . . .

—^e. All good and truth are from the Lord. 990^e. 1025. 227. 2284. (See GOOD, at 1911.)

1013⁴. The universal Heaven is a likeness of the Lord; for the Lord is all in all things of them.

1123. The third generation of the Most Ancient Church expected the Lord . . .

1124². They represented the Lord to themselves as an old man with a grey beard . . . D.3355.

1270^e. The most cruel phantasies of the Antediluvians against the Lord. D.3358. 3366.

1384. They perceive . . . what is from the Lord, and what is from some other source . . .

1401. The things said in (Gen.xii.) about Abram, represent the state of the Lord from His first childhood to His adolescence. As the Lord was born like another man, He advanced from an obscure state to a more lucid one. 1402. 1430.

1414. There is here meant the Lord's first state when He was born, which being most arcane cannot be so well set forth; merely that He was born like another man, except that He had been conceived of Jehovah; but that . . . by birth from the virgin woman He derived infirmities such as are those of man in general. These infirmities are corporeal things, of which it is said in this verse that He should recede from them, in order that celestial and spiritual things might be presented to Him. . . The Hereditary of the Lord from the Father was Divine; but the Hereditary from the mother was the infirm human. This (latter) is a corporeal something which is dispersed . . .

1419². As the Lord is love itself . . . He wills to give to the human race all things which belong to Him. Sig.

1434^e. As the Lord alone was a celestial man, these and the like sensuous truths were insinuated into Him in His first childhood; and He was thus prepared to receive celestial things.

1438. Here is described the Lord's first life, namely, *that* from His birth to His childhood, in that He arrived at the celestial things of love . . . He was first of all imbued with these; for thence, as from their seed, all things were afterwards fructified. He had with Him the celestial seed itself, because He was born from Jehovah; and therefore He was the only one who had this seed in him . . .

1440. The second state of the Lord, when the celestial things of love appeared to Him. Sig. and Ex. . . He advanced to the celestial things of love, and (then) arrived at them; (and then) they appeared to Him.

1442. As soon as Jehovah had appeared to the Lord in His celestial things, He acquired (His first) perception; for all perception is from celestial things. Sig. and Ex. 1443, Ex.

1444. 'The Canaanite was then in the Land' = the hereditary evil from the mother in the Lord's external man. . . It is known that the Lord underwent the most grievous temptations . . . so that He fought alone, and from His own power, against the whole of Hell. No one can undergo temptation unless evil adheres to him . . . With the Lord there was not any actual evil, or evil of His Own . . . but hereditary evil from the mother . . .

— . The Lord was born as another man. (See BORN, here.)

1450. The fourth state of the Lord when a child. Sig. and Ex.

1457. Here begin the progressions of the Lord into Knowledges. That the Lord was also instructed like another man, is evident from Luke i.80; ii.40,46-49.

1458. The Lord was now to be imbued with Knowledges, in order that as to the Human essence also He might become the Light of Heaven. Sig.

[A.] 1460. A scarcity of Knowledges as yet with the Lord when a child. Sig. and Ex. . . Knowledges never come in childhood from within, but from the objects of the senses, and especially from hearing. . . Knowledges are learned and implanted in the memory according to the influx of the internal man. So also was it with the Lord when a child; for He was born as another man, and instructed as another. But with Him the interiors were celestial things, which adapted the vessels for the reception of Knowledges, and that the Knowledges might afterwards become vessels to receive the Divine. The interiors with Him were Divine from Jehovah His Father; the exteriors were human from Mary His mother. Hence it may be evident that with the Lord, equally as with other men, there was in childhood a scarcity of Knowledges in His external man.

1461². Hence it may be evident that the Lord in His childhood did not will to imbue any other Knowledges than those of the Word: which to Him was open from Jehovah His Father. . . and that the more because there is nothing said in the Word which in its inmosts does not regard Him, and which did not previously come from Him; for the Human essence was only an additament to His Divine essence, which had been from eternity. Sig. 1462⁶.

1464. The Lord had the power of learning above every other man; but as He was to be instructed in celestial things before He was instructed in spiritual things, differently from other men, it is first said (that there was much scarcity in His external man).

1469. For all truth was previously with the Lord; the Celestial has truth with it. . . but it was hidden in His internal man, which was Divine. The scientifics and Knowledges which He learned are not truths, but only recipient vessels. . . These vessels were to be formed by the Lord, or rather opened, through instruction in Knowledges from the Word; not only that celestial things might be insinuated into them, but that they might also become celestial and thus Divine; for the Lord conjoined the Divine essence with the Human essence in order that His Human essence might also become Divine.

1472^e. The Lord knew this when a child, and thought thus. . . namely, that if He were carried away by the mere desire for the knowledge of Knowledges, then knowledge would be such as no longer to care for celestial things. . . Sig.

1475². Here are contained these arcana—how the Lord was instructed by His Father according to all order, and thus how His external man was conjoined with His internal man. . . This was effected through Knowledges. . .

1477. It will be evident from what follows that celestial or Divine things were not adjoined to the Lord so as to act as one essence until He had endured temptations, and had thus expelled the hereditary evil from the mother.

1479. 'When Abram came into Egypt'=when the Lord began to be instructed. Abram=the Lord when a child.

1482. 'Egypt,' or 'Pharaoh,' are here used in the

best sense, because they are predicated of the knowledge of Knowledges which the Lord in His childhood learned with avidity first.

1484. 'The woman was taken into the house of Pharaoh'=that they captivated the lower mind. . . 'The woman'=truth, here the truth which is in knowledges, with the deliciousnesses of which the Lord was captivated in His childhood. . .

1485. (The consequent multiplication of scientifics with the Lord.) Sig. and Ex. 1486.

1487. Scientifics are acquired in childhood from no other end than that of knowing, but with the Lord, from the deliciousnesses and affection of truth. (After they had served their use they were destroyed. Sig. 1489, Ex.)

1489^e. In the things said about Abram in Egypt there is described the Divine order in which with the Lord the external man was conjoined with the internal, so that the external man also might become Divine.

1491. 'Pharaoh called Abram'=that the Lord remembered. . . The knowledge itself, or the scientifics, which the Lord drew in when a child, are here called 'Pharaoh;' thus it is the knowledge itself which thus addresses the Lord, or Jehovah by means of the knowledge.

1492. 'And said, What is this thou hast done to me?' =that He was grieved. . . The affection in these words is the indignation of knowledge as it were, and the grief of the Lord. . . that the scientifics should be thus destroyed which He had drawn in with deliciousnesses; (just as) little children grieve when they love something which is hurtful to them, and it is taken away from them.

1493. 'That she is thy wife'=that He ought to have no other truth than that which was being conjoined with the Celestial. . . There is here described the order in which the Lord advanced to intelligence, and thus to wisdom. . .

1495. 'Why saidst thou, She is my sister?'=that He then knew no otherwise than that He should have intellectual truth. . . which took place to the end that the Celestial should not be violated, but saved. From these things it is evident that the Lord as a child, when He had drawn in scientifics, at first of all knew no otherwise than that the scientifics were solely for the sake of the intellectual man, or that He might know truths from them; but that it was afterwards disclosed that they had been for the sake of His arriving at celestial things; and that this took place to prevent celestial things from being violated. Ex. 1496, Sig. and Ex.

1496^e. Intellectual truth is (that truth which is) conjoined with the internal perception that it is so. This truth was with the Lord in His childhood, and with Him opened the way to celestial things.

1499. That scientifics left the Lord. Sig. (by Pharaoh's sending Abram away.)

1502. From these things it is therefore evident that the sojourn of Abram in Egypt represents and signifies nothing else than the Lord, and in fact His instruction in childhood. (Ill. by other passages in the Word.)

—³. The arcana concealed in these things are . . . how the Lord became Jehovah as to His Human essence also; and that He was inaugurated from childhood.

1535. In (Gen.xiii.) it treats of the external man with the Lord, which was to be conjoined with His internal man. . . The former is here represented by Lot, and the latter by Abram. (See EXTERNAL MAN at A.1535-1536. 1537-1538. 1539.)

1540. The things which are here continued about Abram=the Lord, and in fact His first life and the quality of it before His external man was conjoined with the internal so that they might act as one thing; that is, before His external man had become in like manner celestial and Divine.

1542. These words (in ver.1) and those which follow in this chapter, represent the Lord, and it is a continuation of His life from childhood.

— . There are two things with man which prevent his becoming celestial . . . —the empty scientifics which he draws in during childhood and youth . . . and the pleasures from the cupidities which he favours . . . As the Lord was born like another man, and was informed like another, He also had to learn scientifics . . . which empty scientifics at last left Him . . . But that the pleasures which . . . constitute the sensuous man—that is, the outermost—also left Him, is represented in this chapter by Lot, in that he separated himself from Abram. 1563²,Ex.

.1545. 'He and his wife'=the celestial truths which were then with the Lord. . . That man is man he has from the things with him; the Lord had it from celestial things; for He alone was celestial, so as to be the Celestial itself; and therefore by 'Abram,' and still more by 'Abraham,' are signified celestial things . . . and his 'wife'=truth adjoined to the Celestial . . . Celestial truth is that which derives its origin from the Celestial . . .

1548^e. With the Lord these (Knowledges) had been implanted in His first celestial things. Hence he had the light which is here called 'the south.'

1549. 'Abram was very heavy with cattle, silver, and gold'=the goods, truths, and goods from truths with which the Lord was then enriched.

1554. From His first infancy the Lord advanced according to all Divine order to celestial things, and into the celestial things (which He had before He was imbued with knowledges). Tr. 1555. 1556.

1557. From the things which have been said it may be evident what the quality of the Lord's state then was, namely, that it was childlike, which is such that worldly things are present; for worldly things cannot be dispelled until truth and good has been implanted in celestial things by means of Knowledges. Ex.

—^e. As to the Lord, inasmuch as He was conjoining human things with Divine ones, He advanced according to order, and now first arrived at that celestial state such as He had when a child, in which state worldly things also are present; advancing thence into a state still more celestial; and at last into the celestial state of infancy, in which He fully conjoined the Human essence with the Divine essence.

1573. 'And the Canaanite and the Perizzite were then dwelling in the Land'=evils and falsities in the external man. . . (As) there was hereditary evil from the mother with the Lord in His external man, it follows that there was the derivative falsity . . . and therefore this falsity also was hereditary. (Continued under HEREDITARY.)

—⁶. Much less could Hell have approached the Lord if He had been born Divine, that is, without evil adhering from the mother.

—⁷. The Lord could have assumed the Human essence without birth, as He had sometimes done before, when He was seen . . . But in order that He might also put on evil, to fight against and conquer it, He came into the world . . . But the Lord had no actual evil . . . Ill.

1577. The internal and external man have never been and could not be united with any man: only with the Lord, and therefore also He came into the world. Ex. —⁴. 1587²,Ex.

1581. The evil which is in the external man can be separated with no man, except with the Lord. Ex.

1582. Wherever the Lord is, there is the centre, and thence are the right and the left.

1584. 'Lot lifted up his eyes'=that the external man was illuminated by the internal . . . It cannot be doubted that the Lord when a child was often as to the external man in such Divine sight; because He alone was conjoining the external man with the internal. The external man was His Human essence . . .

1590. That the external man appeared to the Lord such as it is in its beauty when conjoined with the internal. Sig. and Ex.

1593. 'The east,' here, =the Lord's internal man, which was Divine. Thus, that the external man receded from the internal, is signified by 'Lot journeyed from the east.'

1602. 'Jehovah said to Abram'=that Jehovah spake thus to the Lord; as may be evident from . . . the state itself in which He then was . . . in that the external things which had hindered had been removed. . . The Lord as to the internal man was Divine, because He had been born from Jehovah, and therefore when nothing hindered on the part of the external man, He saw all things to come; and that this then appeared as if Jehovah had spoken was because it was before the external man. As to the internal man He was one with Jehovah. Ill.

1603². But with the Lord, after He had expelled hereditary evil, and had thus purified the organical things of the Human essence, these also received life; so that the Lord, as He was life as to the internal man, so also became life as to the external man. Ill.

1607. That the Heavenly Kingdom was the Lord's. Sig. and Ex. 1614.

1616. That the Lord arrived at a still more interior perception. Sig. and Ex.

—³. See Know=*cognoscere*, here.

1642^e. What then [must be the case] with the Lord.

1651. In (Gen.xiv.) it treats concerning the Lord's combats of temptations.

[A.] 1652. The goods and truths which were with the external man—but which [only] appeared as goods and truths—were what the Lord fought from, in His childhood, against evils and falsities. Sig. 1655. 1661. —³, Ex.

1653. That these evils and falsities against which the Lord fought had not before appeared in His childhood, and that they then burst forth. Sig.

1654. That the Lord then vanquished and conquered all kinds of persuasions of falsity. Sig. Afterwards, the falsities and evils themselves. Sig. And afterwards all other falsities and evils. Sig. 1663.

1657. The Lord's internal man in the interior, or the Divine in the Rational, is 'Melchizedek.'

1661. It here treats of the Lord's . . . first combat, which was in His childhood and first adolescence; and which He for the first time entered upon and endured when He had been imbued with knowledges and Knowledges. . . No one can ever fight against evils and falsities . . . until he has been instructed . . . Thus every man (comes into temptations) in his age of manhood, but the Lord in His age of childhood.

—⁵. As the Lord in His first childhood was introduced into the most grievous combats against evils and falsities, He could then suppose no otherwise (than that the goods and truths from which He was fighting were His own, and thus attribute them to Himself, and also the power by which He resisted); and this both because it was according to Divine order that His Human essence should be introduced to the Divine essence, and united with it, through continual combats and victories; and also because the goods and truths from which He fought against evils and falsities were of the external man; and as these goods and truths were therefore not completely Divine, they are called appearances of good and truth. Thus did His Divine essence introduce the Human essence to conquer from its Own power. . . In a word, in His first combats, the goods and truths with the Lord from which He fought were imbued with hereditary things from the mother, and in proportion as they were imbued with hereditary things from the mother, in the same proportion they were not Divine. But by degrees, as He conquered evil and falsity, they were purified and made Divine.

1663². That the Lord underwent and endured . . . the most grievous temptations, is not so well known from the Word, where it is only mentioned that He was in the wilderness forty days, and was tempted by the devil. The temptations themselves which He then had are not described, except by a few things, which however involve all things. Enum. 1690.

1664⁸. So that it is the Lord alone who endures all combat, and conquers.

1668. 'In the thirteenth year they rebelled'=the beginning of temptations in [the Lord's] childhood. Ex.

—². Evils, or evil Spirits, rebel in proportion as a man who wants to be in goods and truths confirms with himself any evils and falsities, or in proportion as cupidities and Falsities insinuate themselves into his goods and truths . . . and hence come infestation and combat. This [happens] with all who have conscience, and still more [did it happen] with the Lord when a

child, who had perception. With those who have conscience there thence arises a dull-*mutus*-pain; but with those who have perception, a sharp pain; and the more interior the perception is, the sharper is the pain. From this may be evident the nature of the Lord's temptation in comparison with that of men; (for He had) interior and inmost perception.

1673. The persuasions of falsity, or the Hells of such, which the Lord conquered. Sig. and Ex.

—². Such were the (Nephilim) against which the Lord fought in His first childhood, and which He conquered. (Continued under ADVENT.)

1676. That the Lord's first victory over the Hells signified by these nations as yet extended itself no further (than this). Sig.

—². (Such) may suppose that there was no need of the Lord's advent into the world in order to fight with the Hells . . . since they could have been subjugated by the Divine omnipotence . . . It is sufficient for them to know . . . that unless the Lord had come into the world, and by means of temptations admitted into Himself had subjugated . . . the Hells, the human race would have perished, and none could have been saved who had lived on this Earth from the time of the Most Ancient Church.

1683. The Lord never began a combat with any Hell; but the Hells attacked Him. Ex.

1690. That the Lord's life from His first childhood to the last hour of His life in the world was a continual temptation and a continual victory, is evident from many things in the Word . . . Enum. and Ex. (Continued under TEMPTATION.)

—³. The Lord's life was love towards the universal human race . . . and against this His life were admitted continual temptations . . .

—⁴. That the Lord fought against the love of the world. Sig. And against the love of self. Sig.

—⁶. In a word, the Lord from His first childhood to the last hour of His life in the world was assaulted by all the Hells, which were continually overcome, subjugated, and conquered by Him, and this solely from love towards the universal human race; and as this love was not human, but Divine, and as temptation is great in proportion to the love, it may be evident how grievous were His combats, and how great the ferocity on the part of the Hells . . . 1691⁵, Ill. 1692. 1787.

1701². The Lord, who had a perception of all things which were taking place, knew clearly the quality and source of the things which came forth with Him; as, if anything of evil took possession of the affections of His external man, or if anything of falsity, the thoughts . . . Sig.

1705. 'Mamre, Eshcol, and Aner'=the Angels who were with the Lord when He fought in His first childhood. Ex.

1707⁵. In this the Lord was not like any other man, in that His interior man, as to celestial things or goods, was Divine, and from very birth was adjoined to the internal man. The internal man together with this interior man was Jehovah His Father. But He was like other men in this, that His interior man as to spiritual

things or truths was adjoined to the external man, and thus was human. But this also, through combats of temptations and continual victories from Own power, was made Divine, that is, Jehovah. 1725².

1741. In the two chapters which precede, 'Abram' represented the Lord, or His state, in childhood; here, he represents the Lord's Rational . . .

1778-1780. In (Gen.xv.) the subject of the Lord is continued . . . His consolation . . . His complaint concerning the Church; and the promise made Him concerning an internal Church.

1789. The Lord never expected any reward of victory for Himself; the reward of His victories was the salvation of the human race . . .

1791. The Lord had an inmost and most perfect perception of all things, (which was) a perceptive sensation and Knowledge of all things which were taking place in Heaven, and was a continual communication and internal colloquy with Jehovah. Sig.

1799². The Lord . . . wants to have all near Himself, and that they should not stand outside . . . in the First Heaven; but He wants them to be in the Third; and, if it were possible, not only with Himself, but in Himself. Such is the Lord's love.

1806⁰. Such was the Lord's sight. Ex. and Sig. 1807⁰.

1812. The Lord's faith then. Sig. and Ex.

—². In all His combats of temptations the Lord never fought from the love of self, or for Himself . . . consequently not that He might become the greatest in Heaven, scarcely that He might become the least; but only that all others might become something and be saved. Ill.

1813. That in this the Lord was first made justice. Sig. and Ex.

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

1838. The Lord appears to everyone according to his state. Sig. and Ex. 1861⁵.

1890. In (Gen.xvi.) it treats concerning the first Rational with the Lord. (See under ISHMAEL, and RATIONAL.)

1893². Thus the Lord's first Rational was born as with another man . . .

1898. The Lord's perception then was from truth adjoined to good, which dictated to Him how the case was. Sig.

1904⁴. The Lord alone thought from intellectual truth, when He lived in the world; because this was . . . the Divine Spiritual conjoined with the Divine Celestial. In this the Lord was distinct from every other man. To think from the Divine as from Himself is . . . not possible in man; but solely in Him who had been conceived from Jehovah. Tr. 1914, Ex.

1906⁴. The remains which were with the Lord were all the Divine states which He had procured for Himself, and by means of which He united the Human essence to the Divine essence. They are not to be compared to the remains with man; for these are not Divine but human. Sig.

1911⁷. With the Lord there were no fallacies; but when His Rational was first conceived, there were appearances of truth . . . Hence at its first conception His Rational lightly esteemed intellectual truth; but successively as His Rational was made Divine, the clouds of appearances were dispelled, and intellectual truths appeared to Him in their own light, which is signified by the expulsion of Ishmael when Isaac had grown up. Tr.

1917. The Lord's indignation. Sig. and Ex.

1919³. The Lord's perception was immediately from Jehovah, thus from Divine good; but His thought was from intellectual truth and its affection. . . The Lord's Divine perception cannot be apprehended by any idea, not even by an angelic one. . . The Lord's perception . . . was a perception of all things which are in the Heavens, and (consequently) of all things which are on earth . . . But after the Human essence of the Lord had been united to His Divine essence . . . the Lord was above that which is called perception, because He was above the order which is in the Heavens and thence in the earth. Ex.

1925. The thought of the interior man with the Lord. Sig. and Ex. 1926.

1937⁶. For the Lord wills to communicate that which is His to everyone . . .

1985. In (Gen.xvii.) it treats of the union of the Lord's Divine essence with the Human essence, and of the Human essence with the Divine essence; and also of the conjunction of the Lord with the human race through His Human essence.

2025⁴. The Lord's soul was life itself, or the Esse itself which is Jehovah; for He was conceived from Jehovah; thus was He in His least singulars. . . 2026.

2053. The conjunction of the Lord with man in his impurity. Sig. and Ex.

2122. (Christians) do not acknowledge the Lord Himself; nay, they hate all who profess Him.

2135³. 'The Lord said to my Lord' . . . treats of the Lord.

2136. In (Gen.xviii.) it treats of the state of perception of the Lord in the Human, and of communication then with the Divine, before the perfect union of His Human essence with His Divine essence. 2143.

2138. Secondly, it treats of the Lord's perception in that state concerning the Rational with Him, that it would put off the human, and would become Divine. 2207.

2140. Thirdly, it treats of the Lord's grief and anxiety over the human race . . . for which in that state He interceded, and obtained that those should be saved with whom there were goods and truths. 2250.

2141⁰. That when these things had been done, the Lord returned into His former state of perception. Tr. 2287. 2288.

2156. 'My Lord' (ver.3)=the Trine in one, namely, the Divine itself, the Divine Human, and the proceeding Holy . . . (These three) are the same as the Lord, and the Lord is the same as Jehovah.

[A.] 2162⁵. For the Lord is presented to view according to the things which are then signified. III.

2173. 'Sarah,' here, = the Lord as to truth.

2227². To be in the Lord. Ex. 3637^e. 3887. 9166⁴.

2245. The Lord's thought from the Divine. Sig. . . His thought was from the Human conjoined with the Divine . . . but His perception from which was His thought was from the Divine. 2247, Sig. 2249.

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, which He burned to save to eternity. This life is the veriest celestial life by means of which He united Himself to the Divine, and the Divine to Himself . . . 2261³.

2255. The Lord's horror. Sig. 2257. 2222.

2293. Infants there know no other Father, and afterwards acknowledge no other, than the Lord alone, and that they have life from Him. 2305.

2329^e. Even the Jews in the other life, when they hear that the Lord is Jehovah, and that there is only one God, can say nothing . . .

—^e. The minds of those who are in the faith of charity the Lord applies to Himself.

2332. Before the man, and also before the Angels, to whom the Lord presents Himself to view, He miraculously moderates and tempers the Holy which proceeds from Him, so that they can endure it; or, what is the same, He applies it to their Natural. Sig.

2335³. The Lord never judges anyone except from good; for He wants to uplift all . . . into Heaven, and even, if it were possible, to Himself; for the Lord is mercy itself, and good itself.

2349⁴. Hence it is evident how those are against the Lord who are against the good of charity. III.

2354³. Hence it is evident that those who are in a life of evil cannot acknowledge the Lord . . . but that those who are in a life of good do acknowledge the Lord, because Heaven is inflowing, in which love and charity is the principal thing, and because Heaven is of the Lord. Refs.

2357³. (The danger of profanation) is the reason why it is at this day conceded to so few to believe from the heart that . . . all the Divine is in the Lord; for they are in a life of evil.

2359. No one can be admitted into . . . Heaven unless he is in the good of love and of charity; and no one can be in (this) unless he acknowledges the Divine and the Holy of the Lord; from Him alone does that inflow, and in fact into the good itself which is from Him. The Divine cannot inflow except into the Divine, nor can it be communicated to man except through the Divine Human and the derivative Holy of the Lord. Hence may be understood what it is for the Lord to be all in all things of His Kingdom; and also that nothing of the good which is with man is of man, but of the Lord.

2373. The reason those within the Church reject charity more than they deny the Lord. Ex. and Sig. . . Still, he who rejects the one in both doctrine and life, also rejects the other. Sig.

2496. In (Gen. xx.) it treats of the sojourn of Abraham in Gerar, where Abimelech was, by which in like manner (as by his sojourn in Egypt) is signified the instruction of the Lord, but in the doctrinals of charity and faith.

2500. The advancement of the Lord in the goods and truths of faith. Sig. and Ex.

—². As to the Lord's instruction in general, the nature of it shines forth from this chapter in the internal sense, namely, that it was effected by means of continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divine; which revelations He implanted in Divine intelligence and wisdom, and this even to the perfect union of His Human with His Divine. This way of being wise is never possible with any man; for it inflowed from the Divine itself . . . thus from the Divine love itself. Ex. . . In love itself are wisdom and intelligence . . .

2503. As with the Lord all truth was from a celestial origin.

2511. The things contained in this verse involve the Lord's first thought concerning the doctrine of faith, as to whether it was advantageous to consult the Rational or not. The reason that such was His first thought, is that the Lord advanced according to all Divine order . . . thus He had to put off this human thing—as to whether the Rational was to be consulted in the doctrinal things of faith.

2514. The reason the Lord's first perception is called obscure, is that it was in the human which was to be put off, and the shades of which He was to dispel. The Perceptive of the Lord, although from the Divine, was nevertheless in the human, which is such that it does not receive light itself immediately, but successively as the shades therein are dispelled. That He [afterwards] reduced Himself into what was less obscure as to the doctrine of faith. Sig.

2515^e. As to the Lord's thought, it transcended all human understanding; for it was immediately from the Divine.

2519^e. As it appeared at first as if the Rational ought to be present . . . This was the first of thought—as to whether it was to be consulted at the same time. But the Lord revealed and replied to Himself that thus doctrine would become none; and therefore it was not consulted. Sig. 2588.

2520². This love (towards the universal human race) directed the Lord's thoughts while He was still in the maternal human . . .

2523. In the internal sense . . . is described the Lord's whole life such as it was to be in the world, even as to the perceptions and thoughts; for these had been foreseen and provided . . . Unless these things had been as it were present with the Angels through the Word and the rites in the Jewish Church, the Lord would have had to come into the world immediately after the fall of the Most Ancient Church . . . and, what is more, the human race which then [existed] could not have been saved.

—². As regards the Lord's life itself, it was a continual progression of the Human to the Divine, even to

absolute union . . . For in order that He might fight with the Hells and conquer them, He had to do so from the Human ; for there can be no combat with the Hells from the Divine ; and therefore it pleased Him to put on the human as another man, to be an infant as another, to grow up into knowledges and into Knowledges, which were represented and signified by the sojourn of Abram in Egypt, and now in Gerar—thus as another man to cultivate the Rational, and thus dispel the shade thereof, and bring it into light, and this from His Own power. That such was the progression of the Lord from the Human to the Divine, can be doubted by no one, if he only considers that He was an infant, and that He learned to speak as an infant, and so on. But there was this difference—that the Divine Itself was in Him, because He was conceived from Jehovah. 2551.

2534. The Lord was represented by Moses, equally as by Abraham, Isaac, Jacob, David, and many others.

2541². The Angels perceive in these things . . . how the Lord reduced rational and scientific things to obedience ; and in fact so that He reduced to obedience not only the rational and scientific things themselves, but also the affections which were rising up in opposition to the celestial and spiritual things of doctrine . . .

2545. The Lord's thought from the doctrine of faith. Sig. 2552.

2551. The Angels are in their delectable things . . . when they are thinking about the Lord, His Divine and Human, and how the latter was made Divine ; for they are [then] circumfused with a celestial and spiritual sphere which is full of the Lord, so that it may be said that they are in the Lord . . . These things . . . are presented before the Angels . . . when the Word is being read. 3085^e.

2571. The Lord's perception concerning the doctrine of love and charity. Sig. and Ex.

2572^e. Hence it is evident that the Lord in Heaven and on earth is in everything where there is good. They are much mistaken who suppose that the Lord is in truth separated from good. He is only in good, and in the derivative truth.

2576². The ark of the covenant represented the Lord Himself . . .

2592³. (Conversation with a wise Gentile about the Lord.)

2596^e. I spoke to (the Chinese Spirits) at last about the Lord. When I called Him Christ, a certain repugnance was perceived in them ; but the reason was disclosed—that they had brought it from the world, from their having known Christians to live worse than they did themselves . . . But when I simply mentioned the Lord, they were inwardly moved. H.325. D.3068.

2632². This Hereditary . . . the Lord successively expelled from His Rational.

2660. The Lord's first state when He thought about separating that Rational from Himself, namely, that it was a state of grief from love. Sig.

2661^e. With the Lord, when He was in the world, were represented all states of the Church, and how they were saved through Him.

2692. 'The Angel of God' = the Lord.

2702¹³. 'Rock' = the Lord.

2739^e. Therefore in the Heavens they dwell distinct, as it were in nations, families, and houses, which all acknowledge the Lord as their one only Parent.

2759. The rustics and other simple ones . . . said that they know the Lord, to whose name they commend themselves.

2764. In (Gen.xxii.) it treats of the Lord's most grievous and inmost temptations, through which He united the Human essence to the Divine essence . . .

2780. 'Morning' = the Lord . . .

2786². The Lord, from the Divine, could induce on Himself any states He pleased ; and He prepared Himself for temptations by many induced states. 2796, Ex.

2802. (This) is a colloquy of the Lord with His Father. Sig. and Ex.

2807². All the rites . . . represented the Lord . . .

2846. See BLESS, here.

2915. That although the Lord was unknown to them, still He could be with them. Sig. and Ex. . . For the presence of the Lord with a man is in good, and therefore in what is just and fair, and further in what is honourable and decorous.

2921. 'My lord, thou art a prince of God in our midst' (Gen.xxiii.6) = the Lord as to good and truth Divine with them. . . He is called 'Lord' when good is treated of.

— When the Divine power of good, or omnipotence, is treated of, He is called 'Jehovah Zebaoth,' and also 'Lord,' so that 'Jehovah Zebaoth' and 'Lord' have the same meaning and signification. Ill. Hence, namely from the power of good, men and Angels also are called lords . . .

—4. In the Word of the Old Testament, 'Lord' involves the like as 'Jehovah ;' namely, in that 'Lord' is said when it treats of good ; and therefore also 'Lord' is distinguished from 'God' in like manner as 'Jehovah' is from 'God.' Ill.

—5. But in the Word of the New Testament . . . instead of 'Jehovah,' 'Lord' is said. Ill and Ex.

—c. (Such) believe that our Saviour was called the Lord from the common formula of reverence, like others ; when yet He [was so called] from the fact that He was Jehovah.

2935². See GOOD, here.

2946². Whatever does not come from the Lord is evil and false.

2960. A third state in which they believe that they are reformed by the Lord. (Before this) they do indeed acknowledge that they are reformed by the Lord, but still want [it to be] by themselves . . . Good itself, in which truth has been implanted, causes them not only to acknowledge, but also to believe, that reformation is from the Lord. This is the third state, which is followed by a fourth, in which they perceive that [it is] by the Lord ; but there are few who come to this state in the life of the body, for it is angelic . . .

2974. It is a primary of faith that all good and all

truth are of the **Lord**, thus from the **Lord** alone. The more interiorly anyone acknowledges this, the more interiorly he is in Heaven, for in Heaven it is perceived to be so; there is a sphere of perception there that it is so, because they are in the good which is from the **Lord** alone, and this is what is called being in the **Lord**.

[A.] 2996². For the **Lord** is the only Man, and Heaven represents Him . . .

3021³. From the Divine good which is of His love He is called 'Lord of lords' (Rev. xix. 16).

3026. The Divine celestial and spiritual things which the **Lord** acquired for Himself. Sig.

3029. The **Lord's** perception concerning the natural man. Sig.

3030⁴. In order that (the Rational) might come forth in like manner with the **Lord**, and become Divine by His own power, the **Lord** came into the world, and willed to be born like another man; otherwise He could have assumed the Human without birth, as [He had done] frequently in ancient times when He appeared to men.

3036. The **Lord** delivering Himself from maternal things. Sig.

3043³. The **Lord** also (then) left His Natural in freedom . . .

3048². It is treating (in Gen. xxiv.) of the process of the conjunction of truth with good in the **Lord's** Divine Rational; first, of the process of initiation . . . Here, that the **Lord** in the natural man separated those things which were from Himself—that is, which were Divine—from those things which were from the maternal.

3061². That the **Lord** had been from eternity, is manifestly evident from the Word, although He was afterwards born in time . . . but this most arcane thing cannot be revealed to anyone except those who are in Divine perception, thus scarcely to others than the Most Ancient Church . . . I have heard from them that Jehovah Himself was the **Lord** as to the Divine Human when He descended into Heaven and flowed through Heaven. (Continued under DIVINE HUMAN.)

3116. These things the **Lord** saw and explored with Himself from the Divine, and from His Own wisdom and intelligence initiated; namely, truths into the good of the Rational. Tr.

3161³. The **Lord** did all these things in Himself from Himself . . .

3195³. The Divine good itself, and the Divine truth, from which is light, is the **Lord** . . .

3209². Rational good in the **Lord** was Divine, but the truth, which was elevated out of the Natural, was not Divine until conjoined with the Divine good of the Rational.

3230. That the representative of the **Lord** through Abraham was finished; and that the representative of the **Lord** through Isaac and Ishmael commenced. Tr.

3235. The second state of the **Lord** which Abraham represents. Sig. (by Abraham marrying Keturah).

—². For the **Lord** appears to everyone such as is he who receives Him . . . in one way to the celestial, and

in another way to the spiritual; to the celestial the **Lord** appears as a Sun, but to the spiritual as a Moon. Ex.

3236. As a husband represents good . . . the **Lord** is called 'the Bridegroom,' 'the Man-*vir*,' 'the Husband' . . .

3241². Everything unconnected with the **Lord** is nothing.

3318³. The **Lord** by most grievous combats . . . reduced all things in Himself into Divine order, inasmuch that nothing at all remained from the human which He derived from the mother (Refs.); so that He did not become new, like another man, but altogether Divine. A (regenerated) man retains . . . evil, but is withheld from it by the influx of the life of the **Lord's** love . . . But the **Lord** completely cast out all evil . . . and made Himself Divine, even as to the vessels, that is, as to truths. This is what is called 'glorification.'

3340⁰. (The fury of the infernals against the **Lord**.)

3364². See DOCTRINE, here.

3393. (The **Lord** is the Word as to every sense.)

3405. The **Lord** was in appearances of truth when in the maternal human; but as He put off that human, He also put off the appearances . . . Tr.

3475⁰. They who are in the Third Heaven see the **Lord** Himself.

3489². (The hatred of Christians against the **Lord**. See CHRISTIAN here.)

3514⁰. For there is a parallelism between the **Lord** and man as to celestial things . . . but not as to spiritual things.

3519⁶. The **Lord** can appear to no one . . . unless he to whom He appears is in a state of innocence. Sig. Therefore as soon as the **Lord** is present they are let into a state of innocence; for the **Lord** enters through innocence, even with the Angels in Heaven.

3539⁵. The humiliation of man is not from the love of glory in the **Lord**; but . . . because the **Lord** can thus inflow with good and truth, and make the man blessed . . . 5957². 7550². 8263.

3565⁰. For the **Lord** acts through ends, and through them successively disposes the intermediates into order.

3605². 'Hatred,' attributed to the **Lord**, in the internal sense, is mercy . . .

—⁴. Such as a man is, such does the **Lord** appear to him. Refs.

3638⁰. (Thus) all the Angels are not only with the **Lord**, but in the **Lord**; or, what is the same, the **Lord** is with them, and in them.

3656. In (Gen. xlviii.) it treats, in the supreme sense, of the **Lord**, how He began to make Divine His Natural as to truth and as to good . . . 3657.

3688⁴. As the **Lord** is present in good . . . a man, by affection towards good, testifies love to the **Lord**.

3702. The arcanum hidden in the internal sense of these words is that all goods and truths descend from the **Lord**, and ascend to Him; that is, that He is the First and the Last; for man has been so created that

the Divine things of the **Lord** may descend through him down to the ultimates of nature, and from the ultimates of nature may ascend to Him . . . if man would only acknowledge with faith of heart the **Lord** as his first and last end. Ex.

3703¹⁰. '**Lord**' (Mal.i.6)=those who are in the truth of the Church . . . (or) the **Lord** as to Divine truth.

3704⁷. Little is thought about the **Lord** (by Christians) in the other life . . .

—¹¹. Before He was glorified, the **Lord** was the Divine truth . . . after He had been glorified, He was the Divine good itself as to both essences . . . (See under DIVINE GOOD.)

3736. The **Lord** was in the Divine Itself from conception. (See under CONCEIVE.)

3742. Life . . . is from the **Lord** alone. (See LIFE, here, and at 4320.)

3758. In (Gen.xxix.) it treats of the **Lord's** Natural ('Jacob')—how the good of truth therein was conjoined with related good from a Divine origin ('Laban'); first, through the affection of external truth ('Leah'), and afterwards through the affection of internal truth ('Rachel').

3875⁴. In the supreme sense, the **Lord** is 'Levi,' from His Divine love and mercy towards those who are in spiritual love. (See under LEVI.)

—⁵. By 'neighbour' . . . in the supreme sense, is signified the **Lord**, because He . . . is good itself.

3882. When he is (thus far) regenerate, the **Lord** appears to him. Sig.

3921. For the **Lord** judges all from justice, and hears all from mercy. (Continued under DIVINE GOOD.)

3938³. Existere also is predicated of the **Lord**, but only while He was in the world, and was there putting on the Divine Esse. (Continued under EXIST.)

3998. With the **Lord** there are no states; but everything there is eternal and infinite.

4007. By 'Judah' is represented the **Lord** as to His Divine love.

4054. For whatever inflows from the **Lord** is an end regarding the salvation of the human race . . .

4060⁵. Not knowing that the **Lord** has come as often as the Church has been devastated. Not that He has come in person, as when He assumed the Human by birth . . . but by appearances, either manifest, as when He appeared to Abraham in Mamre, to Moses in the bramble, to the Israelitish people on Mount Sinai, to Joshua when he entered into the Land of Canaan; or by appearances not so manifest, as by inspirations, through which is the Word; and afterwards by the Word, for in the Word the **Lord** is present, because all things of the Word are from Him and about Him.

4065. That He gave to Himself. Sig. . . . For in the supreme sense this is predicated of the **Lord**, who never took anything of good and truth from another, but from Himself. Other good which had relationship with what was maternal had indeed served Him as a means . . . but by that means He procured for Himself those things whereby He made His Natural Divine by His Own power . . . The **Lord** procured for Himself *by* a

means because He was born a man . . . but not *from* a means, because He was conceived from Jehovah . . . and therefore He gave to Himself all the goods and truths which He made Divine; for the Divine Itself has need of nothing, not even of that middle good, except that He willed that all things should be done according to order.

4075. The **Lord**, when He made the Human in Himself Divine, also had Societies of Spirits and Angels about Him; for He willed that all things should be done according to order. But He associated with Himself such as were of service, and changed them at His good pleasure. He took from them, and applied to Himself, nothing of good and truth; but from the Divine. Thus also He reduced into order both Heaven and Hell; and this successively, even until He had fully glorified Himself. (Examps. of the use such Societies were to Him.)

4206². The reason so many various things of the **Lord** are represented, is not because they are various in the **Lord**, but because His Divine is variously received by men.

4211³. Those who are in a most holy idea concerning the **Lord**, and are at the same time in the Knowledges and affections of good and truth . . . are conjoined with the **Lord** as to His Divine Rational; whereas those who are not in such holiness, nor in such an interior idea and affection, and yet are in the good of charity, are conjoined with the **Lord** as to His Divine Natural; and those who have a still grosser holiness are conjoined with the **Lord** as to His Divine Sensuous; this conjunction is that which is represented by 'the brazen serpent.' . . . In this conjunction are those among the gentiles who worship idols, and still live in charity according to their religiosity.

4236. The Tabernacle which was in the midst, and around which they encamped, represented the **Lord** Himself.

4279². The supreme sense of the Word (treats) of the **Lord**.

4288³. 'Mountains,' in the supreme sense, = the **Lord**. . . 'Groves,' in the supreme sense, = the **Lord** as to spiritual love.

4321⁰. As all appear before the **Lord** constantly in their own situation according to the states of good and truth, they appear in like manner to each other, because the **Lord's** life, consequently the **Lord**, is in all who are in Heaven.

4334². That the **Lord** alone knows the state of the Church as to good and truth in special . . . Sig.

4364². The **Lord** leads everyone by his affections . . .

4531. The **Lord** is present with light everywhere, even in the Hells . . .

4571. For the Divine was in the **Lord** from conception. This was His Esse, for He was conceived from Jehovah. Hence His perception was from the Divine, but according to the state of reception by the Human . . .

4585². It treats in these verses concerning the progression of the **Lord's** Divine towards interior things; for when the **Lord** made His Human Divine, He pro-

gressed in a like order to that in which He makes man new by regeneration, namely, from the external to interior things; thus from the truth which is in the ultimate of order to the good which is interior and is called spiritual good, and thence to celestial good.

[A.] 4592³. The Lord alone was born spiritual celestial; and (therefore) He was born at Bethlehem, (by which) is signified the Spiritual of the Celestial. . . The reason He alone was born Spiritual Celestial, is that the Divine was in Him. Ex. 4594², Ex.

4644. It treats of the good which was Divine in the Lord from birth, and of the conjunction of that good with the truth and good which He acquired for Himself as a Man born, and also of the derivations thence.

—^e. The Lord alone was born into good. (Continued under DIVINE GOOD.)

4669. 'Joseph,' in the supreme sense, = the Lord as to the Divine Spiritual. (Continued under JOSEPH.)

4724⁴. Those who live the life of faith adore the Lord with bended knees and a humble heart as God the Saviour . . . 4731^e.

4960. In (Gen. xxxix.) it treats of the Lord, how He made His internal man Divine.

4973². 'The Lord' is frequently mentioned in the Word . . . (and) nowhere where it does not treat of good . . . Hence it is that by 'Lord' is signified good. Ill. . . The Lord is called 'the Lord of lords' from the Divine good which is in Him. Ill.

—⁴. 'The Lord's Christ' (Luke ii. 26) = the Divine truth of the Divine good.

—'. 'Lord' (Ps. cx. 1; Luke xx. 42) = the Divine good of the Divine Human.

—⁵. When the Lord was in the world He was the Divine truth; but when He was glorified . . . He became the Divine good . . . Hence it is that after His resurrection the disciples did not call Him 'Master,' as they had done before, but 'the Lord,' Ill.

—⁶. As by 'Lord' is meant the Divine good, and by 'King' Divine truth . . . 'dominion' is predicated of Divine good; and 'kingdom,' of Divine truth.

5066. That if they had seen the Lord Himself, every one of them would have performed these offices, but not from love towards Him, but from fear because He was to be the Judge of the universe . . . Sig.

5078². In the former chapter it treated of the Lord, how He glorified the interiors of His Natural; here it treats of the Lord, how He glorified the exteriors of His Natural.

5095. Here Joseph represents the Lord as to the Celestial of the Spiritual from the Rational, and also in the Natural; Pharaoh represents Him as to the new state of the Natural, or as to the interior Natural; the butler and the baker represent Him as to those things which are of the external Natural.

5097². By 'morning,' in the supreme sense, is signified the Lord Himself. Ex.

5110⁸. This Divine . . . is the Lord from eternity. Ex.

5130. He who receives faith, and who has it, is continually in the remembrance of the Lord, even when he is thinking or speaking about something else, and also

when he is discharging his public, private, or domestic offices, although he is unaware that he is then remembering the Lord; for the remembrance of the Lord by those who are in faith is what reigns universally; and that which reigns universally is not apperceived, except when the thought is determined thither.

—². Hence it is that those who are in Heaven are said to be in the Lord.

5134^e. With man, evils are separated . . . But with the Lord . . . evils and falsities were completely cast out and blotted out . . .

5157³. For the Voluntary in the Lord . . . was Divine from conception, and was the Divine good itself; but the Voluntary by birth from the mother was evil; and therefore this was to be rejected, and a new one procured in its place from the Divine Voluntary through the Intellectual, or from the Divine good through the Divine truth; thus from His Own power. Tr.

5236⁴. That innocence alone acknowledges and receives the Lord. Sig.

5249². The celestial Angels . . . are in the Divine sphere of the Lord, thus as it were in the Lord; and they are in the perception of the inmost joy when they are in thought about the Lord, and about the salvation of the human race by the Lord's having made the Human in Himself Divine.

5256. Those who at this day come into the other life from the Christian Church almost all have an idea of the Lord as of another man . . . But those who have been Gentiles, and have been converted to Christianity, in the other life adore the Lord alone; and this because they have believed . . . that the Supreme God is a Divine Man . . .

5307². The Lord is represented by Abraham, by Isaac, Jacob, also by Moses and Elias, and by Aaron, and also by David, and by many others in the Word besides; but still not in the same way by one as by another. (Ex. *seriatim*.)

5316^e. The Angels are in the Lord, because they are in the sphere of the Divine truth which proceeds from the Lord; and therefore they are affected by the Divine things concerning the Lord and His glorification in the internal sense of the Word.

5332^e. For the quality which the Lord had in the world cannot be comprehended, not even by the Angels . . .

5335³. From these things it is evident why the Lord did not manifest Himself until He was thirty years of age; for He was then in the fulness of remains. But the remains which the Lord had He had procured for Himself . . .

5477³. Hence it is evident that the Lord, who is light itself, sees each and all things which are in the thought and will of man; nay, which are in universal nature.

5585. When there is no medium which conjoins, it appears to the man as if there were no pity in the Lord. Sig. and Ex.

5962^e. For in Heaven there is a continual perception of the Lord.

5964^e. Hence it is evident that the **Lord** does not hide Himself; but that the man, Spirit, or Angel hides himself.

6006. The presence of the **Lord** in that (low) state. Sig.

6054². For the **Lord** lives in everyone in Heaven.

6115³. The most general universal, by which all things are held together, is the **Lord** Himself; and that which holds together is the Divine truth proceeding from Him.

6135⁶. That the body of the **Lord** is the Divine good. Sig.

6193². The Angels are in the manifest perception that (the) influxes of good and truth are from the **Lord**; and they love nothing more than that they should not will and think from themselves, but from the **Lord**.

6197². No one in Hell acknowledges the **Lord**, but they are contumelious against Him . . . But they are not unwilling to hear of the Father the Creator of the universe. Hence . . . it may be evident that the **Lord** is He who rules the universal Heaven . . . and that they are opposed to the **Lord** because they are opposed to Heaven, where the **Lord** is the all in all. 6475².

6214^e. The **Lord** not only wholly knows what a man is, but also what he will be to eternity.

6276^e. For the good and truth themselves which are in the **Lord's** Kingdom, proceed from His Divine and Divine Human, and cause the **Lord** Himself to be there . . .

6325. It is an eternal Truth that the **Lord** rules Heaven and earth. (Continued under LIFE, and FREE.)

6340². That those who are of the Church should hear the **Lord**, that is, should hear Him in the Word . . . Sig.

6380². For everyone who is in faith in the **Lord** has an idea of Him according to the faculty of elevating the thoughts . . .

6402. Unless the **Lord** render aid. Sig. and Ex.

6428. In the Ancient Church the **Lord** was worshipped.

6468³. (For) the universal Heaven relates to the **Lord**, and the **Lord** is there the centre of all looks; those in Heaven look upwards to Him, and those in Hell look downwards from Him . . .

6469. The sweetness perceived by the Angels is from their not thinking and willing from themselves, but from the **Lord**; hence they have tranquillity, peace, and happiness.

6475. I heard it said to certain evil Spirits . . . who were continually thinking against the **Lord** . . . that they should . . . show a single one in Heaven who does not acknowledge the **Lord**, and that He is the life of all, and that they have everything which belongs to them from Him. But they were silent, because they were not able. Some of the evil Spirits who had believed that there are Heavens where the **Lord** is not acknowledged, wandered about and inquired for them, but as their endeavour was in vain, they returned . . . Hence it is evident that the **Lord** inflows into all, both generally through Heaven, and also singularly and universally

from Himself; and that where the good of charity is, there He is; and that where the contrary is, there also He is, but no otherwise than in order to give them life; and, so far as can be done, to withdraw them from evil. 6477. H.6.

6478^e. (Thus) the **Lord** is in each one; for the **Lord** is such that He wills to give Himself to all. Hence happiness and bliss are increased with those who are images and likenesses of Him.

6482. The **Lord's** universal government, that what is universal is not possible without singulars. Ex. . . The reason the Angels are His ministries, is that they may be in active life . . . But still the ministries which they perform are not from them, but from influx from the **Lord**.

6495. (Thus) the influx from the **Lord** is immediate, and also mediate through Heaven. But the influx which is from the **Lord** is the good of celestial love, thus of love towards the neighbour; in this love the **Lord** is present, for He loves the universal human race . . .

6645². (For) the **Lord** from love which is infinite . . . wills to draw man even to Himself, and thus to bless him with all glory and happiness. Ill.

6666². (The infernals) cannot be resisted by any Angel, but by the **Lord** alone.

6700. All the inhabitants of other Earths who are not idolaters, acknowledge the **Lord** as the only God. They do not indeed know, except a very few, that the **Lord** assumed the Human in this Earth . . . But they adore the Divine . . . as comprehensible by a human form . . . and (therefore) they adore the **Lord** . . . When told . . . that the **Lord** had assumed the Human in this Earth, they considered a little, and presently said that this was done for the sake of salvation of the human race.

6706. As all good proceeds from the **Lord**, the **Lord**, in the highest sense, and in a super-eminent degree, is the neighbour . . . Hence it follows that in proportion as anyone has of the **Lord** with him, in the same proportion he is the neighbour . . . 6819.

6714. In (Ex.ii) it treats in the supreme sense of the **Lord**, how He became the Divine Law as to the Human.

6752⁹. For colloquy with the **Lord** is through the Word.

6825. They are first instructed who is the God who has delivered them, that it is the **Lord** . . . Tr.

6827. Thus may be named the degrees of progression in the **Lord**, before He became, as to the Human, the Divine Law itself.

6849. If the **Lord** appears to anyone in the external form it is still the interiors which are affected; for the Divine penetrates to inmost things.

7014. Here and elsewhere in the Word, in the internal sense, are described all the states of the **Lord's** life in the world . . .

7091². That it was the **Lord**, and not Jehovah who is called the Father, (who was seen by Moses, etc., as described in Ex.xxiv.9,10.)

7097⁴. Those who have become such acknowledge the Father the Creator of the Universe, but not the **Lord**. Of the **Lord** they say, as does Pharaoh here of Jehovah,

'Who is Jehovah? I know not Jehovah.' Nay, as the universal sphere of Heaven is full of the acknowledgment and love of the Lord, so is the universal sphere of Hell full of the denial of the Lord and of hatred against Him; nor can they endure that He should be named.

[A.] 7118. They who are infesting, as far as possible hinder the upright whom they are infesting from thinking about the Lord. As soon as anything of thought about the Lord occurs openly, they at once take it away, which they know how to do dexterously. But as thought about the Lord is universal with those who are being infested, and is thus too interior to appear openly, for it inflows through Heaven, therefore as soon as they are not being infested they come into thought about the Lord; for that which inflows from Heaven, and reigns universally, reveals itself in all [states of] freedom. Tr.

7173. When the Spirits of Mercury saw the Sun of Heaven they said that this was not the Lord God, because they did not see a face. . . The Sun then suddenly appeared again, and in its midst the Lord encompassed with a solar circle. On seeing this, the Spirits of Mercury humbled themselves profoundly, and subsided. Then the Lord was also seen out of the Sun by the Spirits of this Earth, who when they were men had seen Him in the world, and of whom one after another confessed, and thus many in order, that it was the Lord Himself. . . Then the Lord was seen out of the Sun also by Spirits of Jupiter, who exclaimed that it was He Himself whom they had seen in their Earth when the God of the universe appeared to them. D. 3292.

7212. The Lord's life (in Heaven) to eternity. Sig. . . . That the Lord's life is in Heaven, consequently that those who are there are in His life, is because 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 life from the Lord, from which all live.

7252. (The Spirits of Venus) said that when they were in the world they had acknowledged . . . our Lord as their only God. They said that in their Earth they had seen Him, walking among them; and they also represented how they had seen Him.

7477. (The Spirits of Mars) acknowledge and adore our Lord more than other Spirits. They say that He is the Only God; that He rules both Heaven and the universe; and that all good is from Him. They said that it is the Lord who leads them; and that He appears quite frequently with them in their Earth.

7478. When the Lord was named I saw that these Spirits humbled themselves so inmost and profoundly that it cannot be described; for in their humiliation they have the thought that from themselves they are in Hell, and thus are utterly unworthy to look at the Lord. . . . When they are thus humbling themselves they do not turn their faces to the Lord; for this they dare not then do; but they turn them away. D. 3252. 3352.

7550. That thus the Lord may be acknowledged where the Church is as the only God. Sig. and Ex. 7598.

7622². (Evil Spirits of Mars who) are in a strong Persuasive that they are in the Lord, and who thus believe that all things they do, even evil and wicked things, they do of the Lord's will. Rep.

7819. A man who is in the good of charity and of faith . . . loves himself as a means to the end that he may be able to serve the Lord.

7914. The man of the Spiritual Church . . . can scarcely believe that the Lord is the only God, and that His Human is Divine; and therefore, as he is not in faith, he cannot be in love to Him . . . unless he compels himself.

8018. That the Lord delivered from damnation those who were in the good of truth and in the truth of good. Sig. and Ex.

8059. The holy worship of the Lord. Sig.

8078. That faith merely natural is not to be ascribed to the Lord, but the truth of innocence which is therein. Sig. and Ex.

8080. That the truths of faith are not to be ascribed to the Lord, but the goods thereof. Sig. and Ex.

8175. That the Lord alone sustains the combats of temptations. Sig. and Ex.

8215⁵. 'The Ancient of Days' = the Lord as to Divine good . . .

8263. That to the Lord alone is glory. Sig. and Ex.

8265⁹. Damnation from the mere presence of the Lord. Sig. and Ex.

8269. That the Lord dwells in good. Sig. and Ex. S309², Ill. 8328, Sig. and Ex.

8270. That there was no other Divine in the Ancient Churches (than the Lord). Sig.

8273. That the Lord protects against all the evils and falsities which are from the Hells. Sig. and Ex.

8281. The omnipotence of the Lord. Sig. and Ex. 8282.

—³. By 'the Lord,' in David, is meant the Lord as to Divine truth.

8330. 'Thy hands, O Lord, have prepared a sanctuary' (Ex. xv. 17) = Heaven where are those who are in the truth of faith from the Lord.

8361. For the Lord is in His precepts when one lives according to them . . .

8365. That the Lord alone preserves from evils. Sig. and Ill.

8369³. 'The Temple' signified the Lord Himself . . .

8427³. For the Lord is present in the truth which is from Himself.

8443. The presence of the Lord in truth accommodated to apperception. Sig. and Ex.

8464. This is the Lord in you. Sig. and Ex.

8472. Good and truth in Heaven is the Lord, because from Him.

8480³. They who trust in the Lord continually receive good from Him; for whatever happens to them, whether it appears prosperous or not, is still good, for as a means it conduces to their eternal happiness.

8495¹. That with those who are led by the Lord all things inflow . . . Refs.

8506⁶. When good has been conjoined with truth the man is in the Lord, and is led by the Lord without

labour and combat. This state is what is meant by the second state (of regeneration).

8512. When one lives according to order he then lives in the **Lord**; for the **Lord** is order itself. . . Not yet to live according to order is to be led by truth; and when a man is led by truth the **Lord** does not appear.

8541. (The **Lord** as worshipped in Jupiter. See **JUPITER**, here. 8542. 8543. 8544. 8546. 8547. 8632. 8735. 8849. D. 523. 531. 563. 623.)

8555. That those who are in the truth and good of faith conquer when they look upwards to the **Lord**; and that they yield when they look downwards. Tr. 8604. 8606. 8608.

8581. 'Rock' = the **Lord** as to the truths of faith. Ill.

8582. That they should urgently ask the **Lord** . . . but from a humble heart. Sig.

8604³. For the **Lord** inflows with every man through the truth which is from Himself; through this He gives life to man. (Continued under **LIFE**.)

8625. For the **Lord** is called 'Priest' from Divine good, and 'King' from Divine truth.

8717². The **Lord** through the truth proceeding from Him rules all things down to the veriest singulars; not as a king in the world, but as God in Heaven and the universe . . .

—³. The **Lord** regards such things as are momentaneous . . . no otherwise than as means to eternal things . . .

8719. For the **Lord** does all things immediately from Himself, and mediately through Heaven . . . not that He has need of the Angels' aid, but that they may have functions and offices . . .

8721^e. For the abode of the **Lord** with man is in the good with him . . . 8765.

8767^e. He who lives according to the precepts is conjoined with the **Lord**; for these teach life . . . and thus open . . . the sight to the **Lord**.

8768. To be the **Lord's**. Sig. and Ex.

8769. That the **Lord** has all Power in Heaven and on earth. Sig.

8826. The presence of the **Lord** in Heaven. Sig.

8864³. Hence it is that the **Lord** is called 'the Word.'

8865. Such a universally Regnant must the **Lord** be with man; for such is the **Lord** with the Angels, of whom it is therefore said that they are in the **Lord**. The **Lord** becomes regnant when it is not only believed that all good and all truth are from Him, but when the man loves it to be so. The Angels are . . . in the perception also that it is so; hence it is that their life is the life of the **Lord** in them . . . from which it is evident that the **Lord** is the all in all of Heaven, and that He Himself is Heaven. When the **Lord** universally reigns with a man of the Church . . . the **Lord** is then in all the truths and goods of faith with him, as the heart is in all the blood vessels.

8866^e. That it is freedom to be led by the **Lord**. Refs.

8867. That truths are not to be thought about from any other source than the **Lord**. Sig. and Ex. 8868, Ex.

8873. For life from the **Lord** inflows only into a humble and submissive heart . . .

8875². That evils, punishments, and vastations are attributed to the **Lord**; when yet with the **Lord** there is nothing but love and mercy. Refs.

8906. That the things which are of the **Lord** are not to be attributed to self. Sig. and Ex.

8943. The Word in its inmost sense treats of the **Lord** alone.

8945. For the **Lord** is more present in interior things.

8949. (In Saturn) they worship our **Lord**, and acknowledge Him as the Only God; for the **Lord** sometimes appears under an angelic form to those who are in that Earth . . . and the Divine then shines from His face, and affects the mind . . . 9105.

8950. They would rather die than be led away from the **Lord**. Des.

8951. (Some in Saturn) call their nocturnal light the **Lord**.

8988². To serve the **Lord** . . . is to be free; for man's veriest freedom consists in being led by the **Lord**; for the **Lord** inspires into the man's very will the good from which to act; and although it is from the **Lord**, it is apperceived as from self, thus from freedom. All who are in the **Lord** have this freedom, and it is conjoined with unspeakable happiness.

8995⁴. When a man is such, and looks to the **Lord**, he accounts himself, and also the world, as nothing; and if he does regard himself as anything, it is that he may serve the **Lord**. But previously . . . when he had looked to himself, he had accounted the **Lord** as nothing, and if as anything it was that he might thence have gain and honour.

9010. Those who were of the Ancient Churches knew that the Providence of the **Lord** is in each and all things . . . and therefore the simple . . . attributed to the **Lord** both good and evil . . . For when a man does evils, and thereby turns himself away from the **Lord**, it appears as if the **Lord** turns Himself away; for the **Lord** then appears to him behind . . .

9015. Blasphemy of the **Lord** and His Kingdom. Sig.

9021. The denial in every way of the **Lord** and His Kingdom by those who are of the Church. Sig.

—^e. Hence the denial of the **Lord** is not profanation with those who are outside the Church . . .

9049⁷. (Thus) the **Lord** when in the world spoke . . . as everywhere in the Old Testament, at the same time for the Angels in Heaven as for men in the world; for His speech was in itself Divine and heavenly, because from the Divine, and through Heaven; but the things which He spoke were presented by such things in the world as corresponded.

9088². For the **Lord** inflows into those things with a man which the man knows, and not into the things which he does not know.

9096^e. For the **Lord** instills affections for good, and aversion for evil . . .

9128³. To see from what is interior is to see from the **Lord** . . . He who excels in the gift of thought and perception may also apprehend from this that the **Lord**

sees each and all things, even to the most singular, which are with man.

[A.9128³]. But evil and falsity do not come forth from what is higher, but from what is lower, than themselves; consequently not from the **Lord**, but from the world . . .

9166³. That truths Divine are to be confirmed by the **Lord**, and not by man. Sig.

9167². Hence it is that by 'the **Lord**,' in the Word, is meant the **Lord** as to Divine good . . . Ill.

9184². The **Lord** then attracts to Himself all things which are of life with the man, so that they look upwards . . .

9188⁶. For he who will be learned in the truths and goods of faith, must be taught by the **Lord**, and by no means by himself. Tr.

—^e. They are taught by the **Lord** when they read the Word not for the sake of self and the world, but for the sake of good and truth itself; for then they are illustrated.

9193⁴. The chief thing of the worship of the Ancient Church was to worship God under a human form, thus the **Lord**.

—⁴. The chief thing of internal worship is to acknowledge the **Lord**, the one and only God, and that everything good and true is from Him. Those who in the Church do not acknowledge Him cannot be in good, thus neither in truth; and those acknowledge Him who are in faith and at the same time in the good of life; but not those who are in evil of life. That to acknowledge and worship the **Lord** is to live according to His precepts; that is, to live a life of faith and of charity. Refs.

9194. That the **Lord**, who is the one and only God, is to be worshipped. Sig.

9198². In (the Christian Church) the **Lord** is indeed received in doctrine, but still by few with acknowledgment of heart, and by still fewer from the affection of love. Otherwise by converted gentiles outside the Church. These worship and adore Him as their Only God . . .

9210. Such good is not from man but from the **Lord**; and that which is from the **Lord** is of the **Lord**.

9223. That as all goods and truths are from the **Lord**, they are to be ascribed to Him, and not to self. Sig. and Ex. . . (This is the first of the Church. Sig. —³.) 9300.

9227. That when man lives from good he is with the **Lord**. Sig. and Ex.

9229. In proportion as man can be withheld from his own proprium, in the same proportion the **Lord** can be present. Refs.

9256⁷. That the gentiles will come to the **Lord**. Sig. and Ex.

9258^e. Hence it is evident that all good which bears any fruit is from the **Lord**; and unless it is from Him, it is not good.

9262⁴. To extinguish Divine truth and good . . . thus the **Lord** Himself with the man of the Church. Sig.

—⁶. 9264².

9263². See JUSTICE, here.

9278³. The **Lord** continually protects and delivers.

—^e. That the world will not acknowledge the **Lord**

with faith of heart, because the external things which are of the world will obscure. Sig. Hence who at this day adores Him as the **Lord** of the whole Heaven and earth (Matt.xxviii.18); when yet all who are in the Heavens, thus who are in internals, see the **Lord** as their only God.

9296². The **Lord** foresees this, and provides according to the state of the subsequent life; for in all the present the **Lord** foresees evil and provides good . . .

—³. This new Voluntary . . . is the habitation through which the **Lord** enters with man, and excites the man to will good, and from willing to do good . . .

9297. The continual appearance and presence of the **Lord** thus also in the truths of faith. Sig. and Ex.

— . It is the **Lord** who sees man, and presents Himself with him, and gives him to see Him. Thus man does not see the **Lord** from himself, but from the **Lord** with himself.

—². 'Jehovah' (Ex.xxiii.17) = the Divine Esse; and 'the Lord,' the Divine Existere from Esse.

9313. That the **Lord** averts all falsities from evil. Sig.

9315⁵. By these words (Luke xxiv.39) the **Lord** taught that He was no longer Jehovah under the form of an Angel, but that He was Jehovah Man. Further ill.

9322. The worship of the **Lord** alone. Sig.

9338². For good is the **Lord** with man.

—⁶. The **Lord** does not dwell with an Angel (or a man) except in His own with him . . . 9594.

9348⁷. Unless the **Lord** favours them . . . they act from hatred and revenge against Him, and . . . against all who profess Him.

9350. Why the **Lord** willed to be born on our Earth . . . Gen.art. U.113. D.4376.

9359. As the **Lord** appears to the inhabitants in the Earths in an angelic form, when the Spirits and Angels from those Earths hear from the Spirits and Angels of our Earth that God is actually a Man, they receive . . . acknowledge, and rejoice that it is so.

9372². In the Word there are many who represent the **Lord** as to truth Divine, or as to the Word; but among these the chief are Moses, Elijah, Elisha, and John the Baptist. Ill.

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

— . That which inflows from the **Lord** is the **Lord**.

9378. The conjunction and presence of the **Lord** through the Word in general. Sig. and Ex.

9387. Joy from the **Lord**. Sig. and Ex.

9389². For all the representatives of the Church treated of in the Word, in the supreme sense regard the **Lord** Himself; and therefore the Word in its inmost sense treats of the **Lord** alone, and especially of the glorification of His Human . . .

9396⁹. Therefore when the Word is received by man, the **Lord** Himself is received.

9401^e. Hence it is evident that the conjunction of man with the **Lord** is from the **Lord**, and not from man.

9405. The advent and presence of the **Lord** in the Word. Sig. and Ex.

— . What proceeds from the **Lord** is the **Lord** Himself . . .

9406^b. By 'the man clothed in linen,' in the supreme sense, is meant the **Lord**; and as the **Lord** is meant there is also meant the Divine truth which is from Him; for the Divine truth which is from the **Lord** is the **Lord** Himself in Heaven and in the Church . . .

9411. Therefore when those who are in illustration are reading the Word, they see the **Lord**, which is effected from faith and from love . . .

9415. The presence of the **Lord** with them by what is intermediate. Sig. and Ex.

—². The presence of the **Lord** with them by what is intermediate is said, because the **Lord** presents Himself present with man, and not man with the **Lord**; for all the good of love and truth of faith comes from the **Lord**, and nothing whatever of good and truth comes from man; and therefore there is the presence of the **Lord** with those who admit Him, that is, with those who in faith and love receive the truth Divine which is from Him. That the **Lord** comes to them, and not the reverse. Ill.

9455. The Testimony or Law in the ark = the **Lord**.

9477. By Aaron as high priest was represented the **Lord** as to the good of love.

9479. 'Let them make for Me a sanctuary' = a representative of the **Lord**, thus of Heaven. Ex.

9506. No intromission and approach to the **Lord** except through the good of love. Sig. and Ex. (See under **CHERUB**.)

9509^a. It is believed that the **Lord** can be approached through the truths of faith; but through these separated from the good of love He cannot be approached; and not even Heaven. As soon as truths separated want to enter, Heaven is closed, thus the way to the **Lord** . . .

9517². Heaven and the Church . . . are guarded by the **Lord** by means of the elevation of their interiors to Himself; and when they are elevated they are in the good of love to Him and towards the neighbour; elevation to the **Lord** is attended with this. Thus are guarded the Angels of Heaven and the men of the Church. They who are elevated by the **Lord** continually turn the face to the **Lord**, because the **Lord** keeps them conjoined with Himself through the good of love; whereas they who are not elevated turn the face from the **Lord**. Tr.

9534². Hence it is that the **Lord** reigns also in the Hells; but with this difference—that the Divine sphere which encompasses and protects Heaven is a sphere of Divine truth conjoined with Divine good, but that which guards Hell is a sphere of Divine truth separated from Divine good . . .

9545. The **Lord** there as to celestial Good. Sig. and Ex.

9548⁴. By 'Zerubbabel' (Zech. iv.) is represented the **Lord** who would come and restore the Spiritual Heaven and Church.

9594⁷. How the **Lord** dwells in the Heavens. Ex.

9613³. That the universal bond is the **Lord**; thus love from Him, and thence love to Him.

9682³. As to what further concerns the presence of the **Lord** in Heaven, and, through Heaven, with man, it is to be known that the **Lord** is above the Heavens;

for He is the Sun of Heaven, but still He is present through the light and heat thence . . . That which proceeds from the **Lord** is Himself. From which it is evident that the **Lord** is present where the good which is from Him is received . . . 9946. 9956. 10106². 10579⁷.

9715. The **Lord**'s merit and justice. Sig. and Ex.

9773². For the **Lord** is in the inmost, and from the inmost proceed all things.

9776^e. Inasmuch that the good and truth with man is the **Lord** Himself.

9780¹². For in the **Lord**, when in the world, all things were representative of Heaven; for thereby the universal Heaven was adjoined to Him; and therefore whatever He did, and whatever He spoke, was Divine and heavenly; and the ultimates were representative. Examp.

9806². The **Lord** is called 'Judge,' 'Prophet,' and 'King,' where it treats of truth; and 'Priest,' where of good. In like manner 'Christ,' 'Anointed,' or 'Messiah,' when it treats of truth; and 'Jesus,' or 'Saviour,' when of good.

9809³. 'Jehovah said to my **Lord**' (Ps. cx. 1) . . . By '**Lord**' here is meant the **Lord** as to the Divine Human. Ill.

—⁵. 'The **Lord** at thy right hand' (ver. 5) = the Divine truth then from Him, by which is omnipotence.

9817. The influx of the **Lord** through the Word into all who are in the good of love. Sig. and Ex.

9828². As the **Lord** is in the good of mutual love . . . therefore they are turned to the **Lord** by regarding their companions from this love.

9849. For when a man turns himself away from the **Lord**—which takes place when he is doing what is evil—then, as the **Lord** is behind him, it appears to him as if the **Lord** does not see him, does not hear and Know him, and does not remember him . . .

9879^e. For the goods and truths which proceed from the **Lord** . . . are effigies and images of the **Lord**.

9938². The **Lord** does not receive gifts, but gives to everyone gratis. Nevertheless He wills that they should come from man as from himself, provided he acknowledges that they are . . . from the **Lord**; for the **Lord** instils the affection of doing good from love, and the affection of speaking truth from faith . . .

9942^e. For whatever (the Jews) did to the **Lord** represented the state of Divine truth and good then with them . . .

9954. A representative of the **Lord** as to the good of love. Sig. and Ex. (See under **ANOINT**.)

9955. A representative of the **Lord** as to the truth of faith. Sig. and Ex.

9971. The visible God (of the Spirits of the Second Earth) is our **Lord** Himself; and they also called Him the **Lord** . . .

9972^e. The ideas of thought can be fixed and determined to the invisible God, when they are determined to the **Lord**, who is the visible God . . . but no otherwise.

9975. The goods which men do from the **Lord** are all goods, because they are done for the sake of the **Lord** and the neighbour . . .

[A.] 10119⁴. The Power of the Lord over the Hells. Tr.

10022². For the Lord is constantly present with good and truth with every man; but He is not received except in so far as evils and falsities are removed. 10127⁶.

10033⁸. The appropriation of Divine good and Divine truth from the Lord is not possible except with those who acknowledge the Divine of the Lord; for this is the first and essential thing itself of all things which are of faith in the Church; for Heaven cannot be unclosed to others, because the whole Heaven is in this faith . . . Therefore let everyone within the Church beware of denying the Lord, and also of denying His Divine; for at this denial Heaven is closed and Hell is opened . . . 10112.

10076. See SUPREME SENSE, here.

10083⁵. For the first thing of all is to acknowledge that the Lord is the Saviour of the world . . .

10097. The acknowledgment that it is of the Lord alone. Sig. and Ex.

10112. No appropriation of good with those who do not acknowledge the Lord. Sig. and Ex.

—². Hence it may be evident what is the lot of those in the other life who have been born within the Church, and still at heart deny the Lord, of whatever quality they may be in moral life. By much experience it has also been given to know that they cannot be saved. Ill.

10125. Men themselves . . . do not constitute the Church . . . nor Angels . . . Heaven, but the Lord with them; for the Lord does not dwell in anything proper to man or Angel, but in what is His own with them . . .

10128. The reception of the Lord. Sig. and Ex. 10131.

— . Whether you say to receive good and truth from the Lord, or to receive the Lord, it is the same; for good and truth are the Lord's because from Him; thus they are the Lord in Heaven and in the Church.

10130⁴. The more they are in the love of self and in the love of the world, the more they turn themselves from the Lord, and have Him behind them . . .

10146. The Lord is indeed present with every man . . . With the good He is present in every single thing they think from the truths of faith and will from the good of love . . . But with the evil the Lord is not present in the single things . . . but He is present in general, through which presence they have the faculty of thinking and willing, and also—in so far as they desist from evils—of receiving faith and charity. But in so far as they do not desist from them He appears to be absent; the degrees of His absence are according to the absence of the truth and good of faith and love. Hence it is that those in Heaven are in the Lord's presence, and that those in Hell are in His absence. But still . . . the Lord is not absent from a man, but the man is absent from the Lord . . .

10155. The Perceptive that all good and all truth are from the Lord. Sig. and Ex.

10160⁶. (In the Golden Age) the Lord was seen by many in a human form.

10175a. By the incensing is signified the hearing and reception by the Lord of all things of worship which are from love and charity. Tr.

— . By the expiation of everyone by silver is signified the ascription of all things of worship to the Lord . . . Tr.

10196². But the Lord as Heaven, which is below the Lord as a Sun, is the Divine truth.

10205². He therefore within the Church who does not acknowledge the Lord has not any conjunction with the Divine, for all the Divine is in the Lord and from the Lord; and when there is not any conjunction with the Divine, there is not any salvation . . . It is otherwise with those who are outside the Church: as they are in ignorance about the Lord, worship from them is accepted by the Lord, when . . . they live in any mutual charity, and in any faith and love to God . . . In the other life also, when they are informed . . . about the Lord, that He is the Divine itself in a human form, they acknowledge Him . . .

10210². The good of innocence is to acknowledge that all truths and goods are from the Lord, and nothing from the proprium of man; thus it is to want to be led by the Lord, and not by self . . . 10218, Sig.

10216². In the Inmost Heaven, where the Lord is more present than in the Heavens below, by the names in the Word, in a good sense, is meant the Lord Himself. Enum.

10219³. As soon as a man acknowledges and believes that goods inflow from the Lord . . . then goods affect him . . . But so long as he cannot feel the influx of goods from the Lord, he does goods as of himself; but still he ought to acknowledge and believe that they are from the Lord . . .

10220. The ascription of all things which are of faith and love to the Lord. Sig. and Ex.

10223. That all things of truth from good are of the Lord alone. Sig. and Ex. 10227.

10227². They who ascribe all things to the Lord are wiser than the rest, because all things of truth and good—which make wisdom—inflow from Heaven, that is, from the Lord there. The ascription of all things to the Lord opens the interiors of the man towards Heaven; for . . . (thus) the love of self departs . . . and the man comes into . . . love and faith to the Lord . . .

10230. Conjunction with Heaven by the acknowledgment that all truths and goods are from the Lord. Sig. and Ex.

10239. A representative of the purification and regeneration of man by the Lord. Sig. and Ex.

—⁴. (How the Lord was made justice. See JUSTICE, here.)

10252⁷. That the body of the Lord was anointed with such (spices) . . . signified His Divine life in the Sensuous, which is the life proper to the body, and also the resurrection of the latter. That the Lord rose again with the whole body which He had in the world, differently from other men, is known; for He left nothing in the sepulchre; and therefore He said to the disciples—who supposed that they saw a Spirit when they saw

the Lord—'See My hands and My feet, feel Me, see, for a Spirit hath not flesh and bones, as ye see Me have.'

10287. Conjunction (of Divine truth) with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil. Sig. and Ex. . . For he who does not acknowledge the Lord is not of the Church; and he who denies the Lord is in evils and falsities, because good and truth come from no other source than He. . . . The conjunction of Divine truth with those who do not acknowledge the Lord . . . is profanation. Ex.

10299². When a man is in genuine worship the Lord inflows into the goods and truths which are with the man, and elevates them to Himself, and with them the man, in proportion as he is in them, and according to the way in which he is in them. This elevation does not appear to the man if he is not in the genuine affection of truth and good, and in the Knowledge, acknowledgment, and faith that all good and truth come from above from the Lord. Ex.

10336⁴. All who love the Lord above all things, and the neighbour as themselves, do good and truth for the sake of good and truth; for good and truth are the Lord Himself . . . and therefore when they love good and truth—that is, when they will and do them from love—they love the Lord . . .

10355⁶. For if you will believe it, the Lord is the Word itself, because the Word is the Divine truth, and the Divine truth is the Lord in Heaven, because it is from the Lord; and therefore they who love the Divine truth for the sake of the Divine truth love the Lord; and with those who love the Lord Heaven inflows and illustrates . . .

10370^e. The reason those have not eternal life who do not from faith acknowledge the Lord, is that the whole Heaven is in this acknowledgment; for the Lord is the Lord of Heaven and earth, as He Himself teaches . . . 'To Me has been given all Power in Heaven and on earth' (Matt. xxviii. 18), and therefore to those who do not acknowledge Him Heaven is closed; and he who does not acknowledge in the world—that is, he who is within the Church—does not acknowledge in the other life.

10377. (In the Third Earth) as in every Earth, they acknowledge God under a human form, thus our Lord; for all who acknowledge God under a human form are accepted by our Lord, and are led. The rest cannot be led, for they think without a form, thus of nature.

10420². They who love the Lord and the neighbour continually look to the Lord; nay, wonderful to say, they have Him before the face in every turning of their body.

10429. That (such) do not receive influx from the Lord. Sig. and Ex.

10499. The elevation of the interiors to the Lord. Sig. and Ex.

10528^e. The reason both 'Lord' and 'Angel' are mentioned (Mal. iii. 1) is that 'Lord' is said from Divine good, and 'Angel' from Divine truth.

10545. The Most Ancients . . . adored the Lord; He was Jehovah to them.

10579⁴. This was the Lord from eternity. Ex.

—7. The Lord is above the Heavens, for He is the Sun of Heaven; but still He is present in the Heavens. The Divine truth is there, and the Divine truth proceeding from the Lord as a Sun is the Lord in Heaven . . .

—¹⁰. It is to be known that . . . the Lord never turns away His faces from man, but that the man who is in evil turns away his face from the Lord . . . All infernal Spirits turn their backs to the Lord as a Sun . . .

10642^e. But when the Lord is worshipped, who is the God of Heaven and earth, the Angels who are from Heaven with the man do not claim for themselves anything of the worship . . . hence through them there is opened a way even to the Lord Himself, who conjoins them with Himself in faith and love. From these things it may be evident how very important it is to worship the Lord Himself, who has all Power in the Heavens and on earth.

10645. That the Lord alone is to be worshipped from faith and love. Sig. and Ex. . . For the worship of the Lord is either from faith or from love. Ex.

—³. For the Lord is present with a man in his truths which are from good . . .

— . . . Moreover the Lord does not dwell with an empty man; that is, with a man who does not know His truths and do them . . .

—⁵. The Lord wills the salvation of all. To will the salvation of man is to will to bring him to Himself in Heaven. This cannot be done unless the Lord is in him; and the Lord cannot possibly be in him except in such things with him as are from Himself. These are truths from good, thus His precepts which the man does from faith and from love; for there are no other recipients of the Lord and of Heaven with a man . . . That to believe in the Lord and to love Him is to do His precepts. Ill.

10646. Hence it is evident that by 'zealous is His name' is signified that the Lord does not suffer anyone to be worshipped except Himself, because from Him alone is all truth and all good, through which is salvation. The Lord is called 'zealous' because as soon as another is worshipped all truth and good recede. Ex.

—³. He who does not know how the case is with the worship of the Lord may believe that the Lord loves to be worshipped, and wants glory from man . . . He who so believes does not at all know what love is, and still less what the Divine love is. Divine love is to will worship and glory not for the sake of itself, but for the sake of man and his salvation; for he who worships the Lord, and gives the glory to the Lord, is in humiliation, and proprium recedes from him who is in humiliation, and in proportion as this recedes, the Divine is received . . . This is the glory of the Lord . . .

10659³. To those who are in illustration the Lord gives to understand what they believe; and those are illustrated when they are reading the Word . . . who acknowledge the Lord, and love to live according to His precepts . . . For the Lord inflows into the life of a man and thence into his faith . . . Therefore, those who are illustrated by the Lord through the Word understand that the Lord came into the world in order to

subjugate the Hells, and to reduce all things there and in the Heavens into order; and that this could not possibly have been done except through the Human; for from this He could fight against the Hells, but not from the Divine without the Human; and also in order that He might glorify His Human, in order that by means of it He might keep to eternity all things in the order into which He had reduced them. Hence the salvation of man . . . That this is so the Word teaches, and all apprehend it who admit the Lord into their life . . .

[A.] 10660. That all the good of innocence, of charity, and of faith, is to be ascribed to the Lord. Sig. and Ex.

—^e. It is said that they are to be ascribed to the Lord, that is, it is to be acknowledged that they are from Him; for unless they are acknowledged and believed to be from the Lord they are not goods; for all good is from Him; and that which is not from Him is from man; and whatever is from man . . . is evil . . .

10685. The reason the internal is opened . . . through temptations, is that when a man is in temptations . . . the Lord inflows from within and fights for him; which the man may also know from the fact that when he is in temptations he resists interiorly . . . This interior resistance does not come to the apprehension of the man at the time . . . but after temptations . . . For the things which are introduced by the Lord into the internal of man, the man does not know while he lives in the world . . . but still he ought to know and acknowledge, when he has conquered in temptations, that he himself did not fight, but the Lord for him.

10729. Hence it is evident that in proportion as a man suffers himself to be led through good to truths, in the same proportion he is led by the Lord, and to the Lord.

10738. (The Spirits of the Fifth Earth) called God the Lord.

10761. It is called the Church where the Lord is acknowledged . . . for the essentials of the Church are love and faith in the Lord from the Lord . . .

10809. They then asked how the Lord appears with the Angels from our Earth. I said that He appears in the Sun as a man, encompassed with the solar fire, from which the Angels have all light in the Heavens; and that the heat which proceeds thence is Divine good, and the light is the Divine truth, both from the Divine love, which is the fieriness that appears around the Lord in that Sun . . .

—^e. The reason it was given them to ask about the Lord and His appearance before the Angels from our Earth, [was that] it then pleased the Lord to present Himself as present with them, and to reduce into order the things which had been disturbed by the evil there. D.5513⁶.

10810. There was seen a dim cloud towards the east descending from a certain height, and which as it descended appeared by degrees [to become] lucid and in the human form, and finally this human form appeared in a flaming beam, around which were little stars of the same colour. Thus did the Lord present Himself as present with the Spirits with whom I was speaking.

All the Spirits there were gathered to this presence, and . . . the good were separated from the evil, the good to the right and the evil to the left . . . those who were good were left, in order that they might form among them a heavenly Society, but the evil were cast into Hells. I afterwards saw that that flaming beam descended into the lower parts of the earth there. Further des. D.5513⁷. Compare H.69.

10811. That cloud . . . was an angelic Society in whose midst was the Lord. Hence it was given to know what is meant by the Lord's words concerning the Last Judgment . . . that 'He will come with the Angels in the clouds of heaven with glory and power.' D.5513⁸.

10817. Those who have been born within the Church must acknowledge the Lord, His Divine and His Human, and must believe in Him and love Him. III.

10818. Therefore those within the Church who do not acknowledge the Lord, and His Divine, cannot be conjoined with God, and thus cannot have any lot with the Angels in Heaven; for no one can be conjoined with God except from the Lord, and in the Lord. III.

10819. As the Father is in the Lord, and the Father and the Lord are one, and as we are to believe in Him, and as he who believes in Him has eternal life, it is evident that the Lord is God. III.

10820. All who are of the Church and are in light from Heaven see the Divine in the Lord, and this in His Human; whereas they who are not in light from Heaven do not see anything except the Human in the Lord; when yet the Human and the Divine are so united in Him that they are one. III.

10822. The idea of three in one Person is had when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord . . .

10827. As all the Divine is in the Lord, He has all Power in the Heavens and on earth. III.

H. 2. That the Lord is the God of Heaven. Gen.art.

—^e. It is to be known that all those who have not separated truth from good . . . in the other life, when instructed, receive the heavenly idea about the Lord, that He is the God of the universe. But it is otherwise with those who have separated faith from life . . .

3. Those within the Church who have denied the Lord, and have acknowledged only the Father, and have confirmed themselves in such a faith, are outside of Heaven; and as there is not with them any influx from Heaven, where the Lord alone is adored, they are by degrees deprived of the faculty of thinking what is true about anything whatever; and at last they become either as dumb, or they speak stupidly, and in walking they lose their way, and their arms hang down and dangle as if devoid of strength in the joints. Those, moreover, who have denied the Divine of the Lord, and have acknowledged only His human, as the Socinians, are in like manner outside of Heaven, and are carried forwards a little towards the right, and are let down into the deep, and are thus completely separated from the rest from the Christian world. Those, again, who say that they believe in an invisible Divine, which they call the Being of the universe from which all things have come

forth, and who reject faith concerning the Lord, have found that they believe in no God, because an invisible Divine is to them such as is [that] of nature in its primes, into which faith and love do not fall, because thought does not. These are relegated among those who are called naturalists. 83.

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

7. That the Divine of the Lord makes Heaven. Gen.art.

12. From these things it may now be evident that the Lord dwells in what is His own with the Angels of Heaven; and thus that the Lord is all in all things of Heaven; and this because good from the Lord is the Lord with them; for that which is from Him is Himself; consequently that good from the Lord is Heaven to the Angels . . .

13. That the Divine of the Lord in Heaven is love to Him and charity towards the neighbour. Gen.art.

39. There is with every Angel and man an inmost degree . . . into which the Divine of the Lord first or proximately inflows, and from which it disposes the rest of the interiors . . . This inmost . . . may be called the entrance of the Lord to an Angel and to a man, and His veriest abode with them. . . Hence it is that man . . . as to all the interiors . . . can be elevated by the Lord to Himself, can believe in Him, be affected with love to Him, and thus see Him; and that he can receive intelligence and wisdom, and speak from reason. Hence too it is that he lives to eternity. But what is disposed and provided by the Lord in that inmost does not inflow manifestly into the perception of any Angel, because it is above his thought . . .

52^e. When the Lord appears in the midst of the Angels, He does not appear encompassed with a number, but as one in an angelic form. Hence it is that in the Word the Lord is called 'an Angel.'

55. As all receive the Heaven without them according to the quality of the Heaven within them, therefore they receive the Lord in like manner, because the Divine of the Lord makes Heaven. Hence it is that when the Lord presents Himself as present in any Society, He appears there according to the quality of the good in which the Society is, thus not in the same manner in one Society as in another; not that this dissimilitude is in the Lord, but in those who see Him from their own good, thus according to it. They are also affected at the sight of Him according to the quality of their love; those who love Him inmost are inmost affected; those who love Him less are less affected; and the evil who are outside of Heaven are tortured at His presence. When the Lord appears in any Society He appears there as an Angel; but He is distinguished from others by the Divine which shines through.

56. Heaven is where the Lord is acknowledged, believed, and loved. The variety of the worship of Him from the variety of good . . . is the source of the perfection of Heaven. Ex.

57^e. The Lord is then present with man in both (his

interiors and his exteriors) as in His Heaven; for He is in His own Divine order everywhere.

69. That when the Lord presents Himself as present a whole angelic Society appears as a one in a human form, has also been granted to see. Des.

76^e. After His resurrection the Lord was seen (by the opening of the spiritual sight).

79^e. For the Lord appears in a Divine angelic form—which is the human form—to those who acknowledge and believe in a visible Divine; but not to those who acknowledge and believe in an invisible Divine . . .

84. That it was the Lord who was seen by Abraham, He Himself teaches in John viii. 56 . . .

86. Appendix. (Refs. to passages about the Lord and His Divine Human.) N.305.

87^e. The Most Ancients . . . thought from correspondence itself . . . and therefore the Lord was quite often seen by them, and instructed them.

118. That the Lord actually appears in Heaven as a Sun. (Continued under SUN.)

121. When the Lord appears in Heaven, which takes place quite often, He does not appear encompassed with the Sun, but in an angelic form, and distinct from the Angels by the Divine shining through His face. For He is not there in person, because the Lord in person is constantly encompassed with the Sun; but He is in presence by means of aspect; for in Heaven it is a general thing that they appear as present in the place where their aspect is fixed or terminated, although it may be very far from the place where they actually are. This presence is called the presence of the internal sight. . . . The Lord has also been seen by me outside the Sun in an angelic form a little below the Sun on high; and also near, in a like form, with a shining face; and once also in the midst of Angels as a shining beam.

129. As the Lord in the Heavens is the Divine truth . . .

141. See EAST, here.

142. The whole Heaven turns itself to the Lord as to its common centre; hence all the Angels turn themselves thither. 143².

145. The Angels see the Lord through the eyes; but the Lord sees the Angels in the forehead. Ex.

147. Hence is evident what is the quality of the Lord's presence in the Heavens—that He is everywhere, and with everyone in the good and truth which proceed from Him, consequently that He is in what is His own with the Angels. The perception of the presence of the Lord is in their interiors . . . Hence may be evident how it is to be understood that the Lord is in them, and they in the Lord . . .

214. The government (in the Celestial Kingdom) is of the Lord alone; He Himself leads them, and teaches in the things of life. The less wise interrogate the more wise . . . and these the Lord . . .

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face.

254. How the Lord spoke with the prophets. Ex.

—². A Spirit filled with the Divine from the Lord knows no otherwise than that he is the Lord . . .

[H.] 258. For through the **Lord** alone there is the communication and conjunction . . . of the **Lord** with man.

280. As innocence is to be led by the **Lord** . . .

286. Divine peace is in the **Lord**, coming forth from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in Heaven is from the **Lord**, coming forth from His conjunction with the Angels . . .

297. It is to be known that the **Lord** Himself inflows with every man according to the order of Heaven into both his inmosts and his ultimates, and disposes him to receive Heaven. (Continued under INFLUX.)

304. Man has been so created that he may have connection and conjunction with the **Lord**, but only conjunction with the Angels. Ex.

316. The reason the **Lord** rose not only as to the spirit, but also as to the body, is that the **Lord** glorified His whole Human . . . For the soul which He had from the Father was of itself the Divine Itself, and the Body was made a likeness of the Soul, that is, of the Father, thus also Divine. Hence it is that He . . . rose as to both . . . Ill.

318. It is a common opinion that . . . the Gentiles cannot be saved, because . . . they are ignorant of the **Lord**, and without the **Lord** there is no salvation. But . . . the mercy of the **Lord** is universal . . . and it is not their fault that they are ignorant of the **Lord**. Ex.

321. When the Gentiles hear that God became a Man . . . they at once acknowledge it and adore the **Lord**, saying that by all means God should have manifested Himself, because He is the God of Heaven and earth, and the human race are His. It is a Divine Truth that without the **Lord** there is no salvation; but this is to be understood thus—that there is no salvation except from the **Lord** . . .

322³. Finally I spoke to (Cicero) about the **Lord**—that He was born a Man, but conceived of God; and that He put off the maternal human, and put on the Divine Human; and that it is He who rules the universe. To these things he replied that he knows many things about the **Lord**, and had apperceived in his own way that it could not have taken place otherwise if the human race were to be saved.

341. In proportion as anyone has been removed from his own proprium, in the same proportion he is in the proprium of the **Lord**. The proprium of the **Lord** is what is called the justice and merit of the **Lord**.

376^e. As all the good which is conjoined with truths is from the **Lord**, it follows that no one can be in love truly conjugal unless he acknowledges the **Lord** and His Divine; for without this acknowledgment the **Lord** cannot inflow, and be conjoined with the truths which are with the man.

391^e. But all these functions of the Angels are functions of the **Lord** through the Angels . . .

417^e. The things in the *Earths in the Universe* have been revealed and shown to me to the end that it may be known . . . also, that our **Lord** is everywhere acknowledged as the God of Heaven and earth.

447. The resuscitation of man is effected by the **Lord** alone . . .

523. The **Lord** never does anything contrary to order, because He Himself is order . . .

536. That the **Lord** rules the Hells. Gen.art.

538. The sphere of falsity from evil flowing forth from Hell . . . is especially an endeavour to destroy the Divine of the **Lord**, and this because all good and truth are from Him.

545. That the **Lord** casts no one into Hell. Gen.art.

546². If therefore the **Lord** were to avert Himself, and a man were left to evil alone, he would no longer be man. From these things it is evident that the **Lord** inflows with good with every man, equally with the evil and with the good; but with the difference that He is continually withdrawing an evil man from evil, and continually leading a good man to good.

548². From these things it is evident that the **Lord** withdraws every Spirit to Himself by means of Angels, and also by means of influx from Heaven . . .

549. The reason the **Lord** from His Divine Essence, which is good, love, and mercy, cannot act in the same way with every man, is that evils and falsities stand in the way, and not only blunt but also reject His Divine influx. Ex.

562². A certain person who in the world . . . had loved himself in a higher degree, at the mere mention of the Divine, and especially when he heard the **Lord** mentioned, was excited with such hatred from anger that he burned to murder Him . . . This also is the desire of many of the papal religion when they apperceive in the other life that the **Lord** has all Power, and they themselves none.

569. Infernal fire or love (also) comes forth from the Sun of Heaven or the **Lord**; but it is made infernal by those who receive it . . .

577³. Unless the **Lord** protected man he could never be taken out of Hell . . . and the **Lord** cannot protect man unless man acknowledges the Divine, and unless he lives a life of faith and charity; for otherwise he turns himself away from the **Lord** . . .

592. Unless the **Lord** ruled both the Heavens and the Hells there would not be any equilibrium . . .

N. 25. That all good and truth are from the **Lord**. Refs. to passages. 308.

106⁹. That those who are not in charity cannot acknowledge and worship the **Lord**, except from hypocrisy. Refs.

200. That the **Lord** fights for man in temptations. Refs. to passages.

201. On the **Lord's** temptations. Refs. to passages.

263. That the **Lord** is the Word. Refs. to passages. W.H. 14.

280. On the **Lord**. Gen.art. (Quoted from A. 10815-10831.)

298. That the Divine was in the **Lord** from conception itself. Refs. to passages.

299. That the Divine of the **Lord** must be acknowledged. Refs. to passages."

300. That the **Lord** glorified His Human in the world. Refs. to passages.

301. That the **Lord** from the Human subjugated the Hells when He was in the world. Refs. to passages.

302. That the glorification of the Human of the **Lord**, and the subjugation of the Hells, was effected by means of temptations. Refs. to passages.

303. That when He was in the world the Human of the **Lord** was Divine truth. Refs. to passages.

304. That the **Lord** united Divine truth to Divine good, thus His Human to the Divine Itself. Refs. to passages.

305. That thus the **Lord** made His Human Divine. Refs. to passages.

306. That the Trine is in the **Lord**. Refs. to passages.

307. On the **Lord** in Heaven. Refs. to passages.

309. That the **Lord** has all Power in the Heavens and on earth. Refs. to passages.

310. How certain things are to be understood [which are said] about the **Lord** in the Word. Refs. to passages.

J. 74^e. (A gentile nation which at this day adores the **Lord**.)

C. J. 11. That before the Last Judgment . . . much of the communication between . . . the **Lord** and the Church had been intercepted. Gen.art.

28. (At the Last Judgment) the **Lord** was seen in a bright cloud with Angels, and there was heard a sound thence as of trumpets; which was a sign representative of the protection of the Angels by the **Lord**, and of the gathering together of the good from every side; for the **Lord** does not inflict destruction upon anyone, but only protects His own, and withdraws them from communication with the evil, and (then) the evil come into their own concupiscences . . .

64^e. If the **Lord** is not worshipped alone, a division-*discriminatio*-is made, which takes away the communion, and the happiness of life flowing therefrom. T.824.

68. Everyone in that World dwells at a distance from the Christian Middle . . . according to the confession of the **Lord** and of one God . . .

76. The Africans . . . at this day have a revelation . . . they acknowledge our **Lord** as the God of Heaven and earth.

W. H. 1^e. 'King of kings and **Lord** of lords'=the **Lord** as to Divine truth and as to Divine good.

L. Title. Doctrine of the New Jerusalem concerning the **Lord**.

1. That the universal Holy Scripture is about the **Lord**; and that the **Lord** is the Word. Gen.art.

— From these passages it is evident that the **Lord** is God from eternity, and that that [God] Himself is the **Lord** who was born into the world.

2. As this (Divine truth) is the **Lord** Himself, each and all things of the Word have been written concerning Him alone. From Isaiah to Malachi there is not anything which is not about the **Lord**; or, in the opposite sense, against the **Lord**. Ex. (These subjects stated seriatim. 3.)

8. That the **Lord** infilled all things of the Law, is that He infilled all things of the Word. Gen.art.

— It is believed by many that where it is said of the **Lord** that He infilled the Law, it is meant that He infilled all the precepts of the decalogue . . . But (what is really meant is) that He infilled all the things which had been written concerning Him in the Law and the Prophets . . . Ex. 11,111.

12. That the **Lord** came into the world in order to subjugate the Hells and glorify the Human; and that the passion of the cross was the last combat through which He fully conquered the Hells, and fully glorified His Human. Gen.art.

15. That by the passion of the cross the **Lord** did not take away sins, but that He endured them. Gen.art.

18. That the imputation of the **Lord**'s merit is nothing else than the remission of sins after repentance. Gen.art.

19. That the **Lord** as to the Divine Human is called the Son of God, and that as to the Word He is called the Son of Man. Gen.art.

— Let them know that there is no Son from eternity, but that the **Lord** is from eternity. When it is known what the **Lord** is, and what the Son, it is possible to think from the understanding concerning the Triune God, and not before.

21. Many at this day think no otherwise about the **Lord** than as of a common man like themselves, because they think only of His Human, and not at the same time of His Divine, when yet His Divine and His Human cannot be separated. For the **Lord** is God and Man; and God and Man in the **Lord** are not two, but one Person . . . as the soul and the body are one man; according to the . . . doctrine of the Athanasian faith. Lest, therefore, man should hereafter in thought separate the Divine and the Human in the **Lord**, let him, I pray, read these passages. 111.

29. That the **Lord** made His Human Divine from the Divine in Himself, and that He thus became one with the Father. Gen.art.

30. That the **Lord** from eternity is Jehovah. 111.

—^e. From (the following passages) it will be evident, that by 'the **Lord**,' and also by 'Jehovah,' after His Human was glorified, is meant the Divine and the Human together, as one; and that by 'the Son,' alone, is meant the Divine Human.

31. That the **Lord** from eternity, or Jehovah, took on the Human to save men. 111.

37. That the **Lord** is the Very God, from whom and concerning whom is the Word. Gen.art.

—³. That the **Lord** had been before His Advent into the world. 111.

38. That the **Lord** is called 'Jehovah.' 111.

39. That the **Lord** is called 'the God of Israel,' and 'the God of Jacob.' 111.

40. That the **Lord** is called 'the Holy One of Israel.' 111.

41. That the **Lord** is called 'Lord,' and 'God.' 111.

42. That the **Lord** is called 'King,' and 'Anointed.' 111.

43. That the **Lord** is called 'David.' 111.

[L.] 45. That God is one, and that the **Lord** is that God. Gen.art.

46. That the Holy Spirit is the Divine which proceeds from the **Lord**, and that it is the **Lord** Himself. Gen.art.

—⁶. That it is the **Lord** alone who is meant by 'Father, Son, and Holy Spirit' (Matt.xxviii.19), is evident from the things which precede and follow there. In the preceding verse the **Lord** says, 'All Power is given to Me in Heaven and on earth;' and in the following verse the **Lord** says, 'Lo I am with you all the days, even to the consummation of the age;' thus [He speaks] of Himself alone; and therefore He said that in order that they might know that the Trinity is in Him.

54. From these things it is now evident that Jehovah, who is the **Lord** from eternity, spoke through the Prophets; and that where 'the Holy Spirit' is mentioned, it is Himself. Consequently that God is one both in Person and in Essence, and that He is the **Lord**.

55. That the doctrine of the Athanasian faith agrees with the Truth, provided only that by a Trinity of Persons is meant a Trinity of Person, which is in the **Lord**. Gen.art.

—⁴. Unless (the early Christians, in addition to the doctrine of three Persons, had also received the doctrine that the **Lord** is the infinite God, Omnipotent, and Jehovah) it would have been all over with the Church, because the Church is the Church from the **Lord**; and the eternal life of all is from the **Lord**, and not from another.

61. It is this Church which is meant by 'the New Jerusalem,' into which no one can enter except him who acknowledges the **Lord** alone as the God of Heaven and earth. And this I am able to announce—that the Universal Heaven acknowledges the **Lord** alone, and that he who does not acknowledge it is not admitted into Heaven; for Heaven is Heaven from the **Lord**. This very acknowledgment from love and faith causes those there to be in the **Lord** and the **Lord** in them. III.

S. 6. From the **Lord** proceeds the Celestial, the Spiritual, and the Natural, one after another. Ex.

20³. Therefore the **Lord**, as He spoke from His Divine, spoke by correspondences; for that which is from the Divine, in nature falls into such things as correspond to Divine things . . .

48. That the Word in its glory was represented by the **Lord** when He was transformed. Ex.

53. For the **Lord** is present with man, and illustrates him and teaches him the truths of the Church, (in the sense of the letter of the Word) and nowhere else; and the **Lord** never operates except in what is full . . .

62. That through the sense of the letter of the Word there is conjunction with the **Lord** . . . Gen.art.

78. Besides, the **Lord** is present with man and is conjoined with him through the Word, because the **Lord** is the Word, and in it He as it were speaks to man; and also because the **Lord** is Divine truth itself . . . From this it is evident that the **Lord** is present

with man, and is at the same time conjoined with him, according to the understanding of the Word . . . But the **Lord** is present with man through the reading of the Word, and is conjoined with him through the understanding of truth from the Word, and according thereto; and in proportion as the **Lord** is conjoined with man, in the same proportion the Church is in man.

80. That in each thing of the Word there is the marriage of the **Lord** and the Church . . . Gen.art.

— . In the spiritual sense, the things which are in the Word relate mostly to the Church, and in the celestial sense mostly to the **Lord**.

99. By the fact that the **Lord** became the Word in ultimates also, the state of the Church has been completely changed. (Continued under ADVENT.)

100. How the **Lord** is the Word. Ex.

114. That unless there were a Word no one would know God . . . and still less the **Lord**. Gen.art.

Life 18. That in proportion as a man shuns evils as sins, in the same proportion he does goods, not from himself, but from the **Lord**. Gen.art.

— . Who . . . may not know that it is evils which impede the **Lord's** entrance to man. For evil is Hell, and the **Lord** is Heaven; and Hell and Heaven are opposites; and therefore in proportion as a man is in the one he cannot be in the other; for the one acts against the other and destroys it.

38. In proportion as anyone is in good, and from good loves truths, in the same proportion he loves the **Lord**, because the **Lord** is good itself and truth itself. Therefore the **Lord** is with a man in good and in truth. If the latter is loved from the former, then the **Lord** is loved, and not otherwise. III.

66². As he had not acknowledged the **Lord** as God, the **Lord** said . . . that he should 'follow Him' (Mark x.21), by which is meant that he should acknowledge the **Lord** as God. . . For no one can shun evils as sins unless he acknowledges the **Lord**, and approaches Him . . .

96. It is to be well known that the **Lord** alone fights in man against evils, and that it only appears to the man as if he fought from himself; and that the **Lord** wills that it should so appear to the man, because (otherwise) there comes forth no combat, and thus no reformation.

102. The **Lord** loves man, and wills to dwell with him; [but] He cannot love and dwell with him unless He is received and loved reciprocally . . . As the reception and Reciprocal in man are from the **Lord**, the **Lord** says, 'Abide in Me, and I in you . . . He that abideth in Me, and I in him, he beareth much fruit . . .' That the **Lord** is in the truths and goods which a man receives . . . He also teaches,—'If ye shall abide in Me, and My words shall abide in you. If ye shall keep My commandments, ye shall abide in My love. He who hath My precepts and doeth them, he loves Me, and I will love him, and I will dwell with him.' Thus does the **Lord** dwell in what is His own with a man, and the man in those things which are from the **Lord**, thus in the **Lord**.

110. The concupiscences of evil which make the interiors of a man from birth are not removed except

by the **Lord** alone; for the **Lord** inflows from the Spiritual into the Natural . . .

F. 34. The Christian faith in a universal idea is this:—That the **Lord** from eternity, who is Jehovah, came into the world in order to subjugate the Hells and glorify His Human; and that without this no mortal could have been saved; and that they are saved who believe in Him. R.67. B.116. T.2.

35. It is a universal of faith that God is one in Person and in Essence, in whom is the Trinity, and that the **Lord** is that God. It is a universal of faith that no mortal could have been saved unless the **Lord** had come into the world. It is a universal of faith that He came into the world in order to remove Hell from man . . . It is also a universal of faith that He came into the world in order to glorify the Human which He had taken on in the world . . . These are the universals of the Christian faith concerning the **Lord**. R.67². B.116². T.2².

36. The universal of the Christian faith on the part of man, is that he believe in the **Lord**; for by believing in Him there is effected conjunction with Him, by which is salvation. To believe in Him is to have trust that He saves; and as no one can have trust except him who lives well, this also is meant by believing in Him. R.67³. B.116³. T.2³.

W. 4. That God alone, thus the **Lord**, is love itself, because He is life itself . . . Gen.art.

10. Hence it is that although the **Lord** is in the Heavens with the Angels everywhere, He still appears on high above them as a Sun . . .

—^e. It is the same with men, in whom and with whom the **Lord** is present in the universal world; and this solely for the reason that the **Lord** is not in space.

13. Hence every nation there has its place in accordance with its idea of God as a Man; for in this idea there is the idea of the **Lord**, and not in any other.

—^e. The denial of God makes Hell; and, in Christendom, the denial of the Divinity of the **Lord**.

97. God is a Man . . . and therefore when the **Lord** manifests Himself in Person before the Angels, He manifests Himself as a Man; and this sometimes in the Sun, and sometimes outside of the Sun.

103. Most carry with them from the world the idea . . . of the **Lord** that He is in Heaven among the Angels . . . because they do not think of Him otherwise than as of another man, and some as of an Angel; not knowing that the **Lord** is the Very and Only God who rules the universe; and who if He were among the Angels in Heaven could not have the universe under His view; and if He did not shine as a Sun before those who are in the Spiritual World the Angels could have no light. 105. 106.

110. For an Angel . . . cannot receive the **Lord** in the first degree of heat and light, such as is in the Sun; for in that case he would be completely consumed; and therefore the **Lord** is received by them in the degree of heat and light which corresponds to their love and wisdom.

113. That the Angels are in the **Lord**, and the **Lord**

in them; and that as the Angels are recipients, the **Lord** alone is Heaven. Gen.art.

—². The distance between the Sun and Heaven is (only) an appearance of distance; and therefore . . . it follows that the **Lord** Himself is in Heaven; for He is in the love and wisdom of the Angels . . .

114. The reason the **Lord** is not only in Heaven, but is also Heaven itself, is that love and wisdom make an Angel, and these two are of the **Lord** with the Angels; whence it follows that the **Lord** is Heaven . . . Everyone can see . . . that the **Lord** cannot dwell except in what is His own with the Angels; that is, in His own proprium which is love and wisdom, and not at all in the proprium of the Angels, which is evil. Hence it is that in proportion as evil is removed, in the same proportion the **Lord** is in them . . . P.53³.

115. But how the **Lord** is in an Angel, and an Angel in the **Lord**, cannot be comprehended unless the nature of the conjunction is known. The conjunction is of the **Lord** with the Angel, and of the Angel with the **Lord**; and therefore the conjunction is reciprocal . . . The Angel perceives no otherwise than that he is in love and wisdom from himself . . . (otherwise) there would be no conjunction; thus the **Lord** would not be in him, nor he in the **Lord**. Neither is it possible for the **Lord** to be in any Angel or man, unless he in whom the **Lord** is with love and wisdom, perceives and feels it as his own. By this He is not only received, but also when received is retained, and also loved in return. 116, Ex.

124. That the quarters in the Spiritual World are not from the **Lord** as a Sun; but that they are from the Angels according to the reception. Gen.art. . . For the **Lord** is not in a greater and less degree of love and wisdom . . . for He is everywhere the same; but He is not received by one in the same degree as by another . . .

125. The **Lord** is in an Angel, and an Angel in the **Lord** . . . but as it appears as if the **Lord** as a Sun were outside of him, it also appears that the **Lord** sees him from the Sun, and that he sees the **Lord** in the Sun . . . If therefore we are to speak from this appearance, the case is this—that the **Lord** sees and looks at everyone face to face; but that on the other hand the Angels do not thus see the **Lord**. Those who are in love to the **Lord** from the **Lord** see Him directly; and therefore they are in the east and west. But those who are more in wisdom see the **Lord** obliquely to the right; and those who are less in wisdom obliquely to the left; and therefore the latter and the former are in the north and the south. Ex.

128. For the **Lord** is the same with one as with another . . .

129. That the Angels constantly turn their faces to the **Lord** as a Sun . . . Gen.art.

130. The reason the Angels constantly turn their faces to the **Lord**, is that the Angels are in the **Lord** and the **Lord** in them; and the **Lord** interiorly leads their affections and thoughts; hence they cannot do otherwise than look to the east where the **Lord** appears as a Sun. Hence it is evident that the Angels do not turn themselves to the **Lord**, but that the **Lord** turns them to Himself; for when the Angels are thinking

interiorly about the **Lord**, they think of Him no otherwise than as in themselves. P.29³.Ex.

[W. 130]². God is everywhere . . . thus He is both within and without an Angel; and hence an Angel can see God—that is, the **Lord**—both within himself and without himself; within himself when he is thinking from love and wisdom; and without himself when he is thinking about love and wisdom.

131. An Angel can turn himself round and round, and thereby see various things which are around him, but still the **Lord** as a Sun constantly appears before his face. . . It has been granted me also thus to see the **Lord** as a Sun. I see Him before my face; and for many years I have so seen Him to whatever quarter of the world I have turned myself.

133. As Heaven is from the Angels . . . it follows that the universal Heaven turns itself to the **Lord**; and that by this conversion Heaven is ruled by the **Lord** as one man . . .

135. That all the interiors of both the minds and bodies of the Angels are turned to the **Lord** as a Sun. Gen.art.

137. It is similar with man, if he has the **Lord** constantly before his eyes, which is the case if he is in love and wisdom . . .

138. This conversion to the **Lord** is an actual conversion . . . 139.

151. By the **Lord** is meant God from eternity or Jehovah, who is called 'Father' and 'Creator,' because He is one with Him . . . and therefore in what follows, where creation is treated of, the **Lord** is named.

170. The universal end . . . is that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there are subjects in whom His Divine can be as in itself . . . (These) must be recipients of His love and wisdom as of themselves . . . Through this conjunction the **Lord** is present in every work created by Himself.

230. That there are three infinite and uncreate degrees of height in the **Lord** . . . Gen.art.

— The reason that in the **Lord** there are three infinite and uncreate degrees of height, is that the **Lord** is love itself and wisdom itself . . . and as the **Lord** is love itself and wisdom itself, He is also use itself . . .

233. In the **Lord** from eternity . . . before the assumption of the Human . . . there were the two prior degrees actually, and the third degree in potency, such as they are with the Angels; but after the assumption of the Human He put on over them the third degree also, which is called natural; and thereby He became a Man like a man in the world, with this difference however, that this degree, like the prior ones, is infinite and uncreate. . . For the Divine which had filled all spaces without space, penetrated to the ultimates of nature. But before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic Heavens; but after the assumption was immediate from Himself . . . This was the reason why the Sun of . . . Heaven . . . after the assumption of the Human shone forth with a more eminent beam and resplendence. Ill. and Ex.

236. That these three degrees of height are in every man from birth . . . and that as they are opened, the man is in the **Lord**, and the **Lord** in him. Gen.art.

240². In these two faculties (of rationality and freedom) the **Lord** is with every man, both good and evil; they are the **Lord's** abode in the human race . . . But the abode of the **Lord** with a man is nearer as the man by means of these faculties opens the higher degrees; for by the opening of these he comes into higher degrees of love and wisdom, thus nearer to the **Lord**.

282. That the **Lord** from eternity, who is Jehovah, created the universe and all things of it from Himself, and not from nothing. Gen.art.

285. That the **Lord** from eternity . . . could not have created the universe and all things of it, unless He had been a man. Gen.art.

290. That the **Lord** from eternity . . . produced from Himself the Sun of the Spiritual World, and from it created the universe and all things of it. Gen.art.

294. As those things which constitute the Sun of the Spiritual World are from the **Lord**, and are not the **Lord**, they are not life in itself . . .

296. That there are three things in the **Lord** which are the **Lord**—the Divine of love, the Divine of wisdom, and the Divine of use; and that these three things are presented in appearance outside the Sun . . . the Divine of love by heat, the Divine of wisdom by light, and the Divine of use by the atmosphere, which is the containant. Gen.art.

297². (Thus) these three things . . . are in the **Lord**, and in essence they are the **Lord**.

299. As these three things . . . are in the **Lord** and are the **Lord**, and as the **Lord** is everywhere . . . and as the **Lord** as He is in Himself, and as He is in His Sun, cannot present Himself as present to any Angel or man, He therefore presents Himself by such things as can be received; and He presents Himself as to love by heat, as to wisdom by light, and as to use by the atmosphere. . . . The light and heat which proceed from the Divine Sun cannot proceed into nothing . . . but into a containant . . . (which) we call the atmosphere, which surrounds the Sun, takes Him up in its bosom, and carries Him to the Heaven where the Angels are, and then to the world where men are, and thus presents the presence of the **Lord** everywhere.

314². (Thus) the progression of creation . . . was from its Prime, which is the **Lord** encompassed with the Sun . . .

326. For such things . . . do not come forth around an Angel man from the Angel, but from the **Lord** through the Angel. They come forth from the influx of the Divine love and the Divine wisdom of the **Lord** into the Angel . . . from which they know there that God is a Man . . .

335². Therefore let no one believe that the **Lord** is with those who only adore Him; but that He is with those who do His commandments; thus uses . . .

339². (Thus) the like things in the natural world have not derived their origin from the **Lord** . . . but they are from Hell . . . and Hell is not from Him.

358. That from the Lord with man there have been created and formed two receptacles and habitations for Himself, which are called the will and the understanding; the will for His Divine love, and the understanding for His Divine wisdom. Gen.art. 360.

369². Hence it is that he who elevates his mind to the Lord is wholly elevated to the Lord.

431⁰. When anyone does the work which is of his office sincerely, rightly, justly, and faithfully . . . this is to be in the Lord, because everything which inflows from the Lord is use . . .

P. 27². The Lord did not create the universe for His own sake; but for the sake of those with whom He will be in Heaven . . .

28. That Heaven is conjunction with the Lord. Gen. art.

31. (Thus) the Lord is Heaven, not only in general with all there, but also in particular with each one there. . . (Therefore) let no one cherish the error which falls into the first thought with many, that the Lord is in Heaven among the Angels, or that He is with them as a king is in his kingdom. As to aspect He is above them, in the Sun there; but as to the life of their love and wisdom, He is in them.

32. That man from creation is such that he can be more and more nearly conjoined with the Lord. Gen.art.

—³. But still an Angel cannot arrive at the first degree of the love and wisdom of the Lord, or touch it; because the Lord is infinite . . .

33. Man is more and more nearly conjoined with the Lord not by knowledge alone, nor by intelligence alone, and not even by wisdom alone; but by life conjoined with these . . .

—². Now as the Lord inflows into the life's love of everyone, and through its affections into the perceptions and thoughts; and not the reverse; it follows that He can conjoin Himself closely only in proportion as the love of evil with its affections, which are concupiscences, has been removed . . .

—⁴. And as love and wisdom, which are the Lord Himself, are not in space . . . therefore the Lord appears nearer according to the conjunction through love and wisdom; and, on the other hand, more remote according to the rejection of love and wisdom.

34. That the more nearly a man is conjoined with the Lord, the wiser he becomes. Gen.art.

37. That the more nearly a man is conjoined with the Lord, the more happy he becomes. Gen.art.

42. That the more nearly a man is conjoined with the Lord, the more distinctly he appears to himself as if he were his own, and the more evidently he notices that he is the Lord's. Gen.art.

43. To be led by good is freedom . . . for to be led by good is to be led by the Lord . . . Now as all that a man does from freedom appears as his own . . . it follows that conjunction with the Lord makes a man appear to himself free, and thence his own; and the nearer the conjunction with the Lord is, the more free he appears, and thence the more his own. The reason he appears to himself to be as his own *more distinctly*, is that the

Divine love is such that it wills what is its own to be another's . . . And besides, the Lord never compels anyone . . . Therefore man is led by the Lord continually in freedom . . .

44. The reason why the more distinctly a man appears to himself as his own, the more evidently he notices that he is the Lord's, is that the more nearly he is conjoined with the Lord the wiser he becomes . . . (The Angels of the Third Heaven) also give this reason—that the Lord does not inflow immediately into the things which are of their perception and thought from wisdom, but into the affections of the love of good, and through these into the former . . .

79⁴. Let it be known therefore that these goods are appropriated to man no otherwise than that they are constantly of the Lord with the man; and that in proportion as a man acknowledges this, the Lord grants that good appears to the man as his . . .

87. That by means of these two faculties a man can be reformed and regenerated in proportion as through them he can be brought to acknowledge that all the truth and good which he thinks and does is from the Lord, and not from himself. Gen.art. 90, Ex.

91. That the acknowledgment of the Lord . . . causes a man to be reformed and regenerated . . . shall be (explained). . . In the Spiritual World, where spaces are only an appearance, wisdom effects presence, and love effects conjunction . . . There is an acknowledgment of the Lord from wisdom, and there is an acknowledgment of the Lord from love . . . the latter gives conjunction, the former presence. This is the reason why those who reject doctrine concerning the Lord remove themselves from Him; and as these also reject life they separate themselves from Him; whereas those who do not reject doctrine, but life, are present, but still are separated . . .

92. That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected through these two faculties. Gen.art.

— Conjunction with the Lord, and regeneration, are one thing; for in proportion as anyone is conjoined with the Lord, in the same proportion he is regenerate.

—². There is no conjunction of minds unless it is reciprocal . . . From these things it is evident that if the Lord only loved man, and were not loved by man in return, the Lord would approach and man would recede; thus the Lord would continually will to meet man and to enter into him, and man would turn himself backwards and go away.

93. The nature of the difference between those who believe all good to be from the Lord, and those who believe good to be from themselves, it has been given both to hear and to see in the Spiritual World. They who believe good to be from the Lord turn the face to Him, and receive the delight and bliss of good; whereas they who believe good to be from themselves look to themselves . . . (and therefore) cannot do otherwise than perceive the delight of their own good, which is . . . the delight of evil . . .

94. (The subject of the conjunction of man with the Lord is continued at this and following refs. under CONJOIN.)

[P.]96^o. For the **Lord** resides in these two faculties with every man both evil and good, and by them He conjoins Himself with every man . . . That the **Lord** resides in these two faculties with every man is from the influx of the will of the **Lord**, that He wills to be received by man, and to have His abode with him, and give him the happinesses of eternal life . . . It is this will of the **Lord** which causes that what man thinks, speaks, wills, and does, appears in him as his. Ex.

—⁶. It is known in Heaven that the **Lord** operates all things by willing, and that that which he wills is done.

97^e. Therefore the **Lord** guards freedom with man, as man guards the pupil of his eye. But still, through freedom, the **Lord** continually withdraws man from evils . . .

98³. Freedom itself and rationality itself cannot be given with those in the Christian world who utterly deny the Divine of the **Lord** and the holiness of the Word, and who have retained the denial confirmed with them up to the end of life ; for this is meant by the sin against the Holy Spirit . . .

114. That the evils in the external man cannot be removed by the **Lord** except by means of the man. Gen.art.

119. That the **Lord** then purifies the man from concupiscences in the internal man, and from the evils themselves in the external. Gen.art.

—². The reason is also that the **Lord** acts into the inmost of man, and from the inmost into the consequents even to the ultimates . . . So long therefore as the ultimates are kept closed by the man himself, there cannot be any purification, but only such an operation by the **Lord** in the interiors as is that of the **Lord** in Hell . . . That the **Lord** is continually urgent and insistent that man should open the door to Him. Ill.

122. But it is to be well known that a man who would perform repentance must look to the **Lord** alone. If he looks only to God the Father he cannot be purified, nor if to the Father for the sake of the Son, nor if to the Son as a mere man ; for there is one God, and the **Lord** is He . . . In order that everyone who would perform repentance may look to the **Lord** alone, the Holy Supper has been instituted by Him, which confirms the remissions of sins with those who perform repentance. It confirms it, because in that Supper . . . everyone is kept looking to the **Lord** alone.

124. That the **Lord** never acts into any particular thing with a man . . . unless He acts into all things of Him together . . . is because all things of man are in such a connection . . . that they do not act as many things, but as one . . .

—⁴. That the **Lord** acts from inmosts and from ultimates at the same time, is because thus and no otherwise are each and all things held together in connection . . .

125. From which things it is evident again, that the **Lord** cannot act from inmosts and ultimates at the same time, except together with the man, for man together with the **Lord** is in ultimates ; and therefore as man acts in the ultimates which are at his determination . . .

so the **Lord** acts from his inmosts, and in the successives towards the ultimates . . .

131^e. A miracle infuses faith by an external way . . . and the **Lord** does not enter with man by any other way than an internal way, which is by the Word, and by doctrine and preachings therefrom.

132³. And he who does not acknowledge the **Lord** cannot receive anything internal of worship.

150³. For that which the **Lord** teaches He also gives man to perceive with reason ; and this in two methods ; one, that he sees in himself that it is so as soon as he hears it ; the other, that he understands it by reasons . . .

154. That it is a law of the Divine Providence that man should be led and taught by the **Lord** from Heaven through the Word, and through doctrine and preachings therefrom ; and this in all appearance as of himself. Gen.art.

155. That man is led and taught by the **Lord** alone. Gen.art.

156. That man is led and taught by the **Lord** alone, (means) that he lives from the **Lord** alone . . .

157. That man lives from the **Lord** alone. Fully ex.

162. That man is led and taught by the **Lord** alone through the angelic Heaven and from it. Gen.art.

— . That man is led through the angelic Heaven (is said) from the appearance, but that (it is said) that he is led) from it, is from the Truth . . . For the **Lord** appears above that Heaven as a Sun . . . (but) the **Lord** is in that Heaven as the soul is in a man. For the **Lord** is omnipresent . . . and therefore the distance is an appearance according to the conjunction with Him . . . And as no one can be conjoined with the **Lord** as He is in Himself, therefore He appears to the Angels at a distance as a Sun ; but still He is in the universal angelic Heaven as the soul is in a man ; and in like manner in each Society of Heaven ; and in like manner in each Angel there ; for the soul of a man is not only the soul of the whole, but is also [the soul] of each part.

—². But as it is from the appearance that the **Lord** rules the universal Heaven, and through this the world, from the Sun which is from Him, and where He Himself is . . . it is allowable for anyone who is not in wisdom itself to think that the **Lord** rules each and all things from His Sun, and also that He rules the world through the angelic Heaven . . . The Angels of the higher Heavens do indeed speak from the appearance, but they think from the Truth, which is, that the **Lord** rules the universe from the angelic Heaven, which is [that He does so] from Himself.

163. How the **Lord** leads and teaches every man from the angelic Heaven shall be told in a few words . . . The universal angelic Heaven appears before the **Lord** as one man . . . and Heaven is not Heaven from what is proper to the Angels, but from the reception by the Angels of the Divine love and Divine wisdom from the **Lord**. From this it may be evident that the **Lord** rules the universal angelic Heaven as one man ; and that that Heaven, being in itself a man, is the very image and the very likeness of the **Lord** ; and that the **Lord** Himself rules that Heaven as the soul rules its body. And as the universal human race is ruled by the **Lord**, [it is

evident] that it is not ruled through Heaven, but from Heaven by the **Lord**, consequently from Himself, because He Himself is Heaven.

164. From what has been premised, the things which follow may be comprehended. 1. That all, both men and Angels, are in the **Lord** and the **Lord** in them according to the conjunction with Him; or, what is the same, according to the reception of love and wisdom from Him. 2. That everyone is from these allotted a place in the **Lord**, thus in Heaven, according to the quality of the conjunction, or of the reception of Him. . . . 5. That everyone from infancy is let into that Divine Man whose soul and life is the **Lord**; and that he is led and taught from His Divine love according to His Divine wisdom in Him and not outside of Him.

165. That man is led by the **Lord** through influx, and is taught through illustration. Gen.art.

171. That man is taught by the **Lord** through the Word, and through doctrine and preachings from it; and thus immediately from Himself alone. Gen.art. 172, Ex.

174. That man is led and taught by the **Lord** in externals in all appearance as of himself. Gen.art.

180^s. As man is together with the **Lord** in some external operations, and as the freedom of acting according to reason is not taken away from anyone, it follows that the **Lord** cannot act otherwise in internals than as He acts together with man in externals.

181^s. Consequently, as man disposes the externals, the **Lord** disposes the internals. . . .

197. That the affections of the life's love are known to the **Lord** alone. Gen.art.

202^s. So would it be if the **Lord** did not lead the states of human minds every least moment. This the **Lord** does according to the laws of His Divine Providence, according to which it is that it appears to man as if he leads himself; but the **Lord** foresees how he leads himself, and constantly accommodates.

203. It follows that the human race in the whole world is under the **Lord**'s auspices. . . .

210^s. That in himself man is temporary, and that in Himself the **Lord** is eternal; and therefore from man there can proceed only what is temporary, and from the **Lord** only what is eternal. Ex.

— Therefore if from the **Lord** there proceeds what is finite. . . it does not proceed from the **Lord**, but from man; and it may be said [to proceed] from the **Lord** through man, because it so appears. Examp.

—⁴. From these things there follows this—that man from his temporary things separates from himself the eternal things of the **Lord**; but that the **Lord** conjoins His eternal things with the temporary ones of man; that is, Himself with man, and man with Himself.

220^s. Therefore all the operation of the **Lord** is from primes and ultimates together, thus in what is full.

230^e. By 'the door' is meant the **Lord**. . . 'I am the door; by Me if anyone shall enter in, he shall be saved' (John x. 9); from which it is evident that the **Lord** Himself is to be approached for anyone to be saved;

and that he who approaches Him is the shepherd of the sheep; and that he who does not approach Him is a thief and a robber.

231^e. The sixth kind of profanation is [committed] by those who acknowledge the Word, and still deny the Divine of the **Lord**. Ex.

— As the **Lord** is Heaven, and therefore those who are in Heaven are in the **Lord**, therefore those who deny the Divine of the **Lord** cannot be admitted into Heaven and be in the **Lord**.

256^s. Wonderful to say, where the Word is read holily, and the **Lord** is worshipped from the Word, there is the **Lord** with Heaven. The reason is that the **Lord** is the Word, and the Word is the Divine truth which makes Heaven. . . .

—³. That the Word is holy, and that the Divine is in the **Lord**. . . are essentials of the Church; and therefore those who deny the Divine of the **Lord**—who are those called Socinians—have been excommunicated from the Church. . . .

257^s. It is known that without the **Lord** there is no salvation; and this being the case, it was necessary that the **Lord** should be preached from the Word, and thereby the Christian Church be instaurated.

258^s. That such a doctrine (as that of faith alone) has been permitted, is from the Divine Providence, that the Divine of the **Lord** and the Holy of the Word might not be profaned. The Divine of the **Lord** is not profaned when salvation is placed in these words—That God the Father may be merciful for the sake of the Son. . . for thus they do not approach the Divine of the **Lord**, but the human, which they do not acknowledge as Divine. . . .

259^s. There are three essentials of the Church—the acknowledgment of the Divine of the **Lord**, the acknowledgment of the holiness of the Word, and the life which is called charity. . . .

262^s. As to the Divine Providence, why it has permitted Christians to worship. . . three Gods, and why they have hitherto not known that God is one in Person and in Essence. . . and that this God is the **Lord**; the **Lord** is not the cause, but man himself. The **Lord** has taught this manifestly in His Word. . . and He has also taught it in the doctrine of all the Churches. (Continued under DIVINE HUMAN.)

285. As these two faculties are perpetual, and are continuous from primes to ultimates in each and all things which man thinks and acts, and as they are not in man from himself, but are with man from the **Lord**, it follows that the **Lord**'s presence, when in them, is also in. . . the veriest singulars of the man's understanding and thought, and also of his will and affection, and thence in the veriest singulars of his speech and action.

—^e. As these faculties are with man from the **Lord**, and are not appropriated to man as his. . . and as this Divine with man is in his veriest singulars, it follows that the **Lord** rules the veriest singulars, both with an evil man and with a good man; and the government of the **Lord** is what is called the Divine Providence.

292. But that still the Only Fountain of Life, which is the **Lord**, is not the cause of man's thinking evil and

falsity, may be illustrated by these things in the natural world . . .

[P.] 294⁵. That thus it seems that evil is from the Lord. Ex.

—⁶. That they do not comprehend that the Lord alone can cause all to think in such different ways. Ex.

295. That the Lord is continually leading (the evil) away from evils. Gen.art. —¹⁰.

299. That the Lord rules Hell by opposites ; and that the evil who are in the world He rules in Hell as to the interiors, and not as to the exteriors. Gen.art. 307, Ex.

316. All who are led by the Divine Providence of the Lord are elevated from proprium, and then they see that all good and truth are from the Lord ; nay, they even see that that which is from the Lord in man is perpetually the Lord's, and never man's.

319³. With the good, these (purely organic substances and forms) are spirated forwards . . . and those which are spirated forwards are turned to the Lord, and receive influx from Him . . .

320. That if a man believed . . . that all good and truth are from the Lord . . . he would not appropriate good to himself . . . Gen.art.

321³. All influx from the Lord is effected through the illustration of the understanding, and through the affection of truth, and through the latter into the former.

—⁴. That to believe and think . . . that all good and truth are from the Lord . . . appears to be impossible, when yet it is truly human and thence angelic. Ex.

—⁶. That to believe and think thus is impossible to those who do not acknowledge the Divine of the Lord . . . and that it is possible to those who do acknowledge (it). Ex.

326⁴. From which it is evident that in proportion as anyone Knows the Lord, and from Knowledges thinks about Him, in the same proportion the Lord is present ; and in proportion as anyone acknowledges Him from the affection of love, in the same proportion the Lord is conjoined with him : and, on the other hand, that in proportion as anyone does not know the Lord, in the same proportion the Lord is absent ; and that in proportion as anyone denies Him, in the same proportion He is disjoined. Conjunction effects that the Lord turns his face to Himself, and then leads him ; and disjunction effects that Hell turns his face to itself and leads him ; and therefore all the Angels of Heaven turn their faces to the Lord as a Sun, and all the Spirits of Hell turn away their faces from the Lord.

330⁶. (It is said) that the Lord is not known to them, and that without the Lord there is no salvation ; but no one has salvation on account of the Lord's being known to him, but because he lives according to His precepts ; and He is known to everyone who acknowledges God ; for the Lord is the God of Heaven and earth . . .

331. That the Lord cannot act against the laws of the Divine Providence, because to act against them would be to act against His Divine love and against His Divine wisdom, thus against Himself. Gen.art.

333⁹. This is effected by the Lord, because all the

future is present to Him, and all the present is eternal to Him.

340⁵. That by this faith damnation is imputed to the Lord. Ex.

R. Pref. After the Last Judgment . . . a New Heaven was formed from Christians, but from those alone who could receive [the truth] that the Lord is the God of Heaven and earth ; according to His words in Matt. xxviii. 18 . . . From this Heaven descends and will descend a New Church on earth . . . That this Church will acknowledge the Lord alone, is evident from Rev. xx. 9, 10 ; and xix. 7, 9.

—³. They who (in the Christian Heaven) have cherished no other idea of the Lord's Human than as the human of another man, have not been able to receive the faith of the New Jerusalem, which is that the Lord is the Only God in whom is the Trinity ; and therefore these have been separated and sent to the corners . . .

1. Pref. That this revelation is effected by the Lord alone ; and that it is received by those who will be in His New Church . . . and who acknowledge the Lord as the God of Heaven and earth. The Lord is also described as to the Word. Tr. (in Rev. i.)

5. In the sight of the Lord, Heaven is as one man whose soul is the Lord Himself ; and therefore the Lord speaks through Heaven with man as a man speaks to another, from his soul, through his body . . .

6. In the Apocalypse, by 'Jesus Christ,' and 'the Lamb,' is meant the Lord as to the Divine Human ; and by 'God' is meant the Lord as to the Divine Itself *a quo*.

13. (A Divine salutation) from the Lord who is the Eternal and the Infinite, and Jehovah. Sig. and Ex.

32². But we do not read that the disciples called the Lord 'brother.' Ex.

42. The inversion of the state of those who are in the good of life as to the perception of truth in the Word, when they turn themselves to the Lord. Sig. and Ex.

— The arcanum (in Rev. i. 12) is that before a man turns himself to the Lord and acknowledges Him as the God of Heaven and earth he cannot see the Divine truth in the Word. The reason is that God is one both in Person and in Essence, in whom is the Trinity, and that this God is the Lord ; and therefore those who acknowledge a Trinity of Persons look primarily to the Father, and some to the Holy Spirit, and rarely to the Lord ; and if they do look to the Lord they think of His Human as of a common man. When a man does this he cannot possibly be illustrated in the Word ; for the Lord is the Word ; for it is from Him and about Him. On this account those who do not approach the Lord alone regard Him and His Word as 'behind' them, and not before them.

—². That the Lord alone is the God of Heaven and earth He here teaches with a plain voice ; for He says, 'I am the Alpha and the Omega, the Beginning and the End, saith the Lord, who is, and who was, and who is to come' (ver. 8) . . .

44. The Lord as to the Word, from whom is that (New Church). Sig. and Ex.

54. That from such presence of the **Lord** there is a defect of man's Own life. Sig. and Ex.

— Man's Own life cannot endure the presence of the **Lord**, such as the **Lord** is in Himself; nay, such as He is in the inmosts of His Word; for His Divine love is altogether like the sun's [heat]. . . This is meant by that 'no one can see God and live' (Ex.xxxiii.20; Judg. xiii.22). This being the case, the **Lord** appears to the Angels in Heaven as a Sun, distant from them as the sun of the world is from men. The reason is that the **Lord** in that Sun is in Himself. But still the **Lord** modifies and tempers His Divine so that man can endure His presence. This is effected by veilings. So was it done when He revealed Himself to many in the Word. Nay, by veilings He is present with everyone who worships Him, as He Himself says in John: 'He that doeth My precepts, I will make My abode with him' (xiv.21,23); and that 'He will be in them, and they in Him' (xv.4,5). From these things it is evident why John, when he saw the **Lord** in such glory, fell at His feet as dead; as also when the three disciples saw the **Lord** in glory they were heavy with sleep, and a cloud veiled them over.

56. Man's Own life is to look from self 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 to be not anything, but the **Lord** alone. Ill.

69. The New Church . . . is formed from those who approach the **Lord** alone, and at the same time perform repentance from evil works. The rest, who do not approach the **Lord** alone, from the confirmed denial that His Human is Divine, and who do not perform repentance from evil works, are indeed in the Church, but have not anything of the Church in them. Tr. 70.

70. Therefore in the first chapter of the Apocalypse it treats of the **Lord** alone; and in these two following ones it is He alone who speaks to the Churches, and He alone who will give the happy things of eternal life. Ill. 71, Ill.

74. The **Lord** from whom through the Word are all truths. Sig. and Ex.

92. The **Lord**, that He is the Only God. Sig. and Ex.

108. The **Lord** as to truths of doctrine from the Word, by which evils and falsities are dispersed. Sig. and Ex.

110^o. They indeed know the **Lord**, but they do not approach Him . . .

150. That they will have this [power] from the **Lord** . . . Sig. and Ex.

155. The **Lord**, from whom are all Truths, and all the Knowledges of good and truth. Sig. and Ex.

160. It is to be known that dead worship . . . effects the presence of the **Lord**; but not the conjunction . . .

176. The **Lord** alone is the God of Heaven and earth; and therefore they who do not approach Him directly do not see the way to Heaven. Sig. and Des.

180. That they are in the worship of the **Lord**. Sig. and Ex.

193^o. In the Word of the New Testament it is not

said 'Jehovah God,' but 'the **Lord** God;' for '**Lord**,' like 'Jehovah' = the Divine good, or the Divine love.

196. The worship of the **Lord** alone, with new things which were not in the former Church. Sig. and Ex.

222. That the **Lord** and the Father are one, and are Heaven. Sig. and Ex.

224^o. Then the Angels replied, Read the Word, and believe in the **Lord**, and you will see the truths which are to be of your faith and life . . . But two of the company said, We have read, but have not understood. The Angels replied, You did not approach the **Lord** . . .

225. Pref. It treats . . . also of the acknowledgment that the **Lord** is the only Judge.

230. 'One sitting upon the throne' = the **Lord**.

247. 'Holy, holy, holy, **Lord** God Almighty' = that the Word continually teaches the **Lord**, and that He alone is God, and that therefore He alone is to be worshipped.

248. 'Who is, and Who was, and Who is to come' = the **Lord**.

249. That the Word ascribes all truth, and all good, and all worship to the **Lord** who will judge. Sig. and Ex.

251. The humiliation of all in Heaven before the **Lord**. Sig. and Ex.

252. The acknowledgment that their wisdom is from the **Lord** alone. Sig. and Ex.

253. The confession that the Kingdom is the **Lord's** from merit and justice, because He is Divine truth and Divine good. Sig. and Ex.

256. The **Lord** as to His Divine Itself from eternity, who has omnipotence and omniscience, and who is the Word, and who from Himself knows the states of life of all in the Heavens and on earth, in every particular and in every general. Sig. and Ex. E.297.

262. For the **Lord** alone sees the state of everyone from inmosts to outermosts; and also what a man has been from infancy to old age, and what he will be to eternity, and also what place will be allotted to him in Heaven or Hell. This the **Lord** sees in an instant, and from Himself, because He is the Divine truth itself . . .

265. 'Behold the Lion' = the **Lord**, that from His Own power He has subjugated the Hells, and has reduced all things into order . . .

269. 'The Lamb slain' = the **Lord** as to His Human not acknowledged in the Church as Divine.

275. From humiliation the adoration of the **Lord** from the higher Heavens. Sig. and Ex.

279. 'They sang a new song' = the acknowledgment and glorification of the **Lord**, that He alone is the Judge, the Redeemer and Saviour, thus the God of Heaven and earth.

286. The confession and glorification of the **Lord** by the Angels of the lower Heavens. Sig. and Ex.

289. All these things in the **Lord**, and from Him in them. Sig. and Ex.

290. The confession and glorification of the **Lord** by the Angels of the lowest Heavens. Sig. and Ex.

[R.]291. That in the **Lord** from eternity, and thence in His Divine Human, is the all of Heaven and of the Church, Divine good and Divine truth, and Divine power, and from Him in those who are in Heaven and the Church. Sig. and Ex.

339. Confirmations of evil through falsity and of falsity from evil, until they did not acknowledge anything Divine of the **Lord**. Sig. and Ex.

341. The king asked them, Why did you pray to the **Lord**, and not to God the Father? They said that they had been so instructed below. And he said, Did I not sometimes tell you in the world that the **Lord** is to be approached? . . . What did you then reply about the **Lord**? And it was given them to recollect that they had replied that when the Father is approached the Son also is approached. But the Angels who were around the king said, You mistake; you did not think that; nor is the **Lord** approached when God the Father is approached; but God the Father is approached when the **Lord** is approached, because they are one, like soul and body. Who approaches a man's soul and so his body? . . .

344. 'I saw another Angel ascending from the rising of the sun'=the **Lord** providing and moderating. Ex.

348. 'The sealed'=all who acknowledge the **Lord** as the God of Heaven and earth . . .

366. Hearing the **Lord**, and doing the things He commands. Sig. and Ex.

368. 'Salvation to our God who sitteth upon the throne, and to the Lamb'=acknowledgment from the heart that the **Lord** is their Saviour. Ex.

379. That they have purified (their religious things) by truths, and thus have been reformed by the **Lord**. Sig. and Ex. . . Because all who in the world have fought against evils, and have believed in the **Lord**, are taught by the **Lord** after their departure out of the world . . .

385. 'God shall wipe away every tear from their eyes'=that they shall no longer be in combats against evils and their falsities . . . but in goods and truths, and thence in heavenly joys from the **Lord**.

388. 'When He had opened the seventh seal'=exploration by the **Lord** of the state of the Church, and thence of the life, of those who are in His Spiritual Kingdom . . .

390. The universal Spiritual Heaven in the presence of the **Lord**, hearing and doing the things He commands. Sig. and Ex.

392. 'The golden censer'=the worship of the **Lord** from spiritual love.

394. 'The smoke of the incense (ascending) before God'=their protection by the **Lord**. Ex.

415. 'An Angel flying in the midst of heaven'=instruction and prediction by the **Lord**. By 'an Angel,' in the supreme sense, is meant the **Lord**; and thence also something from the **Lord**. Ref.

443. A command by the **Lord** from the Spiritual Heaven to those who were exploring and manifesting. Sig. and Ex.

464. Pref. (In Rev.x.) it treats of the exploration . . . of those in the Churches of the Reformed, as to what they believe concerning the **Lord** as being the God of Heaven and earth . . . and as to His Human being Divine; and that this is not received there, and that it scarcely can be received so long as the dogma concerning justification by faith alone is seated in their hearts.

464. In this and the following chapter it treats of the **Lord**, that He is the God of Heaven and earth, and that He is God also as to the Human; consequently that He is Jehovah.

465. 'I saw another mighty Angel descending from Heaven'=the **Lord** in Divine majesty and power. Ex. That this Angel is the **Lord**, is evident from the description of Him . . . The reason He was seen as an Angel, is that when He manifests Himself, He appears in the Heavens and below the Heavens as an Angel; for He infils some Angel with His Divine accommodated to the reception of those to whom He grants to see Him. No Angel can endure His presence itself, such as it is in itself, or in its essence, and still less any man, and therefore He appears above the Heavens as a Sun . . . There He is in His Divine from eternity, and at the same time in His Divine Human, which are one like soul and body.

469. 'A little book open'=the Word as to this thing of doctrine therein—that the **Lord** is the God of Heaven and earth, and that His Human is Divine. Ex.

—². The little book is said to be 'open' because this thing stands forth manifestly in the Word, and is evident to everyone who reads, if he pays attention. This is now treated of, because this is the essential itself of the New Church. The reason is, that the salvation of everyone depends upon the Knowledge and acknowledgment of God . . . Now as the **Lord** is the Very God of Heaven and earth, (it follows that) if He is not acknowledged, no one is admitted into Heaven, for Heaven is His body; but he stands below and is bitten by serpents, that is, by infernal Spirits, from whom there is no healing except that which there was for the Sons of Israel—that they should look to the brazen serpent, by which is meant the **Lord** as to His Divine Human, as is evident from John iii. 14, 15.

470. That the **Lord** has the universal Church under His auspices and dominion, both those therein who are in its externals, and those therein who are in its internals. Sig. and Ex.

471. The **Lord**'s grievous lamentation that the Church has been taken away from Him. Sig. and Ex.

472. That the **Lord** will disclose what is in the little book through the universal Heaven. Sig. and Ex.

—². (The contents of the little book concerning the **Lord**, stated.)

—³. For the speech of the **Lord** fallen down into the lower parts is heard as thunder; and as He speaks simultaneously through the whole Heaven, thus fully, they are called 'the seven thunders.'

473. That these things (concerning the **Lord**) are indeed manifested, but that they are not received until after those who are meant by the dragon, the beast, and the false-prophet have been cast out of the World

of Spirits, because there would be danger if they were received before. Sig. and Ex.

474. Attestation and testification of the **Lord** by Himself. Sig. and Ex.

476. That there is not any state of the Church, nor any Church, unless one God is acknowledged, and that the **Lord** is He. Sig. and Ex.

— That God is one is not denied; but it is denied that the **Lord** is He. . . That the Church is from Him who is Saviour and Redeemer is not denied; but that He is to be approached immediately as the Saviour and Redeemer is denied. Hence it is evident that the Church will expire unless a new one comes forth which acknowledges the **Lord** alone as the God of Heaven and earth . . .

479. A command from Heaven that he should imbibe that doctrine concerning the **Lord**, but that it would be manifested through John how it would be received in the Church, before those who are meant by the dragon, the beast, and the false-prophet have been removed. Sig. and Ex.

480. A movement of the lower mind with many in the Church to receive the doctrine (concerning the **Lord**). Sig. and Ex.

481. That reception from the acknowledgment that the **Lord** is the Saviour and Redeemer is grateful and pleasant; but that the acknowledgment that He alone is the God of Heaven and earth, and that His Human is Divine, is ungrateful and disagreeable, owing to falsifications. Sig. and Ex.

485. Pref. (In Rev.xi.) it still treats of the state of the Church with the Reformed, as to what quality they who are interiorly in faith alone are in their opposition to the two essentials of the New Church; which are, that the **Lord** is the God of Heaven and earth, and that His Human is Divine; and that we are to live according to the precepts of the decalogue. (Refs. to the subject of these two essentials of the New Church will be found under ESSENCE, at R.490, *et seq.*)

486. The presence of the **Lord**, and His command that he should see and Know the state of the New Church in the New Heaven. Sig. and Ex.

490. 'My two witnesses' = those who confess and acknowledge from the heart that the **Lord** is the God of Heaven and earth, and that His Human is Divine, and who are conjoined with Him by a life according to the precepts of the decalogue. Ex.

504. 'Where our **Lord** was crucified' (ver.8)= the non-acknowledgment of the Divine Human of the **Lord**, and thus a state of rejection. It is said in the Church that those crucify the **Lord** who blaspheme Him; as also those who, like the Jews, deny that He is the Son of God. They who deny that His Human is Divine are like the Jews, because every man regards the **Lord** as a Man, and he who regards His Human as on an equality with the human of another man cannot then think of His Divine, however much this is called the Son of God, born from eternity, and equal to the Divine of the Father. When this is said and read, it is indeed heard, but still it is not at the same time in the faith while the **Lord** is thought of as being a material man like another

man, retaining equal properties of the flesh; and as he then removes His Divine and does not regard it, in that state he is as if he denied it; for he denies that His Human is the Son of God, as the Jews did, and crucified Him . . . From these things the reason is evident why the men of the Church approach God the Father immediately, and many also the Holy Spirit immediately, and rarely anyone the **Lord** immediately.

517. 'The rest were terrified, and gave glory to the God of Heaven'= that those who had adjoined some goods of charity to faith, when they saw their destruction, acknowledged the **Lord**, and were separated. Ex.

—^e. As these had acknowledged the **Lord** from fear, they were separated in order that they might be explored as to the origin from which they had done goods, whether from themselves or from the **Lord**. All those do goods from themselves who do not shun evils as sins . . . but those do them from the **Lord** who do shun them as sins.

520. 'The kingdoms of the world have become our **Lord's** and His Christ's, and He shall reign for ages of ages' (ver.15)= . . . that Heaven and the Church have become the **Lord's**, as they had been from the beginning, and that now they have also become His Divine Human's; thus that the **Lord** as to both will now reign over Heaven and the Church to eternity. Ex.

— By 'the **Lord**,' here, is meant the **Lord** from eternity, who is Jehovah; and by 'Christ' is meant His Divine Human, which is the Son of God.

—². That the **Lord** will reign as to His Divine Human also, is manifestly evident from these passages. III.

522. 'We give Thee thanks, **Lord** God Almighty, Who art, and Who wast, and Who art to come' (ver.17)= confession and glorification by the Angels of Heaven that the **Lord** is He who is, Who lives and has power from Himself, and rules all things, because He alone is eternal and infinite. Ex.

523. 'Because Thou hast taken Thy great power, and hast entered upon the kingdom' (id.)= the New Heaven and the New Church, where they will acknowledge (the **Lord**) as the only God, as He is, and as He has been.

527. Those who love the things which are the **Lord's** in a less or in a greater degree. Sig. and Ex.

529. The New Heaven in which the **Lord** is worshipped in His Divine Human. Sig. and Ex.

548². The ministry in Heaven which is 'Michael' is with those who confirm from the Word that the **Lord** is the God of Heaven and earth, and that God the Father and He are one as the soul and the body are one . . . But by 'Gabriel' is meant the ministry with those who teach from the Word that Jehovah came into the world, and that the Human which He took on there is the Son of God and Divine . . .

550. That those who are meant by the dragon have been turned away from the **Lord** to themselves . . . and that by separation from the **Lord** and Heaven (they have) become devils and satans. Sig. and Ex.

553. The joy of the Angels of Heaven that the **Lord** alone now reigns in Heaven and in the Church, and that they are saved who believe in Him. Sig. and Ex.

[R.] 555. Victory through the Divine truth of the Word, and thence through the acknowledgment that the **Lord** is the God of Heaven and earth . . . Sig. and Ex.

556. (And) who have not loved themselves more than the **Lord**. Sig. and Ex.

557. A new state of Heaven, that they are in the **Lord**, and the **Lord** in them. Sig. and Ex.

564². (The notion that) the **Lord** born from eternity is not one and the same with the **Lord** born in time; that is, that one **Lord** is God and not the other.

565. 'The dragon was angry against the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ'=(their hatred) against those who acknowledge the **Lord** alone as the God of Heaven and earth . . . assailing novitiates with the design of seducing them. Ex.

566. There arose a debate among Spirits as to whether anyone can see any doctrinal theological truth in the Word, except from the **Lord**. They all agreed in this—that no one can except from God . . . and therefore it was being debated whether anyone can unless he approaches the **Lord** immediately. On one side they said that the **Lord** must be approached directly because He is the Word; and on the other that doctrinal truth is seen when God the Father also is immediately approached. (It was then shown by experiment that only those saw truths who approached the **Lord** immediately.)

—⁴. (Some in the abyss said,) Let us pray to the **Lord** for permission to ascend . . . And as they prayed to the **Lord**, leave was granted.

—^e. For the **Lord** in the Word enjoins on every man who wants to be saved to do good to the neighbour as of himself; and yet to believe that it is of the **Lord**.

588. That all of the Church of the Reformed acknowledged this heresy (of faith alone) except those who had believed in the **Lord**. Sig. and Ex.

603². Those who have imbued these arcana (of justification by faith alone), and have thence been in the conceit of erudition, are in the Spiritual World so hostile against those who adore the **Lord** alone . . . that they come into the wrath of anger and fury when they see them, and also when they feel from afar the Divine sphere of the **Lord** and the sphere of charity around them.

612. The **Lord** now in the New Heaven collected from those in the Christian Churches who have acknowledged the **Lord** alone as the God of Heaven and earth . . . Sig. and Ex.

—². The Heavens [which existed] before the Advent of the **Lord** are above this one, and are called the ancient Heavens; in which also all acknowledge the **Lord** alone as the God of Heaven and earth.

—³. That by 'Mount Zion' is signified Heaven and the Church where the **Lord** alone is worshipped. Ill.

613. The acknowledgment with them from love and faith of the Divine and of the Divine Human of the **Lord**. Sig. and Ex.

614. The **Lord** speaking through the New Heaven from Divine truths. Sig. and Ex.

615. The **Lord** speaking through the New Heaven from Divine love. Sig. and Ex.

616. The confession of the **Lord** from gladness of heart by the spiritual Angels in the lower Heavens. Sig. and Ex.

617. The celebration and glorification of the **Lord** before Him and before the Angels of the higher Heavens. Sig. and Ex.

—². By 'as it were a new song' is signified the celebration and glorification of the **Lord** in the New Christian Heaven; here, in special, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens. 662.

618. That from Christians no others could understand, and thus from love and faith acknowledge, that the **Lord** is the only God of Heaven and earth, than those who have been received by the **Lord** into this New Heaven. Sig. and Ex. 619.

621. That they have been conjoined with the **Lord** through love and faith in Him, because they have lived according to His precepts. Sig. and Ex.

623. The initiament of the Christian Heaven which acknowledges one God in whom is the Trinity, and that the **Lord** is He. Sig. and Ex.

625. That they are in truths from good from the **Lord**. Sig. and Ex. . . For all who are led by the **Lord** are kept in good by Him, and from this good there proceeds nothing but truth; and if falsity, it is apparent falsity, and this is regarded by the **Lord** as similar to truth . . .

629. The acknowledgment and confession that all the truth of the Word, from which the Church is the Church, is from the **Lord**, according to which every man will be judged. Sig. and Ex.

630. That the **Lord** alone is to be worshipped, because He alone is the Creator, the Saviour, and the Redeemer, and from Him alone are the angelic Heaven and the Church, and all things of them. Sig. and Ex.

—³. That Jehovah the Creator is the **Lord** from eternity, and that the **Lord** the Saviour and Redeemer is the **Lord** born in time . . .

638. That the man of the **Lord's** Church will be explored through temptations from (those who are meant by 'the beast') . . . as to faith in the **Lord**. Sig. and Ex.

639. 'Blessed are the dead who die in the **Lord** henceforth' (Rev. xiv. 13)=a prediction from the **Lord** concerning the state of those after death who will be of His New Church; which is, that those who suffer temptations on account of faith in the **Lord** and a life according to His precepts have eternal life and happiness. Ex.

640. That those who afflict the soul and crucify the flesh on this account will have peace in the **Lord**. Sig. and Ex.

645. The supplication of the Angels of Heaven to the **Lord** that He will . . . perform Judgment . . . Sig. and Ex.

649. The operation of the **Lord** from the good of His love through the Divine truth of His Word into the works of charity and faith which are with the men of the Christian Church. Sig. and Ex.

656, Pref. The preparation to disclose the last state of the Church, and to open the evils and falsities in which they are; from whom have been separated those who have confessed the Lord, and have lived according to His precepts. (Tr. in Rev. xv.)

663. 'Great and marvellous are Thy works, Lord God Almighty' (ver. 3) = that all things of the world, of Heaven, and of the Church, have been created and made by the Lord from His Divine love through His Divine wisdom. Ex.

—². The Lord is called 'Lord' in the Word from the Divine good of the Divine love; and 'God' from the Divine truth of the Divine wisdom.

665. 'Who shall not fear Thee, O Lord, and glorify Thy name?' (ver. 4) = that He alone is to be loved and worshipped.

666. 'For Thou alone art Holy' = that the Lord is the Word, the Truth, and the illustration. Ex.

667. That all who are in the good of love and of charity will acknowledge the Lord alone as God. Sig. and Ex.

668. The Word is now opened, and this testifies that the Lord alone is the God of Heaven and earth. Sig.

669. That there was seen the inmost of Heaven, where is the Lord in His holiness in the Word, and in the Law which is the decalogue. Sig. and Ex.

670. Preparation by the Lord . . . Sig. . . That by 'the seven Angels' is meant the Lord . . .

672. The Lord always operates from inmosts through ultimates, or in what is full.

675. A paper was seen to be let down from the Lord through Heaven into a Society of Englishmen . . . which contained an exhortation that they should acknowledge the Lord as the God of Heaven and earth. (Continued under ENGLAND.)

676. Influx from the Lord from the inmost of Heaven into the Church of the Reformed . . . to take away from them truths and goods, and to open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord . . . Sig. and Ex.

678². Therefore when a man wants to reject evil by fighting against it, he must look to the Lord; for the Lord operates from inmosts to ultimates; for He enters through the soul of the man, and purifies.

680. The influx of truth and good from the Lord with those in the Church of the Reformed who are in its externals . . . Sig. and Ex.

683. The influx from the Lord . . . into the understanding of the Word with them. Sig. and Ex.

686. 'Thou art just, O Lord, Who art, and Who wast, and Holy, because Thou hast judged these things' (Rev. xvi. 5) = that this is from the Divine Providence of the Lord, who is and who was the Word and the Divine truth itself, which otherwise would be profaned. Ex. 689.

693. That on this account they cannot receive with any faith that the Lord is the God of Heaven and earth even as to the Human, although the Word teaches it. Sig. and Ex.

694. The influx from the Lord into their faith. Sig. and Ex.

697. That they could not acknowledge the Lord alone to be the God of Heaven and earth, on account of the resistance from interior falsities and evils . . . Sig. and Ex.

699. The influx from the Lord into their interior reasonings . . . Sig. and Ex.

705. The Advent of the Lord, and Heaven then for those who look to Him, and remain steadfast in a life according to His precepts . . . Sig. and Ex.

708. The influx from the Lord into all things together with the men of the Church of the Reformed. Sig. and Ex.

709. That thus it was manifested by the Lord that all things of the Church have been devastated . . . Sig. and Ex.

716². The king (of England was especially amazed that) the English bishops had so thought about the Lord.

718. Revelation from the Lord from the inmost of Heaven concerning the Roman Catholic religiosity. Sig. and Ex.

— . It is not said the Roman Catholic Church, but the Roman Catholic religiosity, because they do not approach the Lord . . . and the Church is the Church from the Lord . . . and its perfection is according to the acknowledgment of the Lord . . .

738. That all the Divine truths of the Word have been destroyed except this one—that to the Lord has been given all Power in Heaven and on earth; and except another which has not yet come into question; and when it does, it will not remain; and which is that the Human of the Lord is Divine. Sig. and Ex.

743. The combat of the Lord with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of Heaven and earth, and also the Word. Sig. and Ex.

— . From the Lord's dominion over all the goods of Heaven and the Church, He is called 'Lord of lords'; and from His Kingdom over all the truths of Heaven and the Church, He is called 'King of kings.'

—². That the Lord is the God of Heaven and earth, He Himself teaches in manifest words. III.

— . Who does not know that the Lord was conceived of God the Father . . .

744. That those who approach and worship the Lord alone are they who come into Heaven; both those who are in the externals of the Church, and those who are in its internals and inmosts. Sig. and Ex.

749. Judgment with them from the Lord that they should utterly repudiate and hold as accursed the Roman Catholic religiosity . . . Sig. and Ex.

754. A strong influx from the Lord from Heaven through Divine truth, from which His Church was in heavenly light. Sig. and Ex.

756. When they become demons . . . and know that the Lord alone dominates over Heaven and earth, they become hatreds against Him, insomuch that after the lapse of an age they cannot bear to hear Him named.

[R.] 758². And that which is from the **Lord** remains the **Lord's** with the recipients; for that which is from the **Lord** is Divine, which can never become man's Own. The Divine can be with man, but not in what is his Own; for the proprium of man is nothing but evil . . . What is Divine from the **Lord** is exquisitely separated from the proprium of man, and is elevated above it . . .

760. An exhortation from the **Lord** to all . . . to beware of conjunction with that religiosity by acknowledgment and affection . . . Sig. and Ex.

761. That the **Lord** will protect the Heavens from violence thence. Sig. and Ex.

766. 'She shall be burnt in the fire, because strong is the **Lord** God judging her' (Rev. xviii. 8) = that they will be hatreds against the **Lord** and against His Heaven and Church, because they will then see that the **Lord** alone dominates and reigns over all things in the Heavens and on earth . . . Ex.

768. (Thus) it is the confession of the **Lord**, that He is the Son of the Living God, Who has Power over Heaven and earth, upon which the **Lord** builds His Church; thus upon Himself, and not upon Peter. Ex.

—^e. They were thus convinced, although they did not want to be convinced, that this Power belongs to the **Lord** alone, and not in the least to any man, because it is Divine Power.

791. That by a strong influx of the **Lord** from Heaven that religiosity . . . will be cast headlong into Hell . . . Sig. and Ex.

796. That those who are in that religiosity from doctrine and life according to it have not any illustration from the **Lord** . . . Sig. and Ex.

—². The acknowledgment and worship of the **Lord**, and the reading of the Word, effect the presence of the **Lord**; and these two things together with a life according to His precepts effect conjunction with Him. In Babylon it is the contrary. There the **Lord** is acknowledged, but without dominion . . . Instead of the **Lord**, the pope is there worshipped . . .

—^e. From these passages it is evident that the **Lord** is the Light from which is all illustration and the derivative perception of truth . . .

797. 'A bridegroom, in the supreme sense, = the **Lord** as to Divine good . . .

798. Because with them there is not the marriage of the **Lord** and the Church . . .

—². The Divine operation of the **Lord** to save men, is from primes through ultimates . . . The ultimates through which the **Lord** operates are on earth, and in fact with men. On this account, that the **Lord** Himself might be in ultimates as He is in primes, He came into the world, and put on the Human . . . Hence it is that the **Lord** is called 'the First and the Last . . .' Who cannot see . . . that the salvation of man is the continual operation of the **Lord** with man from the first of his infancy to the last of his life, and that this is purely Divine . . .

800. By their 'sorcery' . . . are signified the wicked arts by which they have deluded and persuaded that they might be worshipped in place of the **Lord**, and

thus as the **Lord**; and because the **Lord** is the God of Heaven and earth . . .

802³. How can the Divine Power of the **Lord** be transferred into you? How can the Divinity of the **Lord** be separated from His soul and body?

803, Pref. A glorification of the **Lord** by the Angels of Heaven because the Roman Catholic religiosity has been removed in the Spiritual World. Tr. 803.

— . An announcement concerning the Advent of the **Lord**. Tr.

804. 'Salvation, and glory, and honour, and power, to the **Lord** our God' (Rev. xix. 1) = that now there is salvation from the **Lord**, because there is now reception of Divine truth and Divine good from His Divine Power. Ex.

—². This also is the reason why not until after the Last Judgment it was revealed . . . that the **Lord** alone is the God of Heaven and earth . . .

808. The adoration of the **Lord** as the God of Heaven and earth, and as the Judge of the universe, by the Angels of the higher Heavens; and the confirmation of the thanksgiving, confession, and celebration of Him, made by the Angels of the lower Heavens. Sig. and Ex.

809. Influx from the **Lord** into Heaven, and thus the unanimity of the Angels, that all who are in the truths of faith and the goods of love should worship the **Lord** as the only God of Heaven. Sig. and Ex. 810.

— . For as the **Lord** is above the Heavens, and appears before the Angels as a Sun, He does not speak to the Angels thence, but He inflows; and that which inflows is received in Heaven and uttered . . .

811. The joy of the Angels of the lowest Heavens, of the Angels of the middle Heaven, and of the Angels of the highest Heaven, that the **Lord** alone reigns in the Church which is now to come. Sig. and Ex.

—². 'For the **Lord** God omnipotent reigneth' (ver. 6.) = because the **Lord** alone reigns; for the **Lord** is called 'the Omnipotent.' Ill.

812. Joy of soul and heart, and a consequent glorification of the **Lord**, that henceforth there is effected a full marriage of Him with the Church. Sig. and Ex.

817. That this is to be believed because it is from the **Lord**. Sig. and Ex.

818. That the Angels are not to be adored . . . but, in concosiation with them, the **Lord** alone. Sig. and Ex. 946.

819. 'For the testimony of Jesus is the Spirit of prophecy' = that the acknowledgment that the **Lord** is the God of Heaven and earth, and a life according to His precepts together therewith, in the universal sense, is the all of the Word and of doctrine therefrom. Ex.

820. The spiritual sense of the Word revealed by the **Lord**, and the interior understanding of the Word thereby disclosed, which is the Advent of the **Lord**. Sig. and Ex.

821. The **Lord** as to the Word, that He is the Divine good and Divine truth itself, from both of which He effects the Judgment, and separates the good from the evil. Sig. and Ex.

822. The Divine wisdom of the Divine love of the **Lord**. Sig. and Ex.

823. The Divine truths of the Word from the **Lord**, Sig. and Ex.

824. That no one sees the quality of the Word in its spiritual and celestial senses except the **Lord**, and he to whom He reveals it. Sig. and Ex.

826. The Angels in the New Christian Heaven who had been conjoined with the **Lord** in the interior understanding of the Word . . . Sig. and Ex.

827. The dispersion of falsities by the **Lord** through doctrine thence. Sig. and Ex.

828. That (the **Lord**) will convince all who are in dead faith by means of the truths of the sense of the letter of the Word, and by means of rational things. Sig. and Ex.

829. That the **Lord** has endured alone all the evils of the Church, and all the violence offered to the Word, thus to Himself. Sig. and Ex.

830. 'He hath upon His vesture and upon His thigh a name written, King of kings and **Lord** of lords' (ver. 16)=that the **Lord** teaches in the Word what His quality is—that He is the Divine truth of the Divine wisdom, and the Divine good of the Divine love; thus that He is the God of the universe. Ex.

831. The **Lord** from Divine love and thence from Divine zeal, calling and convoking all who are in the spiritual affection of truth, and who think about Heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. Sig. and Ex.

839⁶. (The Angels said,) We in Heaven read the **Lord's** Prayer daily . . . and we do not then think of God the Father, because He is invisible, but we think of Him in His Divine Human, because in this He is visible; and in this He is called by you Christ, but by us the **Lord**; and thus to us the **Lord** is our Father in Heaven. The **Lord** has also taught that He and the Father are one; that the Father is in Him, and He in the Father: and that he who seeth Him seeth the Father; and also that no one cometh to the Father except through Him; and likewise that it is the will of the Father that they should believe in the Son; and that he who believeth not in the Son does not see life . . . From which it is evident that the Father is approached through Him and in Him; and because it is so, He has also taught that all Power has been given to Him in Heaven and on earth . . .

—⁸. That 'Our Father in the Heavens' is the **Lord** Jesus Christ. Ill.

—⁹. That 'Hallowed be Thy Name' is to approach the **Lord** and worship Him. Ill.

—¹⁰. That 'Thy Kingdom come' is that the **Lord** reigns. Ill.

840, Pref. Concerning the ascent from the Lower Earth of those who had worshipped the **Lord** . . . Tr.

840. The operation of the **Lord** into the lower parts from the Divine Power of shutting and opening, and of binding and loosing. Sig. and Ex.

841². For all who do not approach the **Lord** immediately, think sensuously about the things of the Church, and cannot think spiritually; for the **Lord** is the Light itself, and therefore they who do not approach the **Lord** immediately cannot think from spiritual light . . . but

from natural light separated from spiritual light, which is to think sensuously. Hence it is that they are called 'the old serpent.' They who do not approach the **Lord** immediately, and do not shun evils as sins, remain in sins; and hence it is that the dragon is called 'the devil.' And as the same are in falsities as to doctrine, the dragon is called 'satan.'

843. That the **Lord** has completely removed those who were in faith alone . . . Sig. and Ex.

846. Those who had been rejected . . . because they had worshipped the **Lord**, and had lived according to the truths of His Word. Sig. and Ex.

849. Who had already been for some time in conjunction with the **Lord** and in His Kingdom. Sig. and Ex.

851. That primarily salvation and eternal life is to worship the **Lord**, and to live according to His precepts in the Word; because through these things is effected conjunction with the **Lord**, and consociation with the Angels of Heaven. Sig. and Ex.

852. That they who come into Heaven . . . have illustration through conjunction with the **Lord**. Sig. and Ex.

854. Because they are kept by the **Lord** in the good of love, and thence in the truths of wisdom. Sig. and Ex.

865. The universal Judgment effected by the **Lord** upon all the former Heavens . . . Sig. and Ex.

866. All who were . . . now in the World of Spirits . . . gathered together by the **Lord** to Judgment. Sig. and Ex.

874. That those who had not lived according to the precepts of the **Lord** in the Word, and had not believed in the **Lord**, were condemned. Sig. and Ex.

876, Pref. That after the Last Judgment, through the New Heaven, there will come forth a New Church on earth, which will worship the **Lord** alone. Its conjunction with the **Lord**. (Tr. in Rev. xxi.)

876. That a New Heaven from Christians has been formed by the **Lord** . . . where are those who had worshipped the **Lord**, and had lived according to His precepts in the Word . . . Sig. and Ex.

—². In this New Christian Heaven are all who from the first instauration of the Christian Church have worshipped the **Lord** . . . In that Heaven are also all the infants of Christians, because they have been educated by the Angels in these two essentials of the Church, which are, the acknowledgment of the **Lord** as the God of Heaven and earth . . .

877. The Heavens not made by the **Lord** . . . Sig. and Ex.

879^e. (The New Church) is said to 'come down from God out of Heaven,' because from the **Lord** through the New Christian Heaven . . .

881. That Church conjoined with the **Lord** through the Word. Sig. and Ex.

882. The **Lord** from love speaking and evangelizing that He will now be present with men in His Divine Human. Sig. and Ex.

[R.] 883. 'He shall dwell with them, and they shall be His people, and He Himself shall be with them, their God'=the conjunction of the **Lord**, which is such that they are in Him, and He in them. Ex.

— (The above words=) that they are the **Lord's**, and the **Lord** is theirs; (thus) that they will be in the **Lord**, and the **Lord** in them . . .

—^e. It is to be known that conjunction with the **Lord** is one thing, and His presence is another: conjunction with the **Lord** is given to none except those who approach Him immediately; His presence to the rest.

884. That the **Lord** will take away from them all grief of mind, fear of damnation, of evils and falsities from Hell, and of temptations from them. Sig. and Ex.

886. The **Lord** speaking concerning the Last Judgment to those who should come into the World of Spirits . . . from the time when He was in the world until now, [and saying] these things . . . and that they may know these things for certain, and remember them, because the **Lord** Himself has testified and said it. Sig. and Ex. 942.

—². By 'Him who sat upon the throne' is meant the **Lord**. Ref.

887. What the **Lord** says the third time is what must be believed, because it is Divine truth. Sig.

888. 'I am the Alpha and the Omega, the Beginning and the End' (ver.6)=that they may know that the **Lord** is the God of Heaven and earth, and that all things in Heaven and on earth have been made by Him, and are ruled through His Divine Providence, and take place according to it. Ex. 950.

889. That to those who long for truths from any spiritual use the **Lord** will give from Himself through the Word all which conduce to that use. Sig. and Ex.

— By 'the Fountain of the water of life' is signified the **Lord**, and the Word.

— 'To give gratis'=from the **Lord** . . .

890. 'He that overcometh shall possess all things, and I will be to him a God, and he shall be to Me a son'=that those who conquer the evils with themselves . . . and who do not yield when tempted by the Babylonians and dragonists, will come into Heaven, and will there live in the **Lord**, and the **Lord** in them. Ex.

895. Influx and manifestation from the **Lord** from the inmost of Heaven concerning the New Church, which will be conjoined with the **Lord** through the Word. Sig. and Ex.

900. Guards lest anyone should enter into the New Church unless he is in these Knowledges from the **Lord**. Sig. and Ex. —².

903. All things of doctrine from the Word concerning the **Lord**, and concerning a life according to His precepts. Sig. and Ex.

914. This light, which illustrates the mind, inflows from no other source than out of Heaven from the **Lord**; and as those who will be of the New Jerusalem will approach the **Lord** directly, this light inflows by the way of order, which is through the love of the will into the perception of the understanding. 912, Sig. and Ex.

915. All things of that doctrine from the sense of the

letter of the Word in their order with those who approach the **Lord** immediately . . . Sig. and Ex.

916. That the acknowledgment and Knowledge of the **Lord** conjoin into one all the Knowledges of truth and good which are from the Word, and introduce into the Church. Sig. and Ex.

— It is called one Knowledge, although there are many which make up this one Knowledge; for the Knowledge of the **Lord** is the universal of all things of doctrine and thence of all things of the Church . . . for the **Lord** is the all in all things of Heaven and the Church, and thence in all things of worship.

—^e. That the **Lord** is the gate itself through which men enter into the Church, and thence into Heaven, He Himself teaches in John x.9. And that the acknowledgment and Knowledge of Him are the pearl itself . . . in Matt.xiii.45,46.

918. 'I saw no temple in it, because the **Lord** God Almighty is the Temple of it, and the Lamb' (ver.19)=that in this Church there will not be any external separated from what is internal, because the **Lord** Himself in His Divine Human, from which is everything of the Church, is alone approached, worshipped, and adored.

919. That the men of that Church will not be in the love of self and in Own intelligence . . . but in spiritual light from the Divine truth of the Word from the **Lord** alone. Sig. and Ex.

920. That all who are in the good of life, and believe in the **Lord**, will there live according to Divine truths, and will see them within themselves . . . Sig. and Ex.

921. That all who are in truths of wisdom from spiritual good will there confess the **Lord**, and will ascribe to Him all the truth and all the good which are with them. Sig. and Ex.

922. That there will be constantly received into the New Jerusalem those who are in truths from the good of love from the **Lord** . . . Sig. and Ex.

923. That those who enter will bring with them the confession, acknowledgment, and faith, that the **Lord** is the God of Heaven and earth, and that every truth of the Church, and all the good of religion, are from Him. Sig. and Ex.

925. That no others are received into the New Church . . . than those who believe in the **Lord**, and live according to His precepts in the Word. Sig. and Ex.

926². I prayed to the **Lord**, and the interiors of my mind were suddenly opened . . .

—⁴. It was (then) given them to open the Third Heaven . . . and then . . . the whole of that temple vanished, and in place of it was seen the **Lord** alone standing upon the foundation stone, which was the Word, in a like form to that in which He was seen by John (Rev.i.).

932, Pref. (In Rev.xxii.) that Church is still described as to intelligence from Divine truths from the **Lord**. That the Apocalypse has been manifested by the **Lord**. . . . Concerning the Advent of the **Lord**, and His conjunction with those who believe in Him, and live according to His precepts. 932.

933. That in the inmosts of the Truths of doctrine and thence of life in the Church is the Lord in His Divine love, from whom flow forth all the goods which man does apparently as from himself. Sig. and Ex.

—². This takes place with those who approach the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's New Church . . . For those who do not approach the Lord immediately cannot be conjoined with Him, thus neither with the Father, and thence cannot be in love which is from the Divine; for looking conjoints, not intellectual looking alone, but intellectual looking from the affection of the will . . .

935. That the Lord produces goods with man according to every state of truth with him. Sig. and Ex.

937. That in the Church which is the New Jerusalem there will not be any separated from the Lord, because the Lord Himself will reign there; and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined. Sig. and Ex.

—². This state of all derives its origin from the fact that the Lord is present with everyone according to faith, and is conjoined according to love. Faith and the consequent presence of the Lord are given through the Knowledges of truth from the Word, especially those concerning the Lord Himself there; but love and the consequent conjunction are given through a life according to His precepts. (Continued under CONJOIN.)

938. That they will turn themselves to the Lord, and that the Lord will turn Himself to them, because they are conjoined by love. Sig. and Ex.

— 'To see the face of God and the Lamb,' or of the Lord, does not mean to see His face, because no one can see His face as He is in His Divine love and in His Divine wisdom, and live; for He is the Sun of Heaven . . . and to see His face, as He is in Himself, would be as if one should enter into the sun . . . But the Lord sometimes presents Himself to view outside of His Sun; but He then veils Himself over and presents Himself to their sight, which is done through an Angel; as He had also done in the world before Abraham, etc. . .

939. That to 'see the face of the Lord' does not mean to see His face; but to know and acknowledge Him as He is with respect to His Divine attributes. Ill.

940. 'There shall be no night there, and they have no need of a lamp and of the light of the sun, because the Lord illustrates them' (ver. 5.) = that in the New Jerusalem there will not be any falsity of faith, and that men will not be in Knowledges concerning God from natural lumen which is from Own intelligence, and from glory originating from conceit; but that they will be in spiritual light from the Word from the Lord alone. Ex.

943. 'The Lord God of the holy prophets hath sent His Angel to show to His servants the things which must quickly be done' (ver. 6) = that the Lord, from whom is the Word of both Covenants, has revealed through Heaven to those who are in truths from Him the things which will certainly be.

—². The reason 'the Angel,' here, = Heaven, is that the Lord spoke to John through Heaven . . . and speaks through Heaven to everyone to whom He does

— speak. The reason is that the angelic Heaven in general is like one man, whose soul and life is the Lord; and therefore everything which the Lord speaks He speaks through Heaven, as the soul and mind of a man does through his body.

—³. But I will declare this mystery. The Lord speaks through Heaven, but still the Angels there do speak, and do not even know what the Lord is speaking, unless there are with the man some of them through whom the Lord is speaking openly from Heaven, as with John and some of the prophets. For there is an influx of the Lord through Heaven, as there is an influx of the soul through the body. The body does indeed speak and act, and also feels something of the influx; but still the body does not act anything from itself. . . That such is the speech, nay, that such is all the influx, of the Lord through Heaven with men, it has been given to know from much experience.

—^e. The Lord alone knows the thoughts of men.

949. That the Lord will certainly come, and that He is Heaven and happiness of eternal life to everyone according to his faith in Him, and his life according to His precepts. Sig. and Ex.

—². These are solely from the Lord, and the things which are from the Lord are not only from Him, but are also Himself; for the Lord cannot send forth anything from Himself unless it is Himself; for He is omnipresent with every man according to the conjunction; and the conjunction is according to the reception; and the reception is according to the . . . charity and faith; and the charity and faith are according to the life; and the life is according to the aversion to evil and falsity; and the aversion to evil and falsity is according to the Knowledge of what evil and falsity are, and then according to repentance and the simultaneous looking to the Lord. That the reward is not only from the Lord, but is also the Lord Himself, is evident from the passages in the Word where it is said that those who are conjoined with Him are in Him, and He in them; and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is His Divine presence . . . For the Lord is love itself and wisdom itself; and these two are not in place, but are where they are received . . . In the Works on the Divine Providence, and on the Divine Love and Wisdom, it has been demonstrated that the Lord is in men according to the reception, and not any Divine separated from Him. In this idea are the Angels, when they are in the idea of the Divine omnipresence, and I doubt not that some Christians can be in the like.

951. That those have eternal life who live according to the Lord's precepts for the sake of the end that they may be in the Lord and the Lord in them through love, and in His New Church through Knowledges concerning Him. Sig. and Ex.

—². That they who are in the Lord and the Lord in them are in all Power, so that whatever they will they can do, the Lord Himself says in John xv. 5, 7; and in like manner concerning Power in Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10. Nay, in Matthew, Jesus said, 'If ye shall have faith, if ye shall say to this mountain, Remove, cast thyself into the sea, it shall be done. Yea, all things which ye shall ask believing ye shall receive'

(xxi.21,22). By these words is described the Power of those who are in the Lord. These do not want anything, and so do not ask anything, except from the Lord; and whatever they want and ask from the Lord is done; for the Lord says, 'Without Me ye cannot do anything: abide in Me and I in you.'

[R.] 953. A testification by the Lord before the whole Christian world, that it is true that the Lord alone has manifested the things which are described in this Book, as also the things which have now been opened.

— The reason the Lord here names Himself 'Jesus,' is that all in the Christian world may know that the Lord Himself, who was in the world, has (done this).

954. That He is the very Lord who was born in the world . . . and who will come with new light which will arise before His New Church . . . Sig. and Ex.

957. That they who read and know the truths of doctrine of this Book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him . . . cannot do otherwise than perish . . . Sig. and Ex. 958, Sig. and Ex.

—². There are two things in this prophetic Book to which all things of it relate: the first is that no other God is to be acknowledged than the Lord; and the second is that no other faith is to be acknowledged than faith in the Lord.

958². Therefore they who do not approach the Lord immediately cannot see any truth from the Word.

960^e. Here, at the end of the Book, the Lord speaks and the Church speaks, as the Bridegroom and the bride . . .

961⁷. The Angels requested me to say from their mouth that if anyone does not approach the God Himself of Heaven and earth, he cannot come into Heaven, because Heaven is Heaven from that One Only God; and that this God is Jesus Christ, who is Jehovah the Lord, the Creator from eternity, the Saviour in time, and the Reformer to eternity; thus who is at once the Father, the Son, and the Holy Spirit.

962². (A Council of the clergy there seen deliberating about the Lord. The discussion fully stated.) B.120. T.188.

M. 1. For it has pleased the Lord to manifest Himself to me . . .

21². (On the wedding-day) the bridegroom represents the Lord.

—². There are two things which make the marriage of the Lord and the Church—love, and wisdom; and the Lord is love, and the Church is wisdom.

29². It has been provided by the Lord, who is Jehovah from eternity, and the Creator of the universe . . .

70. That no others can come into (love truly conjugal) . . . than those who approach the Lord . . . Gen.art.

82². He asked, How can you demonstrate the first (doctrinal of the Church meant by the New Jerusalem)—that there is one God, in whom is the Divine Trinity, and that He is the Lord Jesus Christ? I said, I demonstrate it thus. Is not God one and indivisible? Is there not a Trinity? If God is one and indivisible,

is He not one Person? If He is one Person, is not the Trinity in that Person? That He is the Lord Jesus Christ is evident from these things—that He was conceived from God the Father (Luke i.34,35), and thus that as to His soul He is God; and thence, as He Himself says, that the Father and He are one (John x.30); that He is in the Father, and the Father in Him (John xiv.10,11); that He who seeth Him and Knoweth Him, seeth and Knoweth the Father (John xiv.7,9); that no one seeth and Knoweth the Father but He who is in the bosom of the Father (John i.18); that all things of the Father are His (John iii.35; xvi.15); that He is the Way, the Truth, and the Life, and that no one cometh to the Father but through Him (John xiv.6); thus from Him, because He is in Him; and, according to Paul, that all the fulness of the Divinity dwelleth bodily in Him (Col.ii.9); and besides, that He has Power over all flesh (John xvii.2); and that He has all Power in Heaven and on earth (Matt.xxviii.18); from all of which it follows that He is the God of Heaven and earth.

116. On the marriage of the Lord and the Church, and its correspondence. Chapter.

117. That in the Word the Lord is called the 'Bridegroom,' and 'Husband' . . . Ill.

118. Also that the Lord is called 'Father,' and the Church 'mother.' Ill.

129. That the Church is from the Lord, and is with those who approach Him, and live according to His precepts. Gen.art.

135³. The Lord alone, when He was in the world, was wise from Himself, and did good from Himself, because the Divine Itself was in Him and of Him from birth; and therefore also from His Own power He became the Redeemer and Saviour.

208⁴. (Husbands) grow cold to their wives when they think vain things against the Lord and the Church.

262^e. For the love of uses is from the Lord, and is the Lord Himself.

266⁵. Everyone who believes in the Lord, and shuns evils as sins, does uses from the Lord; whereas everyone who does not believe in the Lord . . . does uses from himself . . .

267². For everyone is withheld from the concupiscence of evil, and is kept in intelligence, according to his looking to the Lord, and at the same time his conjunction with Him. Without this, man is nothing but concupiscence.

336. That all these things (that is, celestial blessednesses, spiritual happinesses, and natural delights) are impossible, except from the Lord alone; and that they are given to no others than those who approach Him and live according to His precepts. Ex.

337². The reason love truly conjugal is so rare in the Christian world, is that few there approach the Lord . . .

342. That no others are elevated into the higher Mohammedan Heaven than those who . . . acknowledge our Lord as equal to God the Father . . . Gen.art. T.832.

343. I have heard that it is impossible for them to think of our Lord as *one* with God the Father . . . T.832.

349. That polygamy is not sin with those who are in ignorance about the Lord. Gen.art.

— . The reason is that love truly conjugal is from the Lord alone, and this can be given by the Lord to no others than those who know Him, acknowledge Him, believe in Him, and live the life which is from Him.

356². The Angel replied, Shun adulteries as infernal, and approach the Lord, and you will have it (perpetual vigour). They said, We will so shun them, and we will approach the Lord. But the Angel replied, You cannot shun adulteries as infernal evils, unless in like manner you shun all other evils, because adulteries are the complex of all; and unless you do shun them, you cannot approach the Lord; for the Lord receives no others.

389. Hence it is that whatever proceeds from the Lord is in an instant from primes in ultimates.

397. Everything which proceeds from the Lord in an instant pervades the universe.

466³. In proportion as (a Christian) loves a concubine . . . he at heart acknowledges the Lord to be only a natural man, and the Son of Mary.

B. 63. This light and the derivative perception inflow solely with those who acknowledge the Lord as the God of Heaven and earth, and approach Him alone . . .

98. The reason the Christian world has fallen into this faith, which has separated from it all the truths and goods of Heaven and the Church . . . is solely because they have distinguished God into three, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when yet He alone as to His Human is the Divine truth itself which is 'the Word that was God with God,' and 'the true Light which illuminates every man,' which 'was made flesh.'

—^e. From all experience, and the consequent testimony from Heaven, I am able to declare for certain that it is impossible to obtain a single theological truth which is genuine, from any other source than the Lord alone . . .

101. That the Church is the Lord's. Ill.

114³. (The Lord God the Saviour used instead of *Jesus Christ* in the parallel passage in R. 531.)

116². That the Lord God the Saviour Jesus Christ is that God. T.2.

T.4. Some months ago, the Lord called together His twelve disciples, now Angels, and sent them forth into the universal Spiritual World, with the command that they should there preach the Gospel anew . . .

St. On the Lord the Redeemer. Chapter.

— . By the Lord the Redeemer we mean Jehovah in the Human . . .

— . The reason it is said Lord, and not Jehovah, is that 'Jehovah,' in the Old Testament, is called 'Lord' in the New. Ill. . . Moreover, the Lord commanded His disciples to call Him 'Lord,' and therefore He was so called by the Apostles in their Epistles, and afterwards by the Apostolic Church, as is evident from its creed

. . . Moreover, by 'Jehovah' is meant the Divine Esse which was from eternity; and the Human, which He assumed in time, was not that Esse. . . For this reason, here and in what follows, by The Lord, we mean Jehovah in His Human.

—². Now as the Knowledge of the Lord surpasses in excellence all Knowledges, the disposition [of the subject] shall be so ordered that this Knowledge may come into the light. Fully ex.

94^e. (The effect upon the Church of regarding the Lord as the Son of Mary. Des.)

95. That through acts of redemption the Lord made Himself justice. Gen.art.

— . It is believed in Christian Churches that the Lord alone has merit and justice . . . But it has been supposed that the passion of the cross was the act of redemption itself; when yet . . . the acts of redemption by which the Lord made Himself justice were that He executed the Last Judgment . . . and of the worthy He founded a New Heaven, and of the unworthy a Hell, and successively reduced into order all things in both; and established a New Church besides.

96. When a man lives according to order, he procures for himself . . . not the justice of the Lord's redemption, but the Lord Himself as justice.

97. That by the same acts the Lord united Himself to the Father, and the Father [united] Himself to Him. Gen.art.

100^e. This conjunction (with the Lord) is effected by man approaching the Lord, and the Lord Him; for it is a fixed and immutable law, that in proportion as a man approaches the Lord, in the same proportion the Lord approaches the man.

101². Besides, Jehovah God calls both Himself and Him 'Lord;'; for we read: 'The Lord said unto My Lord, Sit at My right hand' (Ps.ex.1).

102. It is believed that the Lord as to the Human not only has been, but also is, the Son of Mary; but in this the Christian world is deluded. That He was the Son of Mary is true; but that He is so still is not true; for by the acts of redemption He put off the human from the mother, and put on a Human from the Father . . . Ill. 103^e.

104. That when the Lord was in the world He had two states, which are called those of exinanition and glorification, has been known in the Church. Ill.

105. The reason the Lord had these two states . . . was that no other progression to union is possible . . . The Divine order is, that man disposes himself for the reception of God . . . This man must do of himself . . . In like manner the Lord, in order that He might make His natural human Divine. Hence it is that He prayed to the Father; that He did His will; that all things which He operated and said He attributed to Him; and that upon the cross He said, My God, My God, why hast Thou forsaken me? for in this state God appears to be absent. But after this state there comes the other, which is a state of conjunction with God. In this the man acts in like manner, but now from God; nor has he now need . . . to attribute to God all the good which he wills and does . . . because this is inscribed on his

heart . . . In like manner did the Lord unite Himself to the Father, and the Father Himself to Him . . . 110¹.

[T.] 107. That hereafter no one from Christians comes into Heaven, except him who believes in the Lord God the Saviour, and approaches Him alone. Gen.art.

—². That we are to believe in the Lord God the Saviour, is evident from these passages in the Word. III.

—³. As to those who do not know anything about the Lord, as is the case with most in . . . Asia and Africa . . . if they believe in one God, and live according to the precepts of their religion, they are saved by means of their faith and life . . .

108. To confirm this further, I will relate . . . that there is being at this day founded by the Lord a New Angelic Heaven . . . of those who believe in the Lord God the Saviour, and approach Him immediately; and that all others are rejected; and therefore if hereafter anyone from the Christian world comes into the Spiritual World . . . and does not believe in the Lord, and approach Him alone, and is then not able to receive this, because he has lived evilly, or has confirmed himself in falsities, at his first step to Heaven he is repelled, and his face is turned away from it, and is turned to the Lower Earth, whither he also goes, and conjoins himself with those there who are meant by 'the dragon' and 'the false prophet.' Moreover, every man in Christian lands who does not believe in the Lord, is hereafter not listened to; in Heaven his prayers are like evil-smelling odours, and like eructations from ulcerated lungs . . . nor do they ascend to Heaven otherwise than as the smoke of a conflagration which is driven back into his eyes by a descending hurricane . . . So is it henceforth with all the piety which is determined to a discrete Trinity, and not to a conjoined one. To show that the Divine Trinity is conjoined in the Lord is the principal purpose of this Work. I will here add this new thing—that some months ago, the twelve Apostles were called together by the Lord, and were sent forth into the universal Spiritual World, as before they had been sent forth into the natural world, with the command that they should preach this Gospel; and to each Apostle there was then assigned his own region; which command they are also executing with all zeal and pains.

109. Since His Advent into the world, the Lord is present with the men of the Church immediately; for in the world He put on the Divine Natural, in which He is present with men. The glorification of the Lord is the glorification of His Human which He assumed in the world; and the glorified Human of the Lord is the Divine Natural. That it is so, is evident from the fact that the Lord rose from the sepulchre with His whole Body which He had in the world; nor did He leave behind anything therein; consequently that He took thence with Him the natural Human itself from its primes to its ultimates; and therefore after His resurrection He said to His disciples who believed that they saw a Spirit: 'See My hands and My feet, that it is I Myself; feel Me and see: for a Spirit hath not flesh and bones as ye see Me have.' From which things it is evident that His natural Body was made Divine by

glorification. And therefore Paul says that in Christ dwelleth all the fulness of the Divinity bodily; and John, that the Son of God, Jesus Christ, is the True God (1 Epistle v.20). From these things the Angels know that in the universal Spiritual World the Lord alone is a full Man.

—². The Lord Himself was indeed seen with the Ancients; for He said to the Jews, 'Your father Abraham exulted to see My day, and he saw, and rejoiced. I say unto you, Before Abraham was, I was' (John viii. 56, 58). But as the Lord was then only represented, which was done by means of Angels, therefore all things of the Church with them became representative; whereas after He had come into the world those representations vanished; the interior reason of which was, that in the world the Lord put on the Divine Natural; and from this He illustrates not only the internal spiritual man, but also the external natural man; and unless these two are illustrated simultaneously, the man is as it were in shade . . .
—e.

110³. I replied . . . Do you not know that the Lord when in the world had a soul like every other man? Whence had He this soul except from God the Father?

110⁴. While He was an infant, was not the Lord like an infant? and while a boy, like a boy? Do we not read that 'He advanced in wisdom and grace?' and afterwards, that He asked the Father to 'glorify His name,' that is, His Human? . . . Hence it is evident, that in His state of exinanition—which was His state of progression to union—the Lord prayed to the Father.

—⁵. To prepare one's self for the reception of God, and for conjunction, is to live according to Divine order; and the laws of order are all the precepts of God. These the Lord infilled to every point, and thus made Himself a receptacle of the Divinity in all fulness. Therefore Paul says that in Jesus Christ dwelleth all the fulness of the Divinity bodily; and the Lord Himself, that 'all things of the Father are His.'

—⁶. It is to be held, further, that the Lord is the sole Active with man, and that man from himself is merely passive; but that by means of the influx of life from the Lord he is also active. From this perpetual influx from the Lord, it appears to man as if he were active from himself; and (hence) he has free will; and this is given him in order that he may prepare himself to receive the Lord; and thus for conjunction, which is impossible unless it is reciprocal; and it becomes reciprocal when man acts from his freedom, and yet from faith attributes all the Active to the Lord.

—⁷. What else is then concluded by the mind . . . concerning the Lord than that His soul was either from the mother or from Joseph?

116³. As the Lord alone conquered the Hells, without the aid of any Angel, He is called 'Hero,' etc. III.

119. The Lord Himself is the soul and life of this (Grand) Man . . .

121. That the Lord thus redeemed not only men, but also the Angels. Gen.art.

—³. The second reason why the Lord redeemed the Angels, is that . . . every Angel is withheld from evil, and is held in good, by the Lord . . .

123². How the Lord afterwards reduced into order all things in both Heaven and Hell, has not yet been described by me, because (it) is still going on . . .

—⁴. The combat of the Lord with Hell may also be compared to a combat with the wild beasts of the whole world . . . until none of them dares to . . . make an assault on any man who is in the Lord. (Other comparisons used.)

—⁶. From the like Divine power, the Lord at this day fights against Hell with every man who is being regenerated; for Hell assaults all such with diabolical fury; and unless the Lord resisted and mastered it, man could not but yield . . .

124. It is to be known that the combat of the Lord with the Hells was not an oral combat . . . but it was a spiritual combat, which is that of Divine truth from Divine good, which was the very Vital of the Lord: the influx of this by means of sight no one in the Hells can resist . . .

—³. The nature of the Lord's power, which He has from Divine good, when He performed the Last Judgment in 1757. Des.

126. That the passion of the cross was the last temptation which the Lord as the Greatest Prophet endured, and that it was the means of the glorification of His Human . . . Gen.art.

—². That in the passion of the cross the Lord was left to Himself, is evident from His cry then . . .

— From these things it may now be evident that the Lord did not suffer as to the Divine, but as to the human; and that there was then effected an inmost and thus a plenary union . . . This may be illustrated by this—that when a man is suffering as to the body, his soul is not suffering, but is only grieving; and that after the victory God takes this grief away . . .

129. The reason why the Lord willed to be tempted even to the passion of the cross, was that He was The Prophet . . . (and) as the Lord was the Word Itself, He as The Prophet represented the Jewish Church by the passion of the cross. An additional reason is this—that thus He might be acknowledged in the Heavens as the Saviour of both worlds; for all things of His passion signified such things as belong to the profanation of the Word; and the Angels understand them spiritually, while the men of the Church are understanding them naturally. That the Lord was the Prophet. Ill.

130². That the Lord as The Prophet represented the state of the Jewish Church as to the Word, is evident from each particular of His passion. (Ex.seriatim.)

133. The ways to Heaven, which are the ways to the Lord God the Saviour, have been beset with thieves and robbers . . .

—². (In the case of a tripersonate) what is easier for the devil than . . . to cast down from His throne the Lord God the Saviour, who has all Power in Heaven and on earth . . .

135². Then, by command of the Lord, three Angels descended from Heaven, and were associated with me, in order that I might speak from interior perception with those who had the idea of three Gods . . .

135^e. I observed . . . that those (of the Spirits) who were thinking of one God, in whom is the Divine Trinity,

and that this Trinity is in the Lord God the Saviour, looked towards Heaven; and there appeared to them the Sun of Heaven, in which is Jehovah in His Human.

137⁵. But our faith (in Heaven) is, was, and to eternity will be, in the Lord God the Saviour, whose Human is Divine, and whose Divine is Human, thus accommodated to reception; and by means of which the Divine Spiritual is united to the Natural of man . . .

—⁹. I continued . . . Whence was the soul of our Lord the Saviour? If you reply that it was from the mother, you are insane; if from Joseph, you profane the Word; but if from the Holy Spirit, you say rightly; provided that by the Holy Spirit you mean the Divine which proceeds and operates, so that He is the Son of Jehovah God.

139. That the Holy Spirit is the Divine Truth, and also the Divine virtue and operation proceeding from the One God, in whom is the Divine Trinity, thus from the Lord God the Saviour. Gen.art.

—⁴. That by 'the Comforter,' or 'Holy Spirit,' the Lord meant Himself, is evident from these words of the Lord—that 'the world did not as yet know Him, but ye know Him. I will not leave you orphans, I will come to you; ye shall see Me.' And elsewhere: 'Lo I am with you all the days, even to the consummation of the age.' And also from these words: 'He shall not speak from Himself, but shall receive of Mine.'

142. For the Word is the one only medium through which man approaches the Lord, and into which the Lord enters; for . . . the Lord is the Divine truth itself; and whatever proceeds from Him is that . . .

—². By means of Divine truth from good . . . man is reformed and regenerated, and also renovated, vivified, sanctified, justified . . . But all these operations of the Lord cannot be expounded here . . . It is to be known that the Lord is continually operating these salvations—salutes—with every man . . . for the Lord wills the salvation of all; and therefore the salvation of all is His end; and he who wills the end, wills the means. His Advent, redemption, and passion of the cross, were for the sake of the salvation of men; and as the salvation of men was and to eternity is His end, it follows that the above-mentioned operations are mediate ends, and that Salvation is the ultimate end. 143.

145. Now as the Lord is Divine truth itself from Divine good, and as this is His very essence, and as everyone acts from His essence that which he does act, it is evident that the Lord continually wills . . . to implant truth and good . . . in every man. (Shown by exams.)

147². The minds of all men who deny . . . the Divinity of the Lord, think in the lowest region. 148², Des.

149. That the Lord operates these virtues in those who believe in Him. Gen.art.

150. The reason those who believe in the Lord Jesus Christ will receive these spiritual virtues, is that He is the salvation—salus—and eternal life . . . And as He is the salvation and eternal life, it follows that He is also all that through which salvation and eternal life are obtained; consequently, that He is everything of refor-

mation, of regeneration, of renovation, of vivification, of sanctification, of justification, of purification from evils, and finally is Salvation—*salvatio*. The Lord operates these with every man, that is, He endeavours to introduce them; and when a man accommodates and disposes himself for reception, He does introduce them. The Active itself of the accommodation and disposition is also from the Lord; but if the man does not receive them with a spontaneous spirit, then in spite of the endeavour which constantly continues, He cannot introduce them.

[T.] 151. To believe in the Lord is not only to acknowledge Him, but also to do His precepts. Ex.

152. It has been shown that the salvation and eternal life of men are the Lord's first and last end; and as the first and the last ends contain in them the mediate ends, it follows that the above-mentioned spiritual virtues are in the Lord simultaneously, and are also from the Lord in man simultaneously; but still they come forth—*prodeunt*—successively . . .

153. That the Lord operates from Himself from the Father, and not reversely. Gen.art.

— This shall first be confirmed from the Word. . . 'When the Comforter is come, whom I will send from the Father' . . . 'If I go away, I will send Him unto you' . . . 'The Comforter . . . shall receive of Mine . . . all things whatsoever that the Father hath are Mine; therefore said I that He shall receive of Mine, and shall announce to you' (John xv. and xvi.) 'The Holy Spirit was not yet, because Jesus was not yet glorified' (vii. 39). 'Jesus breathed into His disciples, and said, Receive ye the Holy Spirit' (xx.22). 'Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it' (xiv.13,14). From these passages it is manifestly evident that the Lord sends the Holy Spirit, that is, operates those things which are at this day ascribed to the Holy Spirit as a God by Himself; for He said that He 'will send Him from the Father,' etc. . . That God the Father does not operate those virtues from Himself through the Son, but that the Son operates them from Himself from the Father, is evident from these words: 'No one hath ever seen God; the Only-begotten Son, who is in the bosom of the Father, He hath displayed' (John i.18). And elsewhere: 'Ye have never heard the voice of the Father, nor seen His shape' (v.37). From these things therefore it follows, that God the Father operates in the Son, and into the Son, but not through the Son; but that the Lord operates from Himself from His Father; for He says, 'All things of the Father are Mine' (John xvi.15); that 'the Father hath given all things into the hand of the Son' (iii.35); and also that, 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself' (v.26); and also, 'The words which I speak are spirit and life' (vi.63). The reason why the Lord says that the Spirit of Truth goes out from the Father' (John xv.26), is that it does go out from the Father into the Son, and out of the Son from the Father; and therefore He also says: 'In that day ye shall know that the Father is in Me, and I in the Father; and ye in Me, and I in you' (xiv.11,20) . . . (Thus) the error

in the Christian world is very evident, that God the Father sends the Holy Spirit to men; and the error of the Greek Church, that God the Father sends it immediately. This—that the Lord sends it out of Himself from God the Father, and not the reverse—is from Heaven; and the Angels call it an arcanum, because it has not yet been disclosed in the world. 154, Fully ex. 188¹⁰.

154⁵. The Lord from Himself, or from the Word, acts in man and into him, but not through him; because a man acts and speaks freely from the Lord when he does so from the Word.

—⁶. The soul acts in the body and into the body, but not through the body; but the body acts from itself from the soul . . . Like this is it with the Divine and the Human of the Lord; for the Divine of the Father is the soul of His Human; and the Human is His body; and the Human does not ask its Divine to tell it what to speak and operate; and therefore the Lord says: 'In that day ye shall ask in My name; and I say not unto you that I will ask the Father for you; for the Father Himself loveth you, because ye have loved Me' (John xvi.26,27). 'In that day,' is after the glorification . . . This arcanum is from the Lord Himself, for those who will be of His New Church.

159². The Angels said, Let us pray to the Lord that we may be allowed to descend . . . and it was granted.

165. There is nothing else for it than for man to approach the Lord God the Saviour, and read the Word under His auspices, for He is the God of the Word; and then he will be illustrated, and will see Truths which reason also will acknowledge. But if you do not approach the Lord, although you read the Word a thousand times, and see the Divine Trinity therein, and also the Divine Unity, you will never understand anything else than that there are three Divine Persons, each of whom is by Himself God; and thus that there are three Gods.

—². Such a paralytic birth has been born from the fact that they did not read the Word under the Lord's auspices; for everyone who does not read the Word under His auspices, reads it under the auspices of his Own intelligence, and this is like an owl . . . In short, to read the Word under the auspices of Own intelligence—which is done by all who do not acknowledge the Lord as the God of Heaven and earth, and who therefore do not approach and worship Him alone—may be likened to children playing, who tie a handkerchief over their eyes, and try to walk in a straight line . . . (Other comparisons used.)

167. Everyone should acknowledge that in the Lord God the Saviour there have been and there are these three essentials; namely, the soul, the body, and the operation. That His soul was from the Father, can be denied only by Antichrist, for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten . . . That the Son whom Mary bore is the body of that Divine soul, follows thence; for nothing else is prepared in the womb of the mother than a body conceived and derived from the soul . . . The reason the Operations make the

third essential, is that they proceed from the soul and body together; and the things which proceed are of the same essence with those which produce them. That the three essentials—which are the Father, the Son, and the Holy Spirit—are one in the Lord, as the soul, body, and operation are in man, is manifestly evident from the Lord's words, that the Father and He are one; and that the Father is in Him, and He in the Father; in like manner that He and the Holy Spirit [are one], because the Holy Spirit is the Divine which proceeds from the Lord from the Father.

174². (They divided) the Lord the Saviour into two.

176. What trust is to be placed in councils when they do not approach immediately the God of the Church? Is not the Church the Lord's body, and He its head? What is a body without a head? . . .

177³. If the faith is true . . . the God of the Word, who is the Lord God the Saviour, pours light upon it, breathes upon it His Divine assent, and makes the man wise.

—⁴. The modern faith . . . has removed the Lord from the Church.

190. The Lord the Saviour, who is the same as Jehovah, spoke the Word with the Evangelists, much of it from His own mouth, and the rest from the spirit of His mouth, which is the Holy Spirit, through His twelve apostles.

294. The spiritual sense of the (first) commandment, is that no other God is to be worshipped than the Lord Jesus Christ, because He is Jehovah who came into the world, and wrought the redemption without which no man and no Angel could be saved. That there is no God besides Him, is evident from these passages in the Word. Fully ill.

—^e. From these passages it is clearly evident that the Lord our Saviour is Jehovah Himself, who is at once the Creator, Redeemer, and Regenerator.

295. The celestial sense of this commandment, is that Jehovah the Lord is Infinite, immeasurable, and Eternal; that He is Omnipotent, Omniscient, and Omnipresent; that He is the First and the Last, the Beginning and the End, who Was, Is, and Will be; that He is love itself and wisdom itself, or good itself and truth itself, consequently, life itself; thus the Only One from whom all things are.

296. All who acknowledge and worship any other God than the Lord and Saviour Jesus Christ, who is Jehovah God Himself in a human form, sin against this first commandment . . .

—². The human mind is like a house of three stories, in the lowest of which are they who have confirmed themselves in favour of three Gods from eternity; and in the second and third are they who acknowledge and believe in one God under a visible human form, and that the Lord God the Saviour is He.

301. With the Sons of Israel, the Sabbath was the sanctity of sanctities, because it represented the Lord . . . But when the Lord came into the world, and the representations of Him therefore ceased, that day was made a day of instruction in Divine things . . .

307. In the celestial sense, by 'Father' (in the fourth

commandment) is meant our Lord Jesus Christ . . . That the Lord is 'Father,' is evident from these passages. Fully ill.

308. It is to be kept in mind that there continually proceeds from the Lord a Divine celestial sphere of love towards all who embrace the doctrine of His Church, and who obey Him as little children in the world obey their father and mother, who apply themselves to Him, and want to be . . . instructed by Him. (Continued under SPHERE.)

311. In the celestial sense, by 'to kill' (in the fifth commandment) is meant to be rashly angry with the Lord, to bear hatred against Him, and to want to blot out His name. These are they of whom it is said that they crucify Him, which they also would do . . . if He were to come into the world as before. Ill.

312. The quality of man's internal, unless reformed by the Lord, has been evident to me from the devils and satans in Hell; for they bear constantly in mind to kill the Lord; and as they cannot do this, they are in the endeavour to kill those who are devoted to the Lord. Des.

319. In the celestial sense, by 'thieves' are meant those who take away Divine Power from the Lord; and also those who claim for themselves His merit and justice.

323. In the celestial sense, by 'to bear false witness,' is meant to blaspheme the Lord and the Word . . .

337. That saving faith is [faith] in the Lord God the Saviour Jesus Christ. Gen.art. The reason saving faith is faith in God the Saviour, is that He is God and Man, and that He is in the Father and the Father in Him, and thus that they are one; and therefore they who approach Him approach the Father at the same time, and thus approach the one and Only God; and there is no saving faith in any other. That faith is to be had in the Son of God, the Redeemer and Saviour, conceived of Jehovah and born of the Virgin Mary, named Jesus Christ, is evident from the commands frequently reiterated by Him, and afterwards by the apostles. Fully ill.

338. That the faith of the apostles was no other than faith in the Lord Jesus Christ. Fully ill.

339³. Very different is faith in the Lord God the Saviour; for as He is God and Man, and is capable of being approached and seen in thought, the faith is not untermiinated, but has its *terminus* from which and to which; and when once received, it remains; as when anyone has seen an emperor or a king, his image returns whenever he remembers him. The sight of this faith is as of one who sees a bright cloud, and in the midst of it an Angel, who invites the man to him, in order that he may be elevated into Heaven. So does the Lord appear to those who have faith in Him; and He draws near to each one in proportion as he Knows and acknowledges Him, which takes place in so far as he knows and does His precepts, which are, to shun evils and to do goods; and at last He comes into the man's house, and together with the Father who is in Him, makes His abode with him. Ill. These things have been written in the presence of the twelve apostles of the Lord, who were sent to me by the Lord while I was writing them.

[T.] 342. It has been shown that saving faith is faith in the **Lord** God the Saviour Jesus Christ. But the question arises, What is the first of faith in Him? And the answer is, *the acknowledgment that He is the Son of God*. This was the first of faith which the **Lord** revealed and announced when He came into the world. For unless men had first acknowledged that He was the Son of God, and thus *God from God*, in vain would He and the apostles have preached faith in Him. Now as it is somewhat the same at this day . . . it is necessary that this first of faith be confirmed and established from the Word. Fully ill.

343. That man receives faith by approaching the **Lord** . . . Gen.art. 347, Ex. 348.

344. The esse of the faith of the New Church is—1. Confidence in the **Lord** God the Saviour Jesus Christ.

345^s. Squinting faith . . . with Christians, (is faith) in any but the **Lord** God the Saviour. 346^s.

348^e. Faith in the **Lord**, devoid of Truths, may be compared to a new star appearing in the expanse of heaven, which in time grows dark; but faith in the **Lord**, together with Truths, may be compared to a fixed star which lasts for ever.

349. Who cannot approach the **Lord** if he will? . . . The **Lord**, who is the Light itself, inflows with every man; and in him in whom there are Truths from the Word, He causes them to shine, and thus to become of faith; and this is what the **Lord** says in John—that they should abide in the **Lord**, and His words in them (xv.7).

354. The truths of faith are various . . . but still they make one in the **Lord**, and with man from the **Lord**. Ex.

—². That the **Lord** is the Word, and thus all the truth of Heaven and the Church. Ill. That the **Lord** is the God of Heaven and earth. Ill. That the **Lord** is the God of all flesh. Ill. That the **Lord** is the God of . . . the Church. Ill. That the **Lord** is the God of faith. Ill. That the **Lord** is the Light itself. Ill. That the **Lord** is the Truth itself. Ill. That the **Lord** is eternal life. Ill.

—³. To these things it is to be added that on account of his business in the world, man can procure for himself only a few Truths of faith; but still, if he approaches the **Lord**, and worships Him alone, he comes into the power of Knowing all Truths; and therefore every true worshipper of the **Lord** instantly sees, acknowledges, and receives any Truth of faith which he had not known before, as soon as he hears it. The reason is that the **Lord** is in him, and he in the **Lord**; consequently the light of Truth is in him, and he is in the light of Truth. This may be confirmed by the following experience. There was a Spirit seen by me who in the company of others had appeared simple, because he had acknowledged the **Lord** alone as the God of Heaven and earth, and had established this his faith by some Truths from the Word. He was taken up into Heaven among the wiser Angels, and I was told that there he was equally as wise as they, and that he had even spoken Truths in abundance, quite as from himself, of which he had before known nothing. There will be a like state with those who will come into the **Lord's** New Church. Ill.

355. That . . . neither (charity nor faith) is alive, except from the **Lord**. Gen.art.

356. Moreover, all the apostles preached faith, and that in the **Lord** God the Saviour Jesus Christ.

357^e. This power (to procure charity for himself) is wanting to no man . . . because the **Lord** gives it to everyone; and He gives it as a kind of property . . .

358. Man can also procure for himself the life of faith and charity . . . for he acquires it for himself when he approaches the **Lord** who is Life itself; and approach to Him is not blocked to any man; for he continually invites every man to come to Him. Ill. . . The reason why man is allotted life by approaching the **Lord**, is that the **Lord** is Life itself; not only the Life of faith, but also the Life of charity. Fully ill.

359. That nevertheless nothing of faith, and nothing of charity, and nothing of the life of either, is from man; but from the **Lord** alone. Gen.art.

— Of himself, man can procure for himself only natural faith . . . and natural charity . . . but still by both of these he prepares himself to be a receptacle of the **Lord**; and as he prepares himself, so the **Lord** enters, and causes his natural faith to become spiritual, and in like manner his charity; and these things are done when the man approaches the **Lord** as the God of Heaven and earth. . . Hence follows this conclusion—that as a man prepares himself naturally to receive the **Lord**, so the **Lord** enters, and makes all things with him spiritual within, and thus alive. But, on the other hand, in proportion as a man does not prepare himself, in the same proportion he removes the **Lord** from himself, and does all things from himself; and that which a man does from himself has not anything of life in it.

360^s. As spiritual light (and heat are) within natural light (and heat), so are spiritual faith (and charity) within natural faith (and charity); and this is effected in the degree in which the man progresses from the natural world into the Spiritual World; and he (does this) in proportion as he believes in the **Lord**, who is the Light itself, the Way, the Truth, and the Life. 361.

362. That the **Lord**, charity, and faith, make one, as do the life, the will, and the understanding in man; and that if they are divided, each of them perishes, like a pearl reduced to powder. Gen.art.

364. That the **Lord** with all His Divine love, with all His Divine wisdom, and thus with all His Divine life, inflows with every man. Gen.art.

—³. Moreover, the **Lord** is omnipresent; and where He is present, there He is with His whole essence; and it is impossible for Him to withdraw something from it, and thus to give a part to one and a part to another; but He gives the whole, and gives man the opportunity to take little or much. He also says that He has His abode with those who keep His precepts; and also that the faithful are in Him, and He in them. In a word, all things are full of God; and everyone receives his portion from that fulness.

365. Consequently, that the **Lord** with all the essence of faith and of charity inflows with every man. Gen.art.

366. That those things which inflow from the **Lord** are received by a man according to his form. Gen.art.

367. But that the man who divides the **Lord**, charity, and faith, is not a receiving form, but a destroying form. Gen.art.

— For he who separates the **Lord** from charity and faith, separates life from them . . . (and) he who acknowledges the **Lord**, and separates charity, acknowledges Him only with the lips; whereas he who does charity, and does not acknowledge that the **Lord** is the God of Heaven and earth, one with the Father . . . does no other charity than what is merely natural . . .

368. That the **Lord** is charity and faith in man, and that man is charity and faith in the **Lord**. Gen.art.

— That the man of the Church is in the **Lord**, and the **Lord** in him. Ill. . . But man himself cannot be in the **Lord**; but the charity and faith which are with him from the **Lord**. Fully ex.

370. That conjunction with God the Father is not possible; but with the **Lord**; and through Him with God the Father. Gen.art.

—³. The reason is that the **Lord** our Saviour is Jehovah the Father Himself in a human form; for Jehovah descended and became a Man . . .

371. That conjunction with the **Lord** is reciprocal; which is, that the **Lord** is in man, and man in the **Lord**. Gen.art. (See CONJOIN, here.)

—⁶. For the **Lord** acts, and man receives the action from the **Lord**, and operates as of himself; nay, from himself, from the **Lord**. This operation of man from the **Lord** is imputed to him as his, because he is constantly kept in free Will by the **Lord** . . .

372. That this reciprocal conjunction of the **Lord** and man is through charity and faith. Gen.art.

379. That true faith is one only; and that it is faith in the **Lord** God the Saviour Jesus Christ; and that it is with those who believe Him to be the Son of God, the God of Heaven and earth, and one with the Father. Gen.art.

— The soul and life of this body . . . is the **Lord** God the Saviour. Hence it is that the Church has been called by Paul the body of Christ.

—⁴. For not all those who approach the **Lord** are in faith in Him; for true faith is internal and at the same time external.

380. That spurious faith . . . is with those who regard the **Lord** not as God, but only as a man. Gen.art.

—². I fear that these abominations (the Arian and Socinian heresies) lie concealed at this day in the general spirit of the men of the Church. It is a wonderful thing that the more anyone believes himself to be more excellent than others in learning and judgment, the more prone he is to seize and appropriate to himself ideas about the **Lord** that He is a man and not God; and that because He is a man He cannot be God; and he who appropriates to himself these ideas introduces himself into companionship with the Arians and Socinians, who in the Spiritual World are in Hell. The reason that such is the general spirit of the men of the Church at this day, is that with every man there is a consociate spirit . . .

—³. Such do all those become after death who in heart and faith deny the Divinity of the **Lord** . . .

—⁴. All those who honour the **Lord** as the Redeemer

and Saviour solely with the mouth and lips, but in heart and spirit look upon Him as a mere man, when speaking and teaching these things, have their mouth like a bag of honey, but their heart like a bag of gall. (Other comparisons used.)

—^e. If those who honour the **Lord** solely with the mouth and lips, but in heart and spirit look upon Him as a mere man, open their thoughts and persuade others, they are spiritual murderers, and the worst of them are spiritual cannibals; for a man has life from love and faith in the **Lord**; but if this essential of faith and love—that the **Lord** is God Man and Man God—is removed, his life becomes death . . .

384. That all those in Christendom have no faith who reject the **Lord** and the Word, although they live morally, and speak, teach, and write rationally, even about faith. Gen.art.

— Hence it follows, that they who reject the Word, reject the **Lord** also; for they cohere as one; and also that those who reject either the one or the other, reject the Church also, because the Church is from the **Lord** through the Word . . .

—². That those alone have faith who believe in the **Lord**. Ill.

390^e. It was of the Divine auspices of the **Lord** that I came to that house . . . and that all took place as described.

391. The Angels who are sometimes sent by the **Lord** to visit the Christian Societies . . .

400^e. When He said to Peter that he should forgive unto seventy times seven, what will not the **Lord** do? 539².

412. When the **Lord** . . . looks down into the earth, He sees an entire Society as one man; and the form of it from their qualities.

423^e. Therefore only he who worships the **Lord**, and who acts from Him . . . obtains spiritual charity . . .

434². As yet there are no social gatherings of charity . . . The reason is that the Church has not yet acknowledged the **Lord** God the Saviour as the God of Heaven and earth, and has not immediately approached Him from whom alone proceeds genuine charity.

439. That in the exercises of charity a man does not place merit in works while he believes that all good is from the **Lord**. Gen.art.

457. With those who (from confirmation deny the Divinity of the **Lord**) there is no conjunction with God, and thence no salvation; and their charity is . . . spurious . . .

459¹¹. (He said,) The brotherhood . . . off aith in any other God than the **Lord** God the Saviour is not brotherhood; because the charity which makes brotherhood is not in this faith.

—¹³. I said, It is my opinion *that charity is to act from the love of justice with judgment in every work and office; but from love from no other source than the **Lord** God the Saviour.* Ex.

461⁸. As they understood these things, I plucked some twigs from a certain vine, and handed them to them, and said, Do you believe that this is from me, or

from the Lord? And they said that it was from me from the Lord. And behold the twigs put forth grapes in their hands.

[T.] 485. That without free Will in spiritual things, there would not be anything of man by which he in his turn could conjoin himself with the Lord . . . Gen.art.

494. Spiritual things climb up into the highest region of the mind, and there form themselves. The reason is that the entrance of the Lord into man with Divine goods and truths is there; and it is as a temple in which He is.

495. All the freedom which is from the Lord is freedom itself . . .

497⁴. These two, the will and the understanding, are the two receptacles of the Lord; the will is the receptacle of love and charity, and the understanding of wisdom and faith; and the Lord operates all of these things in the full freedom of the man, in order that there may be a mutual and reciprocal conjunction, through which is Salvation.

498. It is this freedom of man through which, in which, and with which, the Lord is present in man, and unceasingly urges the reception of Himself; but He never removes and takes away the freedom . . .

500. That if men had not free Will in spiritual things, all in the universal world could be brought to believe in the Lord in a single day . . . Gen.art.

504³. The Lord Christ said . . .

505³. Believe, my friend, that as to faith and charity, man operates from himself from the Lord . . .

508^e. (There was written on the paper sent from the Third Heaven) Enter into the mysteries of the Word . . . for all its Truths are so many mirrors of the Lord.

522. No evil can be removed except by the Lord . . . The reason it is said that man must remove evils, is that the Lord does not do it without the co-operation of the man.

528. That actual repentance is to . . . make supplication to the Lord . . . Gen.art.

532^e. The seeds implanted by the Lord God the Saviour.

533^e. The spiritual will through which the Lord reforms and regenerates the natural one.

536. All who do what is good from religion . . . are accepted by the Lord . . . To this I will add this new thing. All those who do what is good from religion, after death . . . turn themselves to the Lord God the Saviour . . . But all others . . . regard the Lord as only the son of Mary born from her marriage with Joseph.

537. They who, from religion, do the good works of charity . . . before they have received the doctrine of the New Church concerning the Lord, may be likened to trees which bear good fruit, although but little . . .

538. That confession ought to be made before the Lord God the Saviour, and then supplication for aid and power to resist evils. Gen.art.

—². The reason the Lord God the Saviour is to be approached, is that He is the God of Heaven and earth, the Redeemer and Saviour . . .

530². That supplication ought not to be made before the Lord in respect to the remission of sins. Ex.

— . The second reason is, that the Lord, being mercy itself, remits their sins to all, and does not impute one to anyone; for He says, They know not what they do . . .

576. That the new birth . . . is effected by the Lord alone through charity and faith as the two means, man co-operating. Gen.art.

—². As to charity and faith (in respect to the co-operation of man with the Lord) the Lord acts, and man acts from the Lord; for there is the Active of the Lord in the Passive of man; and therefore the power to act well is from the Lord, and the derivative will to act is as of the man, because he is in free Will, from which he is able to act together with the Lord, and thus to conjoin himself; and he is also able to act from the power of Hell, which is without, and thus to separate himself. The action of man, concordant with the action of the Lord, is what is here meant by co-operation. 577, Ex.

577. From these things it follows . . . that the Lord is continually in the act of regenerating man, because He is continually in the act of saving him . . .

580^e. Consequently the Lord is not to blame if a man is not saved . . .

597². No one is in truths except him who approaches the Lord immediately . . .

618. There are three things through which man is regenerated—the Lord, faith, and charity. Ex.

619². One (of the three spheres in the Spiritual World which flow forth from modern Christendom) is in respect to the Lord. This breathes forth from the southern quarter, where are the learned . . . and wherever it goes, it enters the ideas secretly, and with many it takes away faith in the Divinity of the Human of the Lord; with many it weakens it; and with many it infatuates it. The reason is that it at the same time introduces into the faith of three Gods, and so there is confusion. . . . This sphere cannot be dissipated so long as the dragon is on the earth . . . It invades minds and puts force upon them.

621. The three Angels said, The Lord Jesus Christ has heard your prayers, and has sent us to you.

636. (The Council of Nice) was of the Divine Providence, because if the Divinity of the Lord is denied, the Christian Church dies.

637. In that primitive time, all in what was then the Christian world acknowledged that the Lord Jesus Christ was God, to whom had been given all Power in Heaven and on earth; and they believed in Him, according to His commandment from God the Father. Ill. and Ex.

650. That the Lord imputes good to every man . . . Gen.art.

677⁵. As soon as infants have been baptized, Angels are set over them, by whom they are kept in a state of receiving faith in the Lord . . .

681. That the second use of baptism is that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow Him. Gen.art.

682. By 'the name of the Lord Jesus Christ' . . . is

meant the acknowledgment of Him, and a life according to His precepts. Ill.

684^e. The reason the Lord Himself was baptized. Ex.

685². Therefore, let a Christian know that he who does not believe in the Lord cannot be regenerated, although he has been baptized; and that baptizing without faith in the Lord effects nothing whatever . . .

691². When the Lord presents Himself as more present in Heaven, the wicked who are beneath Heaven begin to . . . be tortured and . . . flee . . . The Lord Himself does not descend, but an Angel with a sphere of love from the Lord around him. I have sometimes seen the wicked terrified by that descent . . .

711. It has been shown . . . that the Lord Himself is in the Holy Supper . . .

716. That in the Holy Supper is the whole of the Lord, and the whole of His redemption. Gen.art.

719. That the Lord is present and opens Heaven to those who approach the Holy Supper worthily; and He is also present with those who approach it unworthily, but does not open Heaven to these . . . Gen.art.

—². Therefore with those who only understand what truth and good are, the presence of the Lord is universal or external; whereas with those who also will and do what is true and good, the presence of the Lord is both universal and singular, or both internal and external.

720. It is not to be believed that the Lord closes Heaven against those who approach unworthily; this He does to no man even to the end of his life in the world; but . . . the man closes it against himself . . .

722. That those approach the Holy Supper worthily who are in faith in the Lord . . . Gen.art.

725. That those who approach the Holy Supper worthily are in the Lord, and the Lord in them; consequently that through the Holy Supper there is effected conjunction with the Lord. Gen.art.

—^e. What else is conjunction with the Lord than to be among those who are in His Body?

726². There are many who confess the Lord . . . but if they do not do this . . . from faith in the Lord, they are not regenerate . . . for they confess the Lord solely with the mouth and lips . . .

728. When a man is being regenerated, the Lord is indeed present, and through His Divine operation He is preparing the man for Heaven; but in order that he may actually enter, the man must actually present himself to the Lord: and as the Lord actually presents Himself to the man, the man will actually receive Him; not, however, as He hung on the cross, but as He is in His glorified Human, in which He is present; and the body of this is Divine good, and the blood is Divine truth. These are given to the man, and through these is the man being regenerated, and is in the Lord, and the Lord in him. . . From these things, when rightly perceived, it is evident that the Holy Supper is as a signature and seal that those who worthily approach it are sons of God.

731². The Lord will prepare for them a house to meet in.

744. They uttered in a low tone a prayer of praise to the Lord.

767. Every Angel looks at the Lord before himself (however) he may turn his body or face . . . This aspect of the Lord . . . derives its origin from the fact that all truth . . . and all good . . . are from the Lord, and are the Lord's with him; and hence every truth is like a mirror in which is the Lord, and every good of love is an image of the Lord.

—². But an evil Spirit perpetually turns himself away from the Lord, and constantly looks to his own love . . .

771^e. It has been enjoined upon me by the Lord . . .

774. The presence of the Lord is perpetual with every man both evil and good; for without His presence no man lives; but His Advent is solely with those who receive Him, who are they who believe in Him and do His commandments. The perpetual presence of the Lord causes man to become rational, and to have the ability to become spiritual: this is done by the light proceeding from the Lord as a Sun in the Spiritual World, which the man receives in the understanding. But the Advent of the Lord is with him who conjoins heat with that light; that is, love to Truth . . . The mere presence of the Lord, and the consequent illustration of the understanding, may be compared to the presence of the solar light in the world, which, unless conjoined with heat [cannot save] all things upon the Earth from desolation. But the Advent of the Lord may be compared to the advent of heat in the spring-time . . .

773. That this second Advent of the Lord is not in person, but that it is in the Word, which is from Him, and is Himself. Gen.art.

777². From these things it is evident that now also the Lord will appear in the Word. The reason that He will not appear in person, is that since His ascent into Heaven He is in His glorified Human; and He cannot appear to any man in this unless He first opens the eyes of his spirit; and this cannot be done with anyone who is in evils and the derivative falsities. . . Therefore when He manifested Himself to His disciples, He first opened their eyes. Ill. . . That before the resurrection of the Lord the apostles did not see the glorified Human of the Lord with the eyes of the body, but in the spirit . . . is evident from His transfiguration . . . It is therefore in vain to believe that the Lord will appear in person in a cloud of Heaven; but He is to appear in the Word . . .

778. Every man is his own love and his own intelligence . . . In like manner . . . the Lord is Divine love and Divine wisdom . . . the human form is their containant. From these things it can be thought how the Lord is the Word.

779. That this second Advent of the Lord is being effected by means of a man, before whom He has manifested Himself in Person, and whom He has filled with His own Spirit, to teach the doctrines of the New Church from Him by means of the Word. Gen.art.

— . As the Lord cannot manifest Himself in person . . . and yet has foretold that He will come, and found

a New Church which is the New Jerusalem, it follows that He will do this by means of a man, who is able not only to receive the doctrines of this Church in the understanding, but also to publish them by the press. That the Lord has manifested Himself before me His servant, and has sent me to this office, and that after doing so He has opened the sight of my spirit, and thus has intromitted me into the Spiritual World . . . I testify in Truth; likewise, that from the first day of that call, I have not received anything which concerns the doctrines of that Church from any Angel, but from the Lord alone, while I have read the Word.

[T.] 780. For the sake of the end that the Lord might be constantly present, He has unfolded to me the spiritual sense of His Word, in which is Divine truth in its own light, and in this He is continually present. For His presence in the Word is from no other source than by means of the spiritual sense . . .

791. After this Work was finished, the Lord called together His twelve disciples who had followed Him in the world, and the next day He sent them all out into the universal Spiritual World, to preach the Gospel that the Lord Jesus Christ reigns, whose Kingdom shall be for ages of ages . . . This was done on the 19th day of the month of June, in the year 1770.

795². After this time, all who acknowledge the Lord Jesus Christ as God the Redeemer and Saviour, are in Heaven; and they who do not acknowledge Him are beneath Heaven, and are there instructed; and those who receive are elevated into Heaven, and those who do not receive are cast down into Hell . . .

838. Conversation with the Africans concerning the Lord the Saviour. D. 5919.

D. 395. (First mention of 'the Lord' by Swedenborg.) 480. Compare also D. 151. 258. 342.

519. (The One Only Lord of the inhabitants of Jupiter. See under JUPITER.)

857. He asked who the Lord was. (Answered at great length.)

892. There is a certain interior perception . . . in those who are led by the Lord in the things which are to be done with them. Ex.

897. Spirits cannot possibly perceive that a man can perceive and be persuaded from the Lord as to what is to be thought, spoken, and done . . .

900. When I told them that . . . I had not done the least thing from myself, but the Lord [had done it], they marvelled still more.

979⁹. It is the Lord who is love [who] thus acts, from inmosts.

985. The Lord Himself is in all things; nor has He need of mediations when it so pleases Him.

1113. That the Lord rules the universe. Ex.

— There came a moment of doubt as to whether our Lord is their One Only Lord . . .

1176. I heard a soft sound, angelic and sweet . . . and I was told that so does the Lord rule things . . . inordinate . . . for He acts from what is peaceful; and therefore the things which are . . . in the circumferences are necessarily reduced into order . . .

1313. That the Lord God alone lives. Ex.

1368. The Lord's having commanded that they should be baptized into the name of the Father, of the Son, and of the Holy Spirit, involves Himself; because in Him is the Father, in Him is the Holy Spirit . . .

1440. Seeds (of faith) are innumerable . . . but the universal and one only seed in which all the rest are ordained and subordinated is that the Lord alone rules the universe, and that He is the all in all things of truth and good . . .

1453. Those from the other side of the Earth Venus are worshippers of the Lord. Some came thence and said . . . that they acknowledge and have acknowledged our Lord only; and that He has appeared to them, and that they believe Him to be with them, and that He walks among them . . . and that they see Him as it were walking among them . . .

1458. (In Mercury) they acknowledge the Lord . . .

1514. (The Spirits of Saturn) say . . . What is more insane . . . than to ask what God they worship, and thus to manifest ignorance of the One Only Lord . . . and that there is no other Lord besides the One Only. They say that the Lord Himself is in company with them . . .

1534. Good Spirits feel as it were outside of themselves that the Lord is, so that faith in Him is circumfused around . . .

1535. In the interior Heaven they acknowledge the Lord in almost a similar manner . . .

1536. In the more interior Heaven there is a certain sense, by which sense they know that the Lord is their God . . .

1537. In the inmost Heaven there is a certain thought, thus more interior, that the Lord rules the universe . . .

1538. Thus proceed from the Lord the operations of faith in Him . . .

1542. (In Mars) they adore our Lord alone, because He is good itself.

1558. It is wonderful that so few (Christians) seek the Lord there, while . . . the worshippers of men and even of devils seek those whom they had worshipped . . . This is a very manifest sign that the Lord is the God who rules the universe. 4593².

1601. I said to them . . . that it is sufficient to know that which the Lord has taught; namely, that He is one, and that he who sees the Son sees the Father, etc.

1608. It follows that the Lord alone must be in all and in each thing of man. Ex.

1628. They ought to know that all their endeavour must be of the Lord, (otherwise) it is nothing but sin. (See ENDEAVOUR, here.)

1647. That the things which I have learned in representations, visions, and from speech with Spirits and Angels, are from the Lord alone. Ex.

— Thus have I been instructed, consequently by no Spirit, nor Angel, but by the Lord alone, from whom is all truth and good . . .

1708. On the coming forth and subsistence of human

bodies from the Lord through the Grand Man. How the Lord's life is infused into the evil also. Ex.

1712. Whatever inflows from the Lord, inflows into the universal Grand Man, with variety according to the functions . . .

1758. That the Lord knows and disposes all things in the universal Heaven, and in all the earth, and the most singular things. Ex.

1966. That evil Spirits cannot be with those who believe in the Lord. Ex.

2012a. That evil is attributed to the Lord. Ex.

2062. That each and all things are so ruled by the Lord that there may be indefinite things in each idea and affection. Ex.

2099. That a man and a Spirit must necessarily think and speak the things which the Lord permits and concedes. Ex.

2115. That it can never be denied that the harmonies of the interior Heaven come from . . . the Lord. Ex.

2161. That there is nothing good except from the Lord.—Spirits torture themselves . . . how to understand that no one can do anything good except from the Lord . . .

—e. The Lord gives both the thought of good and the will of good . . .

2163. That the Lord *provides, sees, perceives, and rules* each and all things which come forth in Heaven and on earth. Ex.

2164². Before the eyes of men and Spirits, each and all things in the world appear inordinate and confused, when yet in the Lord's eye they constitute a beautiful image; namely, the image of a man or of a virgin; which is Heaven in its complex, not such as it is, but such as the Lord wills it to be; namely, an image of Himself.

2267². Hence anyone may conclude that the Lord knows the most singular things in the universal Heaven, and also in the human race . . .

2296. That the permission, leave, good-pleasure, and will of the Lord are in all things which take place; but in application to the subjects. Ex.

2303. That ideas, when separated, are associated by the Lord with many other ideas which serve for man's happiness. Ex.

2306a. That a man or a Spirit is led into good by the Lord in the same proportion as he receives from the Lord. Ex.

2321. That the Lord rules the universe. Ex. 3054, Ex.

2322. Such a state was induced by the Lord that there was a certain perception as it were of innumerable persons endeavouring and acting, which lasted more than an hour . . . and meanwhile it was manifestly perceived how the most minute things proceeded in their order, so that among so many . . . not one could have opened his mouth or done the least thing, except in that series, and in that order, in which it was pleasing to the Lord, so distinct were all things, and so distinctly did they proceed; a most manifest sign that the Lord

rules the universe, and a more manifest one I have not yet perceived.

2325. That neither man, Spirit, nor Angel, thinks, wills, or does anything from himself . . . and yet that the Lord is not the cause of evil. Ex.

2329. As there is no life except one, to wit, that of the Lord . . . it may come into doubt as to whence come the objects of the thoughts . . . and therefore it is replied that it is the Lord who loves the preservation of all and of each who are in the Heavens and on earth, and who pities them . . .

2416. For innocence and mercy are the Lord . . .

2423. That the Lord rules the universe in order from the interiors. Ex.

2457. That whatever has been acquired by actuality cannot be broken off; but that [man] can become better through the Lord. Ex.

2474. Margin. These things have been this day confirmed in general from Heaven, the Lord being as it were seen.

2563. That with him who has faith in the Lord, the Lord is present, and consults for him in each and all things. Ex.

2591. That the Lord has led the human race since the creation of the first man. Ex.

— I received the reply by a spiritual idea . . . that (before the Grand Man had been formed) the first man, and those first born, were led by no other than the Lord alone. For the Lord is the all in all things, nor is there any endeavour in each thing in Heaven and the Spiritual World except from the Lord, before man was born, as after he was born . . .

2592. That the Lord preserves man from every evil. Ex.

2663. There was such simplicity in his speech that I knew he could speak with the Lord . . .

2688. That he who lives in faith in the Lord, thus in the Lord, cannot possibly receive violence from the evil, because he lives in the order of natural, spiritual, and celestial things. Ex.

2713. That the universe is not ruled by the Lord according to the fallacies and phantasies of men . . . Ex.

2714. That this is the Truth—that the Lord rules the universe by an infinite Providence . . .

2732. Concerning the opinion of some, that as the Lord gives all things of faith . . . man may act as passive and let down his hands. Ex.

2735. That all things of man's life inflow from the Lord. Ex.

2786. That the Lord in Heaven speaks to the Angels, and in fact with different ones distinctly, in person, thus with a number together. Ex.

2884. That the general life of the Lord inflows into the universe. Ex.

2886. Concerning certain Spirits or Angels, who when they come seem to have the presence of the Lord with them. Ex.

[D.] 2960. On the apparent influx from man to the Lord. Ex.

2990. That the Lord appears to many in the other life, in a form suitable to them.—It has sometimes happened to me that I supposed no otherwise than that the Lord Himself was present and had spoken . . . But the case is this. It is the Lord who then appears here, through others, who are then not themselves; and the same suppose in like manner that they are the Lord; which thought inflows into the thought of him with whom he is, he being nothing, and the Lord then appears through him, in his form; for his form still remains; as I could manifestly perceive this day; for the Lord does not will to completely change the form or nature of another, and so to appear through him. Thus, also, does the Lord speak through another.

3010. On Spirits who want it to be believed that they are the Lord. 3249. See A.7622.

3049. (The Spirits of Jupiter) did not want me to write that the Lord is Man and at the same time God, because they do not know what God is, but what the Highest is; and it is sufficient when they believe Him to be the Highest. They greatly love . . . to hear that the One Only Lord is the only Man; and that all others have it from Him that they are men.

3114. The evil cast the blame on the Lord . . .

3136. On a Spirit who tried to find another Lord, and another Heaven.

3177. That the Lord rules the human race in the most singular things. Ex.

3239^e. They who are in humiliation have now confessed, with some weeping, that the Lord is their only Lord . . .

3314a. I spoke with (the Most Ancients) about the Lord. They said that they cannot speak about the Lord. For their ideas were celestial, and in the word Lord there is a spiritual idea. I also [spoke] about other ideas by which the Lord is expressed, as 'Jesus' and 'Christ;' and they could not perceive this either, because the ideas had been covered with natural things, because they are names. But when He was represented as the Mediator and Regenerator . . . they acknowledged, because then there were celestial ideas . . . They said that they had expected the Lord to come who would save the universal human race; but these were only those who had lived when the Most Ancient Church had begun to decline . . .

3355. (This offspring of the Most Ancient Church) represented the Lord to themselves . . . as an old man with a grey beard . . .

3358. (The cruelties exercised by the Antediluvians against the Lord.) This is what is said about the temptations of the Lord in the wilderness—that He fought with wild beasts . . . 3366.

3435. (A preacher who thought) that the Lord alone is filthy, because He took away all the filthiness from the human race . . .

3476. On those who are insane from the fact that (they inquire) what the Lord was doing from eternity, before the creation of the world; and who thence infer an origin of the Lord also. (See T.31³. D.4204.)

3568. That those who are not in faith cannot even name the Lord.—They tried, but could not . . . for they desired [to do it] from proprium. But when such reflection is not given, they are allowed to do it, as is every man. For to name the Lord from proprium is to take His name in vain . . .

3569. Certain Spirits were thinking that it is a wonderful thing that in the other life they do not at once come into a state of faith in the Lord, seeing that there they know and believe that the Lord rules the universe. Ex.

3628. The Lord alone makes provision that man may not come into such open insanities: and to prevent him from falling into such things the Lord has commanded that he should have no care for the morrow . . . They who are in and who incline to such things can never be withdrawn thence except through faith in the Lord. They who are in faith are delivered by the Lord, however they may be infested by such things.

3657^e. They are not permitted to name the Lord, but Christ.

3681. Hence it is evident how the Lord sees all their machinations, and renders aid in a moment; and also how He guards man while asleep.

3739. How truths and goods are excited by the Lord.

3775. (The Quakers) do not care for the Lord . . . As also the Catholics acknowledge the Lord and preach Him, whereas in the other life they are very hostile to Him; so also the Quakers; and therefore in the other life they know nothing about the Lord, and are rebels against the Lord, vaunting themselves as the Holy Spirit. 3793.

3958. On the Lord.—I said to Spirits that no idea can be perceived about the Lord, nor are any words applicable except the Eternal and the Infinite . . .

4095. Concerning the influx of life from the Lord, and His Providence in the most singular things. Ex.

4095a. (The infinity of the Lord shown from the indefinite things there are in human and angelic ideas.)

4125^e. Therefore the Lord alone knows what a man has thought and done before he became a Spirit.

4131^e. Hence it is evident that all good and truth are from the Lord. 4241.

4132. Thus the Lord alone (is in a state of wakefulness).

4137. In proportion [as anyone acts] from the Lord, what is good and true [is produced].

4138. It was perceived that no misfortunes . . . can happen to a man who is with the Lord; for the evil Spirits [who] were present when any horse threatened evil, were suddenly cast down.

4205. On the hatred of the evil against the Lord.—Those who in the world had not had hatred against the Lord, but had lived in the love of self and of the world, that is, in hatred against the neighbour, and who had not even thought about the Lord; in the other life have deadly hatred against the Lord. A cause of the hatred is, also, that they notice there that Heaven is the Lord's, and that the Kingdom is the Lord's; and as

such cannot be admitted into Heaven . . . they attribute this to the Lord . . .

4219^e. This moon does not appear to the right, where the Lord is . . .

4226. On the . . . continual presence of the Lord with the Angels.

—^e. (What is meant by to be constantly thinking about the Lord.) Ex.

4338. That the Lord is the Father, Son, and Holy Spirit. Ex.

4432. Nothing is more common with Spirits than to think that all the fault, nay, the penalty, and thus evil, is from the Lord, because He permits it. I spoke to them about it—that . . .

4441. On a simple idea about the Lord.—There were some who were in a simple idea about the Lord—that the Lord rules each and all things. The simplicity of the idea cannot be described . . . The simplicity consisted also in this—that the Lord was as the Lord to them, without thought about the Divine, the Human, or the Holy, but solely of one. From this idea also flowed this—[that] He rules all things, and each thing, and the least things of the thoughts; and that they were in bliss when they were being ruled by Him, and thus were in safety. They were many . . . The reason (of their bliss) was that they had previously heard so many disputes and ratiocinations about various things with the Lord, and about faith in Him, so that this was to them as a sweet rest . . .

4442. On a sublime idea about the Lord.—There were . . . angelic ones who were in a sublime idea, because they had thought, apperceived, and heard so many things about the Divine, the Human, and the Holy of the Lord; and therefore I was let into a sublime idea that these three were one, which idea cannot be described, because it is possible solely in the other life . . . The Divine was for the celestial; the Human for the rest who were beneath—and also the Divine, but as applicable to them—; and the proceeding Holy was all the sphere thence, because there is nothing in the Lord except the Divine Holy. These things were represented by an angelic idea, and thus as a one applicable to the whole Heaven, in which idea they had their bliss.

4443. From the former idea, and from this one, it was perceived how blessed it is to have faith of the heart that the Lord rules the universe; and that this is the principal of faith.

4449. (Sirens) carry with them the persuasion as if the Lord were there.

4529^e. They preached the power of the Lord.

4549. That from the Lord there is nothing but what is good. Ex.

4551. On the Council at which the distinction was made between the Divine and the Human of the Lord.—They said that they . . . had concluded this principally for the reason that the papal chair would not have subsisted if they had acknowledged the Lord as one with the Father . . . They said that they knew otherwise from the Scripture, but that for this reason they could not accept it; and they said further that in their hearts

they had not believed in the Lord, but that they had not dared to publish this . . . That in this way they could dominate in the Heavens and on earth, they had from the Word, in that to the Lord has been given all Power in the Heavens and on earth . . .

4588. That all things inflow; goods and truths from the Lord. . . I was always in the sphere that all good and truth are from the Lord; and the opposite sphere, which assailed, could not effect a whit. In such a sphere are those Spirits kept who are being initiated and confirmed in this truth . . .

4605. Besides, the externals of man, in like manner as his internals, are continually directed by the Lord. The direction of the Lord is in primes and in ultimates; thence flow mediates in their order . . .

4629². The universal Heaven in general, and the Lord in particular, inflow into every Angel. Hence he has the human form . . .

4712. From these things it may be evident how the case is with faith in the Lord. With those who believe in the Lord according to the truths of faith, the Lord is in presence; that is, He is at hand, and has His abode with them. Whereas with those who do not believe, the Lord is absent; because He cannot be seen in thought, nor Known in affection. Concerning these, the Lord says that He does not Know them, because they do not Know Him.

4715. Whenever I touched the iron tongs . . . it was apperceived . . . that they wanted to strike the Lord therewith. Ex.

4724. Hence it was evident how the case is with faith in the Lord—that the Lord appears to those who believe and affirm, and is conjoined with them through love or charity; for there is no faith, thus no appearance of the Lord, unless there is love or charity, because this receives the faith . . .

4725. The Lord can indeed appear even to those who are not in love, thus who are in persuasive faith; but it is an imaginative, and not a real, appearance.

4763². (Charles XII.) decided to blot out the name of the Lord . . .

4772². Those within the Church . . . do not acknowledge the Lord as God, because He was a man; when yet those who were in the most ancient times . . . worshipped Jehovah under a human form . . . and in like manner do the Angels who are the wisest . . . and moreover the Lord appears to them under that form . . . This has been inscribed from Heaven on the nature of the nations outside of Europe, and also on some within Europe . . . As soon as these hear about the Lord, they run to the place, believe, and seize upon the doctrine about Him . . .

4774. (On the New Church.) Then one of the Angels from the Lord . . . instructed them about the Lord, saying that there is one God, and He the Lord . . . 4775-

4775². (These gentiles) marvelled that in the tract where the Church is, few of the learned want to acknowledge the Lord as God, for the sole reason that He was a man . . .

[D.] 4779. I was afterwards brought back to the region where were those who were in knowledges . . . and it was apperceived that all there could not possibly apprehend that the Lord can be the One Only God, for the sole reason that He was a man . . .

4781. Why the Lord was born (on our Earth). Ex.

—^e. Besides, when the heavenly doctrine concerning the Lord is known in one Earth, the rest can know it when they become Spirits and Angels.

4785. (The secrets of the Moravian congregation concerning the Lord.) Ex. 4791. 4799. 4810. 5988². 6043^e. J. (Post.)55.

4792. For that which receives the Lord is the Divine itself, or the holy of the Lord, with man, thus good from the Lord ; and the Lord can be conjoined with a man no otherwise . . . than in what is His own received by the man . . .

4817. That the Lord can be honoured and acknowledged by the worst devils, if Power is promised them. Ex.

—^e. Hence it was evident that the love and honour of the Lord with the Moravians was from the love of self . . .

4824. Therefore Paul was not permitted to take one . . . doctrine from the Lord . . . but he took all things from himself.

4829. How the case would have been if the Lord had not come into the world.—There was one who was thinking . . . that all things would still have flowed according to order if the Lord had not assumed the Human . . . and therefore the Angels under whose auspices were those who are being led by the Lord removed themselves a little, and thus there was no influx of the Lord to him, but he was then in a like order to that in which he would be if not protected by the Lord . . . He then began to rage like one insane, with a sword in his hand, thrusting . . . and in like manner did some others who were in his company, and who after these furies fell down as if they were dead, and when resuscitated raged again in like manner. By this it was shown what would be the state of things if the Lord did not protect them all through His Divine Human.

4831. I was brought to the region where are the Mohammedans . . . and was kept in the idea concerning the Lord that the Father is in Him, and the Holy Spirit from Him, thus that there is one God ; and then all who were there were in the same idea, and completely acknowledged it ; and this through the whole tract . . .

4845². All things of the whole body . . . are organic forms completely [adapted] to the reception of the life of faith from love ; and in proportion to the Divine love in a man . . . his organics are receptions of life, consequently are lives. This was most perfectly the case in the Lord, because the Divine love itself, which was the esse of His life, formed the body after its own likeness, thus for the reception of it, insomuch that all things were forms of the Divine love ; and as it was made Divine, they are the Divine love . . .

4847⁴. Those from the Christian world who from principles received and confirmed in the world deny the Lord, have scarcely any life. They are quite silly.

4850. On turning to the Lord, and on turning from the Lord. Ex.

4876. For they make the Lord a mere man . . . In their prayers and preachings . . . they pass by the Lord and speak to the Father ; when yet they know that no one can come to the Father except through the Lord ; and that the Lord is the Way, and the Mediator ; and that the Father hears no one except mediately through the Lord . . . and also that without the Lord there is no salvation. They know that the Lord has all Power in the Heavens and on earth ; and also that the Father is in Him, and one with Him ; but they explain these things in a different way. 5378.

4914. They pour forth from themselves a sphere as if it were from the Lord ; for they had believed themselves to be His vicars.

4918. They were told that they have the sphere of the Lord around them, and that they are within that sphere, together with their pride, hatreds, revenges, and the like ; but that the Angels have the sphere of the Lord in themselves . . . 4955.

4972. They said . . . that the Lord has no Power in the Heavens, because He has given it to the successors of Peter . . . 5630. 5650. 5790b.

5080. They associate a certain devil . . . whom they say is the Lord . . .

5513a². (A Spirit of that Earth in the universe) asked me what God I worshipped. I said that I worshipped the Lord. They replied that they also worship the Lord . . .

5568. (The Babylonians said) that the Lord inflows through them, because in this way He is omnipresent . . . It was found that they were most inveterate enemies of the Lord, and that they persecute all those who adore the Lord if they do not give them everything they have . . . With them the worship of the Lord is a means to such wickedness.

5618^e. Instead of 'Moses,' 'Aaron,' and 'David' (in the Word there) there was 'the Lord.'

5669a^e. When thinking about the Lord (the Reformed) think of Him no otherwise than as of a common man . . . From which they saw that good Mohammedans in their hearts think better about the Lord than Christians do. 5742. 5744.

5743. Therefore the Lord was seen to descend from the Sun as in a bright cloud. (Continued under LAST JUDGMENT.)

—^e. It was said that the Lord underwent temptations from His first adolescence even to the last of His life . . .

5747. For they who do not acknowledge the Divine of the Lord . . . at heart make nothing of spiritual things . . . They speak about God, but they do not care for Him ; and they recede at any saying of any evil person, especially at the first temptation.

5765c. (The Babylonians) considered the Lord no otherwise than as a common man . . .

5766. Their hostility to the Lord.

5778^e. It was observed that in proportion as a man acts from proprium—that is, without a living faith that

all good is from the **Lord**—nothing can inflow from the **Lord** . . .

5786^e. When (the Babylonians) look at anyone who worships the **Lord**, they become as if insane, and endeavour to destroy him . . . They cannot endure his sphere . . .

5793. (In order to live as a Christian) two things are requisite:—1. To believe in the **Lord**; that is, to believe that all good and truth are from Him.

5798. That stone (which the evil did not see and fell over) signified the **Lord** and His Divine Human.

5807. That the **Lord** has betaken Himself to the gentiles. Ex.

5814. (Those in external holiness) were explored as to what they had thought about the **Lord**; and it was found that they had never thought about His Divine, but solely about the Human, as if He were only a man like another; and that His Divine consisted in the fact that He was loved by the Father.

5819. All those are preserved in Heaven who in the world had acknowledged the Divine of the **Lord**, and had lived well; most especially those who had acknowledged the Divine Human; but the rest, who had not acknowledged the Divine of the **Lord**, and many who had thought no otherwise about the **Lord** than as of a common man, were . . . cast down. Many have wanted to acknowledge the Divine of the **Lord** in the other life who had not acknowledged it in the world, but in vain; they did so in the mouth and not in the heart.

5840. (The ideas of the Babylonians about the **Lord** refuted from the Athanasian Creed, which they acknowledged.) 5852. 5924.

5881. It was perceived that a man in the Christian world cannot possibly be in the life of charity unless when he is thinking about the **Lord** he thinks about His Divine. To think about His Divine only when one is in what is doctrinal, and not when he is thinking outside of it, is not to think about the Divine of the **Lord**. Nor does he think about the Divine of the **Lord** when he is praying to the Father for the sake of the Son; he then does not have the **Lord** in the idea of the Divine. It was also perceived that everyone who when thinking about the **Lord** thinks about His Divine, is in the life of charity; for the **Lord** leads him.

5898. On the sphere of the Divine of the **Lord**.—There were . . . many who had made a confederacy to destroy those who are protected by the **Lord** . . . But it was then apperceived that those whom the **Lord** protects were encompassed with the sphere of the Divine of the **Lord**. This sphere evolved itself towards those who had made the attack, and some of them ventured to enter it, but they were suddenly smitten with such anxiety of heart that they . . . threw themselves down on the earth and writhed like serpents. I heard them crying that they would never do such things.

5927. On the **Lord**.—I spoke to the Angels about the **Lord**—that the Divine was His from eternity . . . whence it follows that He was not conceived from the Father, but that He was conceived from His own Divine; and thus that in the world He could not be called the Son of God, but His own Son.

5933^o. No one can become spiritual unless he acknowledges the Divine of the **Lord**. Everyone must acknowledge his God in order that he may be able to be conjoined with Heaven; for the Divine of the **Lord** is what makes Heaven; and therefore this is the first of the Church—to acknowledge the Divine of the **Lord**, and that without Him there is no salvation.

5934. That the **Lord** alone does all things in the Heavens and on earth . . . There were some who had attributed to men the power of the **Lord** in ultimates, to those who were in faith in Him . . . But it was shown that the **Lord** alone does it, and man nothing whatever. Moreover, He has infilled . . . many who are in evil and in contrary faith with His Divine in ultimates, and these did in like manner . . . From which they believed that all can be saved, even those who are in Hell; but it was said that they cannot, because they were then not in freedom to think, will, and act; thus not in their own life. It was shown that the Divine power of the **Lord** in ultimates could infill those who were in knowledge about the **Lord**, even if they were in a contrary faith; but those who are not in knowledge cannot receive. Hence it was evident that the omnipotence of the **Lord** alone is what does it; and that it is His Divine in ultimates, because He made the whole of His Human Divine, even to the ultimates.

5941^a. That they who acknowledge the Father alone, and pass by the **Lord**, are determined to the loves of the body and of the world. Ex.

— Some look to a certain one above themselves in . . . the zenith, as it were a man, whom they say is the Father; but these also are in like manner devoid of determination; and therefore those who have acted well are turned a little to the **Lord** as a Sun, or as a Moon . . . They who are turned to the **Lord** are sometimes remitted into the idea of God as over head, and then they are not in intelligence . . .

5946^o. They said that in this great tract (of Africa) all worship the **Lord**, and that they are being instructed by many who communicate with the Angels . . . by interior perception . . .

5976. That all the evil are against the **Lord** according to the degree of the evil; but not against the Father. Ex.

5978. Concerning the **Lord**—that He has been completely rejected in the Christian world.—It was seen that they inquired with fury where the **Lord** was; and, supposing that He was here, or there, they rushed thither, and dragged forth some Spirit whom they believed to be the **Lord**, and endeavoured to treat him miserably, and strove to murder him. This they did with fury, and for long. And afterwards they inquired where there was anyone who acknowledged the **Lord**, and him who said that he did they wanted to murder; and so they went on from one to another. Thus was it shown that Christians are at this day worse than the Jews.

5983. How much the love of exercising command is against the **Lord**. Des.

6021. On the **Lord** with the Mohammedans. Ex.

6025. On those who deny the Divine of the **Lord**. Ex.

[D.]6049. All those who have not believed in the **Lord** by acknowledging His Divine . . . in the other life think in what is material, and thus cannot think spiritually, that is, abstractedly from space, time, and persons . . .

6055⁴. No one can be in conjugal love . . . unless he acknowledges the **Lord** ; for its highest cause is from the marriage of the **Lord** with . . . the Church.

6080. On the influx of the **Lord** into the honours and gains of man. The **Lord** is always present with man, and is urgent for good and truth to be received ; but with those who have not shunned evils, this influx is turned into their Own loves . . . and thus the **Lord** leads the men of the world through their Own affections.

6082^e. The **Lord** was born 605 (years after the Captivity).

6101². It is not my work, but that of the **Lord**, who has willed to reveal the nature of Heaven and Hell, and the nature of the life of man after death, and concerning the Last Judgment, and also that theological things do not transcend [the human understanding].

D.Min. 4682^e. Such a fury of insanity . . . against the **Lord** . . .

4692. The **Lord** foresees the form in which man from freedom wants (to dispose his life) ; but He determines it . . .

4702. The **Lord** is especially present (at the resuscitation of the dead).

4744. That all life is from the **Lord**. Ex.

4831. The **Lord** was seen by me in a dream with the face and form in which He was when in the world. It was such that it was full interiorly ; and was so that He could rule the whole Heaven within. There was a certain person not far from Him at whom He looked ; and He then raised His eyes a little, and thus knew whom and of what quality he was. And He often as it were slept with His eyes when He was inwardly in Himself. When I awaked I also saw Him obscurely, and it was said that such had been His appearance. In a word, He was full of Heaven and the Divine.

E. 10. For he who acknowledges the **Lord**, and does not at the same time acknowledge the Divine in His Human, does not acknowledge the **Lord** . . .

—². The acknowledgment of the **Lord** is the life or soul itself of all the doctrine in the Church.

16². For the **Lord** is nearer to an Angel, Spirit, or man, in the proportion that they interiorly love Him. Ex.

19. 'John'=the **Lord** as to doctrine. 45.

— . All these (Abraham, Isaac, Jacob, David, Elijah, Elisha, John the Baptist, Peter, and the rest of the apostles), in the supreme sense, =the **Lord**.

25². Hence it is evident how the **Lord** is in man.

30. 'The **Lord**' (in Heaven)=Divine truth united to Divine good.

32. By 'God and the Father' is meant the **Lord** alone.

33. That Divine good and Divine truth are from the **Lord** to eternity. Sig. and Ex.

50. They were brought to places which were signifi-

cative . . . and the **Lord** Himself went to like places for the same reason ; as into Galilee, to Tyre and Sidon, to Jerusalem, upon the Mount of Olives there, and . . . when an infant, into Egypt.

52. The Christian Church does indeed acknowledge the Divine of the **Lord**, but not the Divine Human . . .

78³. When they saw Jehovah, they were encompassed with a column of Spirits . . . So also has the **Lord** been sometimes seen by me.

80. The **Lord** is present with all in the universe, but more nearly or remotely according to the reception of good through truths with them from Him ; for it is good in which the **Lord** is present with an Angel, Spirit, or man . . .

83. (For) the **Lord** is called 'dead' when there are no longer faith and love to Him ; for the **Lord** lives with those who are in love and faith in Him ; but He does not live with those who are not in love and faith . . .

86. In proportion as the **Lord** is received in faith and love, in the same proportion He is in the man ; and in proportion as He is in a man, in the same proportion He removes evils, and thus the Hells and eternal death . . . —²,Ex.

102². In the Spiritual World . . . the name '**Lord**,' and the name 'Jesus Christ,' are not uttered as on earth ; but instead of these names there is a name formed from the idea of all things which are known and believed about Him, which idea is from all things of love and faith in Him. The reason is that these things in the complex are the **Lord** with them ; for the **Lord** is with everyone in the goods of love and of faith which are from Him. As this is so, the quality of everyone there as to love and faith in the **Lord** is at once Known, provided he utters in a spiritual name 'the **Lord**,' or 'Jesus Christ.' And hence also it is that those who are not in any love or in any faith in Him, cannot name Him ; that is, form any spiritual name about Him.

105^e. But it is necessary for those who are within the Church to believe in the **Lord** ; and, when they are thinking about Him, to think about His Divine in the Human . . .

110³. The good of love to the **Lord** is the **Lord** Himself, because the **Lord** is in the good of His love with man, Spirit, and Angel . . . Hence it may be evident that all things which the Church teaches from the Word, regard the **Lord** and love to Him as the end *ad quem*.

112³. Without (Knowledges), the **Lord** cannot dwell with and lead a man. Ex.

114. The **Lord** is said to be rejected when He is not approached and worshipped ; and also when He is approached and worshipped solely as to His Human . . .

—³. Hence it may be evident that the **Lord** has been rejected by those within the Church who approach the Father immediately . . . for these cannot but think of the Human of the **Lord** as of the human of another man . . .

114⁷. Hence it may be evident how it is to be understood that the **Lord** has been at this day rejected by those who are within the Church. Ex.

— . To think in this way about the Lord is to reject Him . . .

—⁸. I once spoke to Spirits who . . . in the world had been of the Papal religion; and I asked them whether when they were in the world they had ever thought about the Divine of the Lord. They said that they had sometimes thought of it when they were in doctrine with their sight, and that they had then acknowledged His Divine to be equal to the Divine of the Father; but that when they were outside of doctrine, they had thought solely of His Human . . .

119². For no others are saved than those who believe in the Lord; and he who believes in the Lord in the world believes in Him after death.

131. The Lord who alone fights in temptations. Sig. and Ex.

—^e. That all approach to acknowledge the Lord alone is closed against him who does not live a life of love. Sig.

137³. In the other life all these blaze with such hatred against those who approach the Lord alone, that it cannot be described . . . The reason is that all who are in the Hells are against the Lord; and all who are in the Heavens are with the Lord; and those who are of the Church, and do not acknowledge the Divine of the Lord in His Human, act as one with the Hells . . . Ill.

—⁴. That all these would be hated for the Lord's sake, the Lord Himself has foretold. Ill.

151². After death . . . all men are turned to their own loves, and therefore those who have worshipped the Divine under a human form are turned to the Lord . . . But those who have not (done so) are turned to the loves of their natural man . . . thus backwards from the Lord . . .

183. The Lord from whom are all the truths of Heaven and the Church. Sig. and Ex.

196. For the Lord is in His own truths with a man . . .

200⁵. If it be assumed and acknowledged as a doctrine that the Lord is one with the Father, and that His Human is Divine from the Divine in Himself, light will be seen in each thing of the Word . . . But, on the other hand, if it be assumed and acknowledged as a doctrine that the Divine of the Father is different from the Divine of the Lord, nothing in the Word will be seen in light. Ex.

209². For the Lord inflows into the love with a man, and through it into the truths . . .

—³. All the power which Angels and men have is from the Lord; and in proportion as they receive the Lord, in the same proportion they have power . . . Therefore in proportion as a man has been conjoined with the Lord through love, in the same proportion he has power.

213. The Lord is present in the affection or love of a man . . .

220. The Lord is above the Heavens . . .

242⁸. Man cannot be withdrawn from his proprium, unless, as to the things which are of life, he looks to the Lord. Through this sight he is conjoined with Heaven . . .

248. 'I stand at the door and knock' = the perpetual presence of the Lord . . . and His perpetual will to conjoin Himself with man, and to communicate to him the happinesses of Heaven. Ex.

—². There are two things which are in the freedom of man from the perpetual presence of the Lord, and from His perpetual will to conjoin Himself with him. The *First* . . . is that man has the opportunity and the faculty to think well about Him and the neighbour . . . To think well about the Lord and the neighbour is not from man . . . but is from the Lord . . . whereas to think evilly about the Lord and the neighbour is from man himself . . . The *Second* thing . . . is that he can abstain from evils; and in proportion as he does abstain, the Lord opens the door and enters . . .

—³. It matters not that in the beginning man does not know that it is from the Lord, because he does not perceive the influx, provided he afterwards believes from the Word that all the good of love and truth of faith are from the Lord; for the Lord operates these things although the man knows it not; and this from His perpetual presence . . . In a word, the Lord wills that man should abstain from evils and do goods from himself, provided he believes that the faculty of so doing is not from man but from the Lord; for the Lord wills that there be reception with man; and reception is not given in any other way than by man's doing as from himself, although it is from the Lord; for there is thus given with man what is reciprocal, which is his new will.

250². The Lord is always present with good and truth with man, and endeavours to open his spiritual mind—which is 'the door' which the Lord wills to open—and to gift him with celestial love and faith; for He says, 'I stand at the door and knock.' But this endeavour or this perpetual will of the Lord is not apperceived by man; for man supposes that he does what is good from himself, and that this endeavour or this will is in him; and it is sufficient then that he acknowledge from the doctrine of the Church that all good is from God . . .

251. The reason the Lord is conjoined with those who receive Him in heart and life, is that the Lord enters or inflows into the life. He enters or inflows solely with those who are in the life of spiritual love . . . When this love makes the life of a man, then the Lord enters or inflows through it into the truths of faith, and causes the man to see or Know them. Hence man has the spiritual affection of truth. It is a very great mistake that the Lord enters or inflows . . . into faith separated from charity with a man . . . Hence it is evident through what way is admitted the Divine which proceeds from the Lord; namely, by the way of the heart, that is, of love.

254². The reason a comparison is made between the men of the Church and the Lord Himself. Ex. and Ill.

— . The Lord spoke of His conjunction with man as of His conjunction with the Father . . . because the Lord is not conjoined with the proprium of man, but with His own with him. The Lord removes the proprium of man, and gives from His own, and dwells therein.

—³. The Lord Himself is not in Heaven, but is above the Heavens, and appears to those in the Heavens as a Sun . . .

[E.] 267. The **Lord** as to the Last Judgment. Sig. and Ex.

272³. After the last temptation on the cross, the **Lord** put on the Divine good of the Divine love, and thus united the Divine Human to the Divine Itself which was in Him.

286². 'The **Lord**' = the Divine good of the Divine love; and 'God,' the Divine truth of the Divine wisdom.

290. Acknowledgment . . . that from the **Lord** are all things of Heaven and the Church. Sig. and Ex.

291. Humiliation and the acknowledgment then that eternal life is from the **Lord**. Sig. and Ex. 460.

292. And that all good is from the **Lord**. Sig. and Ex.

293. 'Thou art worthy O **Lord**' = the merit and justice which belong to the Divine Human of the **Lord**. Ex.

294¹⁶. The presence of the **Lord** with everyone with His Divine truth, from which are life and light. Sig.

297. The **Lord** as to omnipotence and as to omniscience. Sig. and Ex.

—². For when the Judgment is being thus effected, the **Lord** is present with all, and from Divine love wills to save all, and also turns and brings all to Himself . . .

299². It treats in this chapter of the fact that the **Lord** alone knows the states of life of all in general and of each in particular, and that no one does so besides Him.

306. This One is the **Lord** alone . . .

309. That the **Lord** did these things from His Own power, is known from the Word; but as few know it, I will say something about it. The **Lord** did this from the Divine which was in Him from conception, which was to Him as the soul is to a man from his father; and the soul of everyone operates through the body . . . The Divine which was in Him from conception was His own Divine . . . Ill.

313³. The Church of the **Lord** is diffused through the whole world, but the inmost of it is where the **Lord** is known . . .

315. The **Lord** Himself is indeed acknowledged in the Church, and also His Divine; but as to the Human as a mere man . . .

324². Celestial good . . . is the good of love to the **Lord** from the **Lord** . . . for this good is immediately from the **Lord**; and the **Lord** is in this good as in what is His own with the Angels, insomuch that whether you say that the **Lord** is in them and they in the **Lord**, or that the **Lord** is with them in this good, and that they are in the **Lord** when in this good, it is the same thing.

328. When the **Lord** is denied, He is as it were killed with them, and they are thereby separated from the Divine; for they who deny the **Lord**—that is, His Divine—completely separate themselves from the Divine; for He is the God of the universe; and He is one with the Father; and the Father is in Him and He in the Father; and no one comes to the Father except through Him . . .

—³. Hence evils can no longer rise up with those who acknowledge the **Lord**, and receive Him—that is, the Divine truth proceeding from Him—in faith and life; and who thus are conjoined with the **Lord**.

—⁶. I will say . . . how conjunction is effected through these things. The primary thing is to acknowledge the **Lord**, His Divine in the Human, and His omnipotence in saving the human race; for through this acknowledgment man is conjoined with the Divine, because the Divine is nowhere else; for the Father is there; for the Father is in Him and He in the Father . . . and therefore those who look to another Divine beside Him or at His side—as those are wont to do who pray to the Father to have mercy for the sake of the Son—turn aside from the way, and adore the Divine elsewhere than in Him; and besides they then do not think at all about the Divine of the **Lord**, but solely about the Human, which however cannot be separated . . .

331⁹. 'Dominion' is said of good, and 'kingdom' of truth; and therefore the **Lord** is called '**Lord**' from Divine good, and '**King**' from Divine truth. 336⁵. 340⁴.

349. Humiliation and acknowledgment from the heart of all who are in truths from good, that the **Lord** alone lives, and that from Him alone is eternal life. Sig. and Ex. —⁷, Ill.

375¹⁶. For when the **Lord** was in the world, He was Divine truth itself as to the Human, and He was the Divine good itself of the Divine love as to the very esse of His life, which with man is called the soul from the father; for He was conceived from Jehovah.

376³. Hence also it is that even after this no one will ever be admitted into the spiritual sense of the Word unless he is in genuine truths from good; and no one can be in genuine truths from good unless at heart he acknowledges the **Lord** alone as the God of Heaven and earth; for all good and the derivative truth are from Him.

382. The **Lord** appears to everyone according to his quality . . . 539⁴.

392⁴. The reason 'the Testimony' = the **Lord**, is that the **Lord** testifies concerning Himself with all who receive the testification, who are they who live a life of love to the **Lord** and a life of charity towards the neighbour. . . The reason is that (this) life opens the interior mind by the influx of light from Heaven . . . for the **Lord** loves everyone . . . and therefore where that life is received, there the **Lord** is present, and is conjoined with him . . .

394. 'How long O **Lord**' = sighs to the **Lord**.

—². In the Spiritual World all those who are interiorly evil . . . cannot at all endure anyone who adores the **Lord** . . . I have often wondered that it is so, because in the world the same people had endured preachings about the **Lord** . . . and had also spoken doctrinally on the subject, and yet when they become Spirits they cannot endure it. But the reason is that this is implanted in the evil in which they are, for in their evil there is enmity, nay, hatred, against the **Lord**, and also against those who are led by the **Lord** . . . but this enmity and hatred lie concealed in their spirit, and therefore when they become Spirits, this antipathy or opposition comes forth—*prodit*. Examp.

401³. As the **Lord** (at His transfiguration) was seen in

His Divine, His face appeared as the sun, and His vestments as the light . . . Similarly does the **Lord** appear in Heaven before the Angels when He presents Himself as present with them, but He then appears outside the Sun; and therefore He was similarly seen by John when he was in the spirit (Rev. i.) . . . In like manner when the **Lord** was seen by John as 'an Angel' (Rev. x. 1).

—¹⁰. It is to be known that when the Last Judgment is being executed, the **Lord** appears in the Heavens in much greater radiance and resplendence than at other times, for the reason that the Angels are then to be more strongly protected. Sig.

405¹⁴. When the good of love is being treated of, the **Lord** is called in the Word 'the **Lord**.'

—²⁴. The reason the **Lord** when in the world was in representatives and significatives, was in order that He might be in the ultimates of Heaven and the Church, and at the same time in their primes, and that He might thus rule and dispose ultimates from primes, and all the intermediates from primes through ultimates. Representatives and significatives are in ultimates.

409². The **Lord** is called 'blind and deaf,' because He is as if He does not see and perceive the sins of men; for He leads men gently; for He bends and does not break; in this way withdrawing from evils and leading to good; and therefore He does not chastise and punish like one who sees and perceives.

412¹⁶. It is to be known that not any man, and not even any Angel, can see the face of the **Lord**, because it is Divine love, and no one can endure the Divine love such as it is in itself . . . and therefore the **Lord** appears to those in the interior Heavens as a Sun, and that Sun is encompassed with many radiant circles, which are coverings one after another . . . but to the Angels of the lower Heavens He only appears as light; and to the rest as a Moon. But still the **Lord** does appear in Heaven to the Angels, but then under an angelic form; for He infils an Angel with His sight and thus with His presence from afar, and this in various places, but everywhere in accommodation to the good of love and of faith with those where He appears. Thus was the **Lord** seen by Gideon, etc.

422³. For all distance from the **Lord** in the Spiritual World is according to the reception of good and truth from Him.

433². Besides, no one is admitted into Heaven except by the **Lord**; for the universal Heaven is His, and therefore no one is there or comes thither except those who acknowledge Him and love Him.

438. The conjunction of all these with the **Lord**, is signified by the last three tribes . . .

448¹⁶. The **Lord** is described by Joseph . . .

449³. By 'Bethlehem' is signified truth conjoined with good in the natural man . . . and therefore the **Lord** also was born at Bethlehem, because He was born a King, and with Him from birth truth was conjoined with good . . . With the **Lord** alone (when born) the Natural was eager for good and longed for truth, because the reigning affection . . . is from the father . . .

464. The **Lord** as to Divine truth from Divine good. Sig. and Ex.

— . For Divine truth united to Divine good is the **Lord** in the Heavens . . .

476⁸. Nor is any Angel allowed to think of the **Lord**'s passion; but of His glorification, and of the reception of the Divine from Him.

479². That the influx of the **Lord** is into the good with man . . . Refs.

514²². In this (natural) state the **Lord** appears as if absent; and this apparent absence is signified by the **Lord**'s 'sleeping.'

517³. There are two states of the thoughts of man—one when he is in thought about truths from the **Lord**, and the other when from himself . . .

529. The **Lord** illustrating all in the Heavens concerning the state of the Church at its end. Sig. and Ex.

581⁸. For everyone looks at the **Lord** according to the elevation of his understanding; the spiritual man to the Divine Rational; and so on.

593. The **Lord** as to the Word; here, as to its ultimate sense. Sig. and Ex.

601⁸. The **Lord** is called 'the **Lord** Jehovih' when good is treated of.

617²⁰. For it is the proceeding Divine . . . which gives eternal life to man, and causes the **Lord** to abide in man and man in the **Lord**; because the **Lord** in man is in His own Divine, and not in what is proper to man . . .

628. The **Lord**'s will and command. Sig. and Ex.

631. Therefore when a man is in a spiritual idea, he must think of the **Lord** alone as Father and Master; but otherwise when he is in a natural idea . . .

635³. As all acknowledgment and confession of the **Lord**, and principally the acknowledgment and confession of the Divine in His Human, is from the **Lord** Himself . . .

638⁴. For Angels and men cannot from themselves testify concerning the **Lord**; but the good and truth which are with them from the **Lord**; that is, the **Lord** Himself from His own good and truth with them.

639². As (the Divine truth) extends itself on every side around the **Lord** as a Sun, it is what is properly said to 'stand before Him'; for from every quarter and from every boundary this regards the **Lord** as its common centre; and in its essence this is the **Lord** in Heaven, because it is the proceeding Divine; and that which proceeds . . . is Himself . . . Therefore all the Angels . . . turn themselves to the **Lord**, and thence are continually in His presence . . .

646³. It is to be known that in proportion as a man acknowledges the **Lord**, and lives according to His precepts, in the same proportion he is elevated above his proprium.

649³. At the end of the Church the **Lord** is indeed preached, and from doctrine a Divine is ascribed to Him like the Divine of the Father; but yet scarcely anyone thinks about His Divine, for the reason that they place it above or outside of His Human; and therefore when they are looking to His Divine, they do not look to the **Lord**, but to the Father as another; when yet the Divine which is called the Father is in the **Lord** . . .

Hence it is that man thinks no otherwise about the **Lord** than as of a common man ; and from this thought flows his faith, however much he may say with the mouth that he believes in His Divine. If he can, let everyone explore the idea of his thought about the **Lord** as to whether it is of this character ; and, being such, he cannot be conjoined with Him in faith and love . . . Hence it is that at the end of the Church there is not any acknowledgment of the **Lord** ; that is, of the Divine in the **Lord**, and from the **Lord** . . . That such is the case may be evident from Christians in the other life, where the thoughts of the heart are manifested. When it is conceded to them to speak from doctrine . . . they ascribe the Divine to the **Lord** . . . but when their interior thought and faith are explored, they then have no other idea about the **Lord** than as of a common man . . . (from which) it is evident that there is not any acknowledgment of the Divine in the **Lord** and from the **Lord** in the Christian world at the end of the Church. In a word, there is indeed an external acknowledgment of the Divine of the **Lord**, but no internal acknowledgment . . . Tr.

[E.] 650°. Therefore in proportion as a man is in the love of self, in the same proportion he is against the **Lord** . . . Hence it is that the Hells where the love of self reigns . . . are diametrically against the **Lord**, and thence constantly attack the goods of love and of faith, because these are from the **Lord** alone, and the **Lord** is these with man and Angel. That these Hells are more direful than the rest may be evident from the fact that they continually breathe the murder of those who confess the Divine of the **Lord** . . .

654¹⁹. By these words is signified the first instruction of the **Lord** . . .

— The representatives were the ultimates of Heaven and the Church . . . and therefore, through them, the **Lord** was in ultimates . . . Hence it was that the whole life of the **Lord** in the world was representative . . .

659⁷. (In His temptations) the **Lord** seemed to Himself as if in Hell among the damned . . . Sig.

667°. In the Spiritual World there is a communication of affections ; and spiritual affection, which is of love and faith in the **Lord**, which is now beginning with some, strikes such an anxiety into the evil. Sig.

678. That they acknowledged and worshipped the **Lord**. Sig. and Ex.

683. 'The kingdoms of the world have become the kingdoms of our **Lord** and of His Christ' = all things in the Heavens and on earth subject to the **Lord**, when the evil have been separated from the good . . . 'The **Lord** and His Christ' = the **Lord** as to the Divine good of the Divine love, and as to the Divine truth proceeding from this love. Ex.

684. The **Lord** does not reign in externals separated from internals . . . but in internals ; and, from them, in externals . . .

—². By 'the **Lord**' is here meant the same as by 'Jehovah' in the Old Testament, and by 'the Father' in the New, namely, the **Lord** as to the Divine Itself, and also as to the Divine good . . .

—³⁸. 'Messiah shall be cut off' = that they will re-

cede from the **Lord**, which was done especially by the Babylonians by the transference of the Divine power of the **Lord** into the popes, and by the non-acknowledgment of the Divine in His Human. Sig.

687⁸. 'The **Lord** said to my **Lord**' = the Divine Itself which is called 'the Father,' to the Divine Human which is called 'the Son.'

689. '**Lord** God' = the **Lord** as to the Divine good, and as to the Divine truth . . .

691². That then the **Lord** will have the power and the kingdom, may be illustrated by . . .

693. The enmity and hatred of the evil against the **Lord** and against the Divine things which are from Him. Sig. and Ex.

—⁴. It is to be known that in all evil there is anger against the **Lord** . . .

696. (Heaven) for all who worship the **Lord** from every religion whatever. Sig. and Ex.

— For in proportion as a man knows the truths of faith and lives according to them, he worships the **Lord**.

—⁵. It is said that by 'to fear Thy name' is signified to worship the **Lord**, and yet by 'those who fear Him' are here meant all who are outside the Church, to whom the **Lord** is unknown . . . But still all from these are accepted by the **Lord** who have an idea of what is Human concerning God ; for God under a human form is the **Lord**. (Continued under God.)

699. The apparition of the New Heaven and New Church, where is the worship of the **Lord**. Sig. and Ex.

700. Divine truth through which there is conjunction with the **Lord**. Sig. and Ex.

701. How the conjunction of the **Lord** with man, and of man with the **Lord**, is effected. Fully Ex. and Ill.

706¹². For if it had pleased the **Lord**, He could have been born in a most splendid palace . . .

721⁹. For the **Lord** is called '**Lord**' from good . . .

726². That the **Lord** has infinite power. Ex.

—³. That the **Lord** has infinite power from Himself through His Divine truth. Ex.

—⁷. But now the **Lord** is in His fulness, and thus in His omnipotence . . .

746¹⁰. Therefore no man is allowed to call the **Lord** brother ; for He is God even as to the Human ; and God is not brother, but Father . . .

778⁴. If the **Lord** and His Divine is denied, as was done by the Pharisees, who said that the **Lord** did miracles from Beelzebub . . . because they thus denied Him and His Divine, He said that such was the sin and blasphemy against the Holy Spirit, because against the Word . . . Hence also it is that the Socinians and Arians, who although they do not deny the **Lord**, still deny His Divine, are outside of Heaven . . .

799². As these Most Ancients . . . adored God under a human form, and as God under a human form is the **Lord**, hence they worshipped Him.

803². In order that a man may be in illustration . . . he must learn especially . . . that the **Lord** is the God of Heaven and earth . . .

iv. In proportion as a man detests these things be-

cause they are contrary to the Word . . . in the same proportion communication with the Lord is given him . . . For the Lord enters, and with the Lord Heaven, as sins are removed.

805⁴. Add to this, that the Lord is the God of Heaven and earth, as He Himself teaches . . . and thus that He is to be approached. III. It is also to be known, that unless He is approached, the man cannot think with the Angels; because all the angelic thought concerning God is concerning God Man . . .

—¹⁰. For he who supplicates the Father to have mercy for the Son's sake, approaches the Father, and does not approach the Lord; when yet the Lord is to be approached, for He is the God of Heaven and earth; and the Word teaches that the Father cannot be approached except by the Lord and in the Lord. III.

—¹¹. Add to this, that he who supplicates the Father to have mercy for the Son's sake, has no other idea about the Lord than as of a common man; for he looks at Him below the Father, thus as a man from the mother Mary . . . and hence separates His Divine from His Human; when yet the doctrine of the Nicene Council . . . teaches that the Divine and the Human of the Lord are not two, but one Person, and that they are like the soul and body in man.

—¹². But they who look to the Father, although they acknowledge the Divine of the Lord, still do not approach it; for they place it near the Father above the Lord's Human, and thus see His Human apart from His Divine . . . Hence it is that most people at this day confess the Divine of the Lord with the mouth, but few acknowledge it at heart; and he who does not acknowledge the Divine of the Lord in His Human, and who does not look to it when he is making supplication, cannot have conjunction with Heaven given him. From these things it follows that in this faith—that the Father will have mercy for the Son's sake—there is not any faith in the Lord. . . This, moreover, is what the Lord foretold to Peter—that at the end of the Church He would be acknowledged no longer.

806³. The Lord thus acquired the power to save the men who have faith and love to Him from Him. This could not have been presented in effect unless the Lord had assumed the Human. The reason is that God performs such effects from primes through ultimates. Ex.

807². The reason the Lord is not acknowledged when His Divine is not acknowledged in His Human, is that then the Lord is not regarded as God, but solely as a man, who cannot save. But as it is believed from the Athanasian Confession that the Lord is the Son of God born from eternity, and that His Divine is equal to the Divine of the Father, and as they nevertheless separate His Human from His Divine, they distinguish the Lord into two *quasi* persons, which they call natures, so that the Lord is one [person] as the Son of God born from eternity, and another as the Son of Mary; and as they thus distinguish the Lord, no one can approach Him, unless He wants to approach Him as one [person], as God, and as another as a man. Such an idea of the Lord has existed from the first instauration of the Church, as may be evident from the writings of the fathers . . . The reason the Lord has been thus divided

in the Church from its beginning, is that they have not understood the Word; for where 'the Father' is mentioned by the Lord, it has been believed that it was the Divine distinct from His Human; when yet it is manifestly evident in Matthew and Luke that the Lord was conceived from the Divine Itself which is called 'the Father'; and thus that that Divine Itself is in His Human as the soul is in its body; and the soul and body are one person. And, what is wonderful, the Athanasian Confession teaches this in clear words . . . and yet scarcely anyone in this Confession attends to it . . . 802⁵.

808². Saving faith is to believe that the Lord is the Saviour of the world, and that He is the God of Heaven and the God of earth; and that by His Advent into the world He put Himself into the power to save all who receive truths from Him through the Word, and live according to them. Ex.

815³. The reason the Lord healed (them) according to their faith, was that the first and primary thing of the Church to be established was that they should believe the Lord to be the Omnipotent God; for without this faith not any Church could be instaurated . . .

—⁷. The reason the Lord called the disciples men 'of little faith' . . . was that the disciples did indeed believe the Lord to be the Messiah or Christ, and also the Son of God, and the Prophet of whom it had been written in the Word; but still had not as yet believed Him to be the Omnipotent God Himself, and that Jehovah the Father was in Him; and yet in so far as they believed Him a man, and not at the same time God, He could not present His Divine—to which belongs omnipotence—as present with his disciples through faith; for faith presents the Lord as present . . . which also is the reason why those cannot be saved who in the world at this day look to His Human, and not at the same time to His Divine, as is the case with the Socinians and Arians.

—⁸. It was from a like cause that the Lord could not do miracles in His own country, because they had seen Him there from His infancy like another man, and therefore they could not add to this idea the idea of Divinity; and when this is not present, the Lord is indeed present, but not with Divine omnipotence in the man; for faith presents the Lord present in a man according to the quality of the perception of Him . . . for in order that the Lord may operate anything with man through faith, the Divine of the Lord must be present in the man, and not outside of Him.

—⁹. For the first thing of all to be believed is that the Lord is the God of Heaven and earth, and that He is omnipotent, omnipresent, omniscient, infinite, and one with the Father. These things are to be known, and in so far as they are only known, they are historical things; and historical faith presents the Lord present; for this faith is a view of the Lord from the quality of His Divinity . . .

—¹³. That the Lord is to be approached, and that He and not the Father is to be worshipped according to the quality of the faith and love which is prescribed in the Word, the Lord Himself teaches, saying that no one has ever seen the Father, but that the Son sets Him forth; also that no one comes to the Father except

through Him; and also because the Father and He are one; and therefore to approach the Father, and not Him, is to make two out of one, and thus to worship that Divine outside of the Lord which is in Him; by which also there perishes in the man the idea of Divinity in relation to the Lord . . .

[E. 815]¹⁴. That to believe in the Lord is to believe in the Father, the Lord Himself also teaches, in John: 'He that believeth in Me, believeth not in Me, but in Him that sent Me; and He that seeth Me, seeth Him that sent Me' (xii.44,45). By these words is meant that he who believes in the Lord, does not believe in Him separated from the Father, but also in the Father; and therefore it is added, 'He that seeth Me, seeth Him that sent Me.'

820¹. These things (concerning the keys) were said to Peter when he had acknowledged the Lord as the Messiah or Christ, and as the Son of the Living God . . .

825³. Good works are all things which a man does, writes preaches—nay, which he speaks—not from himself, but from the Lord; and he acts, writes, preaches, and speaks from the Lord, when he lives according to the laws of his own religion . . . In proportion as a man lives religion, in the same proportion he is led by the Lord; and in proportion as he is led by the Lord, his works are good; for he is then led to do goods and to speak truths, for the sake of goods and truths, and not for the sake of self and the world. Uses are delights to him, and truths are deliciousnesses to him. Moreover he is daily taught by the Lord what is to be done and spoken, and also what is to be preached, or what is to be written; for when evils have been removed, he is continually under the auspices of the Lord, and in illustration; but he is led and taught, not immediately by any dictate, nor by any perceptible inspiration; but by an influx into his spiritual delight, whence he has perception according to the truths from which is his understanding; and when he acts from this it appears as if he is acting from himself; and yet he knows at heart that it is from the Lord.

826^e. 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.

850¹⁵. That the Lord is where He is reigning by His Divine truth. Sig.

852. For the Lord turns to Himself all who acknowledge His Divine, and looks at them in the forehead; and they in their turn look at the Lord with their eyes. Sig. and Ex.

—². The Lord alone is meant by ('God and the Lamb,' and here by 'the Lamb and the Father') in like manner as in the Word of the Old Testament, where it is said 'Jehovah,' 'Lord Jehovih,' 'Jehovah Zebaoth,' 'Lord,' 'Jehovah God,' 'God' in both the plural and the singular, 'the God of Israel,' 'the Holy One of Israel,' 'the King of Israel,' 'the Creator,' 'the Saviour,' 'the Redeemer,' 'Shaddai,' 'the Rock,' and so on; and yet by all these names a number are not meant, but One; for the Lord is thus variously named according to His Divine attributes. It is the same with the Word of the New Testament, where 'the Father,' 'the Son,' and 'the Holy Spirit' are named as three; when yet by

these three names there is meant One; for by 'the Father' is meant the Lord as to the Divine Itself—which was to Him a soul from the Father—by 'the Son' is meant the Divine Human; and by 'the Holy Spirit' is meant the proceeding Divine. (Continued at full length under FATHER.)

—³. From this it is evident that the Lord is Jehovah God from conception; and to be Jehovah God from conception, is to be so as to the life itself which is called the soul from the Father, and from which the body has life; from which it is also manifestly evident that the Human of the Lord is what is called 'the Son of God.' Ill.

857. 'They sang as it were a new song'—concerning the acknowledgment and confession of the Lord . . . Where 'a new song' is mentioned (in the Word), there is signified the confession and glorification of the Lord; for this song is called 'new' because in the Churches before the Advent of the Lord, Jehovah was celebrated by means of songs, whereas after the Lord had come into the world, and had manifested Himself, the Lord also was celebrated by means of songs, whereas in the Church . . . which is meant by 'the New Jerusalem,' the Lord alone will be celebrated; and as it was the same Lord in the Ancient Churches—but celebrated under the name of Jehovah—who is called the Lord now; and as, regarded in itself, the song about Him is not in itself new, it is therefore said 'as it were a new song' . . . 936.

859. 'And no one could learn the song except those 144,000'—that the acknowledgment and confession of the Lord alone has been possible (and is possible) solely with those who are in faith from charity, or who are in truths from good. Ex. —².

—². For the Lord inflows with everyone into his life; and the life of Heaven is from love, or charity; thus from good; and love or charity is such as it is formed through truths . . . Hence it is evident . . . why these alone could learn this song; that is, at heart acknowledge and confess the Lord; to wit, Him as the Only God, and the Trinity in Him.

860. It is to be known that no others can acknowledge and confess the Lord in the other life than those who have acknowledged and confessed Him in the world. Ex.

863. By 'the one precious pearl' is signified the acknowledgment of the Lord.

864. Those who are adjoined to the Lord by the acknowledgment of His Divine Human, and by a life according to His precepts. Sig. and Ex.

— For no one can follow the Lord of himself, but from the Lord Himself; for the Lord draws the man after Him who wills from freedom to follow; but He cannot draw anyone who does not want to follow Him; for the Lord operates this with him,—as if man were following Him of himself . . . for unless it appeared to man that he was following the Lord as of himself . . . there would be no appropriation and conjunction. Ex. . . . The reason it is so, is also because man does not perceive the operation of the Lord into his will and derivative thought . . .

—². That to acknowledge the Divine Human of the

Lord, and to do His precepts, is 'to follow Him,' is because no others can be conjoined with the Lord. That everyone is conjoined with the Lord according to the acknowledgment and confession of Him from the heart, and according to the life, may be evident from the fact that all the Angels of Heaven acknowledge no other Divine than the Divine of the Lord, and that all the Angels of the Heavens live according to the laws of order, which are His precepts; that is, they live in the Divine which proceeds from the Lord, which is called the Divine truth . . . Ill.

—⁶. From these things it may be evident that 'to follow the Lord' is to be led by Him, and not by self. Ex.

865. Those who receive instruction from the Word, especially concerning the Lord, and live according to it. Sig. and Ex.

— Therefore, unless the affections and the derivative thoughts are spiritual—and these are formed solely from the acknowledgment of the Lord, and from a life according to His precepts—they cannot be admitted into any Society of Heaven; for they are repugnant. Hence it is that they who do not acknowledge the Divine Human of the Lord, and do not live according to His precepts in the Word, cannot be consociated with the Angels of Heaven. That such is the case, has been evident to me from much experience. There were some who had thought of the Lord no otherwise than as of another man, and who had lived the modern faith . . . These were admitted into a certain Society, but (were stupified and tortured).

—³. The spiritual mind is not opened with any man except through the acknowledgment of the Divine of the Lord, and through a life according to His precepts; and before this mind has been opened, there is not produced any good and derivative truth . . .

—⁵. With these and no others is the spiritual mind opened; and therefore no others are led by the Lord, or 'follow Him whithersoever He goeth.'

866. That there are no such things with those who are led by the Lord . . . is signified by, 'in their mouth was found no deceit;' for the Lord is Divine truth united to Divine good; and in (these two) are all who are being led by the Lord; who are they who acknowledge His Divine Human, and do His precepts . . .

893⁴. The good which is good in itself . . . is solely from the Lord; and therefore unless the Lord is acknowledged, and that all good is from Him, the man cannot be saved. But before anyone can act from the Lord, he must undergo temptations. Ex.

897. Consolation by the Lord after temptations. Sig. and Ex.

— Hence it is evident that the universal angelic Heaven, as to intelligence and wisdom, and as to the affections of good and truth, is the Lord.

899. 'The dead in the Lord' = those who rise again into eternal life.

—¹⁴. As men rise again after death, the Lord willed to undergo death, and to rise again on the third day; but for the reason that He might put off all the human which He had from the mother, and put on the Divine Human . . .

906². In these passages there is meant the manifestation of the Lord in the Word . . .

907³. The reason the Lord Himself does not judge, is that He is Divine love, and is Divine good united to Divine truth, and the latter cannot be separated from the former . . . and the Divine good does not judge anyone, but saves them . . .

918¹¹. The Lord's first state was . . . a sensuous one. Rep.

— Such power had the Lord when He was a boy, with which He subjugated the most direful Hells, where all are sensuous.

— From the Sensuous and Natural the Lord then entered into the Divine Spiritual and Celestial. (See NAZARITE, here.)

—^e. It is to be known that the Lord, when He was in the world, from His infancy to His last day there, successively progressed to union with the Divine Itself, which was in Him from conception.

926⁴. For Heaven is the Lord. There are indeed Angels, from whom is Heaven; but still the Angels are not Heaven, but the Lord is; for it is the Divine which proceeds from the Lord . . . from which the Angels have all their love and all their wisdom; and the Angels are Angels from love and from wisdom . . . and as the love and wisdom in them are from the Lord, they are the Lord; and consequently they are the Lord with them. Ill.

933^e. The works which are done by the Lord with a man, in the external form appear like those which are done by the man himself . . . For the works which are done by the Lord with a man are done by the man also as by himself; and unless they are done as it were by him, they do not conjoin him with the Lord . . .

934². In order that works may be done by the Lord, and not by man, two things are necessary. *First*, that the Divine of the Lord be acknowledged; and also that He is the God of Heaven and earth, even as to the Human; and that from Him is all the good which is good. *Secondly*, that the man live according to the precepts of the decalogue . . .

935. A Glorification of the Lord from spiritual affection. Sig. and Ex.

936^e. From these things it is evident that whoever believes in the Lord, shuns evils as sins; and, contrariwise, that whoever shuns evils as sins, believes . . .

939. 'Lord God Almighty' = because Divine good is Himself . . . for 'Lord' is said from Divine good . . . 979. 1073. 1217².

956². But they who have not been purified from evils, and are therefore not in the light of Heaven, in their spirit do not see the Lord as the God of Heaven and earth, but another in His place; some a certain one whom they believe to be God the Father; some a certain one whom they call God because He prevails in power; some a certain devil whom they fear because he is able to do them harm; some nature, as in the world; and some no God. It is said in their spirit, because they are such after death when they become Spirits . . . But all in Heaven, without exception, acknowledge the Lord alone; for the universal Heaven is from the Divine

which proceeds from Him, and relates to Him as a Man ; and therefore no one can enter Heaven unless he is in the Lord ; for he enters into Him when he enters into Heaven. If others enter, they become impotent in mind, and fall backwards.

[E.] 957⁴. All in the Heavens are allotted places according to the fulness and clearness of idea concerning the Lord. They are also in corresponding wisdom, and in corresponding happiness. All who have not the idea of what is Divine concerning the Lord . . . are beneath the Heavens, and are unhappy. (Continued under God.)

959⁴. Hence it is, that in Hell, as no Divine quality of the Lord is acknowledged there, it is not possible to name the Lord ; and that His names cannot be uttered by anyone in the Spiritual World otherwise than accordingly as His Divine is acknowledged. For all there speak from the heart . . .

960¹⁵. There are two things through which Heaven is closed to the men of the Church ; one is the denial of the Divine of the Lord . . . The reason is, that the Divine of the Lord is everything of Heaven . . .

973². For to love the Lord is not to love a Person, but to love the things which proceed from the Lord ; for these things are the Lord with man . . . And as these things are the Lord, therefore in proportion as a man loves them, and thence acts from them, in the same proportion he acts from the Lord . . .

979⁶. Desist from asking yourself, What are the good works I must do . . . Only abstain from evils as sins, and look to the Lord ; and the Lord will teach and lead.

995². Hence it is that no one can be in love truly conjugal . . . except him who acknowledges the Lord alone : that is, the Trine in Him . . .

1013⁴. It has been found out that this delight . . . is from hatred against the Lord Himself . . .

1025³. The (first) commandment, in the Divine celestial sense, involves that the Lord alone is to be acknowledged and worshipped, and the Trine in Him . . .

1029². As (the Babylonians) knew that the Lord alone had all Power, they put on a seeming zeal for Him . . . Thus that the Lord should serve them . . . It has even been apperceived that they would have . . . rejected the Lord, if He had not given them the Power to do all things at their pleasure . . . (Continued under DOMINION.)

1032². Man is elevated from his proprium, and thinks in elevation, when he is elevated by the Lord ; and this is effected when he acknowledges the Lord, and His Divine Power over Heaven and earth. By this confession and faith of the heart there is effected for him conjunction with the Lord, and (then) the interiors of his mind . . . are kept by the Lord in the view of Him . . . (and then) he thinks truth from the Lord, and does good from Him.

1051². This kind of profanation exists especially with those who acknowledge the Lord and His Divine . . . Ex.

1069. By 'the ten horns of the beast' (are signified) the Divine truths which the Babylonish nation has profaned ; the chief of which are, that the Lord has Power over Heaven and earth ; and that the Word is the only Divine Holy ; for these two things make the Church itself of the Lord on earth . . .

—². The reason the Lord is the Word, because He is the Divine truth, and that this latter proceeds from His Divine Esse, which is the Divine love, is that when He was in the world, the Divine love was in Him as the soul is in the body ; and as from the Divine love there proceeds the Divine truth, as light does from the sun . . . therefore the Human of the Lord in the world was the Divine truth proceeding from the Divine love which was in Him. That the Divine Itself . . . which is the Divine love, was in the Lord from conception. Ill.

1073². As the Divine truth is the Lord in the Heavens, therefore the Lord Himself is present in each and all things of His Word as in His Heavens . . .

1097³. Therefore the mere thought about the Lord, that He is the God of the universe, opens Heaven ; for the Lord says, 'the Father hath given all things into the hand of the Son' (John iii.35) ; 'the Father hath given to the Son the Power of all flesh' (xvii.2) ; 'all things are delivered to Me of the Father' (Matt.xi.27) ; 'all Power has been given to Me in Heaven and on earth' (Matt.xxviii.16).

—⁴. From these things it is evident that a man who is without the idea of God such as there is in Heaven cannot be saved. The idea of God in Heaven is the Lord ; for the Angels of Heaven are in the Lord, and the Lord in them ; and therefore to think about any other God than the Lord is to them impossible. See John xiv.20,21.

1104³. As a clear idea prevails over an obscure one, therefore most of both the simple and the learned think of the Lord as of a common man like themselves . . .

— In a word, they who separate the Divine from His Human, and do not think that the Divine is in His Human as the soul is in the body, and that they are one Person, are liable to fall into enormous ideas about the Lord, even into the idea as of a man separated from a soul. Therefore beware lest you think about the Lord as of a man like yourself ; but think about the Lord as of a Man who is God. Hear, my reader ! (Continued under DIVINE HUMAN.)

1106⁴. The unity in which is the Trinity, or the One God in whom is the Trine, is not possible in the Divine which is called 'the Father,' nor in the Divine which is called 'the Holy Spirit ;' but in the Lord alone. In the Lord is the Trine ; namely, the Divine which is called 'the Father,' the Divine Human which is called 'the Son,' and the proceeding Divine which is called 'the Holy Spirit ;' and this Trine is One, because it belongs to One Person, and may be called the Triune.

1108. That (the Babylonians) had extended their dominion over the Lord Himself. Ex.

1111². Continuation concerning the Athanasian Faith, and concerning the Lord. Gen.art. 1112². 1114². 1115⁴. 1116². 1118². 1119². 1120³. 1121³. 1122². 1124². 1125². 1126². 1127². 1129³. 1130³. 1131². 1133⁵. 1134². 1135³. 1136². 1138². 1139². 1141².

1115⁵. The Angels of all the Heavens acknowledge the Lord alone. They acknowledge His Divine which is called 'the Father;' they see His Divine Human; and they are in His proceeding Divine; for the universal angelic Heaven is the proceeding Divine of the Lord . . . Add to this, that the universal angelic Heaven is . . . a Grand Man; and therefore the Angels in Heaven are in a Man which is the proceeding Divine of the Lord . . . and as their thoughts go according to the form of Heaven, therefore, when thinking about God, they cannot do otherwise than think about the Lord.

1119². In the Heavens, all things which proceed from the Lord, in the greatest and in the least, either are in the human form, or have relation to the human form . . . From these things it may be evident that the Lord is the only Man; and that everyone is a man according to the reception of the Divine good and Divine truth from Him. 1120³, Ex.

1138⁶. Thus when a man, by acknowledgment and by faith from love, as of himself ascribes to the Lord all things of his life, the Lord on the other hand ascribes to man the good of his life, which is [attended with] all happiness and bliss . . . The perception is then reciprocal, being grateful to the Lord, in that He is in the man, and the man in Him; and happy for the man, in that he is in the Lord, and the Lord in him. Such is the union of the Lord with man, and of man with the Lord, through love.

1139⁹. But the light of life and the heat of life affect and inflame the recipients exactly according to the quality of the acknowledgment that they are not theirs, but the Lord's; and the quality of the acknowledgment is exactly according to the quality of the love in doing the precepts, which are uses.

1155⁴. Therefore it is a holy law of the Divine Providence that internal freedom should not be in the least violated; for through it the Lord enters to man even in Hell, where he is; and through it leads him there . . .

1165. For it is the Lord who resists the evils with man, and who causes man to feel and perceive as if he does this from himself. Those therefore who in the world have acknowledged the Lord, and that all good and truth are from Him, and nothing from man; and thus that they prevail against evils from the Lord, and not from themselves—these resist evils as of themselves: whereas those who have not acknowledged these things in the world, cannot resist evils as of themselves. Ex. . . . From these things it is evident that to resist evils is not from man, but from the Lord with those who acknowledge Him; and that the Lord grants that it appears as if it were done by them. 1166⁴, Ex.

1166⁶. The Lord operates these things with man immediately from Himself; and also mediately through Heaven; but still so that no Angel knows anything about it; for Heaven in the whole complex is the Lord, because it is His proceeding Divine; and therefore when Heaven operates, it is also from Himself; but it is said mediately, because the Divine operation flows through the Heavens, but still takes nothing from the proprium of any Angel there, but from what is His own with them . . .

1173². That the Lord does not teach man truths immediately . . . Gen. art. 1177, Gen. art.

—³. Besides, the Lord inflows into the interiors of the mind of man, and through these into his exteriors . . . 1174², Ex.

1183². It has been given me to see (the light of Heaven), and from it to perceive distinctly what comes from the Lord, and what from the Angels. That which [came] from the Lord has been written; and that which [came] from the Angels has not been written.

1193⁴. The reason 'all things will then be added,' is that when use is in the first place, the Lord, from whom is all good, is in the first place, and dominates, and gives whatever conduces to eternal life and happiness . . .

1198. 'Salvation, and glory, and honour, and power to the Lord our God' = because from the Lord is eternal life through Divine truth and Divine good from His Divine omnipotence. Ex.

1217. 'Alleluia, because the Lord God Omnipotent reigneth' = joy and gladness, because the Lord now has the Kingdom on earth as in the Heavens.

1223². That so is the Lord in each and the most singular things of the Angels of Heaven and of the men of the Church. Gen. art.

1224². That the Lord is also present with those who are outside of Heaven and the Church, who are in Hell, or who will come into Hell; and that He knows all their state from the intellectual faculty possessed by every man; and from the oppositeness. Gen. art.

1225². That from the omnipresence and omniscience of the Lord then perceived, it falls into the understanding, how the Lord is the all and in all things of Heaven and the Church; and that we are in the Lord, and the Lord in us. Gen. art.

—³. All the Angels of Heaven and all the men of the Church are in the Lord, and the Lord in them, when they are in that Heavenly Man . . .

1226⁶. The life of the love of use is the life of public love, and also of the love of the neighbour; and is also the life of the love of the Lord, for the Lord performs uses to man through man. Hence the life of the love of use is Divine spiritual life; and therefore everyone who loves good use, and from his love does it, is loved by the Lord . . .

Ath. 6. If we think about the Divine of the Lord in His Human, and not about another Divine which they call the Father, the idea of the thought . . . does not fall to the left of the Lord, and thus outside the Lord, but into the Lord; and, with the idea, the perception, that no one cometh to the Father except by Him; thus by His Divine Human . . .

47. Thus do they make three parts in the Lord, when yet there are two. Ex.

67. The quality of the idea of the Lord with those who are in the doctrine of a trinity of persons. Ex.

83. Almost all who come from the world into the other life regard the Lord as a mere man; and very few have an idea of His Divine. Sig.

98. The reason the Lord lived so humbly . . . was that the Jews might not acknowledge Him as the Messiah from externals, but from internals . . .

[Ath.] 99. The reason He was a carpenter's son, was that a worker in wood = the good of life from the doctrine of truth.

104. Therefore the first thing is to acknowledge the Lord. Ex.

162. In the sepulchre the Lord rejected all the human from the mother, and dissipated it . . . and thus assumed a Human from the Father; and thus the Lord rose again with the Human thoroughly and clearly glorified.

173. The Advent of the Lord is revealed at the end of the Church. At the end of the Jewish Church He came in the flesh, and then revealed Himself as being God or Jehovah who was to come . . . Hitherto He has been almost neglected, because in thought and in idea He has been as a common man . . . Hence His new Advent.

178. For that which proceeds from the Lord proceeds from each thing of His body, whether interior or exterior. Hence it is that the proceeding Divine is the Lord in the Heavens, and is called 'the Son of Man,' and also 'the Comforter,' and 'the Holy Spirit.' Hence it is evident what is His omnipresence.

192. The Lord . . . made His Body correspondent with the Divine itself in Him; and thus above Heaven. But the evil with man cannot be expelled, but is removed . . . But the Lord, from the Divine in Himself, expelled the evil from the mother, and therefore rose again with the whole Body. He retained the Infirm while He was in the world, because otherwise He could not have been tempted, still less on the cross; there all the Maternal was expelled. (See HUMAN, here.)

201. That the Lord is God who alone is to be worshipped, is manifestly evident from the fact that the Hells are in the most bitter hatred against the Lord. Not so against the Father . . . But all the Hells are against the Lord. They are neither willing nor able to name Him; and . . . their delight is extreme in torturing those who adore the Lord. . . A sphere against the Lord exhales from all the Hells, and a sphere in favour of the Lord from all the Heavens: hence an equilibrium.

213. When the Church was being instaurated by the Lord, the primary thing was to acknowledge and receive Him . . .

De Dom. 14. The Lord appeared [to men after His resurrection] as to the body which He had in the world.

24. Such as is a man's idea of faith about the Lord, such is the conjunction he has in Heaven.

26. Most Christians acknowledge three Gods . . . Only those who are in the affection of spiritual truth acknowledge the Lord as the only God.

J. (Post.) 268. In the eastern quarter (of the London don there) all worship the Lord.

De Verbo 8^s. The reason the celestial Angels can apply all things to the Lord which the spiritual Angels apply to the Church, is that the Lord is everything of the Church.

13². In this Earth . . . the Lord Himself teaches everyone by the Word . . .

14³. In (the Word in the Celestial Kingdom) instead of 'Jehovah' there is read 'the Lord;' and instead of

'Abraham, Isaac, and Jacob,' and instead of 'David,' 'Moses,' 'Elijah' and the rest of the prophets, 'the Lord' is named; and His Divine as meant by those men is distinguished by peculiar signatures. By the names of the tribes of Israel . . . and also by the names of the apostles, something of the Lord as to the Church is read; and so in all other things. From this it is evident to me that in its inmost sense the universal Sacred Scripture treats of the Lord alone.

D. Love ii. That the Lord alone is Love itself, because Life itself . . . Gen.art.

iii. The Lord is indeed in the Sun . . . but still love together with wisdom are also Himself outside of the Sun . . .

— . This is the reason of the appearance of distance between the Lord as a Sun, and Heaven. But still the Lord Himself is present in Heaven . . . The presence of the Lord is not like the presence of a man, who infills space; but it is presence apart from space; which is, that He is in the greatest and the least things . . .

iv. That the Lord is actually He who is with Angels in the Heavens, and with men on earth, and in them . . . although He is infinite and uncreate . . . cannot be comprehended by the natural man . . .

vi. In the view of the Lord, the universal human race is as one man; and all of one kingdom are also as one man; in like manner all of one province; and also all of one city; and of one house. It is not the men themselves who appear thus together, but it is the uses with them. Those appear together as a perfect and beautiful man who are good uses; that is, those who do them from the Lord . . . But they who do uses solely for the sake of self or the world also appear before the Lord . . . but as an imperfect and ugly man. From these things it may be evident that the Lord looks at the men of the world, one by one from use, and compositely—*concretim*—from uses conjoined into the form of a man.

xiii. By to be in the Lord is meant to be of use; and by to be man is meant to do uses to the neighbour from the Lord for the sake of the Lord.

—³. That in proportion as a man is in the love of use, in the same proportion he is in the Lord. Ex.

xiv. Whereas with those who love uses from the love of them, the Lord is the head . . .

D. Wis. iii. 1. That the Lord conjoins Himself with man in the womb of the mother from the first conception, and forms him. Gen.art.

— . By the Lord is here meant, as elsewhere, the Divine which proceeds from Him as the Sun of Heaven from which and through which all things in the universal world have been created . . .

4. That the receptacles have been distinguished with man into three degrees . . . and that the two higher ones are habitations of the Lord, but not the lowest one. Gen.art.

vii. 2³. Those have the most easy and gentle respiration who have the idea of God as a man; and, from the Christian world, who have the idea of the Lord that He is the God of Heaven. But those have a difficult and rough respiration who deny His Divinity, as do the Socinians and Arians.

viii⁹. As the first of man is spiritual . . . being receptive of the Divine love and Divine wisdom when it is separated from the body . . . it cannot but return to the Lord, from whom it has life.

xi. 1². It is from the law of causes that the end is everything in the cause, and thence everything in the effect . . . So in like manner is the Lord—because He is the end—everything in the love of uses, or in the charity, with man; and thence everything in the uses from him, that is, in the uses through him . . .

2. That the Lord is *a quo*; and that the neighbour is *ad quem*. Ex.

3. Hence it is evident that love to the Lord comes forth in charity, because in use; and also that . . . the conjunction of the Lord with man is in use . . . for the Lord is in use as in the good which is from Him, and the man who is in the love of use is in use as of himself, but still acknowledges that it is not from him but from the Lord . . .

3a. That on the one side the truths of faith regard the Lord, and on the other the neighbour. Ex.

4a. That truths teach how the Lord is to be approached, and afterwards how the Lord effects uses through man. Ex.

7a. The Lord conjoins Himself with man in charity, and from this in faith . . .

xiii³. That from this Sun there is the presence of the Lord everywhere. Gen.art.

4. The Life itself which is the life of all things is the Divine love and the Divine wisdom . . . and the latter united to the other reciprocally is the Lord . . .

Ang. Idea. From this Continuous (of the Lord in creation) as one, the Angels have the idea about the Lord, that He is the all in all things; that He is omnipotent, omnipresent, and omniscient, and that He is infinite and eternal . . .

C. 170^o. I advise seafarers henceforth to pray to the Lord, because He and no other is the God of Heaven and earth and sea.

5 M. 16. The essence of this Sun is pure love, and the Lord Jesus Christ, who is the God of Heaven and earth, and one with God the Father, is in the midst of it . . .

18. Suddenly a bright cloud appeared under the Sun . . . and above the cloud appeared the Lord speaking to the Angels out of the Sun . . .

Letter. I have been called to a holy office by the Lord Himself, who most mercifully appeared before me . . . in the year 1743 . . .

Can. God viii. 12. The Lord acts from primes through ultimates with men; not through anything of man; but through what is His own in him. With the Jews, He acted through the Word with them.

Holy Spirit 5. That the Holy [Spirit] is continually given, but recedes if the Lord is not approached. iv. 2.

Coro. 59³. That man alone conquers who looks to the Lord . . .

Inv. 11. That the presence of the Lord's love is with those who are in faith in Him. Ex.

13^o. Hence it is that the Lord is God as to the flesh also. 15.

22. That man cannot find out one single Divine truth unless he approaches the Lord immediately, is because the Lord alone is the Word, and is the Light and the Truth itself; and man does not become spiritual except from the Lord alone; but remains natural, and the natural man sees everything in spiritual things invertedly . . .

23. The Holy Spirit is (nothing but) the Divine which proceeds from the Lord; and the Lord is perpetually present with every man, both evil and good. Without His presence no one can live; and the Lord is continually acting, urging, and endeavouring that He may be received; and therefore the presence of the Holy Spirit is perpetual . . . This has been testified in the case of a certain devil . . . in that the presence of the Lord was taken away from him; and the devil lay dead . . . Thousands of Spirits and of the clergy saw this, and were made astonished. It is from the perpetual presence of the Lord that man has the faculty of thinking, of understanding, and of willing . . . Melancthon and Luther were present, and could not open their mouths against it. 50. 57.

24. The Word having been buried by the Roman Catholics . . . the Lord could not be known, but the pope was worshipped as God in the Lord's place. But when the Word had been drawn forth from its sepulchre, the Lord could be made known.

28. For the Lord inspires men; and, when He is present, He is present by means of the Heavens, as the soul is by means of its body.

38. The reason that after the time of the apostles the Church fell into so many heresies, and that at this day there are nothing but falsities, is that they did not approach the Lord; when yet the Lord is the Word, and is the Light itself which illuminates the whole world . . . 40.

—e. The Lord cannot illustrate anyone with His lumen, unless He is immediately approached, and is acknowledged as the God of Heaven.

41². From these things it is now evident that no one has the Lord present with him unless he knows His quality. This is made known by the Truths of the Word; for so many as are the Truths of the Word, so many are the mirrors, and so many are the ideas concerning the Lord; for He is the Word, and He is the Truth, as He teaches. The qualities are of two kinds,—one kind is that of the Knowledge about Him, that He is the God of Heaven and earth, the Son of God the Father, one with the Father, that all things of the Father are in Him—in a word, that He is the Human of God the Father; and the other kind is that of the Knowledges which proceed from Him—and the things which proceed from Him are Himself—as what He teaches about charity, free will, repentance, regeneration, the sacraments, and very many other things. These things also make the idea of the Lord, because they are from Him.

42. It is an arcanum from the Spiritual World that he who does not approach directly and immediately with the idea of the Lord, is not presented present . . .

[Inv.] 43. The manifestation of the Lord in Person . . . surpasses all miracles . . .

44. The Lord Himself is in (the spiritual sense of the Word) with His Divine; and in the natural sense with His Human.

56. The Lord made the natural man in Himself Divine, to the end that He might be the First and the Last, and could thus enter with men even into their natural man, and teach it from the Word, and lead it. For He rose again with the whole natural or external man, and did not leave anything of it in the sepulchre . . .

Docu. 245. X. Swedenborgianism, which is the worship of the Lord our Saviour.

302. D. As man makes himself spiritual from the Lord, so the Lord made Himself Divine from the Father.

App. to Drommar. Page 73. As to asking the Lord Christ concerning it, it is too small a matter.

Lord. *Dominus.* (As applied to others.)

A. 2329. See *Lot-Loth*, here.

2357². Because so long as they are in evil they cannot be in good. No one can serve two lords at the same time.

4242. 'Thus shall ye say to my lord Esau' (Gen. xxxii.4)=the first acknowledgment of good, that it was in a higher place. Ex. 4245.

4267⁹. Good is called 'lord,' and truth 'servant,' before they have been conjoined.

4726. 'Behold that lord of dreams cometh' (Gen. xxxvii.19)=that they were vain things. Ex.

4973. 'He was in the house of his lord the Egyptian' (Gen. xxxix.2)=that it might be initiated in natural good; (for) 'lord'=good. —², Ex. and III.

—⁷. Good is called 'lord' relatively to a servant, and 'father' relatively to a son. III.

4974. 'His lord saw that Jehovah was with him' (ver.3)=that it was perceived in natural good that the Divine was in it. . . (For) 'lord'=good; here, natural good, because it is an Egyptian who is here 'the lord.'

4992. 'Behold my lord knoweth not what is with me in the house' (ver.8)=that natural good did not even wish for appropriation; (for) 'his lord'=natural good.

5023. 'Until his lord should come to his house' (ver. 16)=in order that it might communicate with natural good; (for) 'lord'=natural good not spiritual. . . He is called 'his lord,' because the Natural which is not spiritual considers the Spiritual as a servant.

5079. 'To their lord the king of Egypt' (Gen.xl.1)=that they were against the new state of the natural man. Ex.

5510. 'The man the lord of the land spake' (Gen. xlii.30)=the Celestial of the Spiritual reigning in the Natural. . . 'Man-riv' is predicated of the Spiritual, and 'lord' of the Celestial; for, in the internal sense, 'man'=truth; and 'lord,' good.

5732². In Heaven . . . no one wants to be lord, and thus to regard another as a servant; but everyone wants to minister to and serve another. III.

5903. '(God hath set me) for a lord to everything of (Pharaoh's) house' (Gen.xlv.8)=that from it is everything in the Natural. . . 'A lord,' in the Word, is predicated of good.

8979. 'If the lord of the woman' (Ex.xxi.3)=truth conjoined with good. 'The lord'=truth . . . because it here means a servant.

8981. 'If his lord has given him a woman' (ver.4)=good adjoined to truth by the Spiritual when in combat: 'lord,' here, =the Spiritual; for by 'lord' here is meant one of the Sons of Israel. . . 8983.

8986. 'I love my lord . . .' (ver.5). . . 'Lord'=spiritual good *a quo*. 8990⁴.

8995. 'If she is evil in the eyes of her lord' (ver.8)=if the affection of truth from natural delight does not agree with spiritual truth. . . (for) 'lord'=spiritual truth.

9046. 'The lord,' namely, of the woman, or 'a man,' =truth . . . for 'a lord' or 'man' of a woman, in the Word=truth; and 'the woman,' good; because by the marriage of a man with a woman is represented the marriage of truth and good.

9069. 'The lord of the ox is guiltless' (ver.28)=no evil from the internal man, because from the Voluntary and not from the Intellectual. . . 'The lord of the ox' =the internal or spiritual man; for by 'the ox' is signified the affection of evil in the natural or external man . . . and the internal man is lord of the external. 9075. 9082.

9087. 'The lord of the pit shall repay' (ver.34)=that he with whom is falsity shall make amends.

9093². This division (of truth from good) is meant by the Lord's words in Luke: 'No one can serve two lords: either he will hate the one and love the other; or he will prefer the one and despise the other: ye cannot serve God and mammon' (xvi.13); that is, by faith to serve the Lord, and by love the world; thus to acknowledge truth, and do evil. He who does this has a divided mind. Hence his destruction.

9154. 'The lord of the house shall be brought to God' (Ex.xxii.8)=inquisition from good. . . 'The lord of the house'=the good *ex quo* . . . because it is treating of truths and scientifics taken away out of the memory. . . and as these are of good, and in good, therefore 'the lord of the house'=the good whose they are, and with whom they are. Good is called 'a lord,' because truths and scientifics belong to good as to their lord.

9167. 'The lord thereof shall take' (ver.11)=conjunction under good. . . 'The lord'=good . . . because with the spiritual man good is in the first place. . . and that which is in the first place is here 'the lord.' According to the quality of good also are all truths disposed with man, as a house by its lord. Hence it is that by 'the Lord,' in the Word, is meant the Lord as to Divine good.

—^e. 'No one can serve two lords' . . . 'Two lords' =good and evil.

9170. 'He shall repay to the lord thereof' (ver.12)=restitution (to the good of truth) for that (which has been taken away). . . 'The lord'=good.

9176. 'The lord thereof not with it' (ver.14)=if the good of that truth is not together with it in the General. 'The lord'=good.

9178. 'If the lord is with it, he shall not repay' (ver. 15)=if the good of truth is together with it, there shall be no restitution.

10471. 'Let not anger wax hot, my lord' (Ex.xxxii. 22)=that the Internal should not avert itself. . . Moses is here called by Aaron 'my lord,' because the Internal is lord, and the External is relatively a servant. Ex.

10702°. Then the things of the internal man are closed, lest the man should serve two lords.

D. 3339. A dog Knows his master among a thousand . . .

E. 275°. 'A hard lord' (Is.xix.4)=the evil of the love of self. (=the evil of falsity. 654⁴⁹.)

335²⁴. 'Lords,' and 'dominators'=goods.

409°. From which it may be evident that it is impossible to serve two lords.

—⁸. Then the internal man is master and lord . . .

473. 'I said to him, Lord, thou knowest' (Rev.vii.14) =that the Lord alone has known this.

1073. 'Because He is Lord of lords and King of kings' (Rev.xvii.14)=because the Lord is good itself and truth itself.

— . Therefore the Third Heaven is called the Lord's 'dominion' . . . and hence the Angels (there) are called sons of the Lord, thus also 'lords;' and the Angels in the Second Heaven are called . . . 'kings.' The former and latter Angels are meant by 'lords' and 'kings,' when the Lord is called 'Lord of lords and King of kings.'

Lord Jesus Christ. *Dominus Jesus Christus.*

See under JESUS at R.961³. —⁵. —⁶. —⁷. B.43. 116²; and under LORD at R.839⁸. M.82². and T.150, etc.

Lord, Doctrine of the. See DOCTRINE OF THE LORD.

Lord's. *Dominicus.*

See LORD'S PRAYER.

R. 36. 'I became in the spirit on the Lord's day' (Rev.i.10)=a spiritual state then from Divine influx. . . 'On the Lord's day=influx then from the Lord; for on that day there is the presence of the Lord, because the day is holy. E.54.

E. 54. 'On the Lord's day'=when the Lord instructs man, thus when He inflows. The Lord's day is the day of the Sabbath; and in the Ancient Churches . . . the Sabbath was the most holy thing of worship. . . But after the Lord had united His Divine to His Human . . . that day was made a day of instruction. Hence it is that the Revelation was made to John on the Lord's day; for the Revelation there is instruction concerning the state of the Church.

Lord's Prayer. *Oratio Domini, Oratio Dominica.**

A. 1875. It was given to apperceive the angelic ideas

in the Lord's Prayer about these words: 'Lead us not into temptation, but deliver us from evil.' Ex. 3425°. 3605².

2009². The Lord's Prayer mentioned.

2290². Infants were sent to me in choirs, and it was granted to read the Lord's Prayer before them; and at the same time it was given to perceive how the Angels in whose company they were insinuated into their tender and novitiate ideas the meaning of the things which are in the Lord's Prayer* . . .

2291. When I was praying the Lord's Prayer, and the infants inflowed from their own Intellectual into the ideas of my thought, it was so tender that they had scarcely anything except the sense of the words; but still their ideas . . . were openable even to the Lord . . . H.336.

2493. The 'daily bread' in the Lord's Prayer. Ex.

2535°. That the Lord's Prayer was speech with the Divine.

4047². That they were such was shown me by the influx of their perception into the Lord's Prayer when I was reading it; for the quality of all Spirits and Angels whatever could be known from the Lord's Prayer; and this by the influx of their ideas of thought and of their affections into the contents of the Prayer. D.1731.

5922¹⁷. What is meant by 'glory' in the Lord's Prayer*—'Thine is the Kingdom, the power, and the glory, for ever' (Matt.vi.13). Ex.

6476. Whenever I have read the Lord's Prayer, I have manifestly perceived an elevation towards the Lord, which was like an attraction; and then the ideas were open, and a consequent communication was effected with some Societies in Heaven; and I apperceived that there was an influx from the Lord into each thing of the Prayer; thus into each of the ideas of my thought which were from the sense of the things in the Prayer. The influx took place with unspeakable variety, so that at one time it was not the same as at another. From this it was also evident what infinite things there are in each thing of it; and that the Lord is present in each thing.

6619. That there are innumerable things in the ideas of thought; and that the things which are in them are in them in order from the interiors, has been evident to me when I have read the Lord's Prayer morning and evening. Whenever I did this, the ideas of my thought were opened towards Heaven, and innumerable things inflowed, so that I clearly noticed that the ideas of thought which were taken from the contents of the Prayer were infilled from Heaven: and such things were also infused as cannot be uttered, and as could not be comprehended by me. I only felt the general affection thence resulting. And, wonderful to say, the things which inflowed were varied every day. Hence it has been given to know that there are more things in the contents of that Prayer than the universal Heaven is capable of comprehending; and that with man there are more things in it in proportion as his thought is more open towards Heaven; and, on the other hand, that there are fewer in proportion as his thought is more

closed ; for with those with whom the thought is closed, nothing more appears therein than the sense of the letter, or the proximate sense of the words.

[A.] 8864⁴. That the things which precede must reign in the things which follow, and thus [be] in a series . . . is evident from each of the things which the Lord has spoken ; especially from His Prayer, which is called the Lord's Prayer. In this Prayer all things follow in such a series that they constitute as it were a column increasing from its top to its bottom, in the interiors of which are the things which precede in the series. Ex.

R. 839⁶. (How the opening words of the Lord's Prayer * are to be understood.) T. 113.

—⁶. We in Heaven read this Prayer daily, like men on earth . . .

—⁷. At this day a New Church is being instaurated by the Lord's Prayer . . . in which there will be the worship of the Lord alone, as there is in Heaven ; and thus will everything be fulfilled which is contained in the Lord's Prayer from beginning to end.

Ad. 3/3537, *et seq.* On the Lord's Prayer.

3/4297. (The whole of order is in His Prayer.)

D. 20. Index. (When I was praying the Lord's Prayer.) 81. 210². 1639.

258. Whenever I was praying our Lord's Prayer, morning and evening, I have almost always been taken up into a more interior sphere, with variety ; and in fact with so perceptible a change that nothing could be more perceptible ; and this for more than two years. Explications of the Prayer were then insinuated with very great variety of the more interior things. But when the Prayer was finished, I was let back into the ordinary sphere.

732. What I have very greatly marvelled at, is that when I was reading the Lord's Prayer,* such a robber was present with me, and read with me, which happened very frequently . . .

1790. On the Lord's Prayer.*—When the Lord's Prayer, which comprehends in it all celestial and spiritual things, is being read, there can be infused into each thing of it so many things, that Heaven is not capable of comprehending them ; and this, too, according to the capacity and use of each one. Ex. . . Hence it was given to Know from the Lord's Prayer what kind of souls they had been in the life of the body, as to the doctrine of their faith . . .

1826. It is wonderful that the ideas are much more filled by the Lord when the man does not attend so much . . . Thus the ideas of infants, when they are praying the Lord's Prayer, are much more filled than those of adults ; for an adult is disturbed in his ideas . . . by [the interference of] what is his Own.

1878. These things have been given to me in the Lord's Prayer, while I prayed it to-day.

1896. While the Lord's Prayer * is being prayed, then in each of the ideas which are understood by man simply, and sometimes according to the words and thus according to the human idea, the Angels understand these things more interiorly, still more interiorly, and inmostly.

1987a. How (those who at this day are as if of the Ancient Church) pray in the life of the body, has been shown me, as usual, in the Lord's Prayer, in which their understanding was communicated to me, which was simple, scarcely going beyond the sense of the words ; but still such as not to be closed, as with others ; but still soft, openable, and thus intelligible to the Angels ; and as if each idea, although a sensuous one of the words, could serve as a vessel.

2039. From the Lord's Prayer,* which he prayed with me, I perceived that he had had no more than the literal sense ; so had he prayed in simplicity and in faith ; and that still his interiors could be at once opened in the other life.

2207. On the angelic idea in the Lord's Prayer.—It has been observed that when the Lord's Prayer is being prayed ; and it is prayed 'Lead us not into temptation, and deliver us from evil,' then by a certain idea temptation and evil are rejected . . . and what remains is angelic, namely, the good of the Lord ; concerning which there are formed innumerable ideas,—how good comes to man through affliction, which however comes from man, his evil, in which there is the penalty, and yet the good is the Lord's . . .

2435. Sometimes when I was attending less to the things which are in the Lord's Prayer, then the Angels . . . perceived more fully ; as also when I was reading in the Word of the Lord ; because the way is open. This has seemed wonderful to me, yet still it has been given to learn by experience that it is true.

2679^e. When at another time I supplicated the Lord's Prayer, it was given to perceive that these (who live securely) have been more ardent than others.

3000. When I supplicated the Lord's Prayer, some attracted all the sense from me to themselves, so that I could not be in the sense, and thus not in the perception of the things which belong to the Prayer, as at other times ; and therefore I had to desist at the beginning or in the middle of the Prayer . . . (Whereas) whenever good Spirits prayed in society with me, I perceived an attraction to the Lord, as from the Lord.

3531^e. I heard those (of the common people) who were at the side ; for they were reading the Lord's Prayer so simply that there was scarcely the sense of the letter ; but still it was such that the interiors could be opened.

3543. Two, three, or four times (the infants) have prayed the Lord's Prayer ; but so tenderly that they had scarcely any literal sense ; but as they grow up they are endowed by the Lord with more. Thus are they initiated into ideas . . .

5668. On the education of infants.—They read the Lord's Prayer, and learn prayers from their nurses by influx from Heaven.

D. Min. 4737^e. When 'bread' is said in the Lord's Prayer, the Angels perceive the good of love, when a man is reading it holily.

E. 48^e. From these things it is evident what is meant by 'the Kingdom' in the Lord's Prayer* :—Thy Kingdom come, and Thy will be done, as in Heaven, also on earth. Thine is the Kingdom, the power, and

the glory.' 'Thy Kingdom come'=that truth is being received. 'Thy will be done'=that it is received by those who do the will of God. 'Thine is the Kingdom, the power, and the glory'=Divine truth from the Lord alone . . .

102⁵. Hence it is evident what is meant in the **Lord's Prayer*** by 'Hallowed be Thy name'; namely, that the Divine Human of the Lord is to be held holily, and is to be worshipped.

683⁴. That this is the Kingdom of the Lord which proceeds from Him and is received, may be evident from the passages in the Word where 'the Kingdom of God' is mentioned; as in the **Lord's Prayer**:-'Thy Kingdom come; Thy will be done, as in Heaven so also on earth.' That here by 'Kingdom' is meant the reception of the Divine good and the Divine truth which proceed from the Lord, and in which is the Lord with the Angels of Heaven and the men of the Church, is evident; for it follows—'Thy will be done, as in Heaven so also on earth.' The will of God is done when these things are received in heart and soul; that is, in love and faith.

Inv. 37. The whole of the **Lord's Prayer**,* from beginning to end, regards this time, to wit, that God the Father be worshipped in a Human Form. This appears if that Prayer is justly explicated.

Lords. (Of England.)

R. 716. (The Works sent to many of the lords, enum.) 6098²; The result. 6101².

6101². That bishop told how the five Works . . . given to all the Reformed lords in Parliament had been reviled by him . . .

6103². (The adultery of the lords with the wives of others. (See ENGLAND, here.)

Loretto. Loretto.

R. 752². The treasure at Loretto, mentioned.

Losche. Losche. D.4574.

Lose. Amittere.

See under DESTROY—perdere.

A. 1742². They (suppose) that when they lose this . . . 1853². He loses nothing . . . except the body . . . 5079³.

2475. After death, man loses not a whit of what is in his memories . . . 2479.

6325. Spirits suppose . . . that this would be to lose their own Voluntary . . .

Loss. Jactura.

See under BIND—vincire.

A. 2261^e. (Delight perceived in the neighbour's loss of wealth, etc.)

4293². That nation . . . fear the loss of this honour, and also the loss of gain, above all others.

5002². Unless there were fears of the loss of gain, etc. . .

7021^e. 'To effect the loss of the soul' (Matt.xvi.26)=to die spiritually, or be damned.

7437². The fear of the loss of reputation . . . —³.

8113^e. They do not fear death except on account of the loss of consort and children.

8164². The anxieties (in spiritual temptations) are not on account of any loss of natural life; but on account of the loss of faith and charity, and consequently of salvation.

8478². These are in anguish when they suffer the loss of what they desire.

—³. These do not grieve at the loss of what they desire.

9039². (This) causes the loss of his spiritual life.

9150. The loss (of truths from good and scientifics in the memory). Sig. and Ex.

9152. It treats in this and the following verses . . . of the loss of the truth of faith with man, thus of the loss of spiritual life; and of its restitution. 9156. 9157. 9163. 9169.

10791^e. Unless . . . by punishments contrary to these loves, which are losses of honours, etc.

P. 140^e. By states of misfortune are meant states of despair from . . . the imminent or unexpected loss of wealth, etc.

Lot. Loth.

A. 1359. 'These are the nativities of Terah; Terah begat . . . Haran; and Haran begat Lot' (Gen.xi.27)=the origins and derivations of the idolatries from which was the representative Church. . . From Lot also there were two nations which were idolaters. 1363. 1364.

1428. 'And Lot went with him' (Gen.xii.4)=the Sensuous. By 'Lot' is represented the Lord as to His sensuous and corporeal man; as may be evident from the representation of Lot in what follows . . . in that he was separated from Abram, and in that he was saved by means of Angels. But afterwards, when Lot had been separated, he put on another representation. . . The Lord's Sensuous and Corporeal itself is represented by Lot—or, what is the same, His sensuous and corporeal man—as it was in His state of childhood, and not as it was made when united to the Divine . . .

1434. 'And Lot his brother's son' (ver.5)=sensuous truth, thus the first which was insinuated into the Lord when a child. 'Lot'=the Sensuous; and 'son'=truth.

1535. In (Gen.xiii.) it treats of the external man with the Lord which was being conjoined with His internal. The external man is the Human essence . . . This is here represented by Lot.

1547. 'And Lot with him' (ver.1)=the Sensuous. . . As it here treats in special of Lot, it is to be known what he represents with the Lord . . . Lot represents the sensuous things, by which is meant the external man and his pleasures which are of sensuous things, thus which are most external, and which are wont to captivate a man in his childhood, and draw him away from goods. . . It is these pleasures, and not those (which agree with celestial things), which are treated of in this chapter, by 'Lot,' in that he separated himself from Abram; and here, that such were present, which is signified by 'Lot with him.' In general, however, by 'Lot' is signified the external man, as will be evident from what follows. 1542^e.

[A.] 1563. 'And Lot also in going with Abram, had flock and herd, and tents' (ver.5)=the external man in the Lord, and the things with which the external man abounds. 'Lot'=the sensuous man; or, what is the same, the external man.

—². It must needs be that scientifics and Knowledges then insinuate themselves with the external man, which cannot agree with spiritual truths; and that pleasures and delights insinuate themselves which cannot agree with celestial goods. . . and therefore unless such things are first dispelled, the internal man cannot agree with the external. . . That with the Lord these things were removed or separated, is represented. . . by the separation of Lot from Abram.

1564. For by Lot is represented the Lord's external man. 1566.

1568. Lot represents (the Lord's external) man; here, the things which were to be separated from His external man.

1571. 'There was a dispute between the shepherds of Abram's cattle, and the shepherds of Lot's cattle' (ver. 7)=that the internal and external man were not in agreement. Ex.

1572. 'The shepherds of Lot's cattle'=the sensuous things which are in worship, and which are of the external man.

1576. 'Abram said to Lot' (ver.8)=that thus said the internal man to the external. . . 'Lot'=the external man which was to be separated. . . In the external man there are things which are in agreement, and things which are in disagreement. The latter, here, are 'Lot.'

1584. 'Lot lifted up his eyes' (ver.10)=that the external man was illuminated by the internal. . . When the external man perceives what is the quality of the external man when conjoined with the internal. . . then it is illuminated by the internal, and is then in Divine vision. . . Nor can it be doubted that when the Lord was a child, He was many times as to the external man in such Divine sight; because He alone was conjoining the external man with the internal. 1590.

1592. 'Lot chose for himself all the plain of Jordan' (ver.11)=the external man that it was such.

1593. 'And Lot journeyed from the east' (id.)=those things with the external man which recede from celestial love.

1597. 'And Lot dwelt in the cities of the plain' (ver. 12)=that the external man was in scientifics.

1603. 'After Lot had been separated from him' (ver. 14)=when the cupidities of the external man had been removed, so that they were not a hindrance. Ex.

1698. 'They took Lot and his acquisition, the son of Abram's brother, and went away' (Gen.xiv.12)=that apparent goods and truths, which in themselves are not goods and truths, took possession of the external man, and of all things which were there. 'Lot'=the sensuous or external man with the Lord. . . and in fact here the external man as to apparent goods and truths, which are 'the acquisition of Lot.' Ex.

1707. 'And Abram heard that his brother had been made captive'=that the interior man perceived in what

state was the external man. . . 'Lot'=the external man; and his being 'made captive'= . . . that apparent goods and truths had taken possession of it. Ex.

1718. 'He brought back Lot his brother and his acquisition' (ver.16)=(that He reduced into a suitable state) the external man, and all things which belong to it.

2312. In (Gen.xix.) by 'Lot' is described the state of the Spiritual Church, which is in the good of charity, but in external worship—how in process of time it decreases.

2313. The first state of that Church is that they are in the good of charity, and acknowledge the Lord; and that they are confirmed in good by Him (ver.1-3); and are saved (ver.12). The second state, that with them evils begin to act against goods; but that they are powerfully withheld from evils, and are kept in goods, by the Lord (ver.14-16). Their weakness is described (ver.17). That they are saved (ver.19). The third state, that they no longer think and act from the affection of good, but from the affection of truth (ver.18-20). And that they are saved (ver.23). The fourth state, that the affection of truth perishes, which is Lot's wife made a statue of salt (ver.26). The fifth state, that impure good, or the good of falsity, succeeds, which is Lot in the cave of the mountain (ver.30). The sixth state, that even this good is still more adulterated and falsified (ver.31-33). In like manner the truth (ver.34,35). That thence is conceived and born a certain resemblance of a Church, whose good so called is 'Moab,' and whose truth so called is 'the son of Ammon' (ver.36-38).

2318°. There now follows the Salvation of those who are in some good and truth, (who) in this chapter are represented by Lot.

2323°. In this chapter it treats of both states of the Church; namely, of the rise of a new Church, which is represented by Lot; and of the destruction of an old one, which is signified by Sodom and Gomorrah.

2324. 'Lot sitting in the gate of Sodom' (ver.1.)=those who are in the good of charity, but in external worship; who, here, are 'Lot,' who was among the evil, but separated from them, which is 'to sit in the gate of Sodom.'

— When Lot was with Abraham, he represented the Lord's Sensuous, thus His External. . . but now, when separated from Abraham, he no longer retains the representation of the Lord; but the representation of those who are with the Lord, namely, the external man of the Church, who are those who are in the good of charity, but in external worship. Nay, in this chapter, Lot not only represents the external man of the Church—or, what is the same, the External Church—such as it is in the beginning, but also such as it is in its progress, and also at its end. 4189².

2325. 'And Lot saw' (id.)=the conscience, namely, of those who are in the good of charity, but in external worship.

2326. 'And he rose up to meet them' (id.)=acknowledgment, and also the affection—*affectum*—of charity; as may be evident from the fact that when they came Lot at once acknowledged that they were Angels. . . That

the same words involve the affection of charity, may be evident from the fact that Lot—by whom are represented those who are in the good of charity; nay, by whom is signified the good of charity itself—invited them into his house.

2329. 'And he said, Behold, I pray, my lords' (ver. 2)=the interior acknowledgment and confession of the Divine Human and proceeding Holy of the Lord. Ex.

2334². As here by 'Lot' it treats of the first state of the Church which is in the good of charity, but in external worship; and as before man comes into this state he must be reformed, which is effected by a certain species of temptation; but as those who are in external worship undergo only a light temptation—therefore these things are said which involve somewhat of temptation; namely, that the Angels first said that they would pass the night in the street; and that Lot urged them, and that so they turned aside to him, and came into his house.

2343². In these words is presented to view the entire process of the reformation and regeneration of those who are becoming men of the Church, [and] are here represented by Lot; namely, that at first they perceive something of temptation; but when they persist and overcome, the Lord has His abode with them, and confirms them in good, and introduces them to Himself in His Kingdom, and dwells with them, and purifies and perfects them there, and at the same time appropriates to them good and happy things, and this through His Divine Human and proceeding Holy.

2351. 'They cried to Lot' (ver. 5)=falsity from evil being angry against good. . . It has been shown that Lot represents the men of the Church who are in good; thus good itself.

2356. 'Lot went out to them at the door' (ver. 6)=that it applied itself prudently. Ex.

2367. With him who is in external worship, who is here represented by Lot.

2370. 'Lot'=the good of charity. 2375.

2373. Lot represents those who are in the good of charity.

2379. 'They introduced Lot to themselves into the house' (ver. 10)=that the Lord protects those who are in the good of charity.

2399. 'Lot went out' (ver. 14)=those who are in the good of charity; and also the good of charity itself.

2400². For there are three kinds of men within the Church:—*First*, those who are in the good of charity. These are represented by Lot. . .

2410. 'And he delayed' (ver. 16)=repugnance from the nature of evil. For the evil which is in man continually reacts against the good which is from the Lord. . . and this more in this state in which is the man of the Church whom Lot now represents, than in the former state. This state is that he begins to think and act not so much from good as from truth; thus at a certain distance from good.

2411. 'The men took hold of his hand, and of the hand of his wife, and of the hand of his two daughters' (id.)=that the Lord powerfully withheld from evils,

and thus strengthened, the goods and truths signified by Lot, his wife, and his daughters. . . 'Lot'=the good of charity.

2422. 'Lot said to them, I pray not, my lords' (ver. 18)=weakness in that it is not able. It now treats of the third state of the Church which is represented in this chapter by Lot; which is that they no longer think and act from the affection of good, but from the affection of truth; which state succeeds when the affection of good begins to be diminished, and as it were to recede. Good is indeed present, but it has withdrawn itself more towards the interiors. It is consequently in obscurity, but manifests itself in a certain affection which is called the affection of truth.

2425. 'I shall not be able to escape into the mountain' (ver. 19)=doubt that he could have the good of charity; that is, think and act from that good. Ex.

2438. That first those are to be saved who are in the affection of truth, who are here represented by Lot; which also is meant by Lot's coming to Zoar. Ex.

2442. 'And Lot came to Zoar' (ver. 23)=that those in the affection of truth were saved. . . From this it may be evident that those also are saved who are in faith, provided that in their faith there is good; that is, that they are affected with the truths of faith for the sake of good, which is to be affected from good.

2454. 'And his wife looked behind him' (ver. 26)=that truth averted itself from good, and looked to doctrinal things. Ex.

2455^e. This, then, is the fourth state of the Church represented by Lot; which is, that all truth has been devastated as to good. Sig. and Ex.

2456^e. 'He sent Lot out of the midst of the overthrow' (ver. 29)=the Salvation of those who are in good, and of those who are in truth in which is good; all of whom, here, are 'Lot.'

2457. (If it had not been for) the union of the Lord's Divine essence with His human essence. . . all those who are here represented by Lot would have perished together with (those who were in falsities from evils). Sig. and Ex.

2459. 'Lot went up out of Zoar' (ver. 30)=when they were no longer in the affection of truth. Here now is described the fifth state of the Church which is represented by Lot; which is, that after there is no longer the affection of truth, a certain impure good, or good of falsity, infuses itself.

2460. 'And he dwelt in the mountain' (id.)=that they then betook themselves to a certain good. Ex.

2466². As 'wine' and 'drunkenness'=these things, it is said of the daughters of Lot that 'they made their father drink wine.' Ex. E. 376³⁶.

E. 410¹¹. Hence it is that Lot is then said to have then stayed in a cave; for such wickedness is there signified by the cave of the mountain.

Lot. Sors.

Allot, To. Sortire.

A. 1381. A constant situation not yet allotted.

1675^e. That they are not content with their lot.

[A.] 1878. The lot of these in the other life is miserable . . .

2219^d. With those who are of the lowest sort.

2589. On the lot of the gentiles there. Gen. art.

2605^e. What a lot awaits them there.

3239. The general lots of the Kingdom which is from the Lord's Divine Spiritual. Sig.

—². It is said the general lots, because the Lord's Kingdom is represented by the Land which is distributed by lots among those to whom it is given as an inheritance to be possessed; as was the Land of Canaan to the sons of Israel. The lots in general are twelve; for by 'twelve' are signified all things of charity and the derivative faith . . .

3240. The derivations from the first lot. Sig. and Ex.

3241. The derivations from the second lot. Sig. and Ex.

—^e. For everyone is gifted by the Lord with a lot in the other life according to the good of life.

3242. The derivations from the third lot. Sig. and Ex.

3246. That these (also) have lots in the Spiritual Kingdom. Sig. and Ex.

3812⁷. 'To cast a lot upon the vesture.' Ex. 9942¹³.

4054^e. A sad lot awaits (the self-indulgent).

4952. For a lot awaits everyone according to his life. 5006^e.

6348⁸. The man with whom profanation takes place has the worst lot of all there. P.133².

6959⁹. A harder lot is that of those who profane good . . .

7236. All there have a place allotted them according to the quality of their good . . .

7398². After falsities are removed, their places are allotted elsewhere in the Natural.

7681². Then the Hells . . . are allotted places according to the quality of their evil.

10287¹⁴. 'To cast a lot upon Jerusalem' (Obad.11)= to destroy the Church, and to dissipate its truths. E.811¹⁶.

10818. These can have no lot with the Angels.

H. 360. They are indignant because happinesses above others are not allotted them.

361. The lot of the rich in Heaven . . . 362.

364. Among the poor are very many who are not content with their lot . . . It is very different with the poor who are content with their lot . . .

386^e. Such a lot awaits adulterers . . .

393^e. Such have no lot in Heaven.

Life 63³. A different lot have they who . . .

W. 13. Each nation there is allotted a place according to the idea of God as a Man . . .

200². Such forces get activities from the sun . . .

P. 179. Trust is given them that the Lord disposes their lot.

—². Most after death want to know their lot; but

they are answered that if they have lived well their lot is in Heaven; if evilly, in Hell.

185. As they then manifestly see . . . their lot, which is that they will come into Hell . . .

203. Every man . . . is allotted a place in Heaven or Hell according to his life.

305. I heard many complaining that they had not known that the lot of their life would be according to the affections of their love . . .

R. 153. A relation concerning the lot of those . . . who have confirmed themselves in faith alone . . . T.281.

611³. Hence it may be seen what is the lot of those who account truths as nothing. T.622³.

M. 505. On the lot of (deflowerers).

510. On the lot of (those in the lust of varieties).

512. On the lot of (those in the lust of violation).

514. On the lot of (the seducers of innocences).

I. 19⁵. (A drawing of lots decided by Providence.) T.696⁶.

T. 276^e. What kind of a lot awaits these after death. Ex.

536³. Such a lot have they who do not the works of charity from religion . . .

568. What pious and wise man does not want to know the lot of his life after death? Ex.

D. 2513. See CONTENT, here. 5790a.

3206². Few (Sirens) are of the lower sort.

E. 376²⁴. 'To cast a lot' (Joel iii.3)= to dissipate.

652²⁶. 'To cast a lot upon them' (Nahum iii.10)= to be dissipated.

727¹⁵. 'Upon the lot of the just' (Ps.cxxv.3)= upon the truths from good which are with . . . those who are in love to the Lord.

863¹⁰. 'To cast a lot upon the people' (Joel iii.3)= to disperse the truths of the Church by means of falsities.

Can. Trinity v. 7a. Everyone is allotted a place in the Societies of Heaven according to his idea of God.

Lottery. *Lotterium.*

D. 4008. It is evident that the Providence of the Lord is in . . . lotteries.

Louis XIV. *Ludovicus XIV.*

C. J. 60. It has been granted to speak with Louis XIV., grandfather of the now reigning king of the French; and who, when he was in the world, worshipped the Lord, read the Word, and acknowledged the pope only as the highest of the Church; and therefore he is in much dignity in the Spiritual World, and rules the best Society of the French nation. I once saw him as it were descending by stairs; and after he had descended, I heard him saying that he seemed to himself as if he were at Versailles; and then there was silence for about two hours, after which he said that he had spoken to his grandson the king of France about the Bull Unigenitus, telling him to desist from his former purpose, and not to accept it, because it is injurious to

the French nation. He said that he had insinuated this deeply into his thought. This took place in the year 1759, on the 13th day of December, at about eight o'clock in the evening. (Further particulars given. D.59So. J.(Post.) 104.)

Louis XV. *Lud. XV.*

D. 6027. Afterwards king Louis XV. was in a state of innocence, and he seemed to others as a child of from five to six years of age; and he went into a fox, which fled away; and into a lion, and sat down there . . .

Louse. *Pediculus.*

A. 1514^e. There is a stench of house lice from those who persecute the innocent. 4628².

7378^e. The fourth degree of vastation is that they were in evils which were destroying all good with them . . . These are signified by 'lice from the dust of the earth.'

7392^e. By the evil of the lice are signified evils which are delightful to them because they are evils.

7419. 'And it shall be for lice' (Ex.viii.16)=that thence evils will rise up. 'Lice'=evils; but what evils, and from what origin, may be evident from the correspondence of evils with such things, in that they are especially the evils which are in the Sensuous, or in the completely external man. The correspondence is from this—that the lice are in the outermost skin, and are inside of the dirt there and under a scab. The Sensuous of those who have been in the knowledge of faith, but in a life of evil, is also such . . . The infestations by the evils are signified by their biting. That 'lice'=these things cannot be confirmed from other places in the Word; for they are only mentioned in Ps.cv.31.

7424. 'And there was louse in man and in beast' (ver.17)=the derivative interior and exterior evils of cupidities. Ex.

W. 342. Upon herbs and in them are lice and caterpillars which are in agreement with them.

D. 377². From avarice breaks forth . . . the stench of lice; for they are formed according to the quality of the avarice . . .

654. The penalty of those who want to counterfeit holy things . . . is lice, etc., according to the profanation.

1150. The persecution of the innocent produces a stench of wall lice. Ex.

1915. An insect with many feet represented, not unlike a louse in figure . . . which struck horror . . .

3424. On lice.—Lice, especially house lice, which have an evil odour, are those who clandestinely attack the things which are of faith, and also clandestinely pervert those who are not able to know better things.

3719. They are the things called *cavernulae* in the outermost skin of the head, where is the abode of lice, and where they are born and grow . . .

3720. Such possess the excrementitious *lacunae* of the sweat . . . which also are the lurking-places of lice . . .

4035. When these mucuses inflowed . . . there was perceived at the hinder part of the neck a biting as of lice.

4570. On house lice.—They are those who have been theologians, and have believed that religion is nothing, except as a matter of policy in the world . . .

4759. Certain of such in the other life stink like house lice.

Loveable. *Amabilis.* W.411². P.277⁴. M.213. 290^e.

Amiability. *Amabilitas.* M.211².

Love, To. *Adamare.* A.2466⁴. T.660².

Love. *Amor.*

Love, To. *Amare.*

See CELESTIAL LOVE, GOOD OF LOVE, LOVE OF DOMINION, LOVE OF SELF, LOVE OF THE SEX, LOVE OF THE WORLD, LOVE TO THE LORD, LOVE TOWARDS THE NEIGHBOUR, MARRIAGE OR CONJUGIAL LOVE, MUTUAL LOVE, RULING LOVE, AND SPIRITUAL LOVE.

See also under AFFECTION, CELESTIAL, CELESTIAL ANGEL, CHARITY, CONCUISCENCE, CONJOIN, CUPIDITY, END, FIRE, GOOD, HEART, HEAT, LIFE, MOST ANCIENT CHURCH, MOUNTAIN, SUN, AND WILL.

A. 10. The fourth state (of regeneration) is when he is affected with love . . .

12. The sixth state is when from faith and the derivative love he speaks truths and does goods. 48.

—^e. From which there is combat, until love reigns, and the man becomes celestial.

30². Therefore love and the derivative faith are now for the first time treated of. These are called 'luminaries.' Love is 'the great luminary' which 'dominates by day' . . .

—³. Love and faith in the internal man are circumstanced as are heat and light in the corporeal external . . .

—^e. It is the mercy of the Lord alone which affects the will with love, and the understanding with Truth or faith.

31. That 'the great luminaries'=love and faith. Ill. 32, Ex.

—³. As 'luminaries'=love and faith in the Lord . . .

32. Now is the consummation of the age, and love is almost null, and so consequently is faith. Sig. By 'the sun,' here, is meant love, which is 'darkened' . . .

—². The Most Ancient Church acknowledged no other faith than love itself: and so the celestial Angels do not know what faith is, except that which is of love. The universal Heaven is of love, for in the Heavens there is no other life than the life of love. Hence is all the happiness . . . They who are in love, love the Lord from the heart; but know, say, and perceive that all love, thus all life . . . and thus all happiness, come solely from the Lord . . . That the Lord is the source of all love, was represented by the great luminary, or 'sun,' when He was transfigured. Ex.

33. It may be very well known to everyone that there is never any life without some love; and that there is never any joy except that which flows forth from love. But such as is the love, such is the life, and such the joy. If you were to remove loves—or, what is the same, cupidities, because these are of love—thought would at once cease, and you would be like a dead man, which has been shown me to the life. The loves of self and of the world present something like

life, and something like joy ; but as they are completely contrary to true love—which is to love the Lord above all things, and the neighbour as one's self—it may be evident that they are not loves, but hatreds; for in proportion as anyone loves himself and the world, in the same proportion he hates the neighbour, and thus the Lord. 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 . . .

[A.] 34. Love and faith can never be separated, because they constitute one and the same thing . . . I may relate marvellous things about this. The celestial Angels, being from the Lord in such love, are, from love, in all the Knowledges of faith, and from love are in such light and life of intelligence that scarcely anything can be described. Spirits, on the other hand, who are in the knowledge of the doctrinal things of faith, without love, are in so frigid a life and obscure a faith that they cannot approach even the first threshold of the court of the Heavens . . . Sig.

—². From this it is evident that 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 are not in the life of love. The life of faith without love is circumstanced as is the light of the sun without heat, as in winter . . . But faith from love is circumstanced as is the light of the sun in the time of spring, when all things grow and blossom . . .

—^o. 'Winter' = the life of no love.

36. They who have separated faith from love do not even know what faith is . . . The primary thing which faith teaches those who obey it is the love of the Lord and the love of the neighbour . . . Sig.

39^o. Now, when he has been vivified by love and faith . . .

43. 'To fructify,' in the Word, is predicated of the things which are of love . . .

52. But when the man becomes celestial, and does what is good from love, the dominion proceeds from the internal man to the external . . . Sig. and Ex.

53. Faith, which is of the understanding, is called 'His image;' but love, which is of the will, 'the image of God;' which in the spiritual man follows, but in the celestial man precedes.

60. Here it is said 'very good' . . . because now the things which are of faith make one with those which are of love. Thus is effected a marriage between spiritual and celestial things. 63.

63. Nor does the Lord rest until love acts as principal. Then combat ceases . . .

77. Love (is treated of) by 'the tree of lives;' faith, by 'the tree of knowledge.'

95^o. The life of faith prepares the external man; the life of love causes him to be man.

98. By 'Eden' is signified love. 100, III.

111^o. The universal Heaven is most distinctly ordained by the Lord according to the differences of love and faith, which are innumerable.

310². (Whereas) with the Postdiluvians, and with

those who live at this day, there is no love, thus no will of good; but still faith is possible . . . and from faith they may be brought to a certain charity . . .

352. All love is of the Lord, and not a whit of love is of man . . .

398². With the men of the Most Ancient Church . . . no distinction was made between love, which is of the will, and faith, which is of the understanding; because love was everything, and faith was of love. But after faith was separated from love, as with those who were called 'Cain,' the will did not reign any longer . . . Sig.

430. By 'sucklings, infants, and little children' are signified the three degrees of love; which are, tender love, like that of a suckling towards its mother or nurse; love like that of an infant towards its parents; and charity like that of little children towards their instructor. 5236².

620^o. As love is the containant of faith.

636. 'Land,' in a wide sense, = love; thus the celestial things of the Church; here, as no love . . . remained, it = the love of self.

668. Faith is only the form of love . . .

709. Jehovah is in love and charity; but not in faith, unless it is the faith of love or charity.

714². For example: love towards companions, if it loves them solely for the sake of self, has in it nothing either heavenly or Divine . . .

724. A man may know many truths from the Word, and thus speak them from the memory; but unless it is love or charity which produces them, what is holy can never be predicated of them. But if there are love and charity, he then acknowledges and believes, thus from the heart . . . It is love and charity which sanctify faith. The Lord is in love and charity . . .

1013². The essence of love and charity is that from two, it as it were makes one. When one loves the other as himself, and more than himself, then the one sees the other in himself, and himself in the other; as may be known to everyone, provided he pays attention to love, or to those who mutually love each other, in that the will of the one is that of the other: they are as it were interiorly conjoined . . . love to the Lord makes a man one with the Lord; that is, a 'likeness:' charity also does so, or love towards the neighbour, but an 'image.'

1025⁵. Circumcision was a representative of regeneration through love. Sig.

1055. No other covenant is eternal except love to the Lord, and love towards the neighbour . . . The universal Heaven is founded on love; nay, universal nature; for there is not anything in nature—where there are any union and conjunction—which does not derive its origin from love, whether animate or inanimate; for all the Natural comes forth from the Spiritual, and the Spiritual from the Celestial . . . hence love has been implanted in each and all things, or a resemblance of love. With men alone there is not love, but the contrary; because man has destroyed in himself the order of nature. But when he can be regenerated . . . and receive mutual love, then there is 'a covenant' or conjunction through charity; which is the subject here treated of.

1119. The Most Ancients said that this breathing with them was varied according to their state of love and faith in the Lord. . . When anything contrary to love and faith in the Lord occurs, the Angels have a straitened breathing; but when they are in the happiness of love and faith, they have a free and ample breathing. There is something like it with every man; but according to his corporeal and worldly loves . . . 1120.

1120°. At last, when there was no love and faith . . . internal breathing ceased.

1153. Adoration is circumstanced according to the love to the Lord, and the love towards the neighbour; for the Lord is present in love, thus in worship . . .

1317°. The end is nothing else than the love; for a man can have nothing else for an end than that which he loves. He who thinks differently from what he does, still has for an end that which he loves. In the simulation or deceit itself is the end, which is the love of self, or the love of the world, and the derivative delight of his life. From these things everyone may conclude that the life of a man is such as is his love.

1419°. The Celestial of love is such as not to want to be its own, but of all; so that it wants to give all things which are its own to others. The essence of celestial love consists in this. The Lord, being love itself, or the essence and life of the love of all in the Heavens, wills to give all things which are His to the human race. Sig.

1437°. For the celestial things of love are what are solely in the Lord's Kingdom; and are what constitute it.

1448. The first worship of His Father from the Celestial of love. Sig.

1450. The order was that first of all the Lord was imbued from His infancy with the celestial things of love. The celestial things of love are love towards Jehovah, and love towards the neighbour . . .

1577°. It is only love and charity which unite the internal man to the external; and there is never any love and charity—that is, any good—except from the Lord.

1679°. It is the very life of man which desires, that is, which loves . . .

1690°. All temptation is effected against the love in which the man is. In such a degree as is the love, in such is effected the temptation. If it is not against the love, there is no temptation. To destroy the love of anyone is to destroy his life itself; for the love is the life. The life of the Lord was love towards the universal human race . . . being nothing but pure love. Continual temptations were admitted against this His life . . . The love which was the Lord's veriest life, is signified by that 'He hungered . . .'

1728. 'He was a priest' = the Holy of love. Ex.

1735. 'The Highest,' or Inmost = the Celestial of love, or love itself. Jehovah, or the Internal of the Lord, was the Celestial itself of love; that is, love itself, to which no attributes are applicable except those which are of pure love . . .

—°. This love itself is Jehovah. Of no other thing can be predicated *I am* or *Is* than of love. From this love, because in love, or of love itself, is the Esse of all life; that is, life itself . . .

1738. For without a state of love and charity . . . man is not man; but is worse than any wild beast.

1789. The Lord fought from love towards the universal human race. He who fights from this love asks for no reward for himself; because this love is such that it wills to give and transfer to others all things which are its own, and to have nothing for itself.

1798. That there is no internal of the Church . . . that is, love and faith. Sig. and Ex.

1802°. The Internal is love to the Lord and charity towards the neighbour. In proportion, therefore, as they have of love and charity, in the same proportion they are sons or heirs; for in the same proportion they have of the Lord's life.

1803°. 'Viscera,' in the Word, = love, or mercy. Ex.

1809. The fructification of love, and the multiplication of faith. Sig.

1812. What anyone's faith is, is known from the love from which he fights. He who fights from any other love than love towards the neighbour, and towards the Lord's Kingdom, does not fight from faith; that is, does not believe in Jehovah, but in that which he loves; for the love itself for which he fights is his faith. Examp.

1820°. Evil Spirits never fight against any other things than those which the man loves; and the more ardently he loves, the more sharply they fight. It is evil Genii who fight against the things which are of the affection of good, and evil Spirits against those which are of the affection of truth. As soon as they notice the least thing which a man loves . . . they at once attack and endeavour to destroy it, thus the whole man, because his life consists in his loves . . . They who are malignant and deceitful insinuate themselves into the loves themselves, by flattering them, and so they introduce the man; and presently . . . they try to destroy the loves, and thus to murder the man . . . —°.

1834°. The Church . . . in the beginning is guiltless; and then the one loves the other as a brother. 2910.

1865°. Parental love increases as it descends . . .

1873°. As all love from the Lord is the Lord Himself . . .

1894. The Celestial which makes man is that he loves the Lord, and that he loves the neighbour . . .

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

1983. For love does not sleep.

2023. The Divine with those who have faith in Him is love and charity. By love is meant love to the Lord; and by charity, love towards the neighbour. Love to the Lord can never be separated from love towards the neighbour; for the love of the Lord is love

towards the universal human race . . . and therefore he who has **love** to the Lord, has the **love** of the Lord, and thus cannot do otherwise than **love** the neighbour. But those who are in **love** towards the neighbour are not on that account all in **love** to the Lord. Ex.

2034². **Love** is conjunction itself.

[A.] 2039. There are three kinds of **loves** which constitute the celestial things of the Lord's Kingdom ; namely, conjugal **love**, **love** towards infants, and the **love** of society or mutual **love**. Conjugal **love** is the principal one of all, for in it is the end of the greatest use, namely, the propagation of the human race, and thence of the Lord's Kingdom . . . **Love** towards infants succeeds next, being derived thence ; and then the **love** of society or mutual **love**. Whatever covers up, hinders, and defiles these **loves**, is signified by the prepuce, which made . . . circumcision representative . . .

2041². There are two **loves** so called, and their cupidities, which impede the influx of celestial **love** from the Lord. Ex.

2042. Circumcision was a representative of purification from filthy **loves**.

2045. For whatever favours any **love** . . . is believed to be good.

2049². They are purified when they reject filthy **loves** . . .

—⁴. They who are in the life of **love** and charity are in the Lord's life. No one can be conjoined with Him by any other . . .

2146. From **love**. Sig. and Ex.

— . That 'heat'=**love**, may be evident from the fact that **love** is called spiritual heat . . .

—^e. It is further to be known that holiness is never predicated except from **love** and charity . . .

2177⁴. The fire which was constantly kindled upon the altar, represented the perpetual and eternal **love**, that is, mercy, of the Lord.

2187³. To eat the Lord is to be gifted with **love** and charity . . .

2190. All good is called holy from the fact that it is of **love** and charity, which are solely from the Lord.

2228⁶. The soul after the death of the body is such as is its **love**.

2231⁴. **Love** and charity are celestial flame ; and faith is the spiritual light thence . . . And Angels and Spirits are affected as to their interiors with (spiritual heat and light), according to the life of **love** and charity with them.

2250. The Lord's grief from **love** towards the human race. Sig. and Ex.

2304⁶. One who had died when an infant spoke to his brother who had deceased in adult age, and this from so much brotherly mutual **love**, that his brother could not possibly resist weeping, saying that he had perceived nothing else than that it was **love** itself which was speaking.

2342³. The conjunction of the Lord with the human race is effected through **love** and charity and the derivative faith. Rep.

—^e. 'Unleavened bread'=pure **love**.

2343⁷. When **love** or charity was merely named, there was perceived from (those who had come from the Christian world) as it were a kind of darkness, and at the same time what was grimy, from a certain filthy **love**, which was of such a nature as to extinguish, suffocate, and pervert all the Perceptive of **love** to the Lord, and of charity towards the neighbour. Such is the faith at this day, which is said to save without the goods of charity.

—^e. For the Divine Human of the Lord is pure **love** ; and the Holy is of **love** alone . . .

2454⁴. 'The abomination of desolation'=the state of the Church when there is no **love**, and no charity.

2500³. An arcanum which as yet is known to scarcely anyone, is that in **love** itself there are wisdom and intelligence ; but these are such as is the **love**. (The reason is) that all influx takes place into the **love** ; or, what is the same, into good ; thus into the life itself of the man . . .

2572³. As the Angels are in **love** to the Lord and in mutual **love**, they are also in all truth ; thus in all wisdom and intelligence, not only of celestial and spiritual things, but also of rational and natural things ; for from **love**, because from the Lord, they are in the very beginnings or springs of things ; that is, in ends and causes . . .

2715⁶. The spiritual man . . . does not know . . . what **love** and charity in their essence are.

2718⁴. For example : that all delight, bliss, and happiness are solely from **love** ; and that such as is the **love**, such are the delight, bliss, and happiness . . .

2739. From the marriage of good and truth in the Heavens descend all **loves**, which are circumstanced as are the **love** of parents towards their children, the **love** of brothers towards each other, and **love** towards relatives, and so on according to the degrees in their order. According to these **loves**, which are solely from good and truth, that is, from **love** and faith in the Lord, are formed all the heavenly Societies . . .

2744. All freedom is from **love** : thus the greatest freedom is from conjugal **love** . . .

2826³. 'The fear of Jehovah is clean'=**love**.

2871². Therefore these **loves** with their cupidities were taken away from him—which is effected there by means of dissociation—and he was then seen like an infant swimming with his hands . . .

2873⁶. Hence all in the other life are distinguished according to freedoms ; or, what is the same, according to **loves** and affections . . .

3001. Those men who are in **love** and charity are in correspondence. Ex. 3484.

3063. For **love** is the very esse of life.

3066⁶. For **love** is the end and use with all things . . .

3104³. 'Mountains and hills'=the celestial things of **love**.

3120. The perception of the influx of **love**. Sig. and Ex.

3122. For the celestial never thought about the things

of faith or truth ; but about those which are of love or good.

3138. Illustration and apperception are not possible unless there is affection or love, which is spiritual heat, and gives life to the things which are illustrated by the light.

3222. Loves and their affections are represented (there) by flames ; and this with inexpressible variation.

3300². 'Red' = the good of life, because all good is of love ; and love itself is celestial and spiritual fire . . . Moreover, love is compared to the blood . . .

3310³. But when they have been regenerated, they do not do good from doctrinal things ; but from love and charity . . .

3325⁹. See LEVI, here.

3539⁴. That love and charity are essential with man. Ex.

3596². 'Food,' in general, = the things which are of love and charity . . .

3643. In proportion as the Angels are in love, charity, and the derivative faith, in the same proportion they are in an aura of vernal light and heat.

3690⁵. The Lord is worshipped when He is loved.

3701⁴. (The first idea) that all love begins from self.

3718. Love without holy fear is insipid. (See FEAR, here.)

3748. All things which are of any life—that is, which are of love and affection—follow him . . .

3798². From the love in which he is, everyone sees the things which are of that love, and the things which he sees he calls truths, because they are consentaneous thereto. In everyone's love 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 the light of truth which he has . . .

3800. 'Jacob kissed Rachel' = love towards interior truths ; for 'to kiss' = union and conjunction from affection, consequently love ; because, regarded in itself, love is union and conjunction from affection.

3801. The ardour of love. Sig.

3827. 'They were in his eyes as a few days in his loving her' (Gen.xxix.20) = a state of love ; namely, that it is devoid of weariness. Ex.

3858¹¹. (The blossoming of Levi's rod) = that love is the essential and principal of all things in the Lord's Kingdom ; and that all fructification is thence.

3862². When the order begins from love, then everything which follows thence in genuine order appears flaming . . .

3863¹². For faith is the eye of love, for the Lord is seen by love through faith ; love is the life of faith. Sig.

3865. 'Now my man will love me' (Gen.xxix.32) = that thence is the good of truth. 'Will love' = the derivative good ; for all good is of love.

3875. See CLEAVE, here.

—³. 'To love' (Matt.vi.24) = the Celestial of love ; and 'to cleave' = the Spiritual of love.

3887². Hence the cardiac motions with those (in the Spiritual World) are according to the states of love . . .

3938³. Affection is the Continuous of love. (Fully ex. under AFFECTION, here.)

—^e. Love is the will of man, and derivatively is his thought, and thus is his action.

3941. Faith as to its state of love and charity. Sig. and Ex.

—^e. 'Wheat' = love and charity ; hence 'wheat harvest' = the advancing state of love and charity. Ill.

3986⁴. Although goods and truths in the Spiritual World are various . . . still they make one from the Divine through love and charity ; for love and charity are spiritual conjunction.

3994⁵. As faith is not faith except from charity towards the neighbour, and thus from love to the Lord . . . hence the Lord first asks Peter whether he 'loves' Him ; that is, whether love is in faith . . .

4099^e. Those things have the dominion which are loved more.

4128. See TENT, here.

4154^e. Truth is called holy from the affection, that is, from the love, which inflows from the Lord, and causes the man to be affected with truth.

4175. The reason 'the heat' = too much love, is that spiritual fire and heat are love ; and, on the other hand, spiritual cold is no love ; for the life itself of man is nothing but love ; for without love man has no life whatever . . . But 'cold' does not signify the privation of all love, but the privation of spiritual and celestial love . . . When a man is deprived of this love, there is kindled the love of self and of the world. This love is relatively cold, and also becomes cold . . .

4180². They who are in evil do not receive Divine good ; for they are in no love and charity ; for all good is of love and charity.

4191^e. All conjunction is through love and charity ; as may be known to everyone ; for spiritual conjunction is nothing else than love and charity . . .

4211. Feasts with the Ancients signified appropriation and conjunction through love and charity.

—^e. As there is no good which is good except that which is of love and charity, therefore 'bread' = love and charity.

4274². That the first of combat is as to truth, is because the man loves it principally. That which is the object of anyone's love is what is attacked by evil Spirits. But after he loves good more than truth . . . he is tempted as to good.

4286². (The spiritual Angels love others more than themselves ; but the natural Angels do not love others more than themselves, but as themselves.)

—⁵. For that which a man loves, he easily drinks in and apprehends ; but with difficulty that which he does not love.

4307. The presence of Spirits with man is circumstanced according to his loves ; good Spirits and Angels are present with those who are in spiritual and celestial love ; and evil Spirits with those who are solely in corporeal and worldly love ; and this is so much the

case, that everyone may know what kind of Spirits are with him provided he will observe the quality of his loves; or, what is the same, the quality of his ends; for every one has as an end that which he loves. 4311².

[A.] 4320. That love appropriates to another that which is its own, is known; for it presents itself in the other, and makes itself present in him. How much more the Divine love!

4351. 'He embraced him'=the first conjunction of love. Ex.

4352. For the good which inflows through the Internal is of love; for there is not any spiritual and celestial good which is not of love . . . Hence it is called good with man. The love itself which is in good and with good, is that which conjoins. Unless love were present there could never be any conjunction; for love is nothing else than spiritual conjunction, because it is effected through love. This love is from no other source than the Lord; for He is the Fountain and origin of all celestial and spiritual love, consequently of all the good thence. This love is twofold, celestial and spiritual; celestial love is love to the Lord, and spiritual love is love towards the neighbour, which is called charity. It is these loves from which is all celestial and spiritual good, and which conjoin themselves with the truths of faith; 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. Hence it may be evident that there never is anything of faith except with those who are in the good of love; and that the faith is according to the love.

—³. The trust or confidence which is called of faith with any others than those who are in love and charity is either spurious or . . .

4434³. 'To love the daughter of a strange god' (Mal. ii. 11)=to conjoin one's self with falsity.

4435. 'He loved the girl, and spoke upon her heart' (Gen. xxxiv. 3)=love.

4459². The use itself which a man loves determines his life . . . for in the love is the life of everyone.

4464³. The spheres which are perceived in the other life all arise from the loves and the derivative affections in which they had been; consequently from the life, for the loves and derivative affections make the life itself . . .

4675. 'Israel loved Joseph more than all his sons' (Gen. xxxvii. 3)=the conjunction of the Divine Spiritual of the Rational with the Divine Spiritual of the Natural. . . . 'To love'=to be conjoined; for love is spiritual conjunction.

4727². For love to the Lord and charity towards the neighbour make man new and sanctify him; but the Divine love itself made the Lord Divine; for love is the very esse of man, and hence is his life; it forms the man according to its own image . . .

4735². When the Angels appear . . . they appear as forms of love and charity under the human shape; and this from the Lord. Ex.

4776⁴. It is to be known that all things are in the loves; for the loves are what make the life; consequently the Lord's life inflows into nothing else than the loves. Such, therefore, as are the loves, such are

the lives, because such are the receptions of life. Love towards the neighbour receives the life of Heaven, and the love of self receives the life of Hell. Thus in love towards the neighbour there is everything of Heaven, and in the love of self there is everything of Hell. That all things are in the loves, may be illustrated by many things in nature. All animals . . . are borne along according to their loves; and into their loves inflow all things which conduce to their life. Enum. . . . All these things are effected by an influx into their loves. It is on y the forms of their affections which vary the effects of life. All these things are in their loves. How much more would there be in celestial love if man were in it! Would there not be all the wisdom and intelligence which are in Heaven? Hence, too, it is, that they who have lived in charity, and no others, are received into Heaven; and that from charity they are in the power to receive and imbue all truths . . . The contrary happens to those who are in . . . some truths, and not in charity. Their loves receive such things as are in agreement with them; to wit, the loves of self and of the world receive things which are contrary to truths, such as there are in the Hells.

4797². Into innocence as into a plane inflow love and charity from the Lord.

4804. The Societies of friendship are constituted of those who . . . had loved those with whom they had associated; caring nothing as to whether they were good or evil, provided they were agreeable people . . .

4805. There are also Societies of interior friendship . . . These had been such that they had loved from the heart those who were within their general consociation . . .

4812. The sons from Tamar=the two essentials of the Church,—faith and love. . . Their birth represents that love is actually the first-born of the Church . . .

4837². For love conjoins all; and when the love of good and truth is in each one, there is a General from the Lord, thus the Lord, which conjoins all. The love of good and truth is that which is called love towards the neighbour . . .

4844³. For the doctrinals of the Ancient Church were doctrinals of love and charity, which contained innumerable things which at this day are completely obliterated . . .

4985². Hence it is that the Angels of Heaven are of ineffable beauty; for they are as it were loves and charities in form . . .

5002. As Heaven makes one through love from the Lord, and reciprocal love to Him by reception, and by mutual love, it is called a marriage . . . So would it be with the Church, if with it love and charity were its esse.

5034. (What is against the love causes anger.)

5042. The Divine Esse itself is love . . . incomprehensible.

5071². All the vital fire is from the loves with man; heavenly fire is from the love of good and truth; and infernal fire is from the love of falsity and evil . . .

5130². He who is in any love, whatever it may be, is

continually thinking about the things which are of that love; and this although he is in thought, speech, or action in other things. This is manifestly evident in the other life from the spiritual spheres which are around everyone . . . For that which universally reigns with anyone produces that sphere, and manifests his life before others.

—^e. For that which a man loves, reigns . . .

5145^r. Hence it is that after death, if a man has lived a life of love and charity, he can be translated even into the Third Heaven . . .

5199^r. For such as is the love or affection which shines forth from the form of the face, such is the beauty . . .

5280^r. (Impure loves which first introduce truths.) In order that these loves may be removed, the man is let into a state of temptation; which takes place in this way:—these loves are excited by the infernal crew; for that crew wants to live in them; and then the affections of truth and good are excited by the Angels . . .

5459^r. 'To fear,' in the supreme sense . . . =love. Ex.

5530. The truths which are most in agreement with the loves are in the middle . . . and therefore the things which are in the middle are called consanguineous; for love makes consanguinity . . .

5691. Mercy from love. Sig. and Ex.

5807. 'His father loves him' (Gen. xlv. 20) = that it has conjunction with spiritual good from the Natural. 'To love' = conjunction.

—². It is to be known that love is spiritual conjunction because it is a conjunction of the minds—or of the thought and will—of two. Hence it is evident that regarded in itself love is what is purely spiritual, and that its Natural is the delight of consociation and conjunction. As regards its essence, love is what is harmonic resulting from the changes of state and the variations in the forms or substances of which the human mind consists. If this Harmonic is from the heavenly form, it is heavenly love. Hence it may be evident that love cannot derive its origin from any other source than the Divine love itself, which is from the Lord; and thus that love is the Divine which inflows into forms, and disposes them so that the changes of state, and the variations, are in the harmony of Heaven. But the opposite loves—namely, the loves of self and of the world—are not conjunctions, but disjunctions. They indeed appear as conjunctions; but this takes place because the one regards the other as one with himself so long as he acts as one with him . . . But as soon as the one does not favour the other, there is disjunction. It is otherwise with heavenly love. This is utterly averse to doing well to anyone for the sake of self; but it does it for the sake of the good which is with the other and which he receives from the Lord; consequently for the sake of the Lord Himself, from whom is the good.

5881^r. Scientifics and truths are ordained into these fascicular forms only by the man's loves; into infernal forms by the loves of self and of the world; but into heavenly forms by love towards the neighbour and by love to God.

5977^r. Genii care nothing about what the man is

thinking, but solely for what he loves; whereas Spirits care nothing for what the man loves, but for what he thinks.

6073. For to love anyone and not to do good to him when one is able, is not to love. But to do good to him when one is able, and this from the heart, is to love him . . .

6135^r. When the Angels are presented present, love pours forth (from their whole bodies), so that you would believe them to be nothing but love. Their bodies also appear resplendent and lucid from the light thence derived; for the good of love is like a flame, which emits from itself light, which is the derivative truth of faith . . . How much more must this be the case with the Lord, from whom is all the love with the Angels, and whose Divine love appears as a Sun, from which the universal Heaven has its light; and all there have their heavenly heat, that is, love; thus life. The Divine Human of the Lord is what thus appears . . .

6195^r. (Thus) man is conjoined with Heaven, or with Hell, by loves; by the loves of self and of the world with Hell; and by the loves of the neighbour and of God with Heaven.

—^e. I was loosed from those (who had been attached to me only by slight affections) solely by means of intermediate loves; by which they were by degrees conjoined with others.

6196. That Spirits are associated with man according to his loves, has been made known to me by manifold experience. As soon as I have begun to love anything very much, Spirits were present who were in such love; and they were not removed until the love had ceased.

6262. The influx of love from the Internal. Tr. For the External cannot be in love towards the Internal, except through influx and elevation from the Internal. The love itself which is felt in the External is of the Internal.

6323^r. Brute animals are acted upon no otherwise than by the loves and the affections of these into which they have been created . . . Each animal is carried whither its affections and love draws it; and as this is so, they are also in all the scientifics which ever are of that love . . .

—³. If man were in the order in which he was created; namely, in love towards the neighbour, and in love to the Lord—for these loves are proper to man—he above all animals would be born not only into scientifics, but also into all spiritual truths and celestial goods . . .

6377^r. 'He poured in oil and wine' = that he performed the works of love and charity.

6396. As these do not act from love, but from obedience . . . they are in the First Heaven. Sig.

6495^r. He is held in bonds by his loves themselves.

6564. Good gives life and its heat, which is love.

6566. 'Joseph wejt' = reception from love.

6632. The whole Sacred Scripture is nothing else than the doctrine of love and charity. Ill.

6709. It is love which determines the degree in which each is the neighbour . . . 6710, Ex.

6711. They who do not love themselves more than

others . . . derive the origin of the neighbour from Him whom they must love above all things . . . and they hold everyone as the neighbour according to the quality of their love for Him. Therefore, they who love others as themselves, and still more they who, like the Angels, love others more than themselves, all derive the origin of the neighbour from the Lord. Ex.

[A.] 6812°. For the things which are for delectation and love inflow as it were of their own accord, and remain. All other things do not enter, but only touch the surface . . .

6821. He who loves his country . . . in the other life loves the Lord's Kingdom . . . and he who loves the Lord's Kingdom, loves the Lord.

6832°. The reason 'flame'=Divine love, is that love in its first origin is nothing else than the fire and flame from the Lord as a Sun . . . Ill.

6849. The Divine Itself is pure love, and pure love is as a fire more ardent than that of the sun . . .

6866°. It is the love which makes similitude and dissimilitude.

6872°. What the perception and acknowledgment of the Divine from love is, shall be told. The quality of every man is Known from the love ; for the love is the esse of the life of everyone . . . Such, therefore, as is the love with a man, such is the man ; if the love of self and of the world . . . he is a devil ; but if the love of God and the love of the neighbour . . . he is an Angel. But He with whom there is Divine love . . . is God. Thus His Human was made Divine when He received His Father's love—which was the Esse of His life—into the Human.

—³. That a man is completely as is his love, is a constant Truth. This is evident from the Angels in the other life, who when seen appear as forms of love. Love itself not only shines, but also exhales, from them ; so that you would say that they are wholly nothing but loves. 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. As, therefore, the influent love and the recipient form accord, it follows that the Angel or man is such as is his love ; and this not only in his organic principles, which are in the brain ; but also in the whole body . . .

6960. 'Bosom'=love ; for the things which are of the breast correspond to love ; because the heart is therein, which corresponds to celestial love, and the lungs, which correspond to spiritual love. As 'the bosom' corresponds to love, by it is also signified the proprium ; for that of man is proper to him which is of his love.

7045. The removal of filthy loves. Sig. and Ex.

—². If the most external loves—which are called corporeal and earthly loves—are without internal loves—which are called spiritual and celestial loves—they are filthy.

7081. The very life of man is his love ; and such as his love is, such is his life ; nay, such is the whole man. But the dominant or reigning love—that is, the love of the thing which he has as an end—is the love which

makes the man. This love has subordinated to itself many particular and singular loves, which are derivations, and appear under a different shape ; but still the dominant love is in every one of them, and directs them ; and, through them, as through mediate ends, looks to and aims at its end . . . N. 54.

7082. There are two things in the natural world, which make the life there ; namely, heat and light : and there are two things in the Spiritual World which make the life there ; namely, love and faith. The heat in the natural world corresponds to the love in the Spiritual World . . . Hence it is that when spiritual heat or fire is mentioned, love is meant . . . Moreover, love is actually the vital heat of man ; for it is known that man grows warm from love . . .

7083. Spiritual heat and light, or love and faith, come forth from the Sun of Heaven . . .

7084. From this correspondence it may be known how the case is with faith and with love. Faith without love is like light without heat . . . and faith with love is like light with heat . . .

7085. As then love is the source of man's life, and as the whole man is such as is his love, and also as love is spiritual conjunction, it follows that all in the other life are consociated according to loves ; for his life—that is, his love—follows everyone. They who are in love towards the neighbour, and in love to God, are consociated in Heaven ; whereas they who are in the love of self and the love of the world, are consociated in Hell ; for the love of self is opposite to love to God, and the love of the world is opposite to love towards the neighbour.

7324°. That loves are vital fires, may be evident to him who considers.

7326. 'Blood'=the Holy of love ; thus charity and faith.

7371. Everything which is done according to love is delightful ; and therefore the quality of the love may be known from the delight.

7437°. They who are in evils cannot but think to falsities . . . for what a man wills he loves ; and what he loves he confirms and defends . . .

7501. When evil Spirits are attacking anyone, they know to insinuate themselves into his delights . . . and pleasantnesses . . . thus into the things which are of his love ; and so long as they are in such insinuation they hold down him whom they are infesting as with a bond . . . for love and insinuation into the delight of love conjoin . . . This is evident from the like thing in the world : he who insinuates himself into the delight of another which is of his love, holds him bound, and also leads him.

7693°. To look to Heaven is not to think about the things of Heaven ; but to have them as an end, that is, to love them above all other things ; for wherever the love turns itself, thither the interiors of the man turn themselves ; and consequently the thought.

7743°. The bird's being turned into stone=the life of Knowledges without love . . .

7750. Here therefore we may show that only those have spiritual life who are in heavenly love, and thence

in Knowledges ; and that love contains in itself all the Knowledge which is of that love. For example, animals . . . have the knowledge of all things which belong to their love. Their loves are, to nourish themselves, to dwell in safety, to propagate offspring, to feed their young ; and therefore they have all the requisite knowledge ; for this is in these loves, and inflows into them as into its own receptacles . . .

—². If man were in his love—which is love to God and towards the neighbour ; for this love is proper to man and is that by which he is distinguished from beasts—he would not only be in all requisite knowledge, but also in all intelligence and wisdom ; and he would have no need to learn these things ; for they would inflow into these loves from Heaven, that is, through Heaven from the Divine. But as man is not in these loves, but in the contrary ones, namely, in the love of self and the love of the world, he cannot but be born into all ignorance and want of knowledge. But by Divine means he is brought to something of intelligence and wisdom ; but still not actually into any, unless he removes the loves of self and of the world ; and thus opens the way for love to the Lord and towards the neighbour. (Continued under LOVE TO THE LORD.)

7788². Where there is love there is respect (that is, looking that way) ; but where there is not love there is not respect, except that which is from fear.

7818. By to look above or below one's self is meant to have as the end, or to love above all things. Thus by to look above one's self is meant . . . to love above all things those things which are of the Lord and Heaven ; and by to look below one's self is meant . . . to love above all things those things which are of self and the world. The interiors of man also actually turn themselves whither the love turns itself.

7819^o. When therefore the means is loved for the sake of the end, it is not the means which is loved, but the end.

7856. Be not without love. Sig. and Ex.

7984³. In the other life this measure is filled with everyone . . . This measure is acquired in the world through the affections which are of love. The more anyone has loved evil and the derivative falsity, the greater is the measure he has acquired for himself ; and the more anyone has loved good and the derivative truth, the greater is that measure. (Continued under MEASURE.)

8067. The things with a man which he thoroughly believes and loves are perpetually in his thought and will . . .

8240. Trust is of love through faith . . .

8426². When it is morning (in the other life) they are in love.

8470^o. Such a communication of goods exists only through love, which is spiritual conjunction.

8513³. The love determines by whom man is led ; for everyone is led by his own love. He who loves himself more than the neighbour, leads himself ; but he who loves good, is led by good, consequently by the Lord . . .

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8562^o. Temptation attacks that which the man loves and longs for.

8573². In all love there is intercession. (Continued under INTERCEDE.)

8604³. The life which is from the Lord is attractive, because it is from love ; for all love has a force of attraction in it, because it wants to be conjoined, even until they are one.

8672². For all joy is of love.

8682². The reason the flesh of the sacrifices was to be eaten, was that there might be represented . . . consociation through love ; for the flesh of the sacrifices . . . signified the good of love.

8702^o. That which the will wills and loves, the understanding thinks and confirms . . .

8762. Those are of the Internal Church who do good to the neighbour, and worship the Lord, from love.

8814^o. The Divine in the other life appears to everyone according to the quality of his faith and love.

8853. Every man has a proprium which he loves above all things. Ex. 8854, Examps.

8855. Every man has as the end that which he loves above all things. He regards it in each and all things. It is in his will like the hidden current of a river which draws and carries him along ; and also when he is doing anything ; for it is that which animates him. Such is that which one man explores in another . . . and according to it either leads him, or acts with him.

8869. To have the voluntary or the intellectual proprium for a god, is to love above all things that which proceeds from one's self. Sig.

8875³. That 'the zeal of the Lord' is love and mercy. Ill.

8880. 'To those who love Me' (Ex.xx.6)=those who receive the good of love. Ex.

8885³. For the will is the inmost of man, because it is formed from his love ; for whatever a man loves, he wills ; and that which he loves above all things, he wills inmost. (Continued under WILL.)

8897. 'Honour thy father and thy mother'=love for good and truth ; in the supreme sense for the Lord and His Kingdom. 'To honour'=to love ; for, in the spiritual sense, honour is love . . .

8910. For that which an evil love breathes is called concupiscence ; but that which a good love breathes is called longing. Love itself pertains to . . . the will ; for whatever a man loves he wills ; but concupiscence pertains to both the will and the understanding . . .

8925². See FEAR, here.

9050³. The reason love pertains to the voluntary faculty, is that the latter is kindled by the Lord when the man receives love . . .

—⁶. For faith without love is not faith, and love without faith is not love ; for love has its quality from faith, and faith has its life from love. Hence faith without love is dead, and faith with love is alive . . .

9079². In the angelic Societies they love each other . . . according to the similitudes and proximities of goods . . .

[A.] 9093². To serve the Lord by faith, and the world by love. Sig.

9104. Hence it is that those meet in the other life who have been in any conjunction either by love, friendship, or veneration, when they long for it . . .

9174⁴. 'To love enemies . . .' = the affection of charity; but enemies are loved . . . when they are instructed, and also amended by suitable means.

9213. A state of shade from the delights of external loves. Sig. and Ex.

9219. Love is called mercy when it is towards those who are in miseries . . .

9265. When what is heavenly and Divine is loved more than what is worldly and earthly . . .

9279². The things which relate to good are called loves and affections.

9310. It is proper to love to will that all which is its own should be out of itself in others.

9312. Compliance from faith and love. Sig. and Ex.

9383. All the heat of life is love.

9394. The internal sight . . . sees nothing else in the fields or gardens of the things of the memory than those which are in agreement with the loves in which the man is . . .

—⁵. The things which thoroughly enter into the loves, and become spontaneous and as it were natural, vanish from the external memory, but remain inscribed on the internal memory . . .

9434². There are two loves completely opposite to each other—heavenly love and infernal love. Heavenly love is love to the Lord, and love towards the neighbour; and infernal love is the love of self, and the love of the world. They with whom infernal loves reign, are in Hell; and they with whom heavenly loves reign, are in Heaven. For love is the Vital itself of man; for without love there is no life whatever; for from love everyone has the heat and fire of life . . . Hence it follows, that such as is the love, such is the life; consequently, that such as is the love, such is the man: and therefore everyone can know from his loves themselves, whether Heaven is in him, or Hell. Love is like a fire or flame with man, and also is the vital fire or flame . . . and faith is as the light (therefrom).

9460. That all things should be from love, thus from freedom. Sig. and Ex.

9585. See FREE, here.

9613³. (The law that) love is spiritual conjunction, whence is heavenly harmony.

9723. The understanding looks into the external memory . . . and chooses such things there as are in agreement with its love . . . For the things which a man loves he sees in light; but the things which he does not love he sees in shade. The latter he rejects, but the former he chooses. 10067².

9841. The interior memory which is from the truths of faith which are from love. Sig. and Ex.

—⁴. The truths of faith from love are those which love dictates, and which thus derive their esse from love. These truths are alive, because the things which

are from love are alive. Hence the truths of faith from love are those which treat of love to the Lord and of charity towards the neighbour . . . The whole Word is the doctrine of such truths . . .

—⁶. For whether you say the Lord, or love from Him and thence to Him, it is the same; for love is spiritual conjunction, and causes Him to be where love is; for love presents as present in itself him who is loved.

9846². This may be evident from the fact that man acknowledges as truths the things which he loves, and that thus he apprehends and acknowledges truths according to his love. Hence it is that truths constitute the form of good . . .

9857⁷. 'To pass by the love of God' (Luke xi. 42) = to pass by Divine good, and life therefrom.

9936³. To be in safety from the infestation of evils from Hell, because they are in the Lord through love. Sig.

9937⁶. For in temptations the Hells assault the love itself of him against whom they are fighting; for the love of everyone is the inmost of his life . . .

10035. Thus to . . . the will pertain the things which are of love; for the things which are of love are perceived as goods . . . Moreover . . . evils are of love . . .

10038². That everyone's love is the fire of his life, may be known to every one who reflects; for without love there is no life; and such as the love is, such is the life; and hence the love of self produces evils of every kind . . .

10067¹⁰. Whether you say love, or good, it is the same; for all good is of love, and that which is of love is called good. And also whether you say love or the will it is the same; for that which a man loves, he wills.

10076². (Thus) the second state of the man who is being regenerated is to think and act from good; or, what is the same, from love; or, what is also the same, from the will; for that which a man wills, he loves; and that which he loves he calls good. But a man is in the second state for the first time when the whole of him from head to heel is such as is his love; thus such as is his will and the derivative understanding. Ex.

10130². In the other life all act from the heart, that is, from the will or love . . . There it is evident how the interiors communicate themselves to another . . . by the touch, and how the other receives them according to his love. The will or love of everyone constitutes the whole man there, and the derivative sphere of life flows forth from him like an exhalation . . . 10188⁴.

—³. Hence many wonderful things come forth there which are unknown to man in the world; as, *First*, That all presence is according to the similitudes of the loves; and all absence is according to their dissimilitudes. *Secondly*, That all are consociated according to the loves: those who are in love to the Lord from the Lord are consociated in the Inmost Heaven; those who are in love to the neighbour from the Lord are consociated in the Middle Heaven; those who are in the obedience of faith . . . are consociated in the Ultimate Heaven; but those who are in the love of self and of the world . . . are consociated in Hell. *Thirdly*, That

all turn their eyes to those whom they **love**: they who **love** the Lord turn their eyes to the Lord as a Sun; they who **love** the neighbour from the Lord turn their eyes to the Lord as a Moon . . . and, wonderful to say, wherever they turn themselves . . . they still look to the Lord before them. It is the contrary with those who are in Hell: the more they are in the **love** of self and in the **love** of the world, the more they turn themselves from the Lord . . .

10134. The removal of evils through the good of innocence by the Lord in a state of **love** and derivative light in the internal man. Sig. and Ex.

10135. The like in a state of light and **love** in the external man. Sig. and Ex.

10143⁵. To do according to the Lord's precepts is truly the worship of Him; nay, is truly **love** and truly faith . . .

10153². By good is meant **love**; for all that which is **loved** is called good. That his **love** or good makes a man, is known to everyone who explores another; for when he has explored him, he leads him by his **love** wherever he wants, insomuch that when he is kept in his own **love** he is no longer his own master; and the reasons which are contrary to the **love** are of no avail, whereas those which are in agreement with the **love** avail for everything. That this is the case is manifestly evident in the other life; there all Spirits are known from their **loves**; and when they are kept in them, they cannot do anything contrary to them; for to act contrary to them is to act against themselves. Therefore they are forms of their own **loves**; those who are in the Heavens are forms of charity and celestial **love** . . . and those who are in the Hells are forms of their **loves**, which are those of self and of the world . . .

—⁴. As, therefore, the whole man is such as is his **love**, it is evident that the Lord cannot be present in evil **love**, but in good **love** with man . . .

10175a. By the preparation of the oil of anointing is signified the quality of **love** in worship.

10177. A representative of the grateful hearing and reception by the Lord of all things of worship [which are] from **love** and charity. Sig. and Ex.

—⁴. The reason that only is grateful . . . to the Lord which is from **love** and charity, is that **love** makes the whole man; for a man is such as is his **love**. Hence it is that the Angels in the Heavens are **loves** and charities in form. The very form which they have thence is the human form; because the Lord who is in them, and forms them, as to the Divine Human, is Divine **love** itself . . .

10189³. For an Angel and a Spirit is his own **love**; and where it is thither he turns himself . . .

10198. The elevation by the Lord of the worship [which is] from **love** and charity. Sig. and Ex.

10200. When the state of **love** is in clearness. Sig. and Ex.

10201². For the light of truth with a man is entirely according to the state of his **love**. In proportion as the **love** is kindled, in the same proportion truth shines . . .

—³. Whereas when there are strange **loves**, as with those who have turned from the Lord and the neighbour to self and the world, then these **loves** lead him; but from truths into falsities . . .

—⁵. These things have been said in order that it may be known that the faith of everyone is as is his **love** . . .

10202. Elevation also in an obscure state of **love**, when truth also is in its shade. Sig. and Ex.

10284². All the **love** with man from man is the **love** of self, and the **love** of the world for the sake of self; but **love** with man from the Lord is **love** towards the neighbour, and **love** to God. Between these **loves** the difference is as great as that between Hell and Heaven . . . A man also is such, and he remains to eternity such, as is his **love**; for **love** is everything of the will of man, and thence of his understanding, because the **love** which makes the will is constantly inflowing into the understanding, and kindling it, and illustrating it. Hence it is that those who **love** evil, think falsity in conformity with the evil of their **love** . . .

10295^e. Truths with (the celestial) are inscribed on their **love**; and therefore when they do the precepts from **love**, they do them at the same time from truths, without any thought about them from what is doctrinal . . .

10300⁵. Hence it is said that he 'shall dwell in parched places, and in a salty land'; that is, in filthy **loves** and their desires, which have destroyed the good and truth of the Church.

10362. To be led by self and their own **loves**. Sig. and Ex.

10364. He who turns himself to corporeal and worldly **loves** from heavenly **loves**. Sig.

10402. The extraction from the sense of the letter of the Word of such things as favour external **loves**, and the derivative principles. Sig. and Ex.

10413. Excitation by their **loves**. Sig. and Ex.

— The difference between an elevation to a state of the **loves** with the good, and with the evil, is that the good then ascend, and the evil descend; for the **loves** with the good are heavenly **loves**, which elevate them, and increase according to the ascent to Heaven; whereas the **loves** with the evil are infernal **loves** which depress them, and increase according to the descent to Hell.

10414. The worship of their own **loves**; thus of their delights and the derivative falsities. Sig. and Ex.

—^e. It is said the worship of the **loves**, because that is worshipped which is **loved**, and **love** worships.

10420³. Spirits turn themselves according to their **loves** . . . In the Spiritual World the quarter is determined by each one's **love**, which turns him . . .

10422². For all truth leads to its own **love**; for that is called truth which confirms that which is **loved**.

10483². For every man has with him Spirits from Hell and Angels from Heaven. The Spirits from Hell are in his corporeal and worldly **loves**; and the Angels from Heaven are in his celestial and spiritual **loves**.

10580^e. Those who are in faith there dwell upon rocks; but those who are in **love** dwell upon mountains.

10596. The life of a man after death is the life of his **love** and the life of his faith . . .

[A.] 10605². The heat from that Sun is love . . .

10645. That the Lord alone is to be worshipped from faith and love. Sig. and Ex.

— . Those who are in His Celestial Kingdom worship Him from love.

10661^e. The truth with a man becomes good when he loves it; for everything which is loved is good. To love is to will and to do; for that which a man loves, he wills and does.

10683⁴. They who love to do truth for the sake of truth, love the Lord . . .

— . For in proportion as a man wills truth, he loves it.

10694². For when heavenly love, which is love to the Lord and love towards the neighbour, inflows into earthly loves, which are the loves of self and of the world, it induces anguish as of death.

10702². The interiors of man actually turn themselves according to his loves. With those who love the Lord, the interiors turn themselves to the Lord or Heaven; thus inwards; but with those who love themselves, they turn themselves to the world; thus outwards.

10709². When anyone binds another down by such things as are of his love, they say . . .

10714. There are two things which make the life of man—love and faith. Love makes the life of his will . . .

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.

10717. With all who receive love and faith from the Lord there is Heaven . . .

10731. Spiritual death for those who are led by themselves and their own loves. Sig. and Ex.

10740. That which anyone does from love remains inscribed on his heart; for love is the fire of the life, thus is the life, of everyone. Hence such as the love is, such is the life; and such as the life is—thus such as the love is—such is the whole man as to the soul and as to the body.

10814. All these dominate from love, like that of a father towards his children . . .

H. 1². That at the end of the Church, when there is no longer any love, and thence no faith, the Lord will reveal the Word as to its internal sense . . . Sig.

14. The reason the Divine in Heaven, which makes it, is love, is that love is spiritual conjunction; it conjoins the Angels with the Lord, and it conjoins them one with another; and so conjoins them, that in the Lord's sight all are as one. Besides, love is the esse itself of everyone's life . . . But it is to be known that everyone's life is such as is his love. 17. 18.

145. The forehead corresponds to love . . .

155. The Angels are not always in the same state as to love . . . Ex. 159^e.

218. (Thus) the governors are those who are pre-eminently in love and wisdom . . .

232. All power is in truths from good, and there is none in truths without good . . . It is the like with

faith and love . . . for whether you say good or love, it is the same thing . . .

253^o. They are elevated . . . by a conversion of the love.

272². In the Spiritual World it is the love which turns the interiors of everyone to itself . . .

289. Therefore when the Angels are in a state of love, they are in a state of peace.

294². Hence it is . . . that man is conjoined with that Society . . . in which he is as to his love.

349^o. For love receives everything which is in agreement with itself . . .

368². There is a like difference between faith and love (as between man and woman).

383. At the first view they inmosty love each other.

390. Spiritual love, esteem, and honour are nothing else than the love, esteem, and honour of the use in the person . . .

396. All delights flow forth from love . . .

424^e. Then faith and love conjoin themselves . . .

455². But when turned to the love of their will, they comprehended nothing . . .

—². To love and to will are the same thing. Ex.

473.

479. That a man after death is his own love, or his own will. Gen.art.

— . Everyone is carried to the Society where his love is; and when he comes there he is as it were at home . . . and when he goes away from it . . . there is constantly some resistance . . .

—². That after death a man is his own love, may be evident from this—that the things which do not make one with his reigning love are then removed . . . and he is thus let into his own love . . . When this has been done, he constantly turns his face to his own love, which he has continually before his eyes, however he turns himself round. (Continued under RULING LOVE.)

—⁴. In proportion as anyone acts and speaks according to the love of another, he appears wholly . . . But in proportion as anyone acts and speaks against his love, his face begins to be changed, to be obscured, and not to appear . . .

—⁵. Every love is like spongy and porous wood, which imbibes such liquors as conduce to its vegetation, and repels all others . . . For every love wants to be nourished by its own things; an evil love by falsities, and a good love by truths. Shown from experience.

481². As the loves thus determine the life of everyone, all, as soon as they come into the World of Spirits, are explored . . . and are attached to those who are in the like love . . . For everyone becomes his own love, not only as to the interiors which are of his mind, but also as to the exteriors which are of the face, body, and speech; for everyone becomes the effigy of his own love, even in externals. They who are corporeal loves appear gross, obscure, black, and ugly; and they who are heavenly loves appear lively, lucid, bright, and beautiful. They are also utterly unlike in minds and thoughts; they who are heavenly loves are intelligent and wise; and they who are corporeal loves are stupid and as it were idiotic.

—³. When it is granted to look into the interiors and exteriors of thought and affection of those who are in heavenly love, their interiors appear like light, those of some like flaming light, and their exteriors appear of various beautiful colours like rainbows. But the interiors of those who are in corporeal love appear as if they were black, because they are closed, and those of some as if they were dimly fiery . . . and their exteriors appear of a hideous colour, sad to look at . . .

—⁴. They who are in corporeal love see nothing in the light of Heaven . . . but the light of Hell . . . is to them as clear light . . . On the other hand, they who are in heavenly love, the more interiorly they come into the light of Heaven, the more clearly they see all things, and the more beautiful all things are, and the more intelligently and wisely they perceive truths.

—⁵. They who are in corporeal love cannot possibly live in the heat of Heaven, for the heat of Heaven is heavenly love; but they can live in the heat of Hell, which is the love of fiercely treating those who do not favour them. Contempt for others, enmities, hatreds, revenges, are the delights of this love; and when they are in these, they are in their life . . .

—⁶. They who are in corporeal love cannot breathe in Heaven . . . But those who are in heavenly love, breathe the more freely, and live the more fully, the more interiorly they are in Heaven.

—^e. From these things it may be evident that celestial and spiritual love is Heaven with man, because on this love are inscribed all things of Heaven; and that corporeal and worldly love without celestial and spiritual love is Hell with man, because on these loves are inscribed all things of Hell.

482. That faith does not remain with a man if it is not from heavenly love. Gen.art.

483. That love in act is that which remains; thus that it is the life of a man. Ex.

487². But those who are in heavenly love receive instruction, and see their evils.

—^e. These things have been said to the end that a man may explore himself, and from his delights may know his love . . .

489. But the delights of love of those who in the world have lived in heavenly love, are turned into things corresponding . . .

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

—². For every Spirit is from head to heel such as is his love . . .

532². The love of a man is that which makes the intention, and which determines the sight of the internal man . . . to its objects; thus the love of self to self and its own things; the love of the world to worldly things; and the love of Heaven to heavenly things; from which—when a man's love is known—it may be known in what state are his interiors . . .

565^e. It is the end or use from which the love has its quality . . .

598. Nothing is appropriated to man except that which he does from the affection which is of love. All other things can indeed enter; but no further than into the thought . . .

—². Hence it is that the freedom of man, and the affection which is of his love or will, are one . . . In a word, whatever does not enter in freedom with a man does not remain, because it is not of his love or will; and the things which are not of the love or will of a man are not of his spirit; for the esse of the spirit of man is the love or will. It is said the love or will, because that which a man loves, he wills.

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. 41^e. The interiors . . . with everyone are turned to that which he loves above all things; and the exteriors . . . are turned to where the interiors are turned.

54. On love in general. Gen.art. T.399.

55. That which a man loves above all things is constantly present in his thought, and also in his will, and it makes his veriest life. Examp.

59. There are two loves from which are all goods and truths—love to the Lord and love towards the neighbour . . . And there are two loves from which are all evils and falsities—the love of self and the love of the world. The latter two loves are completely opposite to the former two loves.

113. Man is able to know, think, and understand many things; but when he is left to himself he rejects those things which are not in agreement with his love; and he also rejects them after the life of the body, when he is in his spirit; for that only remains in the spirit of a man which has entered into his love . . .

J. 30². In the Spiritual World, everyone is the effigy of his own love, not only as to the face and body, but also as to the speech and actions.

32. But still the spirit is actually where its love is; that is, in the Society where are those who are in the like love.

36². Whether you say will or love it is the same; because everyone loves that which he wills, and wills that which he loves; and the will is the receptacle of love . . .

—^e. Charity or love is to will and to do.

C.J. 21. All the ordination of the Societies in that World is an ordination according to the differences of love. The reason is that love is the life of man; and the Lord who is Divine love ordines them according to the receptions thereof; and the differences of loves are innumerable, being known to the Lord alone. He conjoins . . . the Societies of the Heavens so that they lead one life of celestial and spiritual love; and the Societies of the Hells so that they lead one life of diabolical and infernal love. He conjoins the Heavens and the Hells by oppositions.

—^e. Hence it is that in Heaven are those who are in spiritual love, and that in Hell are those who are solely in natural love. Spiritual love is implanted only by a life of charity; and natural love remains natural if a life of charity is omitted; and natural love, if not subject to spiritual love, is opposite to it.

L. 1². For wisdom is in love, and love is in wisdom. Sig.

Life 1. The life of man is his love ; and that which a man loves he not only does freely, but he also thinks freely.

15. Hence it is that the Truth and love do not make one with a man unless he is spiritual. Ex.

32^o. Hence it is evident that good conjoined with truth makes love and wisdom with Angels and with man . . .

48. But the thought of the understanding derives its existence from the love of the will . . .

102. To love anyone and to be conjoined with him with whom there is no Reciprocal is impossible.

F. 13. From these things it is evident, how love—which is the affection of good—produces faith . . . and through this produces charity, which is the same thing as the act of love through faith.

20^o. For who loves a man solely as to his person. He loves him from that which is in him . . . thus from his quality . . . This quality which is loved is use . . .

W. 1. That love is the life of man. Gen.art. Man knows that there is such a thing as love, but he does not know what love is. He knows that there is such a thing as love from common speech . . . But although love is so universally in speech, scarcely anyone knows what love is. While meditating about it, being unable to form any idea of thought about it, he says either that it is not anything, or that it is only something inflowing from sight, hearing, touch, and intercourse, and thus moving us. He is utterly unaware that it 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 thereof. This a wise man can perceive from this—If you remove the affection which is of love can you think anything? or can you do anything? Do not thought, speech, and action grow cold in proportion as the affection which is of love grows cold? And do they not grow warm in proportion as the affection grows warm? But a wise man perceives this, not from the Knowledge that love is the life of man, but from experience that so it happens.

2. No one knows what the life of man is, unless he knows that it is love . . .

3. Some idea of love, as being the life of man, can be had from the heat of the sun . . .

—^e. Therefore also love is warm.

4. That God alone, thus the Lord, is love itself, because He is life itself . . . Gen.art.

14. Esse and existere . . . are distinctly one, like love and wisdom ; for love is esse, and wisdom is existere ; for love is impossible except in wisdom, and wisdom is impossible except from love ; and therefore when love is in wisdom, then it comes forth. These two things are such a one, that they can indeed be distinguished in thought, but not in act ; and (therefore) they are said to be distinctly one.

28. That the Divine essence itself is love and wisdom. Gen.art. . . For these two things are the essentials of all things of the life of man ; everything civil, everything moral, and everything spiritual belonging to man, depend upon these two things, and without

these two are not anything. The same is the case with all things of the life of a composite man, which is a society greater or less . . . Take away love and wisdom from them . . . and you will find that without them, as being from them, they are nothing.

29. That in God is love and at the same time wisdom in their very essence, can be denied by no one ; for He loves all from love in Himself, and He leads all from wisdom in Himself.

30. It is from the fact that the Divine essence itself is love and wisdom that man has two faculties of life . . .

31. It is from the fact that the Divine essence itself is love and wisdom that all things in the universe have relation to good and to truth . . .

32. It is from the fact that the Divine essence itself is love and wisdom that the universe and all things in it, both living and not living, subsist from heat and light . . .

34. They are said to be distinctly one, because love and wisdom are two distinct things, but are so united that love is of wisdom and wisdom is of love ; for love is in wisdom, and wisdom comes forth in love . . .

39. In man, love and wisdom appear to be two separate things ; but still in themselves they are distinctly one ; because with man the wisdom is such as is the love, and the love is such as is the wisdom. The wisdom which does not make one with its love, appears as if it were wisdom, and yet is not ; and the love which does not make one with its wisdom, appears as if it were the love of wisdom, although it is not ; for the one derives its essence and its life reciprocally from the other. The reason the wisdom and love with man appear to be two separate things, is that the faculty of understanding with him is capable of being elevated into the light of Heaven, but not the faculty of loving, except in so far as a man does as he understands. Whatever, therefore, of the apparent wisdom does not make one with the love of wisdom, relapses into the love which does make one ; which may be a love not of wisdom ; nay, a love of insanity . . .

40. The idea of men in general about love and wisdom is as of something volatile and fluent in the subtle air or ether ; or as of an exhalation from something of the kind ; and scarcely anyone thinks that they are really and actually a substance and a form. They who see that they are a substance and a form, still perceive the love and wisdom outside the subject as things flowing forth from it . . . not knowing that love and wisdom are the subject itself . . .

42. It is the same with love and wisdom (as with the five senses and their organs, in that the five senses are not any volatile thing flowing forth from their organs, but are the organs regarded in their substance and form), with the sole difference that the substances and forms which are love and wisdom do not stand forth before the eyes . . . But still no one can deny that those things of wisdom and love which are called thoughts, perceptions, and affections, are substances and forms. Ex.

47. The very essence-*ipsum*-of love, is not to love itself, but to love others, and to be conjoined with them

by love. The very essence of love is also to be loved by others, for thus it is conjoined. The essence—*essentia*—of all love consists in conjunction; nay, its life, which is called delight, pleasantness, deliciousness, sweetness, bliss, happiness, and felicity. Love consists in this, that its own is another's, and that it feels his delight as delight in itself. This is to love. Whereas to feel its own delight in another, and not his delight in itself, is not to love; for this is to love self; but the former is to love the neighbour. These two kinds of love are diametrically opposite to each other. Both do indeed conjoin; and it does not appear that to love its own—that is, itself in the other—disjoins; when yet it so disjoins, that in the proportion that anyone has thus loved another, in the same proportion he afterwards hates him.

48. Who that can look into the essence of love cannot see this? For what is it to love self alone, and not some one outside of self by whom one may be loved in return—*redametur*? This is dissolution rather than conjunction. The conjunction of love is from what is reciprocal . . .

49. With respect to God, to love and to be loved reciprocally is not possible in others in whom there is anything of what is infinite . . . for if there were anything of what is infinite . . . in them, He would not be loved by others, but would love Himself. . . (Thus) He would be the love of self, of which not one whit is possible in God . . . Therefore the love must be possible in others in whom there is nothing of what is Divine in itself . . .

57°. From the freedom of thinking and willing according to reason . . . (The Angels) have a reception of Divine good and Divine truth as of themselves, and thereby is the reciprocal of love . . .

87. The reason that Sun appears before the eyes of the Angels as fiery, is that love and fire correspond to each other; for they cannot see love with their eyes, but instead of love they see that which corresponds to it.

102°. For the equal reception of love and wisdom is the Angelic itself; and therefore an Angel is an Angel of Heaven according to the union of love and wisdom with him . . . 114, Ex.

115. An Angel does not perceive otherwise than that he is in love and wisdom from himself, in like manner as a man, and thence that love and wisdom are his, or his own. Unless he did so perceive there would not be any conjunction . . . Nor is it possible for the Lord to be in any Angel or man, unless he in whom He is with love and wisdom perceives and feels them as his own. Ex. 116, Ex.

116°. But still in proportion as an Angel believes that love and wisdom are in him . . . in the same proportion the Angelic is not in him, and therefore in the same proportion there is no conjunction of him with the Lord.

117. Some suppose that Adam . . . was able to love God and be wise from himself. . . But he who is a recipient of life cannot love and be wise from anything of his own; and therefore Adam, when he wanted to love and be wise from what was his own, fell from wisdom and love, and was cast out of Paradise.

121. For (Angels and Spirits) dwell according to the

receptions of love and wisdom from the Lord. Enum. 124°. 125.

125°. The reason the latter are in oblique aspect, is that love and wisdom proceed as one from the Lord, but are not received as one by the Angels . . . and the wisdom which abounds over love does indeed appear as wisdom, but still is not . . .

126. That the various reception of love and wisdom makes the quarter in the Spiritual World, may be evident from the fact that an Angel changes his quarter according to the increase and decrease of love with him.

127°. These pairs (of organs, etc.) are in Angel and man, in order that love and wisdom may act as one, and as one look to the Lord.

129. If a man is in love and wisdom, he is an Angel.

130°. Therefore an Angel can see . . . the Lord . . . within himself when he is thinking from love and wisdom, and outside himself when he is thinking about love and wisdom.

138. When the interiors are opened, love and wisdom inflow into the interiors of the mind, and the heat and light of Heaven into the interiors of the body . . . And love and wisdom with their heat and light are the Lord with a man.

—². It is the contrary with those who are not in love and wisdom . . .

139. This actual conversion to the Lord is from love and at the same time from wisdom; not from love alone, nor from wisdom alone; for love alone is like esse without its existere, for love comes forth in wisdom; and wisdom without love is like existere without its esse, for wisdom comes forth from love. Love is indeed possible without wisdom, but this love is of man and not of the Lord; and wisdom is also possible without love, but although this wisdom is from the Lord, it has not the Lord in it . . .

141. Something shall be said about loves, because the subject treated of is the conversion of Angels and Spirits from their loves to their loves. The universal Heaven is distinguished into Societies according to all the differences of loves; in like manner Hell; and in like manner the World of Spirits. But Heaven is distinguished into Societies according to the differences of heavenly loves; Hell according to the differences of infernal loves; and the World of Spirits according to the differences of both heavenly and infernal loves. There are two loves which are the heads of all the rest, or to which all other loves have relation. The love which is the head, or to which all heavenly loves have relation, is love to the Lord; and the love which is the head, or to which all infernal loves have relation, is the love of dominating from the love of self. These two loves are diametrically opposite to each other. 142, Ex. 143. 144.

144°. They may turn themselves round and round, but all the things which they see around them appear similar to their love.

145°. Every Spirit enters the way which leads to the Society of his own love . . .

171°. Man is then elevated by the reception of love and wisdom from the Lord; and all means have been provided in order for him to receive love and wisdom.

[W.] 179. That there are degrees of **love** and wisdom, and thence degrees of heat and light . . . Gen.art.

— The Angels of the Third Heaven so far excel the Angels of the Second Heaven in **love** and wisdom, and these the Angels of the Ultimate Heaven, that they cannot be together. The degrees of **love** and wisdom distinguish and separate them . . . For each Angel is his own **love** and his own wisdom; and **love** together with wisdom in its form is a man . . .

—^e. The Angels of the Third Heaven are invisible to those of the Ultimate Heaven, because their **love** and wisdom are imperceptible to them; and it is the **love** and wisdom which cause an Angel to appear as a man.

180. That there are degrees of **love** and wisdom, is still more manifestly evident from the **love** and wisdom of the Angels relatively to the **love** and wisdom of men; (the former) being ineffable . . .

191. For the atmospheres are receptacles of heat and light; and heat and light are receptacles of **love** and wisdom. Therefore, as there are degrees of atmospheres, there are like degrees of heat and light, and like degrees of **love** and wisdom; (the second degree being formed by composition from the first, and the third from the second. See 190.)

192². Therefore also the degrees of **love** and wisdom are homogeneous.

197. (The first degree of **love** and wisdom is the all in all things of the following degrees.)

200. Perfection of life is perfection of **love** and wisdom . . .

205. In the like successive order are the states of **love** and wisdom with the Angels.

209². **Love** and wisdom are not abstract things, but are a substance . . . **Love** and wisdom are impossible outside of subjects, which are substances; but are states of the subjects or substances. They are changes of these, which present variations.

213. As to **love** and wisdom (in relation to the law that the ultimate degree is the complex, the containant, and the basis of the prior degrees), **love** is the end, wisdom is the cause *per quam*, and use is the effect; and use is the complex, the containant, and the basis of wisdom and **love** . . . But it is to be well known that all things of **love** and wisdom which are homogeneous and concordant, are in use.

223. As spiritual heat and light are receptacles of **love** and wisdom, there is not the least of the latter in which there are not degrees of both kinds.

224. The reason why not the least of **love** and wisdom . . . is possible without degrees of both kinds, is that **love** and wisdom are a substance and a form . . . And as no form is possible in which there are not these degrees . . . it follows that there are like degrees in these. For to separate **love** and wisdom . . . from substance in form is to annihilate them; because they are not possible outside of their subjects; for they are states of these perceived by man in variation; which states present them.

230. The reason there are three infinite and uncreate degrees of height in the Lord, is that the Lord is **love**

itself and wisdom itself . . . and as the Lord is **love** itself and wisdom itself, therefore He is also use itself; for **love** has use as the end, which it produces by means of wisdom. For **love** and wisdom without use have no terminus or end . . . and therefore it cannot be said that they are and come forth unless there is a use in which they are. These three constitute the three degrees of height in the subjects of life. These three are as the first end, the middle end which is called the cause, and the ultimate end which is called the effect. 235.

232. With the Angels the celestial degree is the degree of **love**, the spiritual degree is the degree of wisdom, and the natural degree is the degree of uses . . . The Angels of whom the Celestial Kingdom consists are in **love**; those of whom the Spiritual Kingdom consists are in wisdom; and men in the world are in uses; and therefore these three Kingdoms are conjoined.

236. So long as only continuous degrees are known, it may be believed that the **love** and wisdom with man increase only by continuity.

239^e. As in the world he had applied to life the precepts of the Word, and had worshipped the Lord, he was elevated by the Lord into the third degree of **love** and wisdom.

241. A few words shall be said here about **love** as being the end, about wisdom as being the cause, and about use as being the effect. Ex.

—². But the **love** with one man is not the same as with another; thus neither are wisdom . . . and use. And as these three are homogeneous . . . it follows that such as is the **love** with a man, such is the wisdom with him, and such is the use.

242². Here now it is to be demonstrated . . . that man can receive wisdom even to the third degree; but not **love**, unless he shuns evils as sins, and looks to the Lord.

244². From which it follows . . . that wisdom does not produce **love**, but that it only teaches and shows the way . . . It also follows . . . that the **love** which is of the will calls that wisdom in the understanding which is in agreement with it.

245. The forms which are the receptacles of the . . . **love** and wisdom with man, and which . . . are in three-fold order, or are of three degrees, are transparent from birth, and transmit spiritual light as crystalline glass transmits natural light. Hence it is that as to wisdom man can be elevated even into the third degree. But still these forms are not opened until . . . **love** conjoins itself with wisdom . . .

252². The natural man with whom the spiritual degree has been opened does not know that his spiritual mind is filled by the Lord with thousands of arcana of wisdom, and with thousands of delights of **love**; and that he comes into these after death . . .

253. **Love** alone . . . does not open the spiritual degree, nor wisdom alone . . . but both in conjunction.

258². The reason man does not become rational to the highest point possible, is that the **love** which is of the will cannot be elevated in the same way as the wisdom

which is of the understanding. The **love** which is of the will is elevated solely by shunning evils as sins, and then by the goods of charity, which are uses, and the man afterwards performs from the Lord. Therefore if the **love** which is of the will is not elevated at the same time, the wisdom of the understanding, however it may have ascended, still relapses to its **love**.

269. That those things which have been made of the **love** and the derivative life are ingenerated in the offspring. Gen.art.

— The seed . . . is the form of the father's **love** ; and the **love** of everyone is like itself in the greatest and the least things ; and there is in it an endeavour to be in the human form . . .

273³. There is another **love** also, called 'satan,' which is subordinate to the first named **love** called 'the devil,' and is the **love** of possessing the goods of others . . .

276. When the **loves** are opposites, then all things which are of perception become opposites ; for from the **love**, which makes the very life of man, all other things flow as streams from their fountain. The things which are not from it separate themselves in the natural mind from those which are. The things which are from his reigning **love** are in the middle, and the rest are at the sides . . .

278³. For example : the **love** of the will, which is the first degree of the mind, is not known in the wisdom of the understanding, which is the second degree, except by a certain delight in the thought of a thing . . .

287. That **love** and wisdom are man, may also be evident from the Angels . . . who, in proportion as they are in **love** and derivative wisdom from the Lord, in the same proportion are men in their beauty.

297. Everyone who thinks in any illustration can see that **love** has and intends use as the end, and that it produces use through wisdom ; for **love** cannot produce any use from itself, but [it does so] by the means of wisdom. What is indeed is **love**, unless there is something which is loved ? This something is use ; and as use is that which is loved, and it is produced by means of wisdom, it follows that use is the containant of wisdom and **love**. That these three—**love**, wisdom, and use—follow in order according to the degrees of height . . . see above. From these things it may be evident that these three—the Divine of **love**, the Divine of wisdom, and the Divine of use—are in the Lord, and that they are the Lord in essence.

304². (The progression of **love** and of wisdom and of all things of them from primes to ultimates, where they cease and subsist.)

316². (The progression of **love** through wisdom to use, and then by the delights of uses to **love** again.)

358². For **love** is the esse of life, and wisdom is the existere of life therefrom.

363. That **love** and wisdom, and the derivative will and understanding, make the very life of man. Gen.art.

—². There are many things of **love** which have obtained other names, because they are derivations ; as affections, desires, appetites, and their pleasures and delights . . . and there are many common to both **love**

and wisdom, as consent, conclusion, and determination to act . . .

368. Such as is the **love**, such is the wisdom, and thence such is the man. Gen.art.

— **Love** is manifold ; so manifold, that its varieties are indefinite ; as may be evident from the human race on earth and in the Heavens . . . It is the **love** which distinguishes one man or Angel from another ; for each is his own **love**. It is supposed that the wisdom distinguishes them ; but the wisdom is from the **love**, being its form ; for **love** is the esse of life, and wisdom is the existere of life from that esse.

—³. As **love** makes the life of man, and thus the man himself, all the Societies of Heaven, and all the Angels in the Societies, are ordained according to the affections which are of **love** ; and no Society, and no Angel in a Society, is ordained according to anything of the understanding separated from the **love**. In like manner in the Hells and their Societies, but according to **loves** which are opposite to heavenly **loves**.

369. It is indeed acknowledged that a man is such as is his reigning **love** ; but only as to the mind, and not as to the body . . . But it has been made known to me by much experience in the Spiritual World, that from head to heel, or from the primes in the head to the ultimates in the body, a man is such as is his **love**. For in that world all are forms of their own **love** ; the Angels are forms of heavenly **love**, and the devils are forms of infernal **love** . . . And, when their **love** is attacked, their faces are changed ; and if it is attacked much, they wholly disappear. Ex.

380. In the Spiritual World the colour red corresponds to **love** . . .

389. (The human form) is the form of **love** and wisdom ; which, regarded in itself, is Divine. All the determinations of **love** and wisdom are in it . . .

394. That from the correspondence of the heart with the will, and of the understanding with the lungs, all things may be known which can be known about the will and understanding, or about **love** and wisdom. Gen.art.

399. That **love** or the will is the very life of man. Gen.art.

400. That **love** or the will is continually striving to be in the human form, and in all things which are of the human form. Gen.art.

401. That **love** or the will, without marriage with wisdom or the understanding, cannot effect anything by its human form. Gen.art.

402. That **love** or the will prepares a house or chamber for its future consort, which is wisdom or the understanding. Gen.art.

403. That **love** or the will prepares all things in its human form, to enable it to act conjointly with wisdom or the understanding. Gen.art.

406. That through these three conjunctions, **love** or the will is in its sensitive life, and in its active life. Gen.art.

— The reason **love** without understanding . . . cannot feel anything in the body, or act, is that **love**

without understanding is as it were blind . . . for the understanding is the light from which the **love** sees . . . 407, Ex.

[W.] 408. That **love** or the will introduces wisdom or the understanding into all things of its house. Gen.art.

409. That **love** or the will does nothing except in conjunction with wisdom or the understanding. Gen. art. P.3.

410. That **love** or the will conjoins itself with wisdom or the understanding, and causes (the latter) to be reciprocally conjoined. Gen.art.

—⁴. Thoughts, perceptions, and the derivative knowledges do indeed inflow from the Spiritual World, but still they are not received by the understanding, but by the **love** according to its affections in the understanding. It appears as if the understanding receives them, and not **love** or the will; but this is a fallacy. It also appears as if the understanding conjoins itself with **love** or the will; but this also is a fallacy. **Love** or the will conjoins itself with the understanding, and causes it to be reciprocally conjoined. Its being reciprocally conjoined is from the marriage of **love** with it. Hence does the conjunction become as it were reciprocal from the life and derivative power of **love**.

—⁶. Hence it is that every man, Spirit, and Angel is regarded by the Lord according to his **love** or good, and no one according to his understanding or truth separated from **love** or good. For the life of a man is his **love** . . . and his life is as he has exalted his affections by means of truths . . . for the affections of **love** are exalted and perfected by means of truths; thus by means of wisdom. And then the **love** acts conjointly with the wisdom, as if from it; but it acts from itself through it, as through its form; which derives nothing whatever from the understanding, but everything from some determination of the **love**, which is called an affection.

411. **Love** calls all those things its goods which favour it; and it calls all those things its truths which as means conduce to the goods; and as they are means, they are loved . . . and thus become affections in form. Therefore truth is nothing else than the form of the affection which is of **love**. The human form is nothing else than the form of all the affections of **love** . . .

413³. This somewhat (of honour, glory, or gain) adheres to every **love** as a surface, from which the **love** is lucent on the surface only; but with the wise it is translucent.

414. That **love** or the will can be elevated, and can receive those things which are of heat from Heaven, if it loves its consort wisdom in that degree. Gen.art.

— . But **love** or the will cannot be elevated through anything of honour, glory, or gain as the end; but through the **love** of use . . .

—². The **love** or will is elevated into the heat of Heaven, but the understanding into the light of Heaven; and if both are elevated, a marriage of them is effected there, which is called the heavenly marriage, because it is the marriage of heavenly **love** and wisdom . . .

415. This conjunction or disjunction of wisdom and **love** may be seen as it were effigied in the conjunction of the lungs with the heart . . .

416. That otherwise **love** or the will drags back wisdom or the understanding from its elevation, in order to act as one with it. Gen.art.

— . There is natural **love** and there is spiritual **love**. The man who is in natural **love** and at the same time in spiritual **love**, is a rational man; whereas he who is in natural **love** alone can think rationally . . . but still is not a rational man; for he elevates his understanding . . . to wisdom, but still the things which are of wisdom . . . are not of his **love**. His **love** does indeed effect it, but from the affection of honour, glory, and gain . . .

419. That **love** or the will is purified in the understanding, if they are elevated together. Gen.art.

421. That **love** or the will is defiled in the understanding, and by it, if they are not elevated together. Gen.art.

422. That **love** purified by wisdom in the understanding becomes spiritual and celestial. Gen.art.

— . The understanding does not become spiritual and celestial, but the **love** does; and when the **love** becomes so, it makes its consort the understanding spiritual and celestial. **Love** becomes spiritual and celestial by a life according to the truths of wisdom . . . The **love** imbibes these truths through its understanding, and not of itself; for **love** cannot elevate itself unless it knows truths . . . and then in proportion as it loves truths by doing them, in the same proportion it is elevated. Ex.

424. That **love** defiled in the understanding, and by it, becomes natural, sensuous, and corporeal. Gen.art.

432². The right (hemisphere of the brain) is the receptacle of **love**, and the left of wisdom.

P. 8⁶. **Love** and wisdom in Heaven and the Church in general, and in an Angel of Heaven and a man of the Church, are one, when the will and the understanding . . . make one . . .

13. It has been said that **love** makes the life of man; but it is not meant **love** separated from wisdom . . . because **love** separated . . . is not anything; and therefore the **love** which makes the inmost life of man . . . is **love** and wisdom together; and also the **love** which makes the life of man in so far as he is a recipient. Nor is **love** separated in the cause, but in the effect; for **love** cannot be understood without its quality, and its quality is wisdom; and the quality, or wisdom, is not possible except from its esse, which is **love**. Hence it is that they are one. Now, as truth is from good—as wisdom is from **love**—therefore both taken together are called **love**, or good; for **love** in its own form is wisdom . . .

27². For spiritual **love** is such that it wants to give what is its own to another; and in so far as it can do this, it is in its esse, in its peace, and in its bliss. Spiritual **love** derives this from the Divine **love** of the Lord.

28². The Lord inflows into the life's **love** of the Angels, and the Angels receive the Lord in wisdom, and through this in turn conjoin themselves with the Lord. Ex.

—³. How **love** conjoins itself with wisdom. Ex.

29³. There is such a circle of **love** to the thoughts,

and from the thoughts to the love from the love, in all things of the human mind ; which circle may be called the circle of life.

33. The life of man is his love ; and love is manifold. In general, there is the love of evil, and the love of good. The love of evil is the love of committing adultery, revenge, fraud, blasphemy, and of depriving others of their goods. In thinking and in doing these things, the love of evil feels pleasure and delight. The derivations, which are the affections of this love, are as many as are the evils into which it has determined itself ; and the perceptions and thoughts of this love are as many as are the falsities which favour those evils and confirm them . . .

—². Now as the Lord inflows into the life's love of everyone, and through his affections into his perceptions and thoughts, and not reversely . . . it follows that He cannot conjoin Himself more nearly than in so far as the love of evil with its affections, which are concupiscences, has been removed . . .

—³. As the influx of the Lord is into the love of good and its affections, and through these into the perceptions and thoughts . . . so the influx of Hell is into the love of evil and its affections, which are concupiscences, and through these into the perceptions and thoughts . . .

34. Hence it is that wisdom appears to man, but not so the affection of love which produces it.

35. (Necessity of wisdom's being conjoined with love.)

53. He who loves another, regards him from his own love in himself . . . and therefore he conjoins himself with him in proportion as the other loves him as he loves the other.

60^e. There are ways there for every love ; and the love opens the way . . . No one sees other ways than the one of his love ; from which it is evident that the Angels are nothing but heavenly loves.

73². All freedom is of love, insomuch that love and freedom are one thing. Ex.

92². If anyone loves another and is not loved in return, then as the one accedes the other recedes ; whereas if he loves in return, then as the one accedes so the other accedes, and conjunction is effected ; for love wants to be loved ; this is implanted in it ; and in proportion as it is loved back, in the same proportion it is in itself and in its delight . . .

95^e. When man turns his face to the Lord, love and wisdom are given him. These enter man through the face, and not by the back of the neck.

105. The internal of thought is from the life's love and its affections and the derivative perceptions . . .

— (At first) from the life's love which is born with him from his parents there transpires something of concupiscence . . . But afterwards his life's love is acceding as he lives . . . And from the life's love comes the love of the means ; the delights of which, and the derivative excited knowledges from the memory, make the external of his thought. 109. 110^e.

106. Loves are manifold, but two of them are as lords and kings—heavenly love, (which is) love to the

Lord and towards the neighbour, and infernal love (which is) the love of self and of the world. These loves are opposite to each other . . . These two loves are the loves of man's life, but with much variety . . .

—². But no one's life's love can be without derivations, which are called affections . . . Love dwells in its affections . . . as a king in his kingdom . . . The life's love rules the whole man through its affections and derivative perceptions, and through its delights and derivative thoughts . . . 107, Ex.

107. Heavenly love with its affections, etc., may be compared to a beautiful tree with its branches, leaves, and fruits. The life's love is the tree . . . But infernal love with its concupiscences, etc., may be compared to a spider and its web. The love itself is the spider . . .

108. The conjunction of all things of the mind with the life's love. Ex. . . The life's love is the end . . .

—². As the end conjoins itself with the cause, and through the cause with the effect, so the life's love conjoins itself with the internal of thought, and through this with its external.

140². Without the fear of offending, love is insipid and cutaneous ; of the thought alone . . .

146^e. He who has subjugated the love of dominating from the love of self, easily subjugates all the other evil loves, because this is their head.

168². Love is the life of faith . . .

— Thus to love is to do.

183. The Divine Providence never acts together with the love of man's will, but continually acts against it . . .

193. That all the thoughts of man are from the affections of his life's love . . . Gen. art.

—³. 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 . . .

199^e. The soul of man is nothing else than the love of his will and the derivative love of his understanding. Such as this love is, such is the whole man . . .

222. That a man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed. Gen. art.

— Such is the love, such as is the wisdom . . .

—^e. For man can let himself into natural love ; but the Lord alone [can let him] into spiritual love.

281². Every man is from birth in evils of many kinds. These evils are in his will ; and the things which are in the will are loved ; for that which a man wills from within he loves ; and that which he loves he wills ; and the love of the will inflows into the understanding, and there causes its delight to be felt . . . and therefore unless man were permitted to think according to the love of his will . . . that love would remain shut in, and would never come into his sight ; and the love of evil which does not appear is like an enemy in ambush . . .

319. The reason everything confirmed . . . remains to eternity, is that everyone is his own love . . . (and) as man is his own love, he is also the form of his own love, and may be called the organ of his life's love.

[P.319]⁴. An evil and a good man are turned in contrary directions; and as when the turning is once fixed it cannot be reversed, it is evident that such as a man is when he dies, such he remains to eternity. It is the love belonging to man's will which effects this turning . . . for every man is his own love. Hence it is that after death everyone goes in the way of his love; to Heaven, he who is in good love, and to Hell he who is in evil love; nor does he rest until he is in that Society where his reigning love is; and, wonderful to say, everyone knows the way . . .

326². As thought from some Knowledge causes the presence of another, so love from some affection effects the conjunction of another; from which it happens that they walk and talk together in a friendly way; dwell in one house, or in one Society; and often meet, and render services to each other. The contrary takes place (with) one who does not love another . . . he neither sees nor meets him, but is distant from him in the degree in which he does not love him . . .

326¹². 'The haemorrhoids' = natural loves, which when separated from spiritual love, are unclean. . . 'The haemorrhoids of gold' = natural loves purified and made good.

R. 19. 'To Him who loveth us . . .' (Rev. i. 5) = Him who from love and mercy . . .

215. 'As many as I love I rebuke and chasten' (Rev. iii. 19) = that those of them who do so are loved by the Lord, and then cannot but be let into temptations, so as to fight against themselves.

351. For love is impossible without its consort, which is knowledge, intelligence, and wisdom.

403. The appearance of infernal love with (such). Sig. and Ex.

—^e. Where there is not charity . . . which is spiritual love, there is infernal love. There is no middle love, except with the lukewarm.

422². In the Spiritual World, all love, when excited, appears at a distance like fire . . .

413. That on account of evils from falsities and of falsities from evils they do not know what love is . . . Sig. and Ex.

493. 'The two olive-trees and the two candlesticks . . .' = love and intelligence, or charity and faith, both from the Lord with them. Ex.

527. There is no genuine love without this fear . . .

690. An influx into the love (of the solidians). Sig. and Ex.

706. Lest their infernal loves should appear. Sig. and Ex.

832². Love and charity cannot be formed except by means of truths from the Word.

875. In the eastern Heaven are those who are in love from the Lord; and in the southern Heaven are those who are in wisdom from the Lord. T. 386.

—². (A discussion as to) whether Heaven in its essence is love, or wisdom.

— . The Angel from the Heaven of wisdom asked the (Angel from the Heaven of love) what love is; and

he replied that love, originating from the Lord as a Sun, is the heat of life of Angels and men, thus their life; and that the derivations of love are called affections, and that through these are produced perceptions, and thus thoughts; from which it follows that wisdom from its origin is love; consequently that thought in its origin is the affection of that love; and . . . thought is nothing but the form of affection. Ex. . . Hence then it is evident that love is the all of wisdom; consequently, that the essence of the Heavens is love, and their coming forth—*existentia*—wisdom . . .

—⁶. I related to the Angelic Spirit what I had heard from the two Angels concerning love and wisdom. . . He said, Did they not speak also of a third thing? What third thing? I said. He replied, It is use. Love and wisdom without use are not anything. They are only ideal entities; nor do they become real until they are in use; for love, wisdom, and use are three things which cannot be separated. If they are separated, neither of them is anything. Love is not anything without wisdom; but in wisdom it is formed for something. This something for which it is formed is use. Therefore, when love through wisdom is in use, then it is something; nay, it then for the first time comes forth—*existit*. They are exactly like end, cause, and effect . . .

908. (How it is that the Church has attributed all things to faith, and not to love.)

937². In the Spiritual World . . . if anyone loves another whom he knows, he dwells with him in one Society; and if he loves him inmost, in one house. This is the state of all in the Spiritual World, (which) originates from the fact that the Lord is present with everyone according to faith, and is conjoined with him according to love . . . Love and the derivative conjunction are given by a life according to His precepts . . .

M. 5³. The delight of use derives its essence from love, and its coming forth from wisdom . . .

8⁵. The deliciousness of the soul is from love and wisdom from the Lord; and as love is the efficient, and is efficient through wisdom, therefore both have their seat in the effect; and the effect is use.

10⁸. Everyone who becomes an Angel carries his Heaven within him, because he carries within him the love of his Heaven . . .

18³. Every love has its own delight; for love lives by means of that; and the delight of the love of uses is heavenly delight . . .

21². The wise one replied, There are two things which make the marriage of the Lord and the Church: love and wisdom; and the Lord is love, and the Church is wisdom; and wisdom is at the right hand of love; for a man of the Church is wise as of himself; and in proportion as he is wise he receives love from the Lord. Moreover, the right hand signifies power; and love has power through wisdom.

— . But after the wedding the husband represents wisdom, and the wife the love of his wisdom; but this love is not the prior love, but is a secondary love, which the wife has from the Lord through the wisdom of the husband. The love of the Lord, which is the

prior love, is the love of being wise with the husband . . .

32. The difference (between the sexes) consists essentially in this—that the inmost in the male is love, and the covering of it is wisdom ; or, what is the same, it is love covered over with wisdom ; and that the inmost in the female is that wisdom of the male, and the covering of it is the derivative love ; but this love is feminine love, and is given to the wife by the Lord through the wisdom of the husband ; whereas the former love is masculine love, and is the love of being wise, and is given to the husband by the Lord according to the reception of wisdom. It is from this that the male is the wisdom of love, and that the female is the love of that wisdom ; and therefore in both of them there is implanted from creation the love of conjunction into one. 42¹, Des.

34. That his own love remains with everyone after death. Gen.art.

37². Regarded in itself love is nothing else than a longing and thence a striving after conjunction . . .

44⁶. For love goes to meet love . . .

—⁹. Love and wisdom are the offspring which are born from the marriage of good and truth.

46. Every love follows the man after death, because it is the esse of his life ; and the reigning love, which is the head of all the rest, remains with the man to eternity, and the subordinate loves together with it. The reason they remain, is that love is properly the spirit of man, and is of the body from the spirit ; and after death man becomes a Spirit, and thus carries his love with him. And as love is the esse of man's life, it is evident that such as has been the life of a man in the world, such becomes his lot after death.

47a⁸. For women have an interior perception of love ; but men only an exterior one.

49. For the conjunctions which take place on earth rarely take place from any internal perception of love, but from an external one, which hides the internal perception. The external perception of love derives its cause and origin from such things as are of the love of the world and of the body . . .

50. For all who are in the Heavens are consociated according to the affinities and relationships of love, and have their dwelling-places according to these. For . . . the appearances of spaces there are according to their states of life, (which are) according to their states of love ; and therefore no one can stay anywhere except in his own house, which is provided and designated for him according to the quality of his love . . .

51. That consorts there . . . have spiritual procreation, which is that of love and wisdom. Gen.art.

55⁶. Those standing at the south said, There is the love of a man and a man, and also of a woman and a woman ; and there is the love of a man for a woman, and the love of a woman for a man ; and these three pairs of loves are quite different from each other. The love of a man and a man is like the love of understanding and understanding . . . The love of a woman and a woman is like the love of an affection and an affection of the

understanding of the men . . . These loves . . . do not enter deeply into bosoms, but stand out of doors, and only touch each other ; thus they do not conjoin two interiorly . . .

—⁷. But the love of a man and a woman is the love of an understanding and its affection, and this enters deeply, and conjoins . . .

— . They do not admit the influx of love from the body of any other woman than that of their wife.

65. That conjugal love is the fundamental love of all celestial, spiritual, and the derivative natural loves. Gen.art.

— . From the marriage of good and truth proceed all the loves which make Heaven and the Church with man. The good of this marriage makes love, and its truth makes wisdom ; and when love accedes to wisdom . . . then love becomes love ; and when wisdom accedes to love . . . wisdom becomes wisdom. Love truly conjugal is nothing else than the conjunction of love and wisdom . . .

—². Therefore if the conjugal love is celestial and spiritual, all the loves proceeding from it are celestial and spiritual ; for conjugal love is like a parent, and the rest of the loves are like the offspring . . .

66. The male was created to become wisdom from the love of being wise ; and the female was created to become the love of the male from his wisdom, thus according to it ; from which it is evident that two consorts are the very forms and effigies of the marriage of love and wisdom . . .

67. As natural loves flow forth from spiritual loves, and spiritual ones from celestial ones, it is said that conjugal love is the fundamental one of all celestial and spiritual loves and *the derivative natural ones*. Natural loves relate to the loves of self and of the world ; spiritual loves relate to love towards the neighbour ; and celestial loves relate to love to the Lord. And as such are the relations of loves, it is evident . . . that when they are in this order, natural loves live from spiritual ones ; and these from celestial ones ; and all in this order from the Lord, from whom they are.

75⁵. She is the love of my wisdom, and I am the wisdom of her love ; and therefore her love from without veils over my wisdom ; and my wisdom from within is in her love.

88. Wisdom cannot come forth with man except through the love of being wise. If this love is taken away, the man cannot be wise at all. Wisdom from this love is meant by the truth of good . . . But when from this love a man has acquired wisdom, and loves it in himself, or himself on account of it, he then forms a love which is the love of wisdom, and is meant by the good of truth . . . There are therefore two loves with the man, one of which, which is the prior one, is the love of being wise ; and the other of which, which is the posterior one, is the love of wisdom. But if this latter love remains with the man, it is an evil love, and is called the conceit or love of his Own intelligence. That this love has been taken out of the man, lest it should destroy him, and has been transcribed into the woman, in order to become conjugal love . . . will be confirmed in what follows.

[M.] 90^e. But as the male cannot become intellectual except from **love**, the Lord adjoins this to him according to the reception; that is, according to his mind to be wise.

134³. For where there is no knowledge, there is no **love**. Knowledge and **love** are inseparable companions, and can no more be separated than will and understanding . . . and therefore as a man takes knowledge from others, so **love** adjoins itself to it as its companion. The universal **love** which adjoins itself, is the **love** of knowing, understanding, and being wise. This **love** is peculiar to man . . . and inflows from God. We agree with our comrades from the west, that man is not born into any **love**, and thence not into any knowledge; but that he is born solely into the inclination to **love**, and thence into the faculty to receive knowledges, not from himself, but from others . . . To this we will add that beasts are born into natural **loves**, and thence into the knowledges corresponding thereto . . . and they are carried along by means of these by their **loves** . . . like sleepwalkers . . .

—^o. (Thus) man is born into no **love** in order that he may come into all **love**, by means of the applications of knowledges from intelligence; and into **love** to the Lord by means of **love** towards the neighbour . . .

137⁴. As heat is deliciated with light, and light with heat; so **love** is deliciated with wisdom, and wisdom with **love**.

145. The first **love**, by which is meant the **love** before the wedding and just after the wedding, derives something from the **love** of the sex; thus from the ardour proper to the body not as yet mitigated by the **love** of the spirit. (Its purification ex.)

155a³. I replied, This Angel whispered to me that wives are the receptacles and sensories of the deliciousnesses of conjugal **love**, because they are born **loves**, and all deliciousnesses are of **love**. . . Then the husbands said, Wives know all the states of our minds . . . because they are most tender **loves** . . . The wisdom implanted in their **love** is so full of prudence that . . . they cannot say that they **love**, but that they are **loved**. Ex.

—⁴. (The wives said) This sixth sense of our sex comes forth . . . and is exalted in the degree in which our husbands **love** us from wisdom and judgment, and in which we in return **love** them from the same things in them. This sense of our sex is called in the Heavens the sport of wisdom with its **love**, and of **love** with its wisdom.

160. The inclination to unite the man to herself is constant and perpetual with the wife . . . because **love** cannot do otherwise than **love**, and unite itself, in order that it may be **loved** back again; its essence and life are nothing else; and women are born **loves**; whereas men . . . are receptions. Besides, **love** is continually efficient. It is like heat, flame, and fire, which if prevented from being efficient, perish. . . The reason there is not a like inclination with the man, is that the man is not **love**, but only a recipient of **love** . . .

161. That conjunction is inspired into the man by his wife according to his **love**, and is received by the man according to his wisdom. Gen.art.

— That **love** . . . is inspired into the man by his

wife, is at this day hidden from the men . . . for wives persuade that the men only **love**, and that they receive; or that the men are **loves**, and they obediences; they also rejoice at heart when the men believe so. Ex.

168. The Feminine is to perceive from **love** . . . and **love** does not go beyond that which it feels; when it does so, it derives it from conjunction with the understanding of a man; for the understanding is of light, and **love** is of heat; and the things which are of light are seen clearly, and those which are of heat are felt.

171^e. The sphere of **love** going forth from a wife who is tenderly **loved**, is perceived in Heaven as what is sweetly fragrant . . .

183³. The Angels replied, that **love** and wisdom without use are only abstract ideas of thought, which after some stay in the mind pass away like the wind; but in use these two are collected together, and there become a one, which is called a real thing. **Love** cannot rest unless it is doing; for **love** is the very Active of life; nor can wisdom come forth and subsist except when it is doing from **love** and with it; and doing is use. . . As these three, **love**, wisdom, and use, inflow into the souls of men, it may be evident whence it is that it is said that all good is from God; for all that which is done from **love** through wisdom is called good, and use is something done. What is **love** without wisdom but something fatuous? and what is **love** with wisdom without use but a state of mind? Whereas **love** and wisdom with use not only make man, but also are man; nay . . . they propagate man . . .

—⁵. (Thus) all fructification, propagation, and procreation are originally from the influx of **love**, wisdom, and use from the Lord . . .

187². The young men in Heaven know no otherwise than that they affect the virgins with **love**.

198. (The wife then feels) deliciousness from the fact that she wants to be the **love** of her husband's wisdom. Gen.art.

—². Thus the **love** of the wife forms itself by means of the wisdom of the man; as good forms itself by means of truth.

200^e. For a chaste wife is rarely if ever wanting in **love** for her husband . . .

208³. Besides, **love** changes its essence, and does not become conjugal **love**, if it is compelled.

245^e. I will add the arcanum, that between the disjointed souls of two . . . conjunction is effected in a middle **love**; and that otherwise conceptions would not take place . . .

261³. The universals of Hell are these three **loves**: the **love** of dominating from the **love** of self, the **love** of possessing the goods of others from the **love** of the world, and scortatory **love**. The universals of Heaven opposite to these three **loves**, are the **love** of dominating from the **love** of use, the **love** of possessing the goods of the world from the **love** of doing uses by their means, and **love** truly conjugal. T.661.

269². There are three universal **loves** of which every man is constituted from creation: the **love** of the neighbour, which is also the **love** of doing uses; the **love** of the world, which is also the **love** of possessing wealth;

and the love of self, which is also the love of exercising command over others. The love of the neighbour . . . is spiritual love; the love of the world . . . is material love; and the love of self . . . is corporeal love. Man is man when the love of the neighbour . . . makes the head, the love of the world the body, and the love of self the feet. But if the love of the world makes the head, man is not man otherwise than is a hunchback; but when the love of self makes the head, he is not a man who stands on his feet but on his palms, with his head downwards . . . When the love of the neighbour makes the head, and the other two loves make the body and feet, the man appears from Heaven with an angelic face, having a beautiful rainbow round his head; but if the love of the world makes the head, he appears from Heaven with a face pale like that of a dead man, with a yellow circle round the head; and if the love of self makes the head, he appears from Heaven with a dusky face, with a white circle round the head. Ex. T.507.

—⁵. The bystanders made this conclusion: that a man is such as is his love; and not such as is his understanding; because the love easily carries away the understanding to its side.

271. On the causes of apparent love, etc. in marriages. Chapter.

281. Hence it is that inward love is not possible between a spiritual and a natural consort; but love emulous of inward love is possible on the part of the spiritual consort; whereas between two natural consorts inward love is not possible . . .

284. The love of infants and children with the mother and father conjoin themselves as do the heart and the lungs in the breast; the love of them with the mother is as the heart there, and the love towards them with the father is as the lungs there; (for) the heart corresponds to love, and the lungs to understanding; and love from the will is with the mother, and love from the understanding is with the father.

293⁵. (The seven wives) said, In all conjunction by love there must be action, reception, and reaction. The delicious state of our love is acting or action; the state of wisdom of husbands is receiving or reception, and is also reacting or reaction according to the reception . . .

294⁵. She is well aware that love cannot be forced; but that it is insinuated in freedom.

299. (The love of young girls; its quality.)

330². The wives said, The beauty of a woman dwells in soft tenderness, and thence in exquisite sensation. Hence is the love of a woman for a man; and the love of a man for a woman.

331². The wives replied, (A man has honour from his wife) from love, because love honours. Honour cannot be separated from love; but love can from honour.

—³. The wives made this third conclusion: You seem as if you love your wives; and you do not see that you are loved by your wives, and thus that you love back; and that your intelligence is the receptacle. If therefore you love your intelligence in yourselves, it becomes the receptacle of your own love; and the love of the proprium never becomes conjugal, because it can-

not endure an equal; but so far as it prevails it remains scortatory.

358. For all love is such that it breaks forth into indignation and anger . . . when it is robbed of its delights . . . from which it may be seen, that zeal is not the highest degree of love, but that it is love blazing up.

—². The love of one and the corresponding love of another are like two confederates; but when the love of one rises up against the love of the other, they become like enemies. The reason is that love is the esse of man's life; and therefore he who assaults the love, assaults the life itself; and there then takes place a state of wrath against the assaulter . . . Every love has such wrath, even the most pacific, as is manifestly seen from hens, geese, and birds of every kind . . .

359². The reason zeal originates from an assault on the love, is that love is the heat of the life of everyone; and therefore when the love of the life is assaulted, the heat of life kindles itself . . .

360. How love is kindled into zeal . . . by an assault upon it, shall be told. Love resides in the will of man; but is not kindled in the will itself, but in the understanding like flame. Love in the will knows nothing about itself, because it feels nothing of itself there, and does not act anything of itself there; but it does this in the understanding and its thought; and therefore when the love is assaulted, it exacerbates itself in the understanding, which it effects by means of various reasonings. These reasonings are like pieces of wood which are kindled by fire and consequently blaze up . . .

361. The reason itself why a man is kindled by an assault upon his love shall be opened. In its inmosts, the human form is from creation a form of love and wisdom. In man are all the affections of love and all the derivative perceptions of wisdom compounded in most perfect order, so that together they make . . . a one. They are substantiated; for substances are their subjects. (This being the case) it is evident that if the love is assaulted, this universal form with each and all things there is simultaneously assaulted; and as in all living things there has been implanted from creation the will to remain permanently in their own form . . . when the love is assaulted, it defends itself by its understanding; and the understanding [defends it] by means of rational and imaginative things, by which it represents to itself the event . . . Hence then it is that in order to resist assaults, the love hardens the substances of its form, and erects them as it were into crests . . . Such is the exacerbation of love which is called zeal; and therefore if there is no opportunity to make resistance, anxiety and grief arise, because it foresees the extinction of the interior life with its delights. But, on the other hand, if the love is favoured and caressed, that form unbends, softens, and dilates itself; and the substances of the form become soft, bland, gentle, and alluring.

371. In all love there are fear and grief; fear lest it should perish, and grief if it does perish.

380⁶. For love and wisdom are life. And if you elevate your faculty of understanding a little higher, you

will see that love and wisdom are impossible unless they have an origin somewhere . . .

[M.] 385. On the conjunction of conjugal love with the love of infants. Chapter. (See under INFANT.)

423. Title. The Pleasures of Insanity concerning Scortatory Love.

423. On the opposition of scortatory love and conjugal love. Chapter. (See under SCORTATORY.)

444^o. The cerebellum is assigned to love and its goods, and the cerebrum to wisdom and its truths; and therefore he who looks with his face to the Lord receives from Him wisdom, and through this love; whereas he who looks backwards from the Lord receives love and not wisdom; and love without wisdom is love from man and not from the Lord; and as this love conjoins itself with falsities, he does not acknowledge God, but he acknowledges himself as God . . . and therefore this love is the origin of evil.

I. 5. That the Sun of the Spiritual World is pure love from Jehovah God who is in the midst of it. Gen.art.

6^o. For love and wisdom are indivisible, like esse and existere; for love comes forth through wisdom, and according to it.

10. Love, regarded in itself, is alive.

13. That the reception of this influx (of life from God) is according to the state of love and wisdom with man. Gen.art.

—². Love itself and wisdom itself are not life, but are the esse of life; but the delights of love and the pleasantnesses of wisdom, which are affections, make life . . .

14. These two, wisdom and love, proceed from the Lord as a Sun, and inflow into Heaven universally and singularly, whence the Angels have wisdom and love; and they also inflow into this world universally and singularly, whence men have wisdom and love. But these two proceed unitedly from the Lord, and in like manner inflow unitedly into the souls of Angels and men, but are not received unitedly in their minds: there is first received there the light which makes the understanding, and gradually the love which makes the will . . .

17^o. There are loves of three kinds—the love of Heaven, the love of the world, and the love of self. The love of Heaven is spiritual; the love of the world is material; and the love of self is corporeal. When the love is spiritual all the things which follow from it, as forms from their essence, derive the quality of being spiritual. In like manner if the principal love is the love of the world or of wealth, and thus material, all the things which follow from it, as principiates from their principal, derive the quality of being material. And so again, if the principal love is the love of self, or of pre-eminence, and thus corporeal, all the things which follow from it derive the quality of being corporeal . . . Therefore, he who knows the reigning love of anyone, and is at the same time acquainted with the progression of ends to causes, and of causes to effects . . . knows the whole man. In this way the Angels know everyone to

whom they speak. They perceive his love from the sound of his voice . . .

T. 31^o. By the immeasurableness of God the Angels perceive the Divinity as to love; and by His eternity, the Divinity as to wisdom.

37^o. That love as a bridegroom and husband produces or begets all forms, but by means of wisdom as the bride and wife, may be proved by innumerable things in both worlds.

38. Therefore love is the complex of all goodnesses; and wisdom is the complex of all Truths . . .

39. There are two things in fire—causticity and resplendence . . . In like manner there are two things in love, one to which corresponds the causticity of fire, and which is a something most interiorly affecting the will of man; and the other to which corresponds the resplendence of fire, and which is a something most interiorly affecting the understanding of man. Hence man has love and intelligence . . .

40. Wisdom is not creatable . . . nor love . . . 472.

41^o. It is to be known that God is continually operating the conjunction of love and wisdom with man; but that man, unless he looks to God, and believes in Him, is continually operating their division . . .

—³. When spiritual heat, which is love, separates itself from spiritual light, which is wisdom . . . the man becomes like sour or putrescent ground, in which worms are born . . . In a word, to divide love and wisdom . . . is comparatively like bereaving the face of its redness . . .

—^e. For love or charity is as the husband, and wisdom or faith is as the wife; and when these two are separated, spiritual harlotry and scortation ensue . . .

42. It is further to be known that there are three degrees of love and wisdom . . .

43. That the essence of love is to love others outside of itself, to want to be one with them, and to bless them from itself. Gen.art.

—³. Regarded in itself, love is nothing else than a striving after conjunction . . .

50. No one has as yet known what love is in its essence, and what wisdom is in its essence; and still less has anyone known about the influx of the one into the other, which is that love with each and all things of itself inflows into wisdom, and resides in it like a king in his kingdom . . . and relinquishes all the government of justice to its judgment; and as justice is of love, and judgment is of wisdom, it relinquishes all the government of love to its wisdom.

67^o. It is similar with love, wisdom, and use . . .

79^o. (The effect of the removal of natural loves from evil Spirits.)

99^o. For love wants to love, and wants to be loved.

293. That not anything except what proceeds from God is to be loved above all things. Sig.

329^o. There are two loves which are opposite to each other—the love of willing and doing good, and the love of willing and doing evil . . .

335^o. Every beast, bird, fish, reptile, and insect has its own sensuous and corporeal natural love, which dwells in its head, and in the brains therein. Through

these the Spiritual World inflows immediately into the senses of their bodies, and through these determines the acts . . .

394. That there are three universal loves : the love of Heaven, the love of the world, and the love of self. Gen.art.

—². The reason charity has something in common with each of these three loves, is that regarded in itself charity is the love of uses . . .

395. That these three loves are in every man from creation and thence from birth ; and that when rightly subordinated they perfect man ; and when not rightly, pervert him, will be demonstrated in the following article. . . They are rightly subordinated when the love of Heaven makes the head, the love of the world the breast and belly, and the love of self the feet and soles. 403.

—³. In the man in whom these three loves are rightly subordinated, they are also co-ordinated so that the highest love, which is the love of Heaven, is within the second, which is the love of the world, and through this is in the third or lowest, which is the love of self ; and the love which is within directs at its beck that which is without ; and therefore if the love of Heaven is within the love of the world, and through this in the love of self, the man does uses in each from the God of Heaven. In operating, these three loves are like will, understanding, and action . . .

403. That when these three loves are rightly subordinated they perfect man ; but when not rightly subordinated they pervert and invert him. Gen.art.

412². Has the general love.

446. On the friendship of love. See FRIEND, here.

447². Preparation is made by rejections of the loves which are not in agreement with his principal one . . .

472³. The whole man is nothing else than a form organized for the reception of (light and heat from the natural world, and wisdom and love from the Spiritual World). If it were denied that man is a form receptive of love and wisdom from God, influx would also be denied . . .

484. My friend, shun evil and do good, and believe in the Lord . . . and the Lord will love you, and will give the love to do, and the faith to believe ; and then you will do what is good from love . . .

533. There are two loves which have long been introed in the human race—the love of dominating over all, and the love of possessing the goods of all . . . To these two loves are subordinated all other evil loves, which are armies. But to explore these two loves is very difficult . . . It is to be well known that these two loves are able to reign more with the small than with the great . . .

569. Every love with man breathes forth delight, by which it makes itself felt . . .

— . Hence it is that all in the Spiritual World are consociated according to their loves . . .

571. There are two states through which man must pass . . . Reformation and Regeneration . . . The second state is a state of love from the will . . . The love of

the will then inflows into the understanding, and acts upon it, and leads it to think . . . in agreement with its love.

593^c. From a gesture the Angels perceive the love of a man's will.

718. With every sound man . . . there is a faculty of receiving love ; that is, of fructifying goods.

727^e. All conjunction is effected by love ; and love is not love without trust.

754. The cause of truth and good being consummated (at the end of the Church) is especially the two natural loves, which are diametrically opposite to the two spiritual loves . . .

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives its essence from these two essentials of his life . . . Therefore the Angels . . . Know a man's love from the sound of his voice . . .

801. The reason the Dutch are in these quarters of the Christian Middle, is that trade is their final love, and money is a mediate love . . . and this love is spiritual. But where money is the final love, and trade is a mediate love . . . this love is natural . . . When trade is the end, it is the final love, and everyone is regarded in Heaven according to the final love. For the final love is like the lord of a kingdom . . . and all the other loves are like his subjects . . . The final love resides in the highest or inmost things of the mind ; and the mediate loves are below and outside of it, and serve it at its beck. The Dutch are in this spiritual love above others ; whereas the Jews are in an inverted love, and therefore their love of trading is merely natural.

Ad. 660. That life itself consists in love . . . 1015.

975. There are four origins and kinds of loves. Enum. and Ex. 976. 977. 978. 1018.

D. 647. (That nothing avails against the love.)

1080. How foul loves are made known with some . . .

2766^c. Hence it is evident that the sphere of a certain love conjoins chickens with their mother.

2910. There are three reigning loves . . .

3166. That love cannot sleep.

3192. That perverted loves derive their origin from true ones.

3444^e. He did not admit the term love . . . 3579.

3694. The life of light cannot enter into the life of love. Ex.

3906. Love is that which determines each and all things ; and without love everything would be confused . . .

3915. Love is outside of forms . . .

3945. Whenever love . . . was mentioned, a very gross idea of it occurred . . . 3946, Ex.

4046. That love is fundamental . . .

4253. (Thus) all life is from love.

4724. On faith and love. 5973.

5000. On the love of commanding, and on the command of love.

[D.] 5111. They turn to their loves. 5659^e. 5735-5217. In a moment they are where their loves are.

5508^e. Thus the whole man . . . is his own love.

5897. That a Spirit cannot desist from doing what his love leads to.

5941a. All in the other life are determined to their own loves . . .

5975. When love was mentioned, most of them did not know what love is.

D. Min. 4589. How the truths of faith enter to love, and how love infils them. Gen.art.

— . The love for a king grows according to his virtues. . . So that if he is merciful, just, etc., then the love of mercy . . . enters that love; also the love of justice, etc. Every such thing . . . carries with it reverence and love. All these loves enter the general love, and so confirm it. 4592.

4590. But if the king is of a contrary character, and still is loved because he is king, the love is filthy, because of the vices which he loves . . .

4686. How affections and loves conjoin and disjoin. Gen.art.

E. 8^o. For they receive these things . . . in love; and to receive in love is to receive fully . . .

112^o. The interiors of man actually look towards his love . . . 159^o.

116. 'I know thy works' = love. Ex.

151^o. After death all . . . are turned to their loves.

159^o. Every man is such as is his love . . .

—³. The centre of gravity in the Spiritual World is determined for a man from the love in which he is.

193^o. There is with a man either the love of evil and of the derivative falsity, or the love of good and the derivative truth . . . He who is in one cannot be in the other . . .

204^o. No one loves another on account of his person, but on account of that which is with him . . . From which it follows that to love men from the truth, sincerity, and justice which are with them, is spiritual love. Ex.

— . Hence it follows, that such as is the love with a man, such are the truths with him . . .

—³. Love forms the spirit of man. Ex.

209^o. For the Lord inflows into the love with a man, and through it into the truths . . .

213. The Lord is present in the affection or love of man; thus in the life of his spirit . . .

244. Lest filthy loves appear. Sig. and Ex.

— . For man is born into two loves, which are the love of self and the love of the world . . . These loves are filthy loves, because all evils flow from them . . . These loves with their evils cannot be removed except by two loves, which are love to the Lord and love towards the neighbour . . . These two loves are pure loves, because they are from Heaven . . . and all goods flow from them. In proportion, therefore, as a man is in these, in the same proportion those filthy loves are removed . . . and they are removed by means of truths from the Lord.

256^e. Love makes Heaven; and (therefore) it makes the Church . . .

292^e. For to love is to do . . .

313¹⁴. The inmost of man is his love and the derivative faith; and such as are his love and the derivative faith, such he is wholly.

325^e. For that which is of the love is constantly in the thought.

409⁷. There must be a predominance of either the one love or the other. Sig. and Ex.

506^o. Unless the corporeal loves into which man is born are ruled by spiritual loves . . . they extinguish all the perception and the derivative Knowledge of truths and goods . . . Tr.

537^o. A Spirit or a man cannot be anywhere else than where is the love of his life; for that which a man loves he wills, he thinks, and he breathes.

644²³. 'Love your enemies' . . . 'To love,' here, = charity.

660. In a word, all the joy of man proceeds from his love; and all sadness and grief of the lower mind, from an attack on the love.

670. For the love draws the interiors of the mind . . . to its own side . . .

735. Combat between those who are for the life of love and charity . . . and those who are for faith alone. Sig. and Ex.

786^e. 'To love,' in the Word, means the same as 'to do;' for he who loves, does. Ex.

789¹. That the love and will of man enter into all things of his faith and thought; but that the faith and thought cannot enter into his love and will; for that which a man loves he also loves to do, he loves to know, he loves to think, he loves to speak, and he loves to understand; thus he also loves to have for his faith . . .

797¹. For love in its essence is to will, and in its coming forth—*existentia*—is to do; for that which a man loves, he wills; and that which he wills from love, he does.

798¹. For all Angels and Spirits are . . . loves and the derivative intelligences; and there are two universal loves which are fundamental ones of all; namely, love to the Lord, and love towards the neighbour . . .

803^o. (Thus) faith and love are with man when his Internal has been purified from evils . . .

817^o. For all faith necessarily conjoins itself with some love . . .

822^o. For everyone is his own love . . .

832^o. All love is made spiritual by means of truths from the Word. Ex. —⁵.

—⁶. It follows that there are as many degrees of love as there are of life. The love in which are the Angels of the Third Heaven is called celestial love; the love in which are the Angels of the Second Heaven is called spiritual love; and the love in which are the Angels of the First Heaven is called spiritual natural love, and also celestial natural love. As are their loves, so are their wisdom and intelligence. (Continued under DEGREE.)

837. Every man after death becomes his own **love**; and the spirit of a man is nothing but the affection which is of his **love**. And therefore when a man becomes a Spirit, he thinks and consequently speaks from his affection, and he also wills and consequently acts from his affection; and then he longs for and imbibes the things which are of his affection or **love**, and is averse to and rejects those which are not of his affection or **love**. Nay, his face successively becomes the face of his affection or **love**; from which he is afterwards Known, and also from his speech, the sound of which is the sound of his affection. In a word, a man after death becomes his own **love** or affection in form; and therefore when anyone speaks against the affection which is of his **love**, or attacks it, his face is changed, and he himself goes away, or suddenly vanishes . . . —².

—². Inquiry has been made as to whether the corporeal form of an Angel or Spirit with all its members is also the affection which is of **love**; and it has been found that each and all things of them are so. The reason is, that the universal Heaven . . . which is formed into Societies according to all the distinctions and varieties of affections, relates to one man, and all Angels and Spirits are human forms therefrom; and therefore as Heaven is the complex of all affections, so also is an Angel and a Spirit . . . Hence became evident to me the following arcanum . . . that each and all things of man, both of his mind and of his body, are forms of **love** in a marvellous series; and that the organs of the brain and face, and also the members and viscera of the body, are perpetual contextures corresponding to the affections of Heaven in which are its Societies. Hence became evident to me the further arcanum, that the affections and derivative thoughts of the mind extend themselves into all things of the body . . .

—⁸. Man's **love** and life are exactly as are the works of his will; and (these) are as the truths which are applied to life.

839. That man's faith is such as is his **love** or life. Ex.

842. That **love**, life, and works with every man make a one. Ex.

855. From the Celestial Kingdom there are not heard words of speech, but sounds. The reason is that all who are in that Kingdom speak from **love** . . .

864^e. (As) every man is his own **love**, and man as to his spirit which lives after death is nothing but the affection which is of his **love**, and as all evil is from his **love**, thus is of his **love**, it follows that the **love** or affection of man can be reformed in no other way than by the spiritual shunning of evils . . .

867³. As the Angels perceive nothing else with a man than his **love** . . .

874². He then lives his own **love** . . .

894. Hence it may be evident how little the followers of faith alone know what **love** is . . .

950³. For that which is **loved** above all things is (the man's) god. There are two **loves** which are completely opposite to each other,—the **love** of self, and **love** to God; and also the **love** of the world, and the **love** of Heaven. (Continued under LOVE OF SELF.)

970². This the Lord effects by means of spiritual **love**, which is the **love** of truth and good. Man is at this time set in the midst between two **loves**, between the **love** of evil and the **love** of good. When the **love** of evil recedes, the **love** of good succeeds in its place; and the **love** of evil recedes slowly through a life according to the precepts of the decalogue . . .

982³. For in proportion as heavenly affections and **loves** inflow with the evil, in the same proportion the evil are kindled with burning heat to do evil and speak falsity. Ex.

983³. All **love** descends into the body from an affection of the mind . . .

993³. The **love** of adultery is the fundamental **love** of all infernal **loves**, which in themselves are not **loves**, but hatreds . . .

1000⁵. (The married pair) then have a life of **love**, which can only be described as being the life of joy itself.

1017. When a man abstains from hatred . . . there inflows **love** . . .

1076³. Every Angel and man is his own **love**, and every man and Angel is encompassed with a sphere flowing forth from his **love**. This sphere consists of the good of his **love**, and of the truth of his **love**; for **love** produces both, as fire produces heat and light . . .

1082⁸. The producer is **love**, and the product thence is of **love** from good through truth. The ultimate products . . . are as many as are the subjects in the three kingdoms of nature.

1093³. Man's **love** is like fire, and his thoughts are like the rays of light thence. If the **love** is good, the thoughts . . . are Truths; but if the **love** is evil, the thoughts . . . are Falsities . . .

1096². There is the thought of light, and there is the thought of **love** . . .

1138^e. Such is the union of the Lord with man, and of man with the Lord, through **love**.

1146^e. By the state in man we mean his **love**; and by the changes of state, the affections of **love**.

1150³. The reason is that **love** is the life of man . . .

1151. There are two **loves** of Heaven, and thence two **loves** of the Church, from which the Lord is worshipped,—celestial **love** which is **love** to the Lord, and spiritual **love** which is **love** towards the neighbour. Sig.

1153⁶. Therefore the operation of the Lord is into the **love** of man, and from that into his understanding, and not the reverse. The **love** with its affections, which are innumerable, is not perceived by man except with a very general sense . . . and yet man is to be led from one affection of his **loves** into another according to the connection in which they are from order . . .

—⁸. In the same proportion the Lord by means of **love** introduces him into wisdom and the **love** of wisdom, and conjoins wisdom with **love** . . .

1168². Hence, such as is the **love**, such is the good . . .

1170⁶. Hence . . . such as is the **love**, such is the wisdom . . .

[E.] 1171⁴. The love of the will gives intelligence according to its quality. Natural love from spiritual gives intelligence in civil and moral things; spiritual love in natural gives intelligence in spiritual things; but merely natural love . . . does not give any intelligence in spiritual things, but it gives the faculty of confirming whatever one pleases . . . But still this love does not take away the faculty of understanding truths in their light. It takes it away when it is present; but it does not take it away when it is absent.

1175³. Love as the fountain is in the will of man; the affections which are its streams flow by continuity into the understanding . . .

1228². The love and wisdom proceeding from the Lord as a Sun appear as two distinct things . . .

Ath. 178. All things have been so created that . . . the love . . . clothes itself with what is human in the several degrees . . .

J. (Post.) 233. On love. Gen.art.

— (It is found that the Spirits who come from the world) have so gross an idea about love that it may be called filthy. They think from the delight of the love of adultery. Some have no idea of love, because they had not known what love is . . . In a word, all have an idea of love from the idea of lasciviousness.

234. When man has been prepared, his love is then the head of all the rest; it leads him; and he then changes his companions, and turns his face to the Society where is his reigning love . . .

235. That the Knowledges of truth are inscribed on the affection or love . . .

333. The love of knowing and understanding is a love of natural light; the love of knowing and understanding truths is a love of spiritual light, which love is with those especially who are in the love of good, but is also with those who are in the love of glory . . .

D. Love i. That what love is, is but little comprehended in the world, when yet it is the very life of man. Gen.art.

ii. That the Lord alone is Love itself, because He is Life itself . . . Gen.art.

iv. For the form of love is the form of use, because the subjects of love are uses; for love wills to do goods . . .

ix. From which it is evident that affection is love in its essence, and that use is love in its form.

xviii. The receptacle of love is spoken of, because love is impossible with man except in a recipient form, which is substantial . . .

xix. That 'to love,' in the Word, is to do uses. Gen.art.

—². For in the Spiritual World all act according to their loves . . .

xx. The reason love produces heat, is that love is the very life, and is the living force of all things in the universal world. Gen.art.

xxi. All these forms, both perfect and imperfect, are forms of love . . .

D. Wis. iii. 2. That the Lord conjoins Himself [with

man] in these two receptacles; in the one by means of love; in the other by means of wisdom. Gen.art.

3. That love and wisdom simultaneously and unanimously form each and all things; but still they distinguish themselves in them. Gen.art.

— The union of love and wisdom is reciprocal; love unites itself to wisdom, and wisdom reunites itself to love. Hence love acts and wisdom reacts. Every effect comes forth by means of this Reciprocal.

—³. As there are two things, love and wisdom, which form the embryo in the womb . . . there are (pairs) of things everywhere in the body . . . The right side is the receptacle of love . . .

—³. Therefore the initiations of life with beasts are not receptacles of the love and wisdom of the Lord; but of natural affection and knowledge . . .

ix. Love does, and wisdom teaches; and that which love does is good, and that which wisdom teaches is truth . . . What is love without good in effect? . . . Thus love comes forth in use . . .

x. That there is a reciprocal conjunction of love and wisdom . . . Gen.art.

7. That love, which is the life of the will, makes the whole life of man. Gen.art.

—³. For the blood corresponds to love.

xi². On love and charity. Gen.art.

xii. 5². The Angels receive love from the heat . . .

C. 91. That man has been created to be a form of love and wisdom.

De Conj. 119. For from the marriage of good and truth all loves descend and are derived . . .

Can. God. v. l. Love and wisdom are the two essentials and universals of life; love is the esse of life; and wisdom is the existere of life from this esse.

ro. Love and wisdom are inseparable and indivisible.

vi. 4. Love, by means of wisdom, comes forth and subsists in use.

vii. 2. First ends are of love, or are relations to love; middle ends are of wisdom . . . and ultimate ends are of use . . .

Inv. 11. In the Spiritual World, presence is according to love.

14. The celestial degree . . . is, in special, of love . . . The spiritual degree . . . is, in special, of wisdom from love . . .

Docu. 302 C. Love introduces order immediately into the understanding, and by mediate things into the whole of man.

Love. *Dilectio*.

Love, To. *Diligere*.

See DILECTION.

A. 1001. No one can ever say that he wills a thing, except from the fact that he loves—*diligat aut amet*—it.

1069². 'I will sing to my beloved . . .'

1839⁹. 'But men loved darkness more than light.' 9245.

1964². From a certain love of truth . . .

4592^r. 'The beloved of Jehovah' (Deut.xxxiii.12)= spiritual truth which is from celestial good.

6537^s. 'To scortate, and love meretricious hire' (Hos. ix.1)=to falsify truths and to love things falsified.

822^o. What is meant by the Lord's words concerning the love of an enemy. Ex.

8986. 'I love my lord, my woman,' etc. (Ex.xxi.5)=the delight of the recollection of spiritual goods. 'To love'=the delight of recollection. Ex.

9466^r. 'To love the Assyrians . . .' (Ezek.xxiii.5)=to love reasonings. E.355³⁰.

H. 326. The Africans are loved the most.

R. 184. 'That I have loved thee' (Rev.iii.9)=that they are loved and are received into Heaven by the Lord.

556. 'They loved not their soul even to death' (Rev. xii.11)=those who had not loved themselves more than the Lord.

861. 'The beloved city' (Rev.xx.9)=the doctrine of the New Church.

E. 64^r. 'This is my beloved Son.'

213. 'To love,' when said of the Lord,=that He is present . . . because dilection or love effects conjunction and consequent presence; and the Lord enters to him who loves . . . and also gives him to love Him; that is, to do His commandments; for this is to love the Lord . . . as He Himself teaches in John: 'He who keeps My precepts and does them, he it is who loveth Me; and He who loveth Me will be loved of My Father; and I will love him . . .' (xiv.21,23).

315²². By 'the beloved son' (Luke xx.13) is meant the Lord as to Divine truth.

375⁸¹. 'My beloved' (Is.v.1)=the Lord, because He institutes the Churches.

832^s. As they had loved the neighbour . . .

874^s. 'Abide in My love. If ye keep My commandments ye shall abide in My love' (John xv.9,10).

887^e. 'They loved' (Hos.iv.18)=the love of falsity.

Can. Holy Spirit iv. 2. No one can receive the Holy Spirit . . . except him who is in love (to the Lord).

Coro. 26. 'The likeness of God'=that man can love, etc., as of himself.

Love back, To. *Redamare.*

Loving back, A. *Redamatio.*

See under LOVE-amare.

W. 115. Is not only received, but is also loved back.

P. 92^r. In proportion as love is loved back, it is in itself.

M. 160. In order that they may be loved back.

200^e. What is lacking is a loving back by the husband.

217^e. In proportion as they are loved back by their husbands.

330^s. From her spiritual beauty he loves his wife back.

331^s. You do not see that you are loved by your wives, and that thus you love back.

372. The man who receives the love of his consort, and loves her in return.

Love of dominating. *Amor dominandi.*

Love of dominion. *Amor dominii.*

Love of commanding. *Amor imperandi.*

Love of reigning. *Amor regnandi.*

See under BABEL, COMMAND-imperare, and DOMINION.

A. 1003⁸². The worst kind of the love of self is the love of dominating for the sake of self; that is, solely for the sake of honour and gain. They who are in this love can indeed profess faith and charity, but they do it with the mouth and not with the heart; nay, the worst of them have the things of faith and charity . . . as means to their ends.

C. J. 61. (Hereditary evil) consists in the love of commanding. (In the parallel passage in T.822, this is love of dominating.) This love is such that in proportion as the reins are given to it, it bursts forth until it blazes with the desire to exercise command over all, and at last so that it wants to be invoked and worshipped as God. This love is 'the serpent' which deceived Eve and Adam; for it said to the woman: 'God knoweth that in the day in which ye shall eat of the fruit of the tree, your eyes will be opened, and then you will be as God.' In proportion, therefore, as a man gives the reins to this love and rushes into it, in the same proportion he averts himself from God, and turns to himself, and becomes an atheist; and then Divine truths . . . may serve as means. But, as the end is dominion, the means are no more of the heart than in so far as they serve for dominion. This is the reason why all those who are in the middle and in the ultimate degree of the love of commanding are in Hell; for this love is the devil there . . . 62. 63.

F. 49. That religiosity which adulterates the goods of the Church, derives its origin from the love of commanding.

W. 141^e. The love which is the head, or that to which all infernal loves relate, is the love of dominating from the love of self.

142. As these two loves—love to the Lord, and the love of dominating from the love of self, are completely opposite to each other; and as all who are in love to the Lord turn themselves to the Lord as a Sun . . . it may be evident that all who are in the love of dominating from the love of self turn themselves backwards from the Lord. The reason they turn in opposite directions is that those who are in love to the Lord love nothing more than to be led by the Lord, and will that the Lord alone shall dominate; whereas those who are in the love of dominating from the love of self, love nothing more than to be led by themselves, and will that they themselves alone may dominate. It is said the love of dominating from the love of self, because there is a love of dominating from the love of doing uses; which love, because it makes one with love towards the neighbour, is a spiritual love. But this love cannot be called the love of dominating, but the love of doing uses.

[W.] 144. As the love of dominating from the love of self is completely opposite to love to the Lord, therefore the Spirits who are in that love of dominating turn their faces back from the Lord, and therefore look with the eyes to the west of that World.

254². The spiritual degree is contracted . . . especially with those who from the love of self are in the love of dominating, because this love is opposite to love to the Lord . . . The reason why these loves close the spiritual degree, is that they are the origins of evils.

271². He who is in the love of dominating from the love of self, feels in this love a delight of life which surpasses other delights of every kind ; hence all that is of that love he calls good, and all that is contrary to it he declares to be evil ; when yet it is the opposite.

273². For in Hell the love of dominating from the love of self is the reigning love. This is there called the devil ; and the affections of falsity together with the thoughts originating from that love, are called his crew.

424². (Natural love) descends in proportion as it loves dominion from no love of use, but from the love of self alone. It is this love which is called 'the devil.' They who are in this love are able to speak and act in the same manner as those who are in spiritual love ; but they do so either from the memory, or from the understanding elevated of itself into the light of Heaven . . . For when that corporeal love drags back its understanding from its elevation, which it does when the man is alone, and is then thinking from his own love, he then thinks against God in favour of nature, against Heaven in favour of the world, and against the truths and goods of the Church in favour of the falsities and evils of Hell . . .

—³. After death . . . those who in the world have been in the supreme love of dominating from the love of self, and at the same time in elevation of the understanding above others, appear as to the body like Egyptian mummies, and as to the mind gross and silly. Who in the world at the present day is aware that this love in itself is such ? Nevertheless there is a love of dominating from the love of use ; but from the love of use not for the sake of self, but for the sake of the common good. Man, however, can hardly distinguish this love from the former ; but yet the difference between them is such as there is between Heaven and Hell.

P. 38. The spring of these delights (of the concupiscences of evil) is the love of dominating from the love of self . . .

146^e. The most difficult combat of all is that with the love of dominating from the love of self. He who subjugates this, easily subjugates all the other evil loves, because it is their head.

215^o. The love of dignities and honours for the sake of dignities and honours is the love of self ; properly, the love of dominating from the love of self . . .

—⁷. He who loves himself alone sees others only as outside of himself . . . Hence he who is in the love of dominating from the love of self thinks nothing of defrauding the neighbour, of committing adultery with his wife, of reviling him, of breathing revenge against

him even to the death, of cruelty towards him, and so on. The man derives this from the fact that the devil himself is nothing else than the love of dominating from the love of self . . . and he who is led by the devil . . . is led into all these evils . . .

—⁹. It has been given me to feel of what quality and how great is the delight of the love of dominating from the love of self . . . It was such as to surpass all the delights which are in the world. It was a delight of the whole mind from its inmosts to its ultimates ; but in the body it was felt only as pleasure and cheerfulness with a swelling bosom ; and it was also given me to feel that from that delight, as from their fountain, gushed forth the delights of all evils ; as those of committing adultery, revenge, fraud . . .

231⁷. Nearly the same (profanation) takes place with those who at heart acknowledge the Divine things of the Word and of the Church, and who completely immerse them in their proprium, which is the love of dominating over all things . . .

233^o. This evil can be removed in no other way than by . . . the love of dominating becoming not for the sake of self, but for the sake of uses ; for thus uses make the head, and the love of self, or the love of dominating, becomes first the body beneath the head, and afterwards the feet to walk with.

R. 350². By the tribe of Judah is also signified the opposite love, which is the love of self ; properly, the love of dominating from the love of self ; which love is called diabolical love.

387. The diabolical kingdom consists of those who are in the love of dominating from the love of self, and are thence in folly . . . But the satanic kingdom consists of those who are in the love of dominating from the pride of Own intelligence, and are thence in insanity . . .

502. 'Which spiritually is called Sodom and Egypt' = the two infernal loves, which are the love of dominating from the love of self, and the love of reigning from the pride of Own intelligence ; which are in the Church where there is not one God, and where the Lord is not worshipped, and where men do not live according to the precepts of the decalogue . . . For man is born into these two loves, and comes into them when he grows up ; and these loves cannot be removed except by God the Saviour, and by a life according to His precepts . . .

—². That the love of dominating from the love of self, and the love of reigning from the pride of Own intelligence, are the heads of all the loves of Hell, and thus are the heads of all the evils and derivative falsities in the Church, is at this day unknown. The delights of these loves, which surpass the delights of all the pleasures of the lower mind, cause it not to be known, when yet they are spiritually Sodom and Egypt. That 'Sodom' is the love of dominating from the love of self, may be evident from the description of Sodom in . . . Gen. xix. . . These loves and their evils are signified by 'Sodom and Gomorrah' in the following passages. Ill.

—³. But it is to be known that there is the love of dominating from the love of self, and the love of dominating from the love of uses. The latter love is heavenly, but the former is infernal ; and therefore

when the one makes the head, the other makes the feet. That is to say, when the **love of dominating** from the love of self makes the head, then the **love of dominating** from the love of uses—which is also the love of being of service to the neighbour from the Lord—first makes the feet, afterwards the soles of the feet, and finally is trampled on. But when the **love of dominating** from the love of uses . . . makes the head, then the **love of dominating** from the love of self . . . first makes the feet, afterwards the soles of the feet, and finally is trampled on. But in the world these two loves can with difficulty be distinguished by man, because the external forms of them are alike. But they are distinguished by this—that heavenly love is with those who approach the Lord and live according to the precepts of the decalogue; and that that infernal love is with those who do not approach the Lord and do not live according to the precepts of the decalogue.

707. A mind to destroy the New Church originating from the **love of command** and of supereminence. Sig. and Ex.

—². By 'Armageddon,' in Heaven, is signified the love of honour, command, and supereminence.

729. That the Roman Catholic religiosity . . . from its origin from the **love of dominating** from the love of self over the holy things of the Church and over Heaven, thus over all things of the Lord and His Word, has defiled and profaned the things of the Word . . . Sig. and Ex.

—^e. It is said the **love of dominating** from the love of self, because there is also the **love of dominating** from the love of uses, which two loves are diametrically opposite to each other. For the **love of dominating** from the love of self is diabolical, because it regards self alone, and the world for the sake of self; whereas the **love of dominating** from the love of uses is heavenly, because it regards the Lord . . . and uses to Him are to do good to the Church for the sake of the salvation of souls; and therefore this latter love abominates the **love of dominating** from the love of self.

763². The delight of the **love of dominating** from the love of self over all things of the Lord, which are all things of Heaven and the Church, is turned after death into such torment; and the pleasantness of the love of filling the lower mind and the body with the delights acquired by means of opulence with those who are in the said **love of dominating**, is turned into such mourning. Sig.

782². All those from that religiosity who have been in the **love of dominion** from the love of self, and in the derivative love of the world . . . after death breathe nothing else than dominion and the pleasures of the lower mind therefrom, and the pleasures of the body from opulence . . . But as the **love of dominating** from the love of self over the holy things of the Church and of Heaven . . . is diabolical, therefore, after some time has passed, they are separated from their companions, and are cast into the Hells . . . But these things happen to them according to the degree of the **love of dominion** over the Divine things of the Lord, according to which degree there is in them the rejection of the Lord.

802. It has been said above that the **love of dominating** from the love of self over . . . the Divine things

of the Lord is 'the devil.' Now as this dominion is seated as the end in the lower minds of those who have founded this religiosity, they could not do otherwise than profane the holy things of the Word and of the Church. Ex.

M. 261². The universals of Hell are these three loves—the **love of dominating** from the love of self . . . The universals of Heaven opposite to these are these three loves—the **love of dominating** from the love of use . . . T.661.

262. I examined the first universal love of Hell, which was the **love of dominating** from the love of self, and afterwards the universal love of Heaven corresponding to it, which was the **love of dominating** from the love of uses; for I was not allowed to examine the one love without the other, because the understanding does not perceive the one love without the other, for they are opposites. . . When I considered the **love of dominating** from the love of self, it was given to perceive that this love was in the highest degree infernal, and consequently was with those who are in the deepest Hell; and that the **love of dominating** from the love of uses was in the highest degree heavenly, and consequently was with those who are in the highest Heaven. The reason the **love of dominating** from the love of self is in the highest degree infernal, is that to dominate from the love of self is [to do so] from the proprium, and man's proprium is from birth evil itself, and evil itself is diametrically against the Lord; and therefore the more they advance into this evil, the more they deny God and the holy things of the Church, and adore themselves and nature. Let those who are in this evil explore it in themselves, and they will see. This love also is such that in proportion as the reins are loosed, which is the case so long as what is impossible does not stand in the way, in the same proportion it rushes from step to step, even to the highest; and finds no bounds there, but grieves and sighs if there is no higher step. This love with statesmen ascends so high that they want to be kings and emperors; and, if possible, to dominate over all things of the world, and to be called kings of kings and emperors of emperors. And the same love with the clergy ascends so high that they want to be gods, and, as far as possible, to dominate over all things of Heaven, and to be called gods of gods. That at heart neither of these acknowledge any God, will be seen in what follows. But, on the other hand, they who want to dominate from the love of uses, do not want to dominate from themselves, but from the Lord; because the love of uses is from the Lord, and is the Lord Himself. These regard dignities no otherwise than as means to perform uses. (The nature of the love of dominating shown by examples from Hell, and from Heaven. 263–266.) T.661.

291. From this desire . . . there flows a striving for Power, which is in some (consorts) from the delight of the **love of dominating** . . .

T. 405. But if the love of self, or the **love of dominating**, makes the head, the love of Heaven passes through the body to the feet . . . There is a **love of dominating** from the love of the neighbour, and there is a **love of dominating** from the love of self. They who are in the

love of dominating from the love of the neighbour seek dominion for the sake of the end that they may perform uses to the public and to private persons; and therefore to these is entrusted domination in the Heavens. Emperors, kings, dukes, who have been born and educated to dominion, if they humble themselves before God, are sometimes less in that love than those who are of low origin, and who from pride seek for places of pre-eminence. But to those who are in the love of dominating from the love of self, the love of Heaven is like a footstool on which for the sake of the common people they rest their feet; but which, when the people are out of sight, they toss into a corner, or out of doors.

T.405^f. The evils which are in those who are in the love of dominating from the love of self are in general these: contempt for others, envy, enmity against those who do not favour them, and the derivative hostility, hatreds, revenges, unmercifulness, fierceness, and cruelty; and, where there are such evils, there is also contempt for God and for Divine things . . . But this love is different with the clergy from what it is with the laity: with the clergy, this love, when the reins are given to it, mounts up until they want to be gods; but with the laity, until they want to be kings. The phantasy of this love carries their lower minds away even to this extent.

431. What is due from a master and a mistress towards their servants, is derived from the love of reigning; and this from the state of each person's mind.

498^s. For man is saturated with two loves, which are the love of dominating over all, and the love of possessing the wealth of all. These loves, if uncurbed, rush on to infinity. The hereditary evils into which man is born have arisen principally from these two loves . . . All who have given themselves up to these loves look at themselves alone as the only one, in whom and for whom are all others. Such have no pity, no fear of God, no love of the neighbour; and thence there are in them unmercifulness, inhumanity, and cruelty, and an infernal cupidity and avidity for plundering and robbing, and cunning and deceit in effecting these things. Such things are not innate in the beasts of the earth . . . But that man is such inwardly, manifests itself . . . in massacres and pillaging . . . from which scarcely one abstains until the drum is heard as the signal to desist. From these things it is evident that if men were not restrained by the fear of legal penalties . . . the whole human race would be destroyed.

533. See LOVE-*amor*, here.

598. If man remains natural, he desires to rule Heaven from the world. Such becomes everyone who is in the love of dominating from the love of self. If he is explored inwardly, he believes in no God, but in himself; and after death he believes him to be God who is more powerful than others.

D. 3428, Pref. (It is a general law of Heaven that) in proportion as the love of commanding enters with a man, in the same proportion love towards the neighbour goes out of him.

— Hence it follows that in proportion as the love of commanding enters, in the same proportion saving faith goes out . . .

— That this is so, is evident from conjugal love, which goes out in the same proportion as the love of commanding enters.

4763. On Charles XII., and on the love of dominion. (See CHARLES XII., here.)

5000. On the love of commanding, and on the command of love.—I spoke to Spirits about the love of commanding. They supposed that it is not allowable for anyone to command. But it was said that it is allowable to command; but that the love of commanding is from two origins—from the love of self, and from the love of the neighbour. They who command from the love of self and not from the love of the neighbour are devils; because they do all things from themselves, and not from the Lord. Such rush into all execrable evils . . . These regard no other use than for the sake of themselves . . . Whereas they who command from love towards the neighbour can be exalted to great dignities; for they regard uses as the end . . . The Lord commands through these; for they fear the Lord, and love truth, good, and use . . . Such commands are good, and their command is the command of love; for when spiritual and celestial love commands, then the Lord commands. (Continued under COMMAND-*imperare*, at D.5001.)

5004^e. Hence it was evident of what quality as to faith are they who are in the love of dominion-*in amore dominatus*.

5046. In the (Swedish) nation more than in others is the love of dominating; with some for the sake of honour, with some for the sake of gain; for they are not wealthy like other nations, and therefore nearly all seek for public employments; and as they have interior thoughts, in the other life they devise wicked arts . . . for the sake of being pre-eminent; for in the love of dominating there are contempt, enmity, envy, hatred, revenge, fierceness, cruelty . . .

5983. How greatly the love of commanding is against the Lord. Gen.art.

—^e. Hence it was evident how much hatred against the Lord there is in such love of commanding.

6010. On the love of commanding.—What ineffable delight and as it were sweetness there is in the love of commanding, has been made known to me by much experience . . . J.(Post.)245.

6034. On the love of commanding, and on the love of possessing the goods of the world. Gen.art.

6052. That the love of commanding has Hell in it, cannot be believed . . . The reason is that the love of commanding sinks the lower mind into its proprium, so that it cannot be elevated by the Lord . . . The highest degree of the love of self is the love of exercising command over others; and it contains in it the love of exercising command over the Divine; which is 'Babel.' The love of commanding is such as not to exercise command over others in its own office; but it wants to do so outside thereof over others; not being content with its own command. (This is one of the three evils which will be especially shunned by those who will be of the New Jerusalem. 6053.)

6096. xxix. They who are in the highest degree of

the love of commanding from the love of self, are in sodomy.

E. 394³. For example : those with whom the love of reigning is predominant, have their delight in dominating over others ; and, if they can, over all. This delight is in them after death, and cannot be taken away . . .

405²⁸. Babel's love of exercising command over Heaven and the Church. Tr.

650³⁸. The love of dominating breaks out only successively. Tr.

659⁵. Nothing is more delightful to those who have been given up to the love of commanding than an excrementitious stink.

950⁶. By the love of self is especially meant the love of exercising command over others from the sole delight of dominion, and for the sake of eminence ; and not from the delight of uses . . .

951⁸. It is not believed in the world that the love of commanding from the sole delight of command, and the love of possessing goods from the sole delight of possession . . . store up in themselves all evils, and also contempt for and the rejection of all things which are of Heaven and the Church . . . But it is to be known that in proportion as these two loves regard uses in the first place, and self in the second, in the same proportion they are good ; whereas in proportion as they regard self in the first place, and uses in the second, in the same proportion they are evil . . .

1006². The sodomitical Hells are for those who have been in evils from the love of exercising command over others from the sole delight of command . . .

1010². The reason the love of honour, command, and supereminence is the last state of the Church . . . is that this love would reign in the Church in its last times ; and, when this love reigns, there also reigns falsity from evil ; and this overcomes truth. For more than all other loves this love extinguishes the light of Heaven, and induces the darkness of Hell. The reason is that this love is the proprium itself of man, and by no force can a man be withdrawn from his proprium and be elevated towards Heaven so long as this love reigns ; and the proprium into which this love completely immerses a man is nothing but evil and falsity. That from this love a man is in thick darkness as to all things which are of Heaven and the Church . . . does not appear to the man who is in it, because natural lumen becomes resplendent with them in the same proportion that spiritual light is extinguished . . . When, therefore, this love reigns in the Church, it is all over with it ; for no one any longer has the understanding of truth and the will of good ; for honour, command, and supereminence are the highest pleasure, and are felt as the highest good . . . From this it may in some measure be evident what is meant by 'Armageddon.' It has also been shown to the life that this love has devastated the Church, and has adulterated all its goods and truths, not only in the kingdoms of Babylonia, but also in all the other kingdoms. At this day almost everyone, when he comes into the Spiritual World, bears with him from the natural world that he wants to be honoured, to

exercise command, and to be supereminent ; and there are very few who love uses for the sake of uses . . .

1032². The reason Babylon is called 'the great harlot' is that the love of dominating over all things of the world, and over all things of Heaven and the Church, and finally over the Lord Himself, cannot but completely convert Divine truths into falsities, and Divine goods into evils ; thus the Church into a religiosity in which all its good and truth are adulterated and profaned . . .

1055². They who are in the love of self, and thence in the love of dominating, and who desire, acquire, and afterwards exercise domination by means of the holy things of the Word, of the Church, and of worship, are they who profane ; for the delight of the love of dominating for the sake of self—that is, for the sake of eminence, and the consequent veneration for and as it were adoration of self—is an infernal delight ; for it reigns also in Hell . . . and to dominate over holy things from an infernal delight is to profane them. . . Infernal fire is nothing else than the cupidity of dominating from the love of self. These are among the worst, and are called devils . . .

1056³. With those who from childhood begin to blaze with the love-cupido-of dominating by means of the holy things of the Church, the spiritual mind is completely closed, and also the rational mind, and finally the natural mind down to the sensuous mind . . . and thus they become merely sensuous ; who are the most stupid of all in spiritual and the derivative rational things, and the most cunning of all in worldly and the derivative civil things . . .

1057^e. In a word, the love of domination by means of the holy things of the Church corresponds to a stench, and its delight to a stink inexpressible in words . . .

1143. Love to the Lord is impossible with them ; for the love of dominating over Heaven and over the Church is completely contrary ; for it is the love of self, which is diabolical love . . .

1188. For example : the uses performed by a king, prince, consul, prefect, and officer, whose principal end is the love of commanding . . . are not for the sake of the good of the kingdom, commonwealth, country, societies, and fellow-citizens, but for the sake of the delight of command ; thus for the sake of self . . . I have seen such after death . . . and they were among the fiery devils ; for when the love of commanding is the principal end, it is the very fire of Hell.

—². I have also seen others with whom the love of commanding was not the principal end ; but the love of God and of the neighbour . . . and they were Angels, to whom had been given dominions in the Heavens.

— The nature of the love of commanding, when it is the principal end, may be seen . . . from the kingdom which is meant by 'Babel' . . .

1189³. As, in the Christian world, there universally reigns the love of commanding, and the love of riches ; and these loves are at this day so deeply inrooted that it is not known that they ever seduce, it is important that their quality should be taught. They seduce every man who does not shun evils because they are sins ; for he who does not shun evils does not fear God, and

therefore remains natural ; and as the loves proper to the natural man are the **love of commanding** and the love of riches, he therefore does not see with interior acknowledgment the nature of these loves in himself. He does not see it unless he is being reformed ; (in which case) light inflows from the Lord . . . and gives him the affection and also the faculty to see the nature of these loves, and whether they are dominating with him, or whether they are serving . . . If they are dominating, and are in the first place, then they are seducing him, and are becoming curses ; but if they are serving and are in the second place, then they are not seducing, and are becoming blessings. I can asseverate that all with whom the **love of commanding** is in the first place are devils within. The love is Known from its delight ; for it surpasses all the delight of the life of men. It continually exhales from Hell, and the exhalation appears like the fire of a great furnae, and kindles the hearts of the men whom the Lord does not protect. The Lord protects all who are reformed . . . The Lord cannot lead the former out of Hell, because the **love of commanding** does not admit of internal bonds . . .

J. (Post.) 236. All who are in the **love of reigning** for the sake of self, and not for the sake of use, retain this love after death ; and wherever they come they want to reign . . . This love rejects everything Divine, unless it is a means for it to reign . . .

237. Let all know who are in the world, and read these things, that the **love of reigning** for the sake of self and not for the sake of use is the diabolical love, and all evils are in it. Let them know this and beware. All evil loves are in it and with it . . . 238.

246. I have seen many who had lived in this and in former ages, some of whom had been commanders of armies . . . and some in civil offices, who from their favouring fortune had caught such a delight of commanding that they had aspired to domination over all things. Their delight was perceived to be Heaven to them . . . After death they at first spoke about God ; but after a short time they denied God, and acknowledged nature, and finally became like fools, sitting in obscurity, and thus leading a miserable life. The reason is, that the **love of commanding** is opposite to heavenly love. 248.

249. They who are in the delight of the **love of commanding** cannot become spiritual. They become corporeal, because they immerse everything of affection and the derivative thought in their proprium, which in itself is corporeal and evil, insomuch that they cannot be withdrawn from proprium.

Love of self. *Amor sui.*

See under LOVE OF DOMINATING, MOUNTAIN, and SELF.

A. 20. For all things which are of the **love of self** and of the love of the world, (external men) suppose to be goods ; and all things which favour these loves they suppose to be truths ; not knowing that these goods are evils, and these truths falsities.

33. The loves of self and of the world present something which is like life, and something which is like

joy ; but as they are altogether contrary to true love . . . it may be evident that they are not loves, but hatreds ; for the more anyone loves himself and the world, the more he hates the neighbour, and thus the Lord.

191. From the **love of self**, or from the proprium, they then began to believe nothing which they did not apprehend with the senses. Tr. The **love of self**, or proprium, is represented by 'the woman.'

205. At last, because the **love of self** began to reign with them [they began to think] that they could lead themselves, and thus be like the Lord. The **love of self** is attended with this : that they do not want to be led by the Lord, but by themselves . . .

229. That the Rational of man suffered itself to be deceived by proprium . . . or by the **love of self**, so that it would believe nothing unless it saw and felt it. Sig.

230. The dominant evil of this posterity was the **love of self** ; and not so much the love of the world, as at this day . . .

250. By 'the serpent' is here meant . . . in special, the **love of self**. 251, Ex.

251. Hatred against the neighbour and the Lord . . . is the same as the **love of self**.

—². 'A flying fire-serpent'=the cupidity which is of the **love of self**.

257. 'The head of the serpent'= . . . in special, the dominion of the **love of self**, the nature of which is such that it not only seeks dominion, but also dominion over all things of the earth ; (and also) over all things of Heaven ; (and even) over the Lord ; and even then it would not rest. This lies hidden in every spark of the **love of self**. . . Hence it is evident how 'the serpent,' or the evil of the **love of self**, wants to dominate ; and how it hates him over whom it cannot dominate. This is 'the head of the serpent,' which lifts itself up, and which the Lord tramples on, even to the earth, that it may 'go upon its belly, and eat dust.' Ill.

273². 'The high places of Aven'=the **love of self**.

583. The nephilim are called 'strong men' from the **love of self**. Ill.

636. Here, as no love remained, 'the earth'=the **love of self** . . .

760. Still less can anyone love himself and the neighbour at the same time, and still less can he love the Lord. He who loves himself hates all who do not serve him ; so that he who loves himself is very far remote from heavenly love and charity . . .

808. 'He destroyed every substance'=the cupidities which are of the **love of self**. . . The cupidities of the antediluvians were those of the **love of self**. . . With these there reigned the **love of self**, and consequently its cupidities ; for they had loved themselves so that they had supposed themselves to be gods . . .

911³. It is the contrary with those who place life solely in corporeal things . . . that is, who perceive nothing to be delightful except that which is of the **love of self** and of the world, which is the same as what is of hatred against all who do not favour and serve them . . .

1047. (For) the **love of self** and of the world, which are of the will of man, are nothing but hatreds ; for in

proportion as anyone loves himself, in the same proportion he hates the neighbour. And as these loves are so contrary to heavenly love, it cannot but be that there continually inflow from them such things as are contrary to mutual love, all of which in the intellectual part are Falsities . . .

1079². Where there is no charity, there is the **love of self**, consequently hatred against all who do not favour self. Hence it is that they do not see anything in the neighbour except his evil . . .

1304. The Church is such that when charity towards the neighbour recedes, and the **love of self** succeeds in its place, the doctrine of faith is nothing except in so far as it can be turned into the worship of self . . . All the **love of self** is attended with this; for he who **loves himself** above others not only hates all who do not serve him . . . but also . . . lifts himself up above God . . . These are the things signified by 'the city and the tower.' The **love of self**, and all the cupidity thence, is the most filthy and profane of all things, and is the veriest Infernal itself.

1306. Therefore the **love of self**, which is conceit and pride, is called 'height,' 'loftiness,' 'elation,' and is described by all things which are high. Ill.

— Here, the **love of self** is described by 'cedars,' 'oaks,' 'mountains,' 'hills,' 'a tower,' all of which are high.

1307. The **love of self** is that which least of all agrees with heavenly life; for it is the source of all evils; not only of hatreds, but also of revenges, cruelties, and adulteries; and still less does it agree when it enters into worship, and profanes it . . .

1324. (Thus) such a doctrine, or such a worship, in which interiorly is the **love of self**, or the worship of self, was not permitted with this Ancient Church. Sig.

1326. 'Babel'=such worship . . . in which interiorly is the **love of self**, consequently everything that is filthy and profane. The **love of self** is nothing else than the proprium. . . From *Philantia*, that is, the **love of self** or proprium, flow forth all evils; as hatreds, revenges, cruelties, adulteries, deceits, hypocrisies, impiety; and therefore when the **love of self** or proprium is in worship, such evils are in it . . . Hence is all the profanation of worship . . . (Therefore) in proportion as the **love of self** or proprium introduces itself into worship, in the same proportion internal worship recedes . . .

1419^e. Hence it is that nothing is more contrary to heavenly love than the **love of self**.

1506. (The sphere of the **love of self**, shown.)

—^e. The **love of self**, more than any other love, is contrary to mutual love.

1568². There are many things which do not agree with the internal man. Such are all things which spring from the **love of self** and from the love of the world . . . The ends of the **love of self** and of the love of the world look outwards or downwards . . .

1594. He does not believe that the **love of self** and its cupidities are what disunite (the external man from the internal); and also the love of the world and its cupidities, but not so much as the **love of self**. —³. —⁵.

—³. (Moreover) when a man lives in no charity, it cannot appear to him that the life of the **love of self** and its cupidities is so contrary to heavenly love. There is also then in the **love of self** and its cupidities a certain flame and the derivative delight, which so affects the life that he scarcely knows anything else than that eternal happiness itself consists therein . . . They who are 'in the **love of self** want even the Lord to serve them; and in so far as this is not done they recede . . . This lies hidden in the **love of self**. From this may be evident what is the quality of the **love of self**; and also from the fact that it stores up in itself hatred against all who do not subject themselves to it as servants . . .

—⁴. In proportion, therefore, as a man acknowledges and believes that he is (vile and filthy), in the same proportion he recedes from the **love of self** and its cupidities . . . and in proportion as he does this, he receives from the Lord heavenly love . . .

1667². In infancy, whatever is of the **love of self** and of the love of the world appears as if it were good . . . and is to be called so, so long as it is with an infant or child . . .

1690⁵. That (the Lord fought) against the **love of self** and all things which are of the **love of self**. Sig.

1691. All evil and falsity come forth from the **love of self** and the love of the world. There is no other origin of them; for the **love of self** and of the world are the opposites to celestial and spiritual love; and as they are the opposites, they are the things which are continually endeavouring to destroy the celestial and spiritual things of the Lord's Kingdom. From the **love of self** and of the world come forth all hatreds; from hatreds all revenges and cruelties; from both the former all deceits; in a word, all the Hells.

—⁴. 'Babel and Chaldea'=the **love of self** and of the world.

1742². See LIFE, here.

1749². With evil and infernal Spirits there reigns the **love of self** and of the world. Hence they suppose themselves to be the gods of the universe . . .

1774. They have done goods from the **love of self** and of the world . . .

1812². The Lord never fought from the **love of self**, or for Himself . . .

1813². Man . . . can never fight from any other love, when he fights from himself, than the **love of self** and of the world . . .

1861⁷. Those who are in the **love of self**; or, what is the same, in hatred against the neighbour. Sig.

—⁹. Infernal fire is nothing else than hatred, revenge, and cruelty; or, what is the same, the **love of self**. 1862².

2027. Thus they dissociate themselves by the **love of self** . . .

2039. How contrary is the **love of self** to heavenly love, and how filthy. Refs.

2041. The removal of the **love of self** and of the world. Sig. and Ex. 2051, Sig.

2045. They who are in the **loves of self** and of the world can never believe that they are in such filthy and

unclean things . . . For whatever favours anyone's love is believed to be good . . .

[A.2045]². It is the **love of self** from which are all the evils which destroy civil society. From it as from an unclean well spring all hatreds, all revenges, all cruelties, nay, all adulteries; for he who **loves himself** either despises, vituperates, or hates all who do not serve him, or render honour to him, or favour him . . . Thus this love is destructive of society and of the human race . . .

2057. They who are in the **love of self**, Sig. and Ex.

— Those within the Church who are in falsity, and at the same time in the **love of self**, especially profane holy things . . . for the **love of self** is the most filthy of all, because it is destructive of society . . . That it's also diametrically opposite to the mutual love in which Heaven consists, and is thus destructive of heavenly order itself, may be evident from evil Spirits and Genii . . . and also from the Hells, in which nothing reigns except the **love of self**; and as the **love of self** reigns there, so also do all kinds of hatreds, revenges, and cruelties . . .

—³. Nothing endeavours to destroy this (heavenly) form and order except the **love of self**; thus all those in the other life who are in the **love of self** are more deeply infernal than others. For the **love of self** communicates nothing to others; but extinguishes and suffocates the delights and happinesses of others. Whatever delight inflows to them from others they receive to themselves, concentrate it in themselves, turn it into what is filthy of self, and cause it not to be propagated any further. They thus destroy everything unanimous and consciable; the result of which is disunion, and consequently destruction. And as each of them wants to be served, worshipped, and adored by others, and loves none but himself, there thence results dissociation, which is determined and puts itself forth into lamentable states, so that they perceive nothing to be more delightful than to torture others by direful methods and phantasies, from their hatred, revenge, and cruelty. When such come to any Society where there is mutual love, they are cast down of themselves . . . because all the influent delight is terminated in them; and as they exhale a filthy idea of self, their delight is there turned into a cadaverous stench, from which they feel the Hell of self; and are besides seized with frightful agony. From this may be evident what is the quality of the **love of self**; namely, that it is not only destructive of the human race, but is also destructive of heavenly order; and thus that there is nothing in it except what is impure, filthy, profane, and Hell itself; however much it may appear not to be such to those who are in it. Those are in the **love of self** who despise others in comparison with themselves; who hate those who do not favour, serve, and pay them a kind of worship; and who take a cruel delight in revenge, and in depriving others of honour, reputation, wealth, and life. They who are in that are in these; and let those who are in these know that they are in that.

2102. The loves of **self** and of the world alone obstruct the influx and operation of good and truth from the Lord.

2114^e. That they who have been purified from the loves of **self** and of the world—both within the Church,

and also without the Church—are justified by the Lord, Sig.

2140. The Lord's grief and anxiety for the human race, because it was imbued with such **love of self** . . . Tr.

2196⁹. Man from appearances supposes that no one can love the neighbour more than himself, and that all love begins from self; when yet in heavenly love there is nothing of the **love of self**.

2219. 'The faces of Sodom' = . . . interior evils, which are of the **love of self**. . . The reason the worst evils originate from the **love of self**, is that the **love of self** is destructive of human society . . . and of heavenly society . . .

—². It has been shown . . . that the **love of self** is utterly contrary to the order into which man has been created. Ex.

—³. The **love of self** is the primary thing, nay, the one only thing, which destroys this (order); and not so much the **love of the world**; for this latter is indeed opposite to the spiritual things of faith, but the **love of self** is opposite to the celestial things of love; for he who **loves himself** does not love anyone else, but endeavours to destroy all who do not worship him . . . Hence it is evident that from the **love of self** spring all hatreds, revenges, and cruelties, and also all infamous simulations and deceits, thus all wickednesses contrary to the order of human society, and contrary to the order of heavenly society.

—⁴. Nay, so wicked is the **love of self**, that when the bonds are relaxed to it . . . even with those of the lowest sort, it rushes on so as to want to dominate not only over the relatives and neighbours, but also over the universe; nay, over the Supreme Divine Itself. Man is indeed ignorant of this, because he is kept in bonds not well known to him; but in proportion as these bonds are relaxed, it rushes on; which it has been given to know from much experience in the other life. As these things lie hidden in the **love of self**, those who are in the **love of self**, and are not endowed with the bonds of conscience, above all others hate the Lord, thus all the truths of faith . . . Moreover, this **love** is the 'head of the serpent,' which . . . the Lord tramples on.

—⁵. But the **love of self** is not always that which in the external form appears as conceit and pride; for sometimes these persons are able to have charity towards the neighbour; for such an external is born with some, and with some is acquired in the age of childhood; but is afterwards subjugated, the external still remaining. But those are [in the **love of self**] who despise others in comparison with themselves . . . who care nothing whatever for the common good . . . and especially all those who hate those who do not favour and serve them, persecuting them, and so far as they can, depriving them of their possessions, honour, reputation, and life. They who breathe such things in their mind may know that they are in the **love of self** above others.

2220. That 'Sodom' = all the evil from the **love of self**. Ex. 2322.

— In the Word, the abominations springing from the **love of self** are represented by adulteries of various kinds.

—2. 'Pride' = the love of self.

2228³. Infernal life is contracted from all those ends, thoughts, and works, which flow from the love of self . . .

2239. That the falsity and evil of the love of self had grown even to consummation. Sig. and Ex.

2261². With those who live in things contrary to charity, there can never be acknowledgment of truth, but only some persuasion, to which is adjoined the life of the love of self or of the world . . .

—3. Those can never have of the Lord's life, who . . . when their life of the love of self and of the world is touched, hate the neighbour, and perceive delight in the loss of his wealth, honour, reputation, and life.

2273. If he places anything of merit in temptations, it is from the love of self . . .

2327³. The reason a state of humiliation is essential to true worship, is that in proportion as the heart is humbled, in the same proportion the love of self and all the evil thence ceases; and in proportion as this ceases, good and truth inflow from the Lord; for that which stands in the way of the reception of these is principally the love of self; for in this love there are contempt for others in comparison with self, hatred and revenge if it is not worshipped, and unmercifulness and cruelty; thus the worst of all evils; into which good and truth can never be introduced, for they are opposites.

2363. Infernal Genii and Spirits suppose that if the delight of the love of self and of the world were taken away, and consequently that of the derivative evils, nothing of life could remain to them. And when it is shown them that life itself with bliss and happiness then begin, they feel a certain sadness from the loss of their delight . . . 2588³.

—2. They who are in (the angelic) state perceive how null, and how sad, and how lamentable, is the life of those who are in the evils of the love of self and of the world.

—3. But in order that man may know what the life . . . of the love of self and of the world relatively is— or, what is the same, the life of pride, avarice, envy, hatred, revenge, unmercifulness, adultery—let him who excels in some gift of talent make for himself the character of anyone of these evils; or, if he can, let him paint it before himself according to the ideas which he may take about these evils from experience, knowledge, and reason; and then he will see . . . how horrible they are, and that they are diabolical forms, in which there is nothing human. Such forms do all those become after death who perceive the delight of life in such things . . .

2441⁶. The love of self and its cupidities are meant by 'men being scorched with fire . . .'

—7. 'The sun and moon,' in the opposite sense, = the love of self and of the world.

2446. 'Sulphur' = the Hell of the evils of the love of self . . . For 'sulphur' with its derivative 'fire,' in the Word, = the love of self with its cupidities and the derivative Falsities . . .

2492. With those who have exercised the memory for the sake of the love of self and of the world, it appears conglutinated and indurated.

2657⁶. The first Rational at first knows no other love than the love of self and of the world . . .

2689⁴. It is the affection of the love of self and of the world which induces such a Persuasive . . .

2870. That which is of the love of self and of the world and their cupidities appears to the man as freedom; but it is infernal freedom.

2881². At that time it appears to the man as if he had no freedom; for he is continually fighting against the love of self and of the world . . .

2884. The freedom of the love of self and of the world and their cupidities is . . . utter slavery . . . (For) the love of self and of the world is nothing so little as love. It is hatred.

2910². The external bonds which restrain, come from the love of self and of the world . . .

2930⁵. For there are affections of truth which are not from the heart; as those which are from the love of self, or of being eminent; from the love of the world, or of acquiring gain . . .

2982^e. Except in sicknesses . . . when the cupidities of the love of self and of the world cease . . .

3078². In the other life, by means of a manifestation of the affection, there is sometimes presented to view how much there is in anyone of the love of self, and how much of the love of the world . . .

3147. The washing of the feet signified that the dirt of the natural man was washed away. The dirt of the natural man is all those things which are of the love of self and of the love of the world . . . and when the things which are of the love of self and of the world are removed, the good (which continually inflows from the Lord) is received there . . . —6.

3224. They who are in the loves of self and of the world, thus in the sole heat of the light of the world, are in the same degree affected with evils and falsities . . .

3300⁵. 'Red' = the evil which is of the love of self . . . because the cupidities of the love of self are compared to 'fire.' Ill.

3318³. So long as a man is in the state in which he was born . . . the good which moves these things . . . is of the love of self and of the world . . . (But) temptations take away the things which are of the love of self; which are contempt for others in comparison with self, consequently which are of one's own glory; and which are also hatreds and revenges on that account . . .

3322. 'Esau' = the evil of the love of self before falsities have been so much adjoined to it; and 'Edom' = the evil of that love when they have been adjoined to it.

—7. This evil, namely, that of the love of self, which is such that it does not admit the truths of faith . . . is described by 'Esau,' and 'Edom.' Ill.

3325³. At that time the affection of truth cannot be distinguished from the delight of the love of self and of the world which is simultaneously in this affection, and is believed to be good. 3330.

3336^e. For in proportion as a man is in the love of

self and of the world, in the same proportion the good which is of genuine love does not appear.

[A.] 3402². Good and truth, or the Angels, are said to be removed from man . . . when he is affected with the things which are of the love of self and of the world . . .

3413. 'They filled the wells with dust'=by earthly things; that is, by the loves of self and of gain. . . From these loves the Philistines were called 'the uncircumcised'; for those who are in them cannot do otherwise than fill the wells of Abraham with dust; that is, obliterate the interior things of the Word by earthly things; for no one can possibly see spiritual things from these loves . . . for these loves induce darkness . . . For the love of self and of gain is such that it does not suffer anything of truth from the Divine to approach near to itself. But still they can glory and pride themselves from the fact that they know truths; nay, they can preach them from a certain zeal; but it is the fires of these loves which kindle and excite them . . .

3425³. His spirit is black and ugly, such as are the love of self and of the world—that is, such as are contempt for others, and hatred—in form.

3427⁶. For he who has as the end the delight of the love of self and of the world, completely casts out of his heart everything which is of eternal life . . .

3448⁴. 'The beast'=the evils of the love of self.

3539⁴. On the other hand, the most unhappy life is that from the love of self and the love of the world; because Hell inflows into it.

—⁵. (Thus) it is humiliation into which the Divine can inflow with man, because in this state the loves of self and of the world are removed . . .

3603². For all those do not know what good is who lead 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 . . .

3610. There is then some delight from the love of self, or from the love of the world, which has adjoined itself to the affection of truth, and which appears as good . . .

— For there is no life in the love of self and the love of the world, or in their pleasure and delight.

3743. All these are indignant when it is said that they do not live from themselves. The love of self is what effects this.

3750. They who appear above the head, are those who in the world had wanted themselves to be worshipped as gods, and with whom the love of self had been exalted to its height . . .

3769³. For in proportion as a man is in the loves of self and of the world . . . in the same proportion the Word is closed to him; for these loves have self as the end, which end kindles natural lumen, but extinguishes heavenly light . . .

3849². The reason truths appear animate although there is no 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 a spiritual sense is called death, and is infernal life.

3941³. 'To reap thorns'=the evils and falsities which are of the love of self and of the world.

3986⁴. (Whereas) they who are in the love of self and of the world do not suffer themselves to be led and bent by the Lord . . .

3993⁹. For example: if anyone loves himself above others, and from this love studies to excel others in moral and civil life, in scientific and doctrinal things, and to be exalted to dignities, and also to wealth above others; and yet acknowledges and adores God, performs offices for the neighbour from the heart, and does from conscience what is just and fair—the evil of this love of self is that with which good and truth can be mixed. Ex. . . Whereas, he who loves himself above others, and from this love despises others in comparison with himself, hates those who do not honour and as it were adore him, and feels the delight of hatred in revenge and cruelty on that account—the evil of such love is that with which good and truth cannot be mixed; for they are contraries.

4175². When a man is deprived of spiritual and celestial love, he is kindled with the love of self and of the world. This love is relatively cold, and also becomes cold; not only while the man lives in the body, but also when he comes into the other life . . .

4220². Whereas they who have loved themselves alone . . . in the other life . . . are deprived of all intelligence, and become very stupid. 4221⁶.

4225. Whereas all who are in the love of self and in the love of the world . . . are outside the Grand Man . . .

4274. Men are admitted . . . solely into some natural anxieties, in order that they may thereby be withdrawn from the loves of self and of the world, into which they would otherwise rush unrestrainedly.

4352³. A state of persuasion from the love of self and of the world. 4368⁴.

4459⁵. He who is in externals alone loves himself more than the neighbour; and, if he loves others, it is because they favour him; and thus he loves them for the sake of himself; consequently he loves himself in them, and them in himself.

4496. 'Circumcision'=purification from the love of self and of the world; and all the cupidity of the flesh is from these loves; and therefore 'grief'=this cupidity; for when a man is being purified from these loves . . . he is in grief and anxiety . . .

4672². The Church which commences from faith has no other regulator than the understanding; and the understanding than that which is hereditary to man; namely, the love of self and of the world . . .

4750³. Opposite to the good of celestial love is the evil of the love of self; and opposite to the good of spiritual love is the evil of the love of the world. They who are in the evil of the love of self are against all good whatever; but they who are in the evil of the love of the world not so much. By 'Judah,' in the Word, in the opposite sense, are represented those who are in the love of self; and by 'Israel,' those who are in the love of the world.

—⁴. Moreover, the Hells are distinct according to

these two loves. They who are in the love of self, being against all good whatever, are in the deepest and the most grievous Hells; whereas they who are in the love of the world, being not so much against all good whatever, are in Hells not so deep, and thus not so grievous.

—⁵. The evil of the love of self is not, as appears to the commonalty, the external elation which is called pride; but it is hatred against the neighbour, and thence a blazing desire for revenge, and a delight in cruelty. These are the interior things of the love of self. Its exteriors are contempt for others in comparison with self, and aversion for those who are in spiritual good; and this sometimes with manifest elation or pride, and sometimes without it. For he who holds the neighbour in such hatred, interiorly loves himself alone, and only those others whom he regards as one with himself; thus them in himself, and himself in them; for the sake of the sole end of self. Such are they who are represented by 'Judah,' in the opposite sense. Moreover, the Jewish nation had been in such a love from the earliest times. Des.

4751. See AVARICE, here.

4776². They who are in the love of self do evil to the neighbour from ill-will. The reason is that they love no one except themselves . . .

—³. (Thus) . . . Hell is the love of self.

— . They who are in the love of self can never receive the truths of faith, because Hell is in this love. They can receive them only for the sake of self-honour and gain . . . The things which they imbue and appropriate are the negatives of truth; for at heart they do not even believe that there is a Hell or a Heaven, or a life after death . . . When they are in worship they appear to themselves to believe; but this is because it has been implanted from infancy to put on that state then; but as soon as they are out of worship they are also out of that state; and then, when they think in themselves they believe nothing at all; and also according to the life of their loves they excoGITATE such things as are favourable thereto, which they call truths, and also confirm from the literal sense of the Word . . .

—⁴. All things are in the loves . . . the love of self receives the life of Hell. Thus in the love of self there is everything of Hell.

4818⁴. With those who from the evil of the love of self believe . . . —⁵.

4825^e. They who are in the love of self and of the world are in internal idolatry; for they worship themselves and the world, and perform holy things for the sake of self-adoration and gain . . .

4904². Put off the old man, that is, the loves of self and of the world with their concupiscences.

4911. They who are in the dirt of loves; that is, in avarice, and at the same time in the love of self . . . cannot elevate the view of the mind, and see truth, in any other way than from self . . .

4997. See EVIL, here.

5141². When man is in . . . the delights of the love of the world, and also of the love of self, then theapperception is from the Sensuous. His life is then in

the body, and admits no more from interior things than may suffice to moderate and check outbursts into what is dishonourable and unbecoming.

5145³. Without these degrees as planes, good . . . flows through . . . down to the Sensuous, and there . . . is turned into what is filthy . . . namely into the delight of the love of self and of the world, and consequently into the delight of hatred, revenge, cruelty, adultery, avarice; or into mere pleasure and luxury . . .

5165³. If the love of self and of the world . . . had formed the interiors . . . the face itself is hatred, revenge, and cruelty in form.

5215. In the opposite, 'the east wind,' and 'the east'=the love of self and the love of the world . . .

5270². Truths . . . cannot be initiated and conjoined with good so long as the evils of the love of self and of the world remain in the natural man. These loves were the first introducers, with which truths cannot possibly be conjoined . . .

5279². The reason despair is the last of this state, is that by it is removed the delight of the love of self and of the world; and in its place is insinuated the delight of the love of good and truth. Ex.

5287². Hence it is that in proportion as anyone loves himself above others, in the same proportion he is less wise.

5353². In miseries and diseases, the loves of self and of the world, from which are all evils, are removed . . . In like manner in temptations . . .

5330². With those who are in the loves of self and of the world, such things as favour these loves are in the midst . . .

5660^e. They who are in a heavenly proprium . . . are not disturbed by anything of the love of self, consequently not by anything of enmity, hatred, revenge; nor by anything of the love of the world, consequently not by anything of fraud, fear, unrest.

5662². For heavenly peace inflows when the cupidities originating from the love of self and of the world are taken away; for these are what take away peace; for they infest the interiors of man, and at last cause him to place rest in restlessness . . .

5721. The most obstinate of all are those who . . . had lived a mere life of the love of self . . .

5807³. Whereas the opposite loves, namely the loves of self and of the world, are not conjunctions but disjunctions. Ex.

5826⁴. 'Those who from the will of the flesh'=those who are in evils from the love of self and of the world. 9454.

5854. For the Angels cannot be present in evil ends; that is, in the loves of self and of the world . . .

—^e. For nothing else is seated in man than the love of self and of gain . . .

6367². 'A lion' . . . in the opposite sense, =the evil of the love of self in its power. Ill.

6385⁴. 'A great mountain burning with fire'=the love of self.

[A.] 6390. For all slavery is from the affection of the love of self and of the world.

6391². They perceive happiness in the delight of the love of self; and in proportion as a man perceives delight in this love, he does not perceive delight in heavenly love; for they are opposites . . . 6408².

6481. For the most part eminence begets the love of self, and opulence the love of the world . . .

6495. But when a man . . . receives influx from Hell, he feels the life of the love of self and of the world to be delightful . . .

6567². Then subjugates in the Natural the delights of the love of self and of the world.

6667. These . . . have no love of the neighbour, but only the love of self. The love of the neighbour which appears with them is nothing else than the love of self; for in proportion as the other favours them . . . he is loved; and in proportion as he does not favour them . . . he is rejected; and if he had previously been a friend he is hated in the same proportion. Such things lie hidden in the love of self . . . and break forth in the other life.

6710. See NEIGHBOUR, here.

7245^e. They worshipped Jehovah from the love of self and the love of the world.

7255. That is evil which is of the love of self and the love of the world . . .

7272^e. The evils originating in evil are those which are from cupidity arising from the love of self and of the world.

7293^e. 'Dragons'=reasonings from the loves of self and of the world.

7324⁴. 'Fire and sulphur'=the love of self and the derivative cupidities . . .

7364². (The love of self and of the world the origin of empires and kingdoms.)

7367. The love of self reigns with a man—that is, a man is in the love of self—when in the things which he is thinking and doing he does not keep the neighbour in view . . . still less the Lord; but only himself and his; consequently, when he does all things for the sake of himself and his; and if for the sake of the public and the neighbour, it is only that it may appear. 7368. N.66.

7369. In proportion as a man is in the love of self, in the same proportion he removes himself from the love of the neighbour. Consequently in proportion as a man is in the love of self, in the same proportion he removes himself from Heaven . . . From which it also follows, that in proportion as a man is in the love of self, in the same proportion he is in Hell; for in Hell there is the love of self.

7370. That man is in the love of self who despises the neighbour in comparison with himself, who holds him as an enemy if he does not favour him, and if he does not worship him: still more is he in the love of self who on this account hates the neighbour and persecutes him: and still more he who on this account blazes with revenge against him, and desires his ruin.

Such at last love to rage fiercely against the neighbour; and the same, if they are also adulterers, become cruel. N.68.

7371. The delight which these persons perceive in such things is the delight of the love of self. This delight with a man is infernal delight . . .

7376. (Thus) these two loves (the love of self and the love of the world) are the origins of all evils; for they are diametrically contrary to love towards the neighbour, and to love to the Lord; thus they are diametrically contrary to Heaven . . . Consequently it is these loves which make Hell with a man; for these two loves reign in Hell.

7377. But those are not in these loves (the love of self and the love of the world) who aspire to honours not for the sake of self, but for the sake of their country; and who aspire to wealth not for the sake of wealth, but for the sake of the necessaries of life for themselves and theirs, and also for the sake of good use . . .

7488. From the things which have been said concerning the loves of self and of the world, it is evident that all evils come forth from them; and as all evils do so, all falsities come forth thence.

7489. As this is so, it is evident that in proportion as a man is in the loves of self and of the world, in the same proportion he is not in love towards the neighbour, still less in love to the Lord; for they are opposites.

7490. It is also evident that in proportion as a man is in the loves of self and of the world, in the same proportion he does not know what charity is . . . and also in the same proportion he does not know what faith is . . . and also in the same proportion he does not know what conscience is . . . nay, in the same proportion he does not know what the Spiritual is, thus neither what is the life of Heaven. And finally, [it is evident that in the same proportion] he does not believe in the existence of Heaven or of Hell; consequently in the life after death. These are the effects of the loves of self and of the world when they reign.

7493. The loves of self and of the world begin to reign with a man when he arrives at the age of his own judgment and rights; for then a man begins to think from himself or from what is his own; and he then begins to appropriate these things to himself . . .

7542. 'The heart'=the inmost . . . and the inmost with the evil is the love of self and the love of the world . . .

7640^e. For the internal with those who are in evil from the love of self, is to keep in view and magnify themselves alone, and to avert themselves from all who do not favour them.

7750². As man is in the love of self and the love of the world, he cannot but be born into all ignorance . . . But by Divine means he is brought to something of intelligence and wisdom; but still not actually into any, unless he removes the loves of self and of the world; and thus opens the way for love to the Lord, and love towards the neighbour.

7819. The man who is in the good of clarity and faith also loves himself and the world, but no otherwise than as means to an end. With him the love of self

has regard to the love of the Lord ; for he **loves himself** as a means to the end that he may be able to serve the Lord ; and the love of the world with him has regard to the love of the neighbour ; for he loves the world as a means for the sake of the end that he may be able to serve the neighbour.

8012. 'Everyone uncircumcised shall not eat of it' = that he who is in the **loves of self** and of the world cannot be together.

8037. They who have the **love of self** or the love of the world as the end cannot possibly be in charity and faith. They who are in these loves do not even know what charity and what faith are ; and do not at all comprehend that to will good to the neighbour without recompense is Heaven in man . . . for they believe that if they are deprived of the joy from the glory of honours and wealth there is no longer any joy ; when yet heavenly joy then first begins . . .

8118². (In the Golden Age) the **love of self** and the love of the world were far removed.

8288. 'The heart of the sea (Sufh)' = the evil of the **love of self** and the derivative falsities. Ex.

8313. These are 'Philistines ;' and they are called 'the uncircumcised' from the evils of the **love of self** and of the world, in which is their life.

8314. (Despair of enlarging their dominion) with those who were in a life of evil from the **love of self**. Sig. and Ex. 8318.

8315. (And with) those who were in a life of falsity from the **love of self**. Sig. and Ex.

8318². It is to be known that evils are from a twofold origin ; namely, from the **love of self**, and from the love of the world. They who are in evils from the **love of self** love themselves alone, and despise all others except those who make one with themselves ; in loving whom they do not love them, but themselves, because they see themselves in them. The evils from this origin are the worst of all ; for they not only despise others in comparison with themselves, but also pursue them with vituperations and hold them in hatred for a slight cause, and then breathe their ruin ; and thus revenge and cruelty become the delight of their lives. They who are in the evil of this love are deep down in Hell according to the quality and the quantity of this love. But they who are in evil from the love of the world also hold the neighbour in slight estimation, and esteem him solely for his wealth . . . They desire to possess all things which belong to the neighbour ; and when they are in this cupidity they are devoid of all charity and mercy ; for to deprive the neighbour of his goods is the delight of their lives, especially with those who are sordidly avaricious . . . Those with whom the evil of this love dominates are also in the Hells, but not in such deep ones as they who are in the evil of the **love of self**.

8349². The communication with good is intercepted as soon as a man comes into his proprium ; for he thus falls into the evil of the **love of self** or of the world . . .

8409. In the opposite sense, 'flesh' = the proprium of man ; thus the evil of the **love of self** ; and consequently the cupidities of this love.

8410². In the opposite sense, 'bread' = that which nourishes those who are in Hell, and supports their life. That this is the evil of the **love of self** and of the world, is evident from the life of Hell, which consists solely in this love.

8462. Before regeneration, man believes that besides the delights of the **love of self** and of the world, which he calls goods, there cannot possibly be any good . . . And if anyone should say that there is an interior good which cannot come to the apperception so long as the delights of the **love of self** and of the world dominate, and that this is the good in which are good Spirits and Angels, [such persons] are astounded . . . when yet this good immensely transcends the delights of the **love of self** and of the world . . .

8480². But good from man is with those who **love themselves** above all things, and despise the neighbour in comparison with themselves. These are they who also have care for the morrow, because they trust in themselves.

8487. Hence 'the sun,' in the opposite sense, = the **love of self** and of the world.

—². In proportion, therefore, as the delights of the **loves of self** and of the world rise up, the good of celestial love vanishes ; for they are opposites. So, also, conversely.

8513². He who **loves himself** above the neighbour leads himself.

8549. Man is born into natural life . . . Natural life is to **love self** and the world above the neighbour ; nay, above God Himself.

8550. Every man is born into the evils of the **love of self** and of the world from his parents . . .

8678. For pride is to **love self** above others . . . The **love of self**, which is pride, is such, that in proportion as the rein is given to it, it rushes on, increasing to the greatest possible degree, and at last to the Divine throne itself, so as to want to be a god. Such are all who are in Hell . . . This endeavour is that which is restrained by the Lord, and is what is meant by 'the head of the serpent' . . . Such are also meant by 'Lucifer . . .'

—². That pride of heart, which is the **love of self**, repels from itself the Divine, and removes from itself Heaven. Ex.

—^e. Refs. to the subject of the **love of self**.

8737. The instructor and castigator Spirits . . . are inflexible, because they do it from the **love of self** . . .

8781². Heavenly light appears as the density of a cloud to those who are in the **love of self** and of the world, as was that nation. 8788.

8854. He who **loves himself** above all things, remembers himself in every single thing ; he thinks about himself, he speaks about himself, he acts for the sake of himself ; for his life is a life of self.

8868^e. The truths which are not alive are not truths, because within them is the **love of self** and the love of the world.

8873. The life from the Lord inflows solely into a humble and submissive heart . . . for when the heart is

truly humble, nothing of the love of self and of the love of the world causes obstruction.

[A.] 890⁸². All with whom there reigns the love of self or of the world ; that is, who have as the end eminence or honours, or wealth or gain, hesitate not to say and persuade that to be unjust which is just, and that to be just which is unjust ; and thus to act as 'witnesses of a lie.' Ex.

—⁴. For 'Moab'=those who are in the evil of the love of self, and who therefore falsify truths.

8910. 'Thou shalt not covet . . .' = that we are to beware of the love of self and of the world . . .

8941³. There are two religiositys which are from Own intelligence ; one, in which the love of self and of the world is everything, (which) in the Word is called 'Babel.' Within, it is profane from the love of self and of the world . . .

8993². By natural delight is meant the delight flowing forth from the love of self and the love of the world . . . Such affections of truth as flow forth . . . from natural delight are represented by 'the daughter of an Israelitish man sold for a maid-servant ;' for all that which derives its origin from the love of self or the love of the world is . . . enslaved.

8995⁴. (The man) had his head in Hell when he had the delights of the love of self or of the love of the world as the end ; but he has his head in Heaven when he holds them as means to the end . . . Sig. and Ex.

9049. With an evil man (in the Spiritual World) who from the heart does evil to another . . . the affection of the love of self is augmented ; and together with it the delight of hatred and revenge against those who do not submit themselves. The reason this takes place is that the evil of the love of self is what is universally regnant in Hell ; and it constantly inflows according to the degree in which it is practised against another. When this takes place, the punishers are immediately at hand, who evilly treat him . . .

9088². Purifications from the loves of self and of the world cannot possibly be effected except by means of the truths of faith ; because these teach that all concupiscences are from these loves. Hence it was that circumcision . . . was performed with a knife of rock . . .

9096. External bonds are affections of the love of self and of the world . . . If these descend from internal bonds, which are affections of truth and good, they are good ; for then the man loves himself and the world . . . for the sake of good uses from himself and the world. But if they do not descend thence, they are evil, and are called cupidities ; for then the man loves himself for the sake of himself, and the world for the sake of the world.

9141². The love of evil, that is, the love of self and the love of the world, make the fire of life with an evil man and with a Spirit of Hell . . .

—³. 'A river of sulphur'=falsities from the evils of the love of self and of the world.

—⁵. 'The day which cometh'=the last time of the Church, when the loves of self and of the world will reign, and will consume all the truths and goods of the Church . . .

9144². When the loves of self and of the world are attacked, then fire from the will bursts forth into the Intellectual, and conceives a flame there. This flame is what is called anger.

—⁶. 'A prickly brier'=the falsity of the concupiscences of the love of self ; 'a thorn'=the falsity of the concupiscences of the love of the world.

9174. Good is like the soul in man . . . If the good of the love of self or of the love of the world is the soul of a man, he is not a man, but a wild beast . . .

9188. 'A witch'=those with whom something of the Church is conjoined with the falsities of the evil of the love of self. Ex.

—⁴. 'Fire and flame'=the love of self.

9190. Conjunction with the evils of the cupidities of the love of self. Sig.

9207⁴. For they who love the Lord and themselves in an equal degree are they who are called 'luke-warm . . .'

9210³. But they who do all things for the sake of themselves and the world love themselves above all things, thus more than God . . .

9241. They who are in the love of self and of the world—that is, they who are in evils and the derivative falsities—cannot have the faith (which is called trust and confidence) . . .

9242. They think of the state of their life after death . . . from the love of self for Heaven.

9335. An afflux of falsities from the delights of the loves of self and of the world. Sig. and Ex.

9341³. 'The Euphrates'=the pleasure which originates from the loves of self and of the world . . .

9348. The reason evils allure and deceive, is that all evils spring from the loves of self and of the world ; and the loves of self and of the world are born with man . . . and therefore these loves, like the hidden currents of a river, continually draw the thought and will of man away from the Lord to himself, and away from Heaven to the world ; thus from the truths and goods of faith to falsities and evils.

—⁶. The diabolical crew attack nothing else with man than these loves of his (the loves of self and of the world), which they delight in every way . . .

—⁷. For from the love of self springs contempt for others in comparison with self ; then the ridiculing and vituperation of them ; afterwards enmity if they do not favour him ; and at last the delight of hatred, the delight of revenge ; thus the delight of fierceness ; nay, of cruelty. In the other life, this love ascends to such a point, that unless the Lord favours them, and gives them dominion over others, they not only despise Him, but also ridicule the Word which is about Him ; and at last act against Him from hatred and revenge ; and, in so far as they cannot act against Him, they exercise such things with fierceness and cruelty against all who profess Him. Hence it is evident that it is from the love of self that the diabolical crew is such. Therefore, as 'a snare'=the delight of the love of self and of the world, it also=the destruction of spiritual life, and perdition ; for everything of faith and love to the Lord, and everything of love towards the neighbour, are

destroyed by the delight of the love of self and of the world, when it dominates.

—⁸. That these loves are the origins of all evils, and that Hell is from and in these loves; and that these loves are the fires there, is at this day unknown in the world; when yet it might be known from the fact that these loves are opposite to love towards the neighbour and to love to God, that they are opposite to humiliation of heart, and that from these alone come forth all contempt, all hatred, all revenge, and all fierceness and cruelty; as every one may know who takes the matter into consideration.

9366. In proportion as they are in the fire of the loves of self and of the world, and from this fire speak, preach, and act, in the same proportion they are in this Persuasive; and then they know no otherwise than that the thing is so. But when they are not in the fire of these loves, they then believe nothing . . .

9377. The Divine of the Lord cannot inflow into a proud heart; that is, into a heart full of the love of self; for such a heart is hard . . .

—². (The Israelitish people) were in the love of self and of the world above all the peoples in the universe . . . (and) they who humble themselves from the belief that they are holy of themselves . . . (do so) from the love of self . . . and they are in externals . . . for the love of self dwells in the external man, and cannot enter into the internal man . . . 9391¹², Sig.

9434³. For with these the Divine love . . . is turned into the fire or love of self and of the world; thus into contempt for others in comparison with self; into enmities against all who do not favour them; and thus into hatreds, into revenges, and at last into fiercenesses. Sig.

—^e. 'To put strange fire into the censers' = to institute worship from . . . the love of self and of the world.

9447. Good and truth continually inflow from the Lord with every man; but infernal loves—which are the loves of self and of the world in which they are—stand in the way, and turn the influx of good into evil, and that of truth into falsity.

9705. But in proportion as a man is in the love of self, and in the love of the world, in the same proportion he is in the external man; and in so far as he dares, he speaks and acts from it. (Compare N.42.)

9723^e. 'Ashes' = what is damned remaining after the burning up from the fire of the love of self.

9802. They who are in the love of self, and in the persuasion of intelligence and wisdom from self, are in such cold and thick darkness.

9809⁵. The casting down of the infernal love of self into the Hells. Sig.

9960¹¹. 'Nakedness' . . . and 'ignominy' . . . = infernal loves, which are the loves of self and of the world, which defile interior things. 9961^e.

—¹³. The perversity of the Church is described by 'scortations,' 'adulteries,' and 'the revelation of nakedness,' which are nothing else than filthy and infernal loves, which are the loves of self and of the world when they are ends; from which spring all evils and the derivative falsities.

9976. Therefore they who place merit in works, love themselves; and they who love themselves despise the neighbour; nay, they are angry with God Himself if they do not receive the hoped-for reward.

10035². It is to be known that all the voluntary proprium of man is evil, because from himself man loves nothing but himself and the world; and if he loves the neighbour, it is for the sake of himself.

10037⁵. 'A cake of barley with the dung of man' = the interior good of the Church interiorly defiled with the evils of the love of self; 'a cake with the excrements of an ox' = the external good of the Church defiled with the evils of that love.

10038. 'Thou shalt burn with fire outside the camp' = that they are to be committed to Hell, and to be consumed with the evils of the love of self. . . For this love consumes all the goods and truths of faith. That the love of self does this, is at this day known to scarcely anyone, and thus neither that this love is Hell with man, and that it is meant by infernal fire.

—². For there are two fires of life with man; one is the love of self, and the other is love to God. They who are in the love of self cannot be in love to God, because they are opposites. The reason they are opposites is that the love of self produces all evils; which are contempt for others in comparison with ourselves, enmity against those who do not favour us, and at last hatreds, revenges, fiercenesses, cruelties; which evils utterly resist the Divine influx, and consequently extinguish the truths and goods of faith and charity . . . The love of self produces evils of every kind in proportion as it . . . reigns. The worst kind of the love of self is the love of dominating for the sake of self . . .

10130³. But they who are in the love of self and of the world; that is, who do the things which they do for the sake of self and the world as ends, are associated in Hell.

—⁴. It is the contrary with those who are in Hell. The more they are in the love of self and in the love of the world, the more they turn themselves from the Lord and have Him behind them.

10210². (Thus) the more anyone trusts and believes in himself—thus the more anyone is in the love of self—the less he is in the good of innocence . . .

10227². In proportion as it is acknowledged (that nothing of truth and good is from self), in the same proportion the love of self departs; and, with the love of self, the thick darkness from falsities and evils; and also in the same proportion the man comes into innocence, and into love and faith in the Lord.

10284². All love with man from man is the love of self, and the love of the world for the sake of self . . .

10319. That the evils of the love of self and of the world induce such ignorance concerning those things which are of eternal life . . .

10400². All those are in externals without internals who are in the loves of self and of the world; for with them the internal man is closed, and only the external man is open . . .

10420². When Heaven operates with a man . . . it withdraws him from the loves of self and of the world,

and from the falsities thence springing . . . Whereas when the internal cannot be elevated . . . the external looks to nothing else than self and the world ; for the loves of self and of the world are reigning.

[10420]³. They who love themselves and the world above all things turn their faces away from the Lord, and turn themselves to Hell . . .

10455². Such an inversion exists with those with whom the loves of self and of the world are reigning . . .

10463. 'He burnt it with fire'=altogether from the loves of self and of the world, which are condemned to Hell. . . For these loves, when they reign, are Hell with man.

10503^e. All those are in this (worst kind) of worship who are in the love of self, and still believe in the Word ; for they apply the sense of the letter . . . to the worship of self.

10533. They who are in . . . the loves of self and of the world cannot at all receive anything Divine ; and therefore the Internal with them is kept closed . . . For their life is from the loves of self and of the world ; and there is a perpetual opposition and contrariety between these loves and heavenly loves . . . and therefore their life would be extinguished by the influx of the Divine.

10582^e. They who are such . . . call the love of the world and the love of self heavenly love . . .

10596. The life of man after death is the life of his love and of his faith . . . It is the life of Hell for those who have loved themselves and the world above all things.

10609. The reason they could not be instructed concerning (the interior and exterior good of the Church) was that they were in the loves of self and of the world ; and they who are in these loves can never know what celestial and spiritual good is . . .

10694². For when heavenly loves . . . inflow into earthly loves, which are the loves of self and of the world, they induce agonies as of death.

10724. Those with whom reign the love of self and the love of the world do not know what Heaven and the happiness of Heaven are ; and it appears incredible to them that there can be happiness in any other loves ; when yet the happiness of Heaven enters in proportion as these loves are removed as ends.

10732. That nothing of the love of the proprium, which is that of self and of the world, ought to appear in each and all things of man which are from the Lord. Sig. and Ex.

10741. In the same way 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 ; for the latter loves are opposite to the former ; and therefore they with whom reign the loves of self and of the world can receive nothing from Heaven ; but the things which they receive are from Hell.

10742. Hence it is that they with whom the love of self and the love of the world make the life, will good to themselves alone, and not to others except for the

sake of themselves : and, as their life is from Hell, they despise others in comparison with themselves ; they are angry with them if they do not favour them ; they hate them ; they blaze with revenge against them ; nay, they desire to treat them with fierceness. At last these things become the delights of their life ; thus their loves.

10814². For in proportion as a man does not love and worship the Lord, he loves and worships himself ; and in the same proportion also loves the world more than Heaven.

— This, then, is the dominion of the love of self. Des.

H. 18². But they who are in the love of self and of the world are in no faculty of receiving (the things of Heaven) ; they are averse to them ; they reject them ; and at the first touch and influx of them they flee away, and associate with those in Hell, who are in like loves to themselves.

87. What correspondence is, is at this day unknown . . . the primary cause of which is, that man has removed himself from Heaven by the love of self and of the world ; for he who loves himself and the world above all things looks to no other than worldly things, because they gratify the external senses . . .

122. For the firmness of the world corresponds to the love of self ; and the luminosity thence corresponds to the falsity from this love ; and the love of self is completely opposite to Divine love ; and the falsity from this love is completely opposite to Divine truth . . . Hence it is that to adore the sun and moon of the world . . . = to love self and the falsities which are from the love of self. Ill.

151^e. They who are in evils from the love of self, dwell from the east to the west (of Hell).

272. An additional reason . . . which in Heaven is the primary one, why the Angels can receive such great wisdom, is that they are devoid of the love of self ; for in proportion as anyone is devoid of this love, in the same proportion he is able to be wise in Divine things. It is this love which closes the interiors to the Lord and to Heaven, and opens the exteriors and turns them to self ; and therefore all those with whom this love dominates are in thick darkness as to the things which are of Heaven, however much they may be in light as to the things which are of the world. On the other hand, the Angels, being devoid of this love, are in the light of wisdom ; for the heavenly loves in which they are . . . open the interiors, because these loves are from the Lord, and the Lord Himself is in them . . .

283^e. From this it was evident that the proprium of man, and the derivative love of self, are contrary to innocence . . .

359. It is not difficult . . . to enter the way of Heaven. The sole difficulty is to be able to resist the love of self and of the world, and to prevent them from predominating ; for thence come all evils.

393^e. From which it is evident that they who have loved themselves and the world more than use cannot have any lot in Heaven ; for his love . . . remains with everyone . . .

396. Such as is the love, such is the delight. The delights of the body . . . all flow forth from the **love of self** and from the love of the world . . . These loves and their delights inflow from the flesh and from the world by an external way, which is from beneath, and they affect the exteriors. In proportion, therefore . . . as these two loves of the world are received and affect, in the same proportion the exteriors are opened which are of the body, and which look from Heaven to the world . . .

398. For he who is wholly in the delight of the body . . . or, what is the same, in the **love of self** and of the world, feels nothing of delight except in honour, gain, and the pleasures of the body and senses; and these so extinguish and suffocate interior delights . . . that they are believed not to be.

399. (The two heavenly loves) are thus communicative of their delights. It is otherwise with the **loves of self** and of the world. The **love of self** withdraws and takes away all delight from others, and derives it into itself; for it wills well to itself alone; and the love of the world wills that the things of the neighbour should be its own. Therefore these loves are destructive of the delights with others. If they are communicative, it is for the sake of themselves . . . That such is the character of the **loves of self** and of the world when they reign, has often been given to perceive by living experience. Whenever Spirits approached who had been in these loves while they had lived as men in the world, my delight receded and vanished. And I have also been told that if such merely approach any heavenly Society, the delight of those who are in the Society is diminished exactly according to the degree of their presence; and, wonderful to say, those evil ones are then in their own delight. . . From these things it may be seen that the **loves of self** and of the world are destructive of the joys of Heaven; and are thus completely opposite to heavenly loves, which are communicative.

401. The man who is in the **love of self** and of the world feels delight from these loves so long as he lives in the body, and also in each of the pleasures which are from them. But the man who is in love to God and in love towards the neighbour does not manifestly feel delight from these loves so long as he lives in the body . . . But after death the states are completely changed. The delights of the **love of self** and of the world are then turned into things painful and direful, because into such things as are called infernal fire; and by turns into things filthy and dirty, which correspond to their unclean pleasures; and which, wonderful to say, are then delightful to them.

487. But to know their own reigning love is impossible to those who are in the **love of self**, because they love what is their own, and they call their evils goods, and the falsities which favour them . . . truths. Still . . . they can know it from others who are wise . . . But neither is this possible with those who have been so much given up to the **love of self** that they reject all the teaching of the wise.

508. For in proportion as anyone **loves himself**, in the same proportion he is removed from Heaven; (thus) from wisdom.

532². Hence it is that as the higher things of the mind are closed with those who **love themselves** and the world above all things, they at heart deny Divine truths; and if from the memory they say anything about them, still they do not understand them. They regard them no otherwise than as they regard worldly and bodily things. Such being their character, they can pay no attention to anything except the things which enter through the senses of the body . . . among which are many things which are filthy, obscene, profane, and wicked; and which cannot be withdrawn, because there is no influx from Heaven into the minds of such, on account of these being closed above.

551. That all who are in Hell are in evils and the derivative falsities from the **loves of self** and of the world. Gen.art.

554. From having looked at the monstrous forms of Spirits in the Hells—which are all forms of contempt for others, of threatenings against those who do not honour and reverence them; and also forms of hatreds and revenges against those who do not favour them—it was evident that all in general were forms of the **love of self** and of the love of the world; and that the evils, of which they are the special forms, derive their origins from these two loves. I have also been told from Heaven . . . that these two loves, namely, the **love of self** and the love of the world, reign in the Hells, and also make the Hells . . .

555. I wondered at first whence this was, that the **love of self** and the love of the world are so diabolical; and that those who are in them are such monsters to look at; because in the world there is little reflection upon the **love of self**, but upon the self-exaltation of mind in externals which is called pride; and which, because it appears to the sight, is alone believed to be the **love of self**. Besides, the **love of self** which does not display itself in this way, is believed in the world to be the fire of life. Ex. . . Hence it is that it is not known in the world, that, regarded in itself, the **love of self** is the love which reigns in Hell, and which makes Hell with man. This being the case, I will first describe what the **love of self** is, and will then [show] that from this **love** spring all evils and the derivative falsities.

556. The **love of self** is to will well to one's self alone, and not to others except for the sake of self; not even to the Church, one's Country, nor to any human society; and is also to do well to them solely for the sake of one's own reputation, honour, and glory; and unless he sees these things in the uses which he performs to others, he says in his heart, What is that to me? . . . and so he omits them. Whence it is evident, that he who is in the **love of self** does not love the Church, his Country, nor society, nor any use, but himself alone. His delight is merely the delight of the **love of self**; and as the delight which comes forth from the love makes the life of a man, therefore his life is a life of self; and a life of self is a life from the proprium of man; and the proprium of man, regarded in itself, is nothing but evil. He who **loves himself** also loves his own, who in special are his children and grandchildren; and in general, all who make one with him . . . To love these is also to **love himself**; for he re-

gards them as it were in himself, and himself in them. Among those whom he calls his own are also all those who praise, honour, and worship him. N.65. 67. T.400.

[H.] 557. The quality of the **love of self** may be evident from a comparison with heavenly love. Ex. . . Hence it follows that he who is in the **love of self** wills that the Church, his Country, human societies, and his fellow-citizens should serve him; and not he them; for he places himself above them, and them below himself. Hence it is that in proportion as anyone is in the **love of self**, in the same proportion he removes himself from Heaven . . . N.69.

558. (The contrast with heavenly love continued.) But in proportion as anyone is in the **love of self**—which love is to perform uses and goods for the sake of self—in the same proportion he is led by himself. . . Hence it also follows that in proportion as anyone **loves himself**, in the same proportion he removes himself from the Divine . . . N.70.

558a. That the **love of self** is opposite to love towards the neighbour, may be seen from the origin and the essence of both. The love of the neighbour with him who is in the **love of self** begins from self; for he says that everyone is neighbour unto himself; and from him as from a centre it proceeds to all who make one with him . . . They who are outside this consociation are accounted as nothing; and they who are against them and their evils are accounted as enemies, whatever their character may be . . .

—^e. In a word, the **love of self** makes the head with the man in whom it is; and heavenly love makes the feet with him . . .

559. The **love of self** is also such that in proportion as the reins are loosed to it; that is, in proportion as external bonds are removed . . . in the same proportion it rushes on, until at last it wants to exercise command not only over the universal world, but also over the whole Heaven, and over the Divine itself; and there is never any terminus or end to it. This lies hidden in everyone who is in the **love of self**, although it is not evident before the world, where the said bonds withhold it. Examps. N.71.

560. Present to yourself some society composed wholly of such as **love themselves** alone, and none others except in so far as they make one with themselves. Des.

561. The interiors . . . of those who **love themselves** above all things are turned to themselves and the world . . . Hence it is that they are obsessed with evils of every kind, and that the Divine cannot inflow . . . Hence it is that in the other life all such look backwards from the Lord to the thick darkness which is there in place of the sun of the world . . .

562. The evils which are in those who are in the **love of self** are in general contempt for others, envy, enmity against all who do not favour them, the derivative hostility, hatreds of various kinds, revenges, cunning, deceits, unmercifulness, and cruelty; and in regard to the things of religion there is not only contempt for the Divine, and for Divine things . . . but also anger against them, which is also turned into hatred when

the man becomes a Spirit; and then he not only cannot endure to hear of these things, but also blazes with hatred against all who acknowledge and worship the Divine. Examp. N.75.

563^e. From this it was evident that they who are in the **love of self**, however much they from the fire of the **love of self** may seem in the world to speak wisely, still do so only from the memory, and not from any rational light; and therefore, in the other life, when it is no longer permitted that the things of the natural memory should be reproduced, they are more stupid than others; and this for the reason that they are separated from the Divine.

564^e. (The dominion which is from the love of self. See DOMINION, here.)

570^e. In these and many other places, by 'fire' is meant the cupidity which is of the **love of self** and of the world.

571. Therefore when the Hells are opened, there is . . . a dense fieriness from the Hells where the **love of self** reigns; and a flaminess from those where the love of the world reigns.

578. The worst (devils) of all are those who have been in evils from the **love of self**, and who at the same time within themselves have acted from deceit . . . Most of these are in the Hells at the back, and are called Genii; and it is their delight there to render themselves invisible, and to fly around others like phantoms, and to introduce evils in secret . . . These are more direfully tormented than any others. But those who are not deceitful . . . and yet are in evils from the **love of self**, are also in the Hells at the back, but not in such deep ones.

587^e. Hence the Hells in the western quarter are the worst of all . . . In these Hells are they who in the world had been in the **love of self**, and thence in contempt for others, and in enmity against those who did not favour them, and also in hatred and revenge against those who did not venerate and worship them . . .

596^e. All in the Hells opposite to the Celestial Kingdom are in the **love of self** . . .

N. 59. The two loves from which are all evils and falsities, are the **love of self**, and the love of the world. These two loves are completely opposite to the two former loves.

60. The **love of self** and the love of the world make Hell with man; and therefore also they reign in Hell. They close and destroy the internal spiritual man, and make man natural and sensuous in the degree and quality of their dominion. 61.

65. On the **loves of self** and of the world. Chapter. T.400.

74. From these things, then, it may be Known who are in the **love of self**. It matters not how they may appear in the external form, whether self-exalted or humble; for such things [as the **love of self**] are in the interior man, and the interior man is hidden from most, and the exterior is taught to counterfeit the things which are of the love of the public and the neighbour . . . and this for the sake of self. For they know that

to love the public and the neighbour affects all interiorly, and that they are loved and esteemed in the same proportion . . .

78. In a word, the love of self and the love of the world are completely opposite to love to the Lord and to love towards the neighbour; and therefore the love of self and the love of the world are infernal loves; for they also reign in Hell, and also make Hell with man.

79. From the things now said it may be seen that in these two loves, and from them, are all evils; for those evils which have been enumerated above, (75), are the general ones; and the rest, which have not been enumerated, being specific, are derived and flow from them. Hence it may be evident that as man is born into these two loves, he is born into evils of every kind.

81. (Refs. to passages on the subject of the loves of self and of the world.)

—². That the loves of self and of the world may serve as means, and by no means as the end. Refs.

82. That the proprium of man . . . is the love of self and of the world. Refs. to passages.

83. On the Hereditary of man . . . that it is the love of self and of the world. Refs. to passages.

U. 174². Hence the love of self, when it is regnant, is the father of all such evils . . .

W. 47. The very essence-*ipsium*-of love, is not to love self . . . To feel one's own delight in another, and not his in one's self, is not to love; for this is to love self . . . To love one's own in another . . . so disjoins, that in proportion as anyone has so loved another, in the same proportion he afterwards hates him. For such conjunction is successively dissolved of itself, and then the love becomes hatred in the like degree. 48, Ex.

49. If there were anything of the Divine in others . . . (God) would love Himself. . . If the Infinite or the Divine were in others . . . He would be the love of self, of which not one whit can be in God, for it is completely opposite to the Divine essence. Therefore the love must be given to others in whom there is nothing of the Divine in itself.

262. From the reaction connate with him, the natural mind or man, when he loves himself and the world above all things, acts against those things which are of the spiritual mind or man. He then also feels delight in evils of every kind . . . and he then also acknowledges nature as the creatress of the universe, and confirms all these things by his Rational; and after the confirmations he either perverts, or suffocates, or rejects the goods and truths of Heaven and the Church, and at last either shuns them, or is averse to them, or hates them. This he does in his spirit . . . When a man is such, he successively shuts up the spiritual mind closer and closer.

275³. The love of self and the love of the world make the inmost degree in the Hells . . . and the folly and insanity from these loves, which appear like wisdom and intelligence, make the middle degree in the Hells . . . and the conclusions from these two degrees, which become either knowledges or acts, make the outermost degree in the Hells.

335². For the proprium which is the love of self hardens and closes up the heart; but is removed by the acknowledgment that nothing but evil is done from himself, and nothing but good from the Lord.

396. The reason the love of self and the love of the world are infernal loves, and the reason man was able to come into them, and thus destroy the will and understanding in himself, is that from creation the love of self and the love of the world are heavenly; for they are loves of the natural man which are of service to spiritual loves as foundations are of service to houses. For from the love of self and of the world man wills well to his body; he wants to be fed, clothed, and housed, to take thought for his house, to solicit employment for the sake of use, and even to be honoured according to the dignity of the affairs which he administers, for the sake of obedience; and also to be delighted and recreated from the delights of the world. But all these things are for the sake of the end which must be use. For by these things he is in a state to serve the Lord, and to serve the neighbour. But when there is no love of serving the Lord and the neighbour, and only a love of serving himself from the world, then, from being heavenly, that love becomes infernal; for it causes the man to immerse his mind and animus in his proprium, which in itself is all evil.

419. From birth man loves nothing but himself and the world; for nothing else appears before his eyes . . . and this love is corporeal natural, and may be called material. Besides, this love has been made impure from the separation of heavenly love from it with the parents. This love cannot be separated from its impurity unless man has the faculty of elevating the understanding into the light of Heaven . . . in order that his love, together with the understanding, may be elevated into wisdom . . .

426. That natural and sensuous love is the love of the world and the love of self. Gen. art.

— . The opposite loves are the loves of self and of the world; for these loves do not regard uses for the sake of others, but for the sake of self; and they who do this invert Divine order, and put self in the place of the Lord, and the world in the place of Heaven. Hence it is that they look backwards from the Lord . . .

P. 83². For man is born into the love of self and the love of the world; and, from these as fountains, into evils of every kind. The delights of these loves are what he is led by, and they cause him not to know that he is in evils . . . and therefore unless a man is regenerated he knows no otherwise than that to love himself and the world above all things is good itself . . . Hence, too, is all evil; for he regards no one else from love except himself alone; and if he does regard another from love, it is as a devil does a devil . . . when they act as one. They who from the delight of them confirm these loves with themselves, and the evils which spring from them, remain natural, and become corporeal sensuous; and, in their own thought, which is that of their spirit, they are insane. But still, while in the world, they can speak and act rationally and wisely . . . but they do even this from the love of self and of the world. After death . . . they can have no other delight than that which they had had in their spirit . . . which is turned

into what is undelightful, painful, and direful, and which is meant in the Word by infernal torment and fire.

[P.] 139^b. The fear of the loss of honour and wealth invades the external of man's thought; and . . . closes the internal of thought . . . The reason is that every man's life's love from birth is the love of self and of the world; and the **love of self** makes one with the love of honour, and the love of the world makes one with the love of gain. Further ex.

197. If man's life's love is the **love of self**, he comes into the pride of Own intelligence . . . and thus recedes from the acknowledgment of the Divine Providence . . . In like manner if the love of the world is his life's love; but this does not recede in the same degree. From these things it is evident that these two loves ascribe all things to man and his prudence . . .

199^c. Such as the love is, such is the whole man . . . If, therefore, he attributes all things to himself and to nature, the **love of self** becomes his soul . . .

206. The proprium of man is the **love of self** and the derivative love of the world; or else it is the love of the world and the derivative **love of self**. The **love of self** is such that it regards self alone, and others either as vile or as nothing; if it regards some as anything it is only so long as they honour and worship it. Inmostly in this love, like the endeavour in a seed to fructify and procreate, lies hidden the will to become a great man; and, if he can, a king; and then, if possible, a god. Such is a devil, because he is the **love of self** itself; he is such that he adores himself, and favours no one except him who also adores him. He hates another devil who is like himself, because he wants to be adored alone.

— As there is no love without its consort . . . when the **love of self** inspires its consort the understanding with its own love, this becomes pride therein, which is the pride of Own intelligence . . .

—². Now as the **love of self** wants to be the sole lord of the world, thus also a god, therefore the concupiscences of evil, which are its derivations, have life in them from it; in like manner the perceptions of concupiscences, which are cunning; and in like manner also the delights of the concupiscences, which are evils; and their thoughts which are falsities. They are all like servants and ministers of their lord . . . and do not know that they do not act, but are acted upon: they are acted upon by the **love of self** through the pride of Own intelligence.

—³. The reason why the acknowledgment of nature alone also lies hidden in it, is that (the **love of self**) has closed the window in its roof through which Heaven is open, and also the windows at the sides, lest it should see and hear that the Lord alone rules all things, and that nature in itself is dead, and that the proprium of man is Hell, and consequently that the love of the proprium is the devil; and then, with the windows closed, it is in darkness; and there it makes its hearth, at which it sits with its consort, and they reason amicably in favour of nature against God, and in favour of man's Own prudence against the Divine Providence.

207. The Divine Providence is the Divine operation with a man who has removed the **love of self**; for the

love of self . . . is the devil; and the concupiscences and their delights are the evils of his kingdom, which is Hell. When it is removed, the Lord enters with the affections of love towards the neighbour, and opens the window in his roof, and then the side windows, and causes him to see that there is a Heaven . . . and by means of the influent spiritual light and . . . spiritual love, causes him to acknowledge that God rules all things by His Divine Providence.

215³. Hence originated degrees of dignity . . . and, with these, the **love of self**, and the pride of man's Own prudence.

—⁶. The love of dignities and honours for the sake of dignities and honours is the **love of self**—properly, the love of dominating from the **love of self**. . . (This) is the love of the proprium; (which) is all evil. . . The Hereditary of man is his proprium, in which he is, and into which he comes through the **love of self**, and chiefly through the love of dominating from the **love of self**; for the man who is in this love regards nothing but himself, and thus immerses his thoughts and affections in his proprium. Hence it is that in the **love of self** there is the love of doing evil. The reason is that he does not love the neighbour, but himself alone; and he who **loves himself** alone sees others only as outside of himself, either as vile, or as nothing, whom he despises in comparison with himself, on whom he thinks nothing of inflicting evil. (Continued under LOVE or DOMINATING.)

—⁸. Therefore all in Hell want to do evil to all . . . (But) man is in equilibrium, so that he can turn either to Hell or to Heaven; and in proportion as he favours the evils of the **love of self**, in the same proportion he turns himself to Hell; but in proportion as he removes these evils from himself, in the same proportion he turns to Heaven.

—¹². For in the **love of self** and of the world there is more of the fire and ardour of doing uses than with those who are not in the **love of self** and of the world; but the former do uses for the sake of . . . themselves . . .

216. As the natural man calls goods the delights of the **love of self**, which are also the delights of the concupiscences of evil . . . he calls honours and wealth Divine blessings . . .

217². Dignities and wealth . . . seduce when they excite the love of man's proprium, which is the **love of self** . . . but they do not seduce when they do not excite this love.

233⁵. Besides, the delight itself of man's life is to **love himself** and the world above all things. This delight cannot be removed in a moment, but successively; and in proportion as there remains of this delight with man, in the same proportion evil remains there; and this evil can be removed in no other way than by the **love of self** becoming the love of uses . . . for thus uses make the head, and the **love of self** or of dominating first makes the body . . . and afterwards the feet to walk with. —⁶, Ex.

—¹¹. The **love of self**, which is the head of all evils, surpasses other loves in the cleverness of adulterating goods and falsifying truths; and it does this by

the abuse of the rationality which every man has from the Lord; nay, by means of confirmations it can make evil appear exactly like good, and falsity like truth. What can it not do, when by a thousand arguments it can confirm that nature has created itself, and that it then created men, beasts, and plants of every kind? and also that by influx from its interior self it causes men to live, to think analytically, and to understand wisely? The reason the **love of self** excels in the cleverness of confirming whatever it wants, is that a certain resplendence of light, variegated in various colours, makes its ultimate surface. This resplendence is the glory of being wise of **this love**, and of thus being eminent and dominating. But when **this love** has confirmed such things, it then becomes so blind as not to see otherwise than that man is a beast, and that they think in like manner [as man does]; nay, that if a beast could speak, it would be a man under a different form. If from some persuasion it should be brought to believe that something of man lives after death, it is then so blind as to believe that a beast does so also . . . besides other insanities, with which nature itself . . . inspires its phantasy. This is done by the **love of self**, which, regarded in itself, is the love of the proprium; and the proprium of man as to the affections . . . is not unlike the life of a beast; and as to its perceptions . . . is not unlike an owl. Therefore he who continually immerses his thoughts in his proprium cannot be elevated out of natural light into spiritual light . . . As **this love** is such, and still excels in the cleverness of confirming whatever it pleases, therefore also with like cleverness it can adulterate the goods of the Word, and falsify its truths, when from some necessity it is kept in the confession of them.

241. (Thus) the men of the Most Ancient Church . . . were not seduced by any serpent, but by the **love of self**, which is there 'the head of the serpent' . . .

250². What is more restless at heart, more frequently indignant, and more grievously angered, than the **love of self**? . . .

—4. Suppose some infernal kingdom in the world—although there is none such—where nothing reigns except the **love of self**—the love of self is the devil. Will not everyone do uses from the fire of the **love of self**, and from the resplendence of his own glory, more than in any other kingdom? The public good is in every mouth there, but its own good in every heart. And as everyone looks to his own chief for his advancement . . . can such a one see that there is a God? There is a smoke like that of a conflagration surrounding him, through which no spiritual truth in its own light can pass . . . Make inquiry how many there are in the kingdoms of the present day who aspire to dignities, who are not **loves of self** and of the world. Will you find fifty in a thousand who are loves of God? and among these there are only a few who aspire to dignities. As, therefore, there are so few who are loves of God, and so many who are **loves of self** and of the world; and as the latter loves, from their fires, perform uses more than the loves of God from theirs, how can anyone confirm himself [against the Divine providence] by the fact that the evil are in eminence and opulence above the good? Ill.

276. But when the love of the neighbour was turned into the **love of self**, and this latter love increased, then human love was turned into animal love, and man . . . became a beast . . .

— When the love of the neighbour was turned into the **love of self**, man could no longer be born into the light of knowledge and intelligence; but into the thick darkness of ignorance, because wholly into the ultimate of life, which is called the corporeal Sensuous . . .

—². That the love of the neighbour and the **love of self** are opposite loves, can be seen by everyone: for the love of the neighbour wills well to all from self; but the **love of self** wills well to self alone from all: the love of the neighbour wants to serve all; but the **love of self** wants all to serve it: the love of the neighbour regards all as its brothers and friends; but the **love of self** regards all as its servants, and if they do not act as servants, as enemies. In a word, it regards itself alone; and others as scarcely men, holding them in less estimation than its horses and dogs; and as it regards them as so vile, it makes nothing of doing evil to them. Hence come hatreds and revenges, adulteries and scortations, thefts and defraudings, lies and slanderings, fiercenesses and cruelties, and other like things. These are the evils in which man is from birth.

277. Who feels that to **love himself** above others is an evil . . . when yet it is the head of evils.

298³. In its essence the voluntary proprium is the **love of self**; and the intellectual proprium is the conceit from this love. These two are as two consorts; and their marriage is called the marriage of evil and falsity. Every evil Spirit is let into this marriage before he is sent into Hell . . . 321^e.

301. The reason Spirits of Hell are concupiscences of evil and the derivative imaginations of falsity, is that they are in the **love of self** and in Own intelligence; and all the concupiscences of evil are from the **love of self**, and the imaginations of falsity from Own Intelligence.

310². Especially do (sensuous men) confirm with themselves the **love of self**, calling it the fire of life, and the incentive to the various uses in a kingdom.

324¹⁰. Regarded in itself, the natural degree of life **loves** nothing but **self** and the world; for it coheres with the senses of the body . . . Whereas the spiritual degree of life, regarded in itself, **loves** the Lord and Heaven, and also **loves self** and the world; but God and Heaven as higher, principal, and dominant; and self and the world as lover, instrumental, and subservient.

R. 452. That in their thoughts and discourses, regarded interiorly, there is nothing else, and there comes forth from them nothing else, than the **love of self** and of the world, which is the proprium of the will . . . Sig. and Ex.

556. 'They had not loved their soul even to death' = that they had not loved themselves more than the Lord. Ex.

634². These are they who do goods solely for the sake of self and the world, consequently from the **love of self** . . . Tr.

[R.] 691^e. And love to the Lord teaches what the love of self is.

692. That on account of the delight of the love of self . . . they had not acknowledged the Divinity of the Lord's Human. Sig. and Ex.

—². The quality of the love of self shall be told in a few words. Its delight surpasses all the delight in the world; for it is composed of the mere concupiscences of evils; and each concupiscence breathes forth its own delight. Every man is born into this delight; and because it drives the mind of man to be constantly thinking about self, it drags it down from thinking about God and the neighbour except from self, and about self; and therefore unless God favours its concupiscences, it is angry with God, as it is angry with the neighbour who does not favour it. When this delight increases it causes the man not to be able to think above himself, but below himself; for it immerses his mind in the proprium of his body. Hence the man successively becomes sensuous; and a sensuous man speaks in a high and self-exalted tone about worldly and civil things; but he cannot speak about God and Divine things, except from the memory alone . . .

919. That the men of (the New) Church will not be in the love of self and in Own intelligence. Sig. and Ex.

M. 67. The natural loves (which flow from spiritual loves) relate to the loves of self and of the world.

193². The love of his own wisdom was transferred from the man into the woman, in order that it might become conjugal love; and this was done in order that in the man there should not be the love of self, but the love of his wife: who, from her innate nature, cannot do otherwise than convert the love of self with the man into his love for herself; and I have heard that this is effected from the wife's love itself, neither the man nor the wife being conscious of it. Hence it is that no one can ever love his consort truly conjugially who is in the conceit of Own intelligence from the love of self.

264^e. From these things it was evident of what quality is the political love of self, and of what quality is the ecclesiastical love of self; the latter being that they want to be gods, and the former that they want to be emperors . . .

267^e. Thinking something . . . about the unbridled love of self, that it is destructive of love to the Lord; and about the unbridled love of the world, that it is destructive of love towards the neighbour.

269². There are three universal loves . . . the love of the neighbour . . . the love of the world . . . and the love of self, which also is the love of exercising command over others. The love of the neighbour is a spiritual love; the love of the world is a material love; and the love of self . . . is a corporeal love. Man is a man when the love of the neighbour makes the head, the love of the world the body, and the love of self the feet . . . But when the love of self makes the head . . . he is a man standing on his palms with his head downwards, and his buttocks upwards . . . If the love of self makes the head, he appears from Heaven with a dusky face, and with a white circle round his head. Ex. T. 507.

—⁶. (The devils have such rationality) from the

glory of the love of self; for the love of self is girdled round with glory; and glory elevates the understanding even into the light of Heaven . . .

333. A sign that (love truly conjugal) surpasses the love of self.

405^e. The reason is, that with such parents the love of their offspring is also the love of self; and this love cleaves to the subject outwardly, and does not enter into it . . .

496. There are three degrees of the natural man . . . In the third degree are they who love themselves alone, setting the heart on the quest of honour. These are properly meant by the corporeal; the reason of which is that they immerse in the body all things of the will and thence of the understanding, and look backwards from others to themselves, and love only their own things.

I. 17⁴. There are three kinds of loves: the love of Heaven, the love of the world, and the love of self . . . the love of self is corporeal . . . If the principal love is the love of self, or the love of being eminent above all others, and thus is corporeal, all things which follow from it are corporeal. The reason is that the man of this love keeps himself solely in view, and thus immerses the thoughts of his mind in the body.

T. 45. From this description of the essence of Divine love, the quality of the essence of diabolical love may be seen . . . Diabolical love is the love of self. This is called love; but, regarded in itself, is hatred; for it does not love anyone outside of self; nor does it want to be conjoined with others so as to benefit them; but solely to benefit self. From its inmost it continually strives to exercise command over all, and also to possess the goods of all, and finally to be adored as a god. This is the reason why those who are in Hell do not acknowledge God; but acknowledge as gods those who prevail in Power over others . . . and as everyone there has this at heart, he burns with hatred against his god, and the god against those who are under his Power; and he reputes them as vile slaves, with whom he does indeed speak softly so long as they adore him; but rages as from fire against all others, and also at heart against his followers. For the love of self is the same as the love of robbers, who kiss each other while they are at their robberies; but afterwards burn with the desire to kill each other, in order to rob each other of their booty. This love causes its cupidities to appear . . . from afar as various species of wild beasts; some like foxes and leopards; some like wolves and tigers; and some like crocodiles and poisonous serpents. It causes the deserts where they live to consist solely of heaps of stones, or of bare gravel, interspersed with marshes, in which frogs croak. It also causes doleful birds to fly over their huts and screech. The 'ochim, tziim, and ijim,' which are mentioned in the propheticals of the Word where it treats of the love of commanding from the love of self, are nothing else.

394. That there are three universal loves: the love of Heaven, the love of the world, and the love of self. Gen.art. (See under Love, here.)

—². The love of self is not only the love of honour, glory, reputation, eminence; but also the love of merit-

ing and soliciting offices, and thus of reigning over others. The reason charity has something in common with each of these three loves, is that, regarded in itself, it is the love of uses . . . and the love of self regards corporeal uses, which may also be called domestic ones, done for one's self and one's own.

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

403. When the love of Heaven makes the head, it inflows into the love of the world . . . and mediately through this into the love of self, which is principally the love of dignities, and through these it does uses.

405. But if the love of self or the love of dominating makes the head, the love of Heaven passes through the body to the feet. (Continued under LOVE OF DOMINATING.)

754. The cause of the consummation of truth and good is especially the two natural loves, which are diametrically opposite to the two spiritual loves, and which are called the love of self and the love of the world. When the love of self is regnant, it is opposite to love to God; and when the love of the world is regnant, it is opposite to love towards the neighbour. The love of self is to will well to self alone, and not to another except for the sake of self; in like manner the love of the world; and these loves, when made habitual, spread like gangrene through the body . . .

Ad. 40. (The love of self and the love of the world. Def.) 192. 984. 985. 988.

D. 1311. The love of self in an infant born from such parents, is as it were black.

3711. That at this day there reigns nothing but the love of self and of the world.

4205. See HATRED, here.

4723. On the insanity of the evil (Babylonians) from the love of self . . .

4748. (The love of self as exemplified in Charles XII.) 4750.

4754. The love of self is hard . . .

5464⁸. The Sensuous of man is where the love of self or his proprium dwells . . .

5634^e. They were like corpses, and the love of self breathed forth with them . . .

5643². In like manner the love of self (is then regarded as) Hell.

5789. All Spirits in whom the love of self is seated believe Heaven to consist in what is high . . .

—^e. The love of self is such that they who are in it, when they are in their phantasy, seem to themselves to be on high . . .

5812². They had been in such obstinate wickedness from the love of self.

5749^e. (The Russians) are devoid of the love of self; but are thieves . . .

6034⁴. They who are in these loves, especially in the love of self, appear insane . . .

6052. The love of self is described . . .

D. Min. 4651. How infernal is the love of self. Ex.

4676. On the execrable sphere of the love of self.

4706^e. Thus the love of self is interior with them. (See DOG, here.)

E. 159. 'The woman Jezebel' = the delight of the love of self and of the world. Ex.

171². These delights . . . of the loves of self and of the world are what close the internal man, and open the external . . .

182². Moral life from the love of self and of the world, in itself, is not moral life . . .

—⁴. The quality of a holy external . . . with those who are in the love of self and of the world . . .

277^e. Therefore if there reigns the love of self and of the world, in whatever manner they may be in external worship, they are conjoined with the Hells . . .

401³⁴. As the love of self lets man into his proprium, and keeps him in it . . . by 'the heat of the sun' is signified truth adulterated . . . Ill.

—³⁵. 'The rising of the sun' (in the parable of the Sower) = the love of self.

— . The spiritual mind cannot be opened with those who are in the love of self. Ex.

—³⁷. The reason the love of self is signified in the preceding passages, is that by 'the sun' is signified love to the Lord, and this is opposite to the love of self. Moreover, the Lord's Divine love, which is present with everyone, is turned into the love of self with the evil.

405³⁵. All who are in the love of self, especially those who are in the love of commanding, have a most intense desire, when they come into the Spiritual World, to get up into high places; for this is implanted in that love . . . 510².

409⁷. They who want to love the Lord and to love themselves equally. Sig.

506³. That all the perception of truth and good, and the derivative Knowledge of them, have perished through the loves of self and of the world . . . Sig. and Ex.

510. The love of self and the derivative Own intelligence. Sig. and Ex.

512. That when the love of self enters and takes possession of the natural man, it turns everything scientific therein into the falsity of evil. Sig.

—². The love of self is a merely corporeal love, springing from the boiling up and fermentation of the obsolete parts, and their titillation within the body; whence the Perceptive of the mind, which requires a pure atmosphere, is not only dulled and made gross, but also perishes. That the love of self is from this origin, may be evident from its correspondence with human ordure; for they who have been given up to this love, in the other life love stercoraceous dirt above all other things, the stink of which is grateful to them; a sign that the fine effluvial dust from it falls pleasantly upon their sensory of smell, as it had before done upon the general sensory which is extended on every side by

means of the interior cutieles. From this alone it may be evident that the love of self is gross and sordidly corporeal above all other loves, and consequently that it takes away all spiritual perception, which is of the truth and good of Heaven and the Church. It also closes the spiritual mind, and fixes its seat solely in the natural and sensuous man, which proximately communicates with the body, and not at all with Heaven; whence also it is that all those with whom the love of self predominates are sensuous, and do not see the things which are of Heaven and the Church, except in the thickest darkness; and also that when they are alone and are thinking in themselves, they reject and deny them.

[E.] 517². It is to be known that all those who are in the love of self, if they study the Word, falsify its truths. The reason is, that all truth is from . . . the Lord, and nothing from the proprium of man, and they who are in the love of self are immersed in their proprium, and take from it all the idea of thought concerning the truths of the Word. It is from this that they falsify them, not as to the sense of the letter . . . but as to the understanding of the truth in it.

585². For man is born into two diabolical loves: namely, into the love of self, and the love of the world, from which loves spring all evils and the derivative falsities as from their very own fountains. And as man is born into these loves, he is also born into evils of every kind.

586². For every Spirit, as every man, who is in the love of self, seeks to be worshipped as a god . . .

650². Something shall be said about the assault (from infernal love). Infernal love is especially the love of self; for the love of self is the love of man's proprium, and the proprium of man is nothing but evil; and therefore in proportion as a man is in this love, in the same proportion he is against God, and thence against the good of love and charity, and against the truth of doctrine and faith; thus against these 'two witnesses.' Hence it is that the Hells where the love of self reigns are more direful and malignant, and are diametrically against the Lord, and are therefore constantly assaulting the goods of love and of faith, because these are from the Lord alone . . . That these Hells are more direful than the rest may be evident from the fact that they continually breathe the murder of those who confess the Divine of the Lord . . . The reason these Hells are more malignant than the rest, is that in proportion as a man is in the love of self, and at the same time in the love of Own intelligence, in the same proportion his natural lumen is in a certain false resplendence; for the love of self is as a fire which kindles that lumen. Hence it is that they are able to think and reason cleverly against the Divine, and against all things of Heaven and the Church. I have sometimes been astounded when I heard such, believing that above others they could be brought to receive faith; but I have taken notice that this is impossible; for in proportion as the corporeal, worldly, and natural things had been in light, in the same proportion the celestial and spiritual things with them had been in thick darkness. The thick darkness was seen, and was completely dusky with a fieriness intermingled . . . It is the love of self which is here

meant in special by 'the beast ascending from the abyss,' which beast made war with the two witnesses, and killed them.

653. By the evils of the love of self, and by the derivative falsities. Sig. and Ex.

—². It shall first be shown that by 'Sodom' in the Word is signified the love of self, and thence all evil; for evils of every kind spring from the love of self. For he who loves himself alone, loves his own proprium, and thus immerses all things of his will and understanding in his proprium, insomuch that he cannot be elevated from it . . . Hence it is that he sees nothing from the light of Heaven . . . Therefore also the more a man loves himself, the more he spurns spiritual things . . . Hence also the internal spiritual mind . . . is closed, whence the man becomes merely natural; and a merely natural man favours evils of every kind; for the evils into which man is born reside in the natural man . . . Ill.

—⁴. To spiritual good . . . the opposite is infernal evil, which is the evil of the love of the world; and to celestial good the opposite is diabolical evil, which is the evil of the love of self. From the love of self spring evils of all kinds, and much worse than from the love of the world.

—⁸. For celestial love is that which is turned into the love of self, which is diabolical love. Sig.

— . Moreover, all with whom there reigns the love of self despise the holy things of Heaven and the Church, and deny the Divine of the Lord; and in order to confirm the evils which flow forth from that love, they either adulterate the Word, or reject it as a writing which is not holy . . . Hence it is that they who do these things from that love are compared to 'Sodom and Gomorrah.'

—⁹. For no one interiorly rejects the holy things of the Church, and denies the Divine of the Lord, except those who are in the love of self. They who are in the love of the world and the derivative evils can also reject the holy things of the Church, but still not interiorly; that is, from the confirmation of the heart.

714. 'A great red dragon' = all who are merely natural and sensuous from the love of self, and still know more or fewer things from the Word.

—¹⁰. All of these, who study the Word, and are in the love of self, are also in the conceit of Own intelligence . . . Intelligence from the proprium exists with all those who are in the love of self; for the love of self is the proprium itself of man; and those are in the love of self who read the Word and collect dogmas thence for the sake of reputation, glory, and honours; and as these cannot see any truths, but only falsities, they are in the body of the dragon . . . The heart of this body is the love of self, and the soul of its respiration . . . is the conceit of Own intelligence. From these two the dragon is said to be 'a great red' one. —¹¹.

730². For no one can serve two lords . . . for they are opposites; for from the love of the body, which is the love of self, and from the love of the world, which is the love of riches, when they are loved above all things, flow forth all evils; and from the evils falsities . . .

740². Thus the infernal kingdom which corresponds oppositely to the Celestial Kingdom consists of devils

who are in the **love of self**. Hence it is that evils of all kinds flow forth from this Hell . . .

758². All who are in the Hells, are in the **loves of self** and of the world ; and all who are in the Heavens are in loves to the Lord and towards the neighbour ; and the latter loves are completely opposite to the former. They who are in the **loves of self** and of the world love nothing but their own proprium, and the proprium of man is nothing but evil ; whereas they who are in loves to the Lord and towards the neighbour do not love their own proprium . . . and are withheld from their own proprium, and are kept in the Lord's proprium . . . Moreover, all the delights of life are the delights of the loves. The delights of the **loves of self** and of the world are delights of hatreds of various kinds ; whereas the delights of (the heavenly loves) are delights of charity of various kinds . . . and as they who are in the Hells do all things from the delights of their loves . . . it is evident whence comes such hatred of the dragon against the woman ; for by 'the dragon' are meant those who are in the **love of self** . . .

825. Hence it is that they who are in the **love of self** and of the world are in the love of all the evils thence originating, and in the love of the falsities from these evils.

837¹². I tell thee, Reader, that all who live (faith alone) are in natural love separated from spiritual love, and natural love separated therefrom is the **love of self** and of the world, and consequently the love of all evils, and of all falsities from evils . . .

935². The First Precept, 'Thou shalt not worship other gods,' contains also not to **love self** and the world ; for he who **loves self** and the world above all things worships other gods . . .

950². There are two loves completely opposite to each other ; the **love of self**, and love to God ; and also the love of the world, and the love of Heaven. He who **loves self** loves his proprium . . . hence he loves evil in the whole complex ; and he who loves evil hates good, consequently God. He who **loves self** above all things immerses his affections and thoughts in the body, and thus in his proprium . . . and he who is immersed in the body and his proprium is in corporeal ideas, and in pleasures which are merely of the body ; and thence is in thick darkness as to the things which are above . . . and as he sees nothing of God, he denies God, and instead of God acknowledges either nature, or some man, or some idol, and also affects to be worshipped as God himself. Hence it follows then that he who **loves self** above all things worships other gods. In like manner he who loves the world above all things, but in a less degree, for the world cannot be loved so much as the proprium can ; and therefore the world is loved from the proprium, and for the sake of the proprium, because it is of service to it. By the **love of self** is especially meant the love of exercising command over others from the sole delight of dominion, and for the sake of eminence ; and not from the delight of uses . . . And by the love of the world is especially meant the love of possessing goods in the world from the sole delight of possession, and for the sake of opulence ; and not from the delight of uses from them . . . Both these loves are without limit ; and in

proportion as the opportunity is given, rush on to infinity. 951⁸, Ex.

982². It is scarcely known in the world that all who are in the **love of self**, are according to the delight of that love in the delight of injuring others who do not make one with them. That such is the case is manifestly evident from the same after death . . .

1021². There are two loves from which all concupiscences spring and perennially emanate as do streams from their fountains. These loves are called the love of the world, and the **love of self**. Concupiscence is love continually willing . . . Now as the love of the world and the **love of self** are the fountains of all concupiscences ; and as all evil concupiscences are prohibited in these last two precepts, it follows that the Ninth Precept prohibits the concupiscences which flow forth from the love of the world ; and the Tenth Precept the concupiscences which flow forth from the **love of self**. Ex. 1022³, Ex.

1055². They who are in the **love of self** and thence in the love of dominating, and who acquire domination by means of the holy things of the Word . . . are they who profane . . .

1143¹. The Hell where are those who are called devils is the **love of self** . . . The reason the diabolical Hell is the **love of self**, is because this love is opposite to celestial love, which is love to the Lord . . .

1144². It has been said that the **love of self** and the love of the world are Hell : whence these loves come shall now be told. Man has been created to **love self** and the world, to love the neighbour and Heaven, and to love the Lord. Hence it is that when a man is born he first **loves self** and the world ; and then in proportion as he is wise he loves the neighbour and Heaven : and in proportion as he still is wise, he loves the Lord. When he is such he is then in Divine order, and is actually led by the Lord, and apparently by himself. But in proportion as he is not wise, he stands still in the first degree, which is to **love self** and the world ; and if he loves the neighbour, Heaven, and the Lord, it is for the sake of himself before the world. If, however, he is not at all wise, he then **loves self** alone and the world for the sake of self ; in like manner the neighbour ; and Heaven and the Lord he either holds cheap, or denies, or hates ; if not with his mouth, still at heart. These are the origins of the **love of self**, and of the love of the world ; and as these loves are Hell, it is evident whence Hell is.

—³. As the **love of self** determines to itself all things of the thought and will, and immerses them in the body, it thence inverts and retorts the exteriors of the mind . . . from which it is that they tend . . . to Hell.

1193³. Still, everyone ought to provide for himself and his the necessaries . . . of life . . . but not from the **love of self**.

J. (Post.) 241². Diabolical Spirits . . . place themselves behind the upright, and insultate the **love of self** . . .

D. Love x². Diabolical love . . . is in Hell distinguished into two kingdoms ; one, in which there

reigns the **love of self** ; and another in which reigns the love of the world. The **love of self** involves evil uses *a quo*, which is from self ; and the love of the world involves evil uses *ad quem* ; which uses, as they are done from self, are also done for the sake of self ; for all love returns as by a circle to that from which it comes. This diabolical love is further distinguished into provinces ; and these again into Societies ; and so on . . .

[D. Love] xiv. That those are not men, and are not in the Lord, who **love themselves** above all things, and the world as themselves. Gen.art.

Love of the Sex. *Amor sexus.*

M. 22². The Angel said, I conjecture that with you there is not the chaste **love of the sex**. In Heaven we love virgins from their beauty and elegance of manners ; and we love them very much ; but chastely.

37. That principally the **love of the sex** (remains with every man after death) . . . Gen.art.

38. For the **love of the sex** is different from conjugal love. The **love of the sex** is with the natural man ; whereas conjugal love is with the spiritual man. The natural man loves and desires only external conjunctions, and the pleasures of the body therefrom . . .

44³. The novitiates said, We have heard . . . that in Heaven they are not given in marriage . . . Is there therefore the **love of the sex**? The angelic Spirits replied, Your **love of the sex** does not exist there ; but the angelic **love of the sex**, which is chaste, and devoid of all allurements from lust. To this the novitiates said, If there is a **love of the sex** with no allurements, what in that case is the **love of the sex**? . . . Is not such a love barren, and devoid of life? To this the angelic Spirits replied, smiling, The angelic **love of the sex** . . . is nevertheless full of inmost deliciousnesses ; it is a most pleasant expansion of all things of the mind, and thence of all things of the breast, and it is within the breast as if the heart were sporting with the lungs, from which sport there goes forth a respiration, a tone of voice, and a speech,—that is, between youths and maidens—to be heavenly sweetnesses themselves, which are pure. All novitiates, on ascending into Heaven, are explored as to the quality of their chastity ; for they are introduced into the company of maidens, the Beauties of Heaven, who perceive from their tone of voice, their speech, their faces, their eyes, their gestures, and from their exhaling sphere, of what quality they are as to the **love of the sex** ; and, if this is unchaste, they flee away and tell their companions that they have seen satyrs or priapuses. The new-comers also are changed, and before the eyes of the Angels appear rough and hairy, and with feet like those of calves or leopards ; and presently they are cast down, lest they should defile the aura there with their lust. On hearing this, the two novitiates again said, So there is no **love of the sex** in Heaven ! What is a chaste **love of the sex** but a love emptied of the essence of its life ! . . . On hearing this, the two angelic Spirits indignantly replied, You are utterly ignorant as to what the chaste **love of the sex** is, because as yet you are not chaste. That love is the very

deliciousness itself of the mind, and thence of the heart, and not at the same time of the flesh below the heart. Angelic chastity, which is common to both sexes, prevents the passing of that love beyond the enclosure of the heart ; but within and above it the morality of a youth is delicatized with the beauty of a maiden with the deliciousnesses of the chaste **love of the sex**, which are too interior and too abundant in pleasantness to be described in words. But the Angels have this **love of the sex**, because they have conjugal love only ; and this latter love is not possible together with an unchaste **love of the sex**. . . On hearing this, the two novitiate youths rejoiced, and said, There is still in Heaven the **love of the sex** : what else is conjugal love? But to this the angelic Spirits replied, Think more deeply, consider, and you will perceive that your **love of the sex** is an extra-conjugal love ; and that conjugal love is quite different . . . If you were to ask the women in Heaven . . . What is love truly conjugal, I know that they would reply, It is not the **love of the sex**, but the love of one of the sex . . . I know also that they would swear that they do not know any other **love of the sex** ; for they say, How can there be a **love of the sex**, unless it is so meeting—*obivus*—and reciprocal that it breathes an eternal union, which consists in two being one flesh?

46. That the **love of the sex** remains with every man after death, such as it had been interiorly, that is, such as it had been in his interior will and thought, in the world. Gen.art.

—². As concerns the **love of the sex**, it is the universal of all loves ; for it has been implanted from creation in the very soul of man ; from which is the essence of the whole man ; and this for the sake of the propagation of the human race. The reason this love principally remains, is that after death a man is a man, and a woman a woman ; and because there is nothing in the soul, in the mind, and in the body, which is not masculine in the male, and feminine in the female ; and these two have been so created that they struggle towards conjunction . . . so as to become a one. This effort is the **love of the sex**, which precedes conjugal love. Now as the conjunctive inclination is inscribed on each and all things of the male and of the female, it follows that this inclination cannot be obliterated . . .

47. The reason the **love of the sex** remains such as it had been interiorly, is . . . (that) a man is his own love ; and love is seated in his spirit . . . As for example, if that love had been interiorly conjugal, or chaste, it remains after death conjugal, or chaste ; whereas if it had been interiorly scortatory, it remains so after death. But it is to be known that the **love of the sex** is not the same with one as it is with another ; the differences of it are infinite ; but still such as it is in the spirit of anyone, such it remains.

48. As the **love of the sex** is one thing, and conjugal love another, a distinct name is given to each . . . But as few know the difference between the **love of the sex** and conjugal love . . . I will preface something about it. The **love of the sex** is love towards many and with many of the sex ; whereas conjugal love is love only to one and with one of the sex ; and love to many and

with many is natural love; for it is common [to man] with beasts and birds. . . . But conjugal love is spiritual love, and is peculiar and proper to men. . . . and therefore in proportion as a man becomes spiritual, in the same proportion he puts off the love of the sex, and puts on conjugal love. At the beginning of marriage the love of the sex appears as if it were conjoined with conjugal love; but in the progression of marriage they are separated; and then, with those who are spiritual, the love of the sex is exterminated, and conjugal love is insinuated; whereas with those who are natural the contrary takes place. From what has now been said it is evident that the love of the sex, being with many, and in itself natural, nay, animal, is impure and unchaste; and, because it is roving and unlimited, it is scortatory. . . .

55². The Angel said that they were singing the chaste love of the sex. But the bystanders asked, What is the chaste love of the sex? And the Angel said, It is the love of a man towards a maiden or for a wife who is beautiful in form and becoming in manners, free from all idea of lasciviousness; and vice versa. . . . The singing continued; and as they then knew the subject of the affection which it expressed, they heard it with much variety, everyone according to the state of his love. Those who regarded women chastely, heard that singing as symphonious and sweet; those who regarded women unchastely, heard it as unharmonious and melancholy; and those who looked upon women with loathing, heard it as discordant and hoarse. Then suddenly the plane on which they were standing was changed into a theatre; and a voice was heard—Discuss this Love. And suddenly there were present Spirits from various Societies, and in the midst of them some Angels in white. The latter then said, We. . . . have inquired into every species of love. . . . and it has been granted us to pass through Societies and explore them, and we have never yet found the common love of the sex chaste except with those who from love truly conjugal are in continual potency; and these are in the highest Heavens. It has also been granted us to perceive the influx of this love into the affections of our hearts, and we have clearly perceived it to surpass in sweetness every other love, except the love of two consorts whose hearts are a one. But we ask you to discuss this love, because to you it is new and unknown; and as it is pleasantness itself, by us in Heaven it is called heavenly sweetness. (The Spirits then deliver their opinions on the subject.)

—⁶. On hearing these things, the Angels were indignant, and asked those who. . . . were standing at the south to speak. And they said, There is the love of a man and a man, and also that of a woman and a woman; and there is the love of a man for a woman, and of a woman for a man; and these three pairs of loves are quite different from each other. (Continued under LOVE, here.) But the love of a man and a woman is the love of the understanding and its affection; and this love enters deeply and conjoins; and this conjunction is this love. But the conjunction of minds, and not at the same time of bodies—or the effort to this conjunction alone—is spiritual love, and consequently chaste love; and this love exists solely with those who are in love truly conjugal, and thence in eminent potency;

because these, on account of chastity, do not admit the influx of love from the body of any other woman than their own wife; and as they are in supereminent potency, they cannot do otherwise than love the sex, and at the same time be averse to what is unchaste. Hence they have the chaste love of the sex; which, regarded in itself, is interior spiritual friendship, which draws its sweetness from potency which is eminent, but chaste. . . . Now as this love with these does not partake of the flesh, but only of the spirit, it is chaste; and as the beauty of a woman, from the implanted inclination, at the same time enters into the mind, it is sweet. On hearing these things many of the bystanders put their hands to their ears, saying, These statements hurt our ears. . . . They were unchaste. And then was again heard that singing from Heaven, and now sweeter than before. . . .

58^e. The primitive love of marriage emulates love truly conjugal. . . . which takes place because there has then been cast out the love of the sex, which is unchaste; and in its place there sits implanted the love of one of the sex, which is love truly conjugal. . . .

92. That from the influx of the marriage of good and truth from the Lord is the love of the sex, and also conjugal love. Gen.art.

— The universal conjugal sphere proceeds from the Lord, and pervades the universe from its primes to its ultimates. . . . (and is) received by the male according to his form—thus in the understanding, because he is the intellectual form—and by the female according to hers—thus in the will, because she is the voluntary form from the intellectual one of the man—and as this same sphere is also the sphere of proliferation, it follows that thence is the love of the sex.

93. In proportion as a man grows in wisdom, in the same proportion is his form perfected; and this form does not receive the love of the sex, but the love of one of the sex.

94. That the love of the sex is of the external or natural man; and hence is common to every animal. Gen.art.

97. That with man conjugal love is in the love of the sex as a gem in its matrix.

98. That the love of the sex with man is not the origin of conjugal love, but that it is the first of it; thus it is as an External Natural in which is implanted the Internal Spiritual. Gen.art.

98. The common love which is called conjugal. . . . with some is nothing else than the limited love of the sex. . . .

—². Meanwhile the beginning of this love is as lust, which with some goes into the love of the sex actually. . . .

99. That when conjugal love has been implanted, the love of the sex inverts itself, and becomes the chaste love of the sex. Ex.

145. The first love, by which is meant the love before the wedding and immediately after it, draws something from the love of the sex; thus from the arduous proper to the body. . . .

150. That chastity cannot be predicated of. . . . young

men and maidens before they feel in themselves the love of the sex. Ex.

[M.] 161. For nothing of conjugal love, and not even of the love of the sex, is with men; but only with wives and women. . . All the women and wives were withdrawn from the men; and the very sphere of the love of the sex was removed together with them. . . The men then came into a very strange state. . . and then the women were brought to them, and the wives to their husbands. . . but they had become cold to their blandishments. . . But when the wives began to be grieved at the utterly cold indifference of the men. . . the sphere of the love of the feminine sex, and the conjugal sphere. . . were restored; and then the men at once returned into their former state; the lovers of marriage into their state, and the lovers of the sex into theirs. Thus the men were convinced that nothing of conjugal love, and not even of the love of the sex, resides with them; but solely with wives and women.

162. The first heat of marriage does not conjoin; for it partakes of the love of the sex, which is of the body and thence of the spirit; and what is from the body in the spirit does not last long.

214². The love which precedes friendship is like the love of the sex, which departs after the attainment of its desire.

256. (Commonness is a cause of cold) especially between those who have not removed the unchaste love of the sex from the love which is between them. . .

296. Choice belongs to the man. . . also because with men there is commonly the love of the sex, but with women the love of one of the sex.

297². Besides, men have not any innate love of the sex; and without this love there is no interior pleasantness of life; and therefore in order to exalt their life by means of this love, it is incumbent on men to make themselves agreeable to women. . .

330⁴. It is evident that such a woman has the love of the sex, and not the love of one of the sex.

331. But insanity is not to love the wife, but to love the sex; and virtue fails this love.

345. The reason polygamy is lasciviousness, is that. . . it is the love of the sex. . . merely being limited to the number. . . and thus, being the love of the sex, it is the love of lasciviousness.

355². It is not known (in Heaven) that there is any other love of the sex than conjugal love.

445. That fornication is of the love of the sex. — It is said that fornication is of the love of the sex, because fornication is not the love of the sex, but is from it. The love of the sex is like a fountain, from which both conjugal love and scortatory love may be derived. . . for the love of the sex is in every man—*homini*—; and it either manifests itself, or it does not manifest itself. If it manifests itself before marriage, with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage, with another woman, it is called adultery. Therefore. . . the love of the sex is like a fountain from which may spring forth both chaste love and unchaste love.

446. That the love of the sex. . . begins when a youth begins to think and act from his own understanding, and the voice of his speech begins to become masculine. Gen.art.

—². (Thus) the love of the sex ascends as the understanding ascends, and descends as it descends. By ascending is meant into wisdom, and by descending is meant into insanity; and wisdom is to restrain the love of the sex, and insanity is to let it out widely. . .

447². As to the love of the sex in special, it also is first corporeal, for it begins from the flesh; then it becomes sensuous, for the five senses are delighted by its General; afterwards it becomes natural, like the same love with animals, because it is the wandering love of the sex; but as man has been born in order to become spiritual, it afterwards becomes natural rational; and from natural rational spiritual; and finally spiritual natural; and then this love made spiritual inflows and acts into rational love, and through this into sensuous love, and finally through this into this love in the body and flesh; and as this is its ultimate plane, it acts into it spiritually, and at the same time rationally and sensuously; and it inflows and acts thus successively while the man is meditating upon it; but simultaneously when he is in the ultimate.

—³. The reason fornication is of the natural man, is that it proximately proceeds from the natural love of the sex; and it may exist natural rational, but not spiritual; because the love of the sex cannot become spiritual until it becomes conjugal; and the love of the sex from being natural becomes spiritual when the man recedes from wandering lust, and devotes himself to one, to whose soul he unites his own soul.

449. From these things it is evident that natural love, which is love for the sex, precedes spiritual love, which is love for one of the sex. . .

450. That with some men the love of the sex cannot without injuries be totally restrained from going out into fornication. Ex.

Love of the world. *Amor mundi.*

See under LOVE OF SELF.

A. 230. The dominant evil of this posterity was. . . not so much the love of the world, as at this day; for they lived within their houses and families, and did not strive after wealth.

1675^o. Persuasions from the love of the world do not rush on so far; and are only the insanities of not being content with their lot; but striving vainly after heavenly joy, and wanting to appropriate to themselves the goods of others; not so much with a mind to exercise command.

1690⁴. That the Lord fought against the love of the world, or against all things which are of the love of the world, is signified by, 'The devil brought Him upon a high mountain, and showed Him all the kingdoms of the world in a moment of time, and said, I will give Thee all this Power, and the glory of them, because to me it has been given, and to whom I will I give it. If therefore thou wilt adore before me, all shall be Thine. But Jesus answering said unto him, Get thee behind Me satan; for it is written, Thou shalt adore the Lord thy

God, and Him only shalt thou serve' (Luke iv.5-8; Matt.iv.8-10).

1691^r. 'The hills lifted up' = the love of the world.

2219^o. The love of the world does not so much destroy these things; for this love is opposite to the *spiritual* things of faith . . .

4581^r. 'The drink-offerings' then signified the things which are opposite to charity and faith; namely, the evils and falsities of the love of the world. Ill.

4750^o. The opposite to the good of spiritual love is the evil of the love of the world . . . They who are in the evil of the love of the world are not so much against all good . . . By 'Israel,' in the opposite sense, are represented those who are in the love of the world.

—4. They who are in the love of the world, not being so much against all good whatever, are in Hells not so deep.

4997^o. Not unlike is the evil of the love of the world; for this desires the wealth and the goods of others, and desires to possess all things of others. Hence also come enmities and hatreds, but in a less degree.

5620^o. As external delight is such . . . as to contain in itself many things from the love of the world, it was forbidden. Sig.

5660^o. They who are in heavenly proprium . . . are not disturbed by anything of the love of the world; consequently not by anything of fraud, fear, unrest.

6481. For the most part . . . opulence begets the love of the world . . .

7373. But the love of the world reigns with a man—that is, a man is in the love of the world—when in the things which he thinks and does he does not regard and strive after anything but gain, caring nothing as to whether this is effected with injury to the neighbour, or with injury to the public.

7374. Those are in the love of the world who desire to draw to themselves the goods of others by means of arts which they have devised; and still more those who do so by means of cunning and deceit. Those who are in this love envy others their goods, and covet them; and, in proportion as they do not fear the laws, they deprive, nay, they despoil them of them. N.76.

7819. (With the man who is in the good of charity and of faith) the love of the world regards the love of the neighbour; for he loves the world as a means for the sake of the end that he may be able to serve the neighbour . . .

8318^o. But those who are in evil from the love of the world also hold the neighbour as nought, and esteem him solely for his wealth; thus they esteem his wealth, and not him: these desire to possess all things which belong to the neighbour. When they are in this cupidity, they are devoid of all charity and mercy; for to deprive the neighbour of his goods is the delight of their life, especially of those who are sordidly avaricious . . . Those with whom the evil of this love dominates are also in Hells; but not in such deep ones . . .

9144^o. 'Thorn' = the falsity of the concupiscences of the love of the world.

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H. 565. As concerns the love of the world, this love is not opposite to heavenly love to so great a degree, because there are not such great evils stored up in it. The love of the world is to want to draw the wealth of others to ourselves by any art whatever; and is to set the heart on riches; and to suffer the world to hold back and withdraw us from spiritual love, which is love towards the neighbour; thus from Heaven and from the Divine. But this love is manifold; there is the love of wealth in order to be advanced to honours, which are the sole objects of love; there is the love of honours and dignities in order to gain wealth; there is the love of wealth for the sake of various uses with which they are delighted in the world; there is the love of wealth for its own sake . . . and so on. N.77.

578^o. But those who have been in evils from the love of the world are in the Hells in front, and are called Spirits. These are not such great evils—that is, such hatreds and revenges—as they who are in evils from the love of self; consequently neither have they such wickedness and cunning; and therefore their Hells are milder.

587^o. In the Hells in the northern and southern quarters are those who when they lived had been in the love of the world, and thence in evils of various kinds, which are enmity, hostility, thefts, robberies, cunning, avarice, unmercifulness. The worst Hells of this kind are in the northern quarter . . . and the direfulness of them increases in proportion as they are nearer to the western quarter . . .

596^o. All who are in the Hells opposite to the Spiritual Kingdom are in the love of the world. From this it was evident . . . that love towards the neighbour, and the love of the world, are opposites.

P. 139^o. The love of the world makes one with the love of gain . . .

215^o. The love of riches and wealth for their own sake is the love of the world; properly, the love of possessing the goods of others by any art whatever.

278a^o. Those who on account of worldly things do not think about sins . . . are those who love the world above all things, and who do not admit any truth which may withdraw them from the falsity of their religion . . .

R. 458. By 'demons' are signified the concupiscences of evil which originate from the love of the world . . .

M. 49. The external perception of love derives its cause and origin from such things as are of the love of the world and of the body. Wealth and possessions are especially of the love of the world . . .

267^o. They who are in the love of the world desire to possess all things thereof, and grieve and envy if any treasures lie hidden with any . . .

268. A longing came upon us to see those who from the love of the world are in the visionary concupiscence or phantasy of the possession of all wealth . . . Their abodes were under the earth . . . but above Hell . . . We descended, and it was said that they are to be approached from the east, lest we should enter into the mist of their phantasy . . . There was seen a house built of reeds, thus full of chinks, standing in a mist, which

continually issued like smoke through the chinks of three of the walls. We entered, and saw fifty here, and fifty there, sitting upon benches. They were turned away from the east and south, and were looking to the west and north. Before each one there was a table, on which were distended purses, and around the purses an abundance of gold coins. We asked them, Is that the wealth of all the persons in the world? They said, Not of all in the world, but of all in the kingdom. The sound of their speech was hissing, and they appeared to have round faces, which glistened like the scales of a shell, and the pupils of their eyes shot forth as it were lightning on a green ground, which was from the light of the phantasy. We . . . said, You believe that you possess all the wealth of the kingdom? And they replied, We possess it. We then asked, Which of you? They said, Every one. We asked, How can every one? you are many. They said, Every one of us knows that all things which are his, are mine. No one is allowed to think, and still less to say, Mine are not thine; but everyone is allowed to think and say, Thine are mine. The coins upon the tables appeared, even to us, to be pure gold; but when we let in light from the east, they were little grains of gold, which they had magnified in that way by their common united phantasy. They said that everyone who enters ought to bring with him some gold, which they cut into small pieces, and these into little grains, and by the unanimous force of their phantasy they enlarge them into coins of the greater form. We then said, Were you not born men of reason? whence have you this visionary infatuation? They said, We know that it is an imaginary vanity; but as it delights the interiors of our minds, we enter here, and are delighted as from the possession of all things. But we stay here only some hours, at the end of which we go out, and then a sound mind returns to us; but still our visionary delight alternately supervenes . . . thus we are alternately wise and insane. We also know that a hard lot awaits those who by cunning rob others of their goods. We inquired, What lot? They said, They are swallowed up, and are thrust naked into some infernal prison, where they are obliged to labour for clothing and food, and afterwards for some small coins, which they collect, and in which they place the joy of their hearts; but if they do evil to their comrades, they are fined a part of their coin.

[M.] 269^o. (The love of the world one of the three universal loves. See LOVE, and LOVE OF SELF, here.) T. 394.

333. A sign that (love truly conjugal) surpasses the love of the world.

496. There are three degrees of the natural man: in the first are those who solely love the world, setting the heart on wealth: these are properly meant by the natural. In the second degree are those who solely love the delights of the senses, setting the heart on luxuries and pleasures of all kinds: these are properly meant by the sensuous. (Continued under LOVE OF SELF.)

T. 394. The love of the world is not only the love of wealth and possessions, but also of all things which the world affords, and which delight the senses of the body;

as beauty the eyes, harmony the ears, fragrance the nostrils, delicacies the tongue, soft things the skin; also becoming dress, convenient dwellings, company; thus all the delights from these and many other objects. . . . The reason charity has what is common with (this love), is that regarded in itself it is the love of uses . . . and the love of the world regards natural uses which may be called civil.

395. These three loves are rightly subordinated when . . . the love of the world makes the breast and the belly. (Continued under LOVE.) 403.

404. But . . . if the love of the world or of wealth makes the head—that is, if it is the reigning love—the love of Heaven is exiled from the head, and betakes itself into the body. The man who is in this state sets the world before Heaven; he does indeed worship God, but from love merely natural, which places merit in all worship; and he also does good to the neighbour, but for the sake of recompense. To these persons the things which are of Heaven are as coverings, in which they walk shining before the eyes of men, but dusky before the eyes of the Angels; for when the love of the world possesses the internal man, and the love of Heaven the external, the former then bedims all things of the Church, and hides them as under a veil.

—². But this love exists in much variety, being worse in the degree in which it verges towards avarice; in this the love of Heaven becomes black; in like manner if it verges towards conceit, and eminence over others from the love of self. But it is otherwise if it verges towards prodigality. It is less hurtful if it regards as the end the splendid things of the world; as palaces, decorations, magnificent clothing, the pomp of servants, horses, and chariots, besides other like things. The quality of any love is predicated from the end which it regards and strives after. This love may be likened to a crystal of a blackish hue which smothers the light, and variegates it only in dusky and fading colours. It is like a mist and a cloud which take away the rays of the sun. It is also like the must of unfermented wine, which tastes sweet, but infests the stomach. Looked at from Heaven, such a man appears like a hunchback, walking with his head down and looking to the earth; and when he elevates it towards Heaven, he retorts the muscles, and quickly relapses into his stooping posture. By the Ancients in the Church such were called Mammons; but the Greeks called them Plutos.

Ad. 985. (On the love of the world.)

D. 1311. In an infant born from such parents . . . the love of the world is as it were yellow; the love of earthly things, as it were green . . .

4198. See OBSESS, here.

4199. Of these there are many genera, and many species; some also who indeed have loved the world, but have not thus acquired in the world the delight of life: these do not immediately want to return into it. There are others who also have loved the world, but are kept in a state of sleep until the delight of the world has been lulled . . . These are simple, and some good.

4225. See POSSESS, here.

E. 576°. The reason 'hyacinthine' also = the love of the world, is that the love of the world corresponds to the love of falsity; as the love of self, which is signified by 'fire,' corresponds to the love of evil; for from the love of self is all evil; and from the love of the world—which is from that origin—is all falsity; for the spiritual evil which is signified by the love of the world, in its essence is falsity; as spiritual good in its essence is truth.

653⁴. To spiritual good . . . the opposite is infernal evil, which is the evil of the love of the world.

—⁹. They who are in the love of the world and the derivative evils can also reject the holy things of the Church; but still not interiorly; that is, from the confirmation of the heart.

730³. From the love of the world, which is the love of riches . . .

740². As the Spiritual Kingdom consists of Angels who are in charity towards the neighbour, so the infernal kingdom which corresponds by oppositeness to the Spiritual Kingdom consists of satans who are in falsities from the love of the world. Hence it is that falsities of every kind flow forth from this Hell. 1143⁴.

950^e. For the world cannot be loved to such a degree as can the proprium . . . By the love of the world is especially meant the love of possessing goods in the world from the sole delight of possession and for the sake of opulence; and not from the delight of uses from them . . . This love also is devoid of a limit . . .

1021². It follows that the Ninth Precept prohibits the concupiscences which flow forth from the love of the world. . . . By 'not to covet the neighbour's house' is meant not to covet his goods, which in general are possessions and wealth, and to appropriate them to self by evil arts. This concupiscence is of the love of the world.

1022³. (Thus) the concupiscence of the Ninth Precept is the concupiscence of the love of the world.

D. Love x². The love of the world involves evil uses *ad quem* . . .

Love to the Lord. *Amor in Dominum.*

Love of the Lord. *Amor Domini.*

To love the Lord. *Amare Dominum.*

Love to God. *Amor in Deum.*

See CELESTIAL GOOD, CELESTIAL KINGDOM, CELESTIAL LOVE, and LOVE.

A. 33°. Therefore true love is love to the Lord . . . There can be only one true love . . .

61. Those are called celestial things which are of love to the Lord and towards the neighbour.

1013³. Love to the Lord makes man one with the Lord; that is 'a likeness'; charity also, or love towards the neighbour, but 'an image' . . . This oneness originating from love, the Lord Himself describes, in John: 'I pray that they all may be one He that hath My precepts, and doeth them, he it is that loveth Me. If anyone shall love Me, he will keep My word, and My Father will love him; and we will come to him, and make our abode with him.' From which it is

evident that it is love which conjoins; and that the Lord has His abode with him who loves Him; and also with him who loves the neighbour; for this is the love of the Lord. Ex. 2034².

—^e. From these things it may be clearly seen what it is which makes a likeness, and an image, of God; namely, that it is love to the Lord, and love towards the neighbour . . .

1055. (For) no other covenant is 'eternal' except love to the Lord and love towards the neighbour. This is eternal, because it is from eternity to eternity. Ex.

1121. The Most Ancient Church . . . had perception of all the things of faith, almost like the Angels, with whom they had communication, by reason that their interior man . . . through the medium of internal respiration, was joined with Heaven; (for) love to the Lord and love towards the neighbour is attended with this; for thus man is conjoined with the Angels through their veriest life, which consists in such love. They said that they had the law inscribed on them, because they were in love to the Lord and in love towards the neighbour . . . Nor did they doubt that all human laws, as all Divine ones, are founded in love to the Lord and charity towards the neighbour . . . And therefore as they had in them from the Lord that which is fundamental, they could not but know all things which are thence. They also believe that all who live in the world at this day who love the Lord and the neighbour, also have the law inscribed on themselves, and are accepted as citizens everywhere on earth, as the same are in the other life.

1153. All the differences of external worship, as also of internal, are circumstanced according to the adoration of the Lord in the worship; and the adoration is circumstanced according to the love to the Lord and the love towards the neighbour; for the Lord is present in the love, thus in the worship.

1176. They do not know that love to the Lord and love towards the neighbour are faith itself.

1568². The ends of the loves of self and the world look outwards or downwards; but the ends of love to the Lord and of love towards the neighbour look inwards or upwards; from which it may be evident that they disagree so much that they can never be together.

1707³. Therefore influx by celestial things exists solely with those who are in love to the Lord and in charity towards the neighbour.

1799⁴. That Churches are so called is from what is doctrinal alone, which would never have been so if love to the Lord and charity towards the neighbour had been made the Principal of faith.

1803. Those who are in love to the Lord and in love towards the neighbour. Sig. and Ex.

1824. The Celestial itself is love to the Lord and love towards the neighbour. This Celestial inflows from the Lord, through the internal man into the external.

1844². When yet the Church (is solely) with those who love the Lord, and the neighbour as themselves . . .

2023. By love is meant love to the Lord; by charity, love towards the neighbour. Love to the Lord can never be separated from love towards the neighbour;

for the Lord's love is towards the universal human race . . . and therefore he who has **love to the Lord** has the Lord's love, and thus cannot do otherwise than love the neighbour. But they who are in love to the neighbour are not all on that account in **love to the Lord**; as the upright gentiles, who are in ignorance about the Lord . . . and also others, who are within the Church. For **love to the Lord** is in a higher degree. They who have **love to the Lord** are celestial men; whereas they who have love towards the neighbour, or charity, are spiritual. The Most Ancient Church . . . was in **love to the Lord**; but the Ancient Church . . . was in love towards the neighbour. This distinction between **love** and charity will be observed in what follows.

[A.] 2048². Those are called celestial who are in **love to the Lord** . . . 3325⁷.

2069³. The celestial Angels are distinguished from the spiritual by **love to the Lord** . . .

2116². The evils of life of those who have lived in **love to the Lord** and in charity towards the neighbour, also all remain, but they are tempered with the goods which . . . they have received from the Lord . . .

—³. In the Word, by 'faith' nothing else is meant than **love to the Lord** and charity towards the neighbour; thus the derivative life.

—^e. That Heaven itself consists in **love to the Lord** and in mutual love. Refs.

2120. By 'the sun' (which will be darkened) nothing else is meant than **love to the Lord** and charity towards the neighbour.

2219². This is the order into which man has been created. Consequently, it is **love to God** and love towards the neighbour which ought to be the life of man, and that by which he is distinguished from brute animals.

2227². Celestial good is of **love to the Lord**; spiritual good is of love towards the neighbour. From the former good is the latter; for no one can **love the Lord** unless he also loves the neighbour. Love towards the neighbour is in **love to the Lord**; for **love to the Lord** is from the Lord; thus from Love Itself towards the universal human race. To be in **love to the Lord** is the same as to be in the Lord; and they who are in the Lord cannot but be in His love, which is towards the human race . . .

2231². **Love to the Lord** and charity towards the neighbour would be as a flame, and all perception and thought would be as the light thence . . .

2243⁷. At this day they do not even know that the Fundamental of faith is **love to the Lord** and charity towards the neighbour.

2268². The Angels as it were dwell in man's truths, and insinuate affections of good from the Lord, when man lives in **love to the Lord**, and in charity towards the neighbour; for they are delighted to dwell . . . with such men.

2341². 'Mountain'=**love to the Lord**.

2425^e. (Thus) he is truly the neighbour who is in **love to the Lord**, and in charity towards the neighbour.

2508². Angels and men are in the heavenly marriage in proportion as they are in **love to the Lord** and in charity towards the neighbour, and in proportion as they are in the derivative faith . . .

2571. As 'the Land of Canaan'=the man of the Church, the Church, and the Lord's Kingdom, it also =that which is the essential of them; namely, **love to the Lord**, and charity towards the neighbour . . .

2572³. As the Angels are in **love to the Lord** and in mutual love, they are also in all truth . . .

2588³. It is from the doctrine of the Word that the First and Principal of doctrine is **love to the Lord** and charity towards the neighbour . . .

—⁵. They who are in **love to the Lord** and in charity towards the neighbour can receive the truths of doctrine, and have faith in the Word . . .

2718⁶. For example: he who loves the neighbour from good, **loves the Lord**.

—⁷. (The spiritual) can come from obscurity into light, if only they are willing to be in the Affirmative that all good is of **love to the Lord**, and of charity towards the neighbour; and that love and charity are spiritual conjunction; and that all bliss and happiness are thence . . .

2760, Pref.². That faith itself in the Lord, which exists solely with those who are in **love to the Lord** and in charity towards the neighbour, has this Power. Sig.

2870^e. But that which is of **love to the Lord**, and of love towards the neighbour . . . is freedom itself. 2872.

2881. Nothing would be more more easy to the Lord than to compel man . . . to as it were **love Him**.

2935². All that which is of **love to the Lord** and of charity towards the neighbour is good; and all that which asserts and confirms them is truth.

—^e. They think of **love to Him** from a certain worldly love.

2982. (All the Lord's Churches) then made one in the fact that they acknowledged **love to the Lord** and charity towards the neighbour as the Principal and as the very essential . . .

3122. By the 'mercy and truth' which are from the Lord, the Most Ancients understood nothing else than the reception of the influx of **love to the Lord**, and of the derivative charity towards the neighbour . . . Moreover, through charity towards the neighbour, celestial men were introduced into **love to the Lord** . . .

3147⁶. Unless natural things are purified, that is, unless the things of the love of self and the world are thence removed, internal things, which are of **love to the Lord** and towards the neighbour, can never inflow. Sig.

3175². The good which man has above the animals is to **love God**, and to love the neighbour: all human good is thence.

3183. (A child) is then [introduced] into a state of the affection of celestial good, that is, of love towards his parents, which with them is in place of **love to the Lord**. This state is signified by 'an infant.'

3224. But they who are in **love to the Lord** and in love towards the neighbour, thus who are in spiritual heat, which is of the light of Heaven, are affected with goods and truths, which extinguish falsities; but still with these there exists a correspondence.

—^e. The interior mind is opened solely with those who are in innocence, in **love to the Lord**, and in charity towards the neighbour.

3235². To the celestial the Lord appears as a Sun, because these are in celestial love; that is, in **love to the Lord** . . .

3240. The good with the celestial is of **love to the Lord**; and the truth which is with them is of love towards the neighbour . . .

3263². For there are many among the gentiles who know from rational lumen that there is one God . . . and who live in **love to that God**, and in love towards the neighbour.

3316³. When the word 'bread' is read in the Word, the Angels . . . instead of bread perceive celestial love, and the things which are of celestial love; that is, of **love to the Lord** . . .

3325⁴. Good is the first-born; that is, the good of **love to the Lord** and of love towards the neighbour; for no other good than that which is thence is good. Ex.

3427². For the Word in the internal sense treats of no other thing than of **love to the Lord**, and of love towards the neighbour. III.

—⁴. But the interiors with those who are in **love to the Lord** are open, insomuch that the light of truth from the Lord can inflow, affect their minds, and give the apperception that it is so.

3464². From the words, 'This is My Body,' and 'This is My Blood,' the Angels with the man are in the idea of **love to the Lord**, and of charity toward the neighbour . . .

3539⁴. A man can apprehend from the understanding, although his will may dissent . . . that the happiest life is from **love to the Lord** and from love towards the neighbour, because the Divine Itself inflows into it . . . 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 this life . . .

3596². 'Bread,' here, = the things which are of **love to the Lord** . . .

3635. The Celestial Kingdom consists of those who are in **love to the Lord** . . . Refs.

3653. There are three kinds of men within the Church; namely, those who are in **love to the Lord**; those who are in charity towards the neighbour; and those who are in the affection of truth. Those who are in the first class . . . are signified by 'Let those who are in Judea flee to the mountains' . . .

3688¹. As the Lord is present in what is good and pious, (a regenerate man) by affection towards what is good, testifies **love to the Lord**. 3768².

3691². For the man who is in **love to the Lord**, and in charity towards the neighbour, is a kind of little

Heaven, which corresponds in an image to the three Heavens; and also has an influx of good and truth . . . from the three Heavens . . .

—⁴. They who are in the very **love to the Lord**, insomuch that they have a perception of the love, are in a higher degree of good and truth, and are in the . . . Third Heaven; thus are nearer to the Lord, and are called Celestial Angels . . .

—⁵. In **love to the Lord** there is the proximate image of the Lord, which is called 'a likeness;' and therefore they who are in the very **love to the Lord** are called His likenesses . . .

3804². Such are all angelic forms; and such would man be if he were in **love to the Lord** and charity towards the neighbour from his interior life. Into such forms was man created, because into the likeness and image of God . . .

3815. That in . . . Heaven there are no other relationships than those of **love to the Lord** and of love towards the neighbour; or, what is the same, than of good, might have been evident to me from the fact that all the Societies . . . are most distinct from each other according to the degrees and differences of love and of the derivative faith . . .

3816. The affection of good, or **love to the Lord** and love towards the neighbour, has bliss and happiness in it . . .

3887. The Celestial Kingdom is constituted of those who are called celestial; and these are they who have been in **love to the Lord**, and thence in all wisdom; for above others they are in the Lord; and thence above others are in a state of peace and innocence . . .

3957³. The seventh thing which man can know of himself, is that **love to God** and love towards the neighbour are the things which cause man to be man, distinct from brute animals; and that these things constitute heavenly life, or Heaven; and that the opposite things constitute infernal life, or Hell.

3969⁴. In the Lord's Celestial Kingdom are those who are in **love to the Lord**, and in the derivative charity. These constitute the Third or Inmost Heaven.

3994. Charity without innocence is not charity; still less is **love to the Lord** . . .

4060. The state of the Church then as to good; that is, as to charity towards the neighbour and **love to the Lord**. Sig. and Ex.

—². 'The sun' (darkened) = that **love to the Lord** . . . will vanish. 10604².

4075³. See INFINITE, here.

4104⁵. If a man sets the spiritual kingdom before (the natural kingdom), he then acknowledges **love to the Lord** and charity towards the neighbour as principal and primary; consequently, all things which confirm them . . . Whereas, when he has the natural kingdom as the end . . . he extinguishes the things which are of **love to the Lord** and charity towards the neighbour . . .

4191⁶. That **love to the Lord** is conjunction with Him, is evident . . .

4197⁴. Celestial good is of **love to the Lord** . . .

[A.] 4225. All who are in **love to the Lord**, and in charity towards the neighbour . . . are within the Grand Man.

4280⁴. Hence it is that those who are in genuine conjugal love, are also in . . . **love to the Lord**, and in . . . charity towards the neighbour.

4286². The Inmost Heaven is celestial ; for the Angels there are called celestial ; for they are in **love to the Lord**, and are thence most conjoined with the Lord . . .

4581⁴. The oil (in the meat-offering)=**love to the Lord** ; and the fine flour=charity towards the neighbour.

4723². There are two essentials which constitute the Church, and thence two principal things of doctrine . . . The second is that **love to the Lord** and charity towards the neighbour make the Church, and not faith separated from them.

4735². This (Divine) love, and the reciprocal **love of man to the Lord**, and also love towards the neighbour, are the things which are signified and represented in the Holy Supper . . .

4776. It is the veriest truth of the Church, that **love to the Lord** and love towards the neighbour are the primary things (Mark xii. 29-31). Cupidities extinguish this truth ; for they who are in the life of cupidities cannot be in the life of love and charity ; for they are complete opposites. The life of cupidities is to love self alone . . . hence they extinguish charity with themselves ; and they who extinguish charity, also extinguish **love to the Lord** ; for there is no other means of **loving the Lord** except charity ; for the Lord is in charity . . .

4844¹⁰. 'The cake' which the widow made in the first place=**the good of love to the Lord** ; whom from her small store she loved above herself and her son.

4925². As, in the supreme sense, the Lord is 'the First-born,' and thence **love to the Lord** and charity towards the neighbour . . .

4981. 'The blessing of Jehovah,' in the genuine sense, =**love to the Lord** and charity towards the neighbour ; for those who are endowed with these are called 'the blessed of Jehovah ;' for they are also endowed with Heaven and eternal salvation.

4997. Good is conjunction, because all good is of **love to the Lord** and of love towards the neighbour. The good of **love to the Lord** conjoins him with the Lord, and consequently with all the good which proceeds from the Lord ; and the good of love towards the neighbour conjoins him with Heaven and the Societies there ; thus he is conjoined with the Lord through this love also ; for Heaven properly so called is the Lord ; for He is the all in all things there.

5113³. When (the man of the Celestial Church) had gained the perception of charity, he was led into the perception of **love to the Lord** ; hence all the truths of faith appeared to him in the Intellectual as in a mirror. Ex.

5120⁵. (The Celestial Church is distinguished from the Spiritual Church by being) in **love to the Lord**. And the Holy Supper was instituted in order to represent and signify the Lord's love towards the universal

human race, and the reciprocal [love] of man towards Him.

5122². Afterwards charity . . . becomes the beginning ; and from it new states commence . . . towards interior things, to **love to the Lord** . . .

5165³. If **love to the Lord** and charity towards the neighbour had formed the interiors, there is a resplendence therefrom in the face . . .

5236². For celestial and spiritual love—that is, **love to the Lord** and charity towards the neighbour—are not possible except in innocence.

5530². With those who are in the loves of self and of the world such things as favour these loves are in the middle . . . and those which are contrary are cast out of doors, as are those things which are of **love to God** and of love towards the neighbour.

5608. The Inmost Heaven consists of those who are in innocence ; for they are in **love to the Lord** ; and, as the Lord is innocence itself, those who are there, being in **love to Him**, are in innocence ; who, although they are the wisest of all in the Heavens, still appear to others as infants.

—³. As end, cause, and effect are distinct from each other, so, in the Spiritual World, are **love to the Lord**, charity towards the neighbour, and the works of charity. For these three to make a one, or to come forth together, the first must be in the second, and the second in the third . . . Unless interiorly in charity there is **love to God**, it is not charity . . .

5922². Celestial good is the good of **love to the Lord** . . . For the Internal of those who are in the Celestial Kingdom is **love to the Lord** . . .

6014⁶. All celestial goods are of **love to the Lord**.

6027². For there inflows from the Lord good, which is of **love to the Lord** and of charity towards the neighbour, through the Internal into the External ; and in proportion to the good in the External, in the same proportion it is received there.

6295². With the celestial man there is the good of **love to the Lord**, and the good of love towards the neighbour. The good of **love to the Lord** is his Internal, and the good of love towards the neighbour is his External ; and therefore with those who are of the Celestial Church, in the Internal of that Church are those who are in **love to the Lord**, and in the External of that Church are those who are in love towards the neighbour . . .

6323³. If man were in the order into which he was created ; namely, in love towards the neighbour, and in **love to the Lord**—for these loves are proper to man—he, above all animals, would be born not only into scientifics, but also into all spiritual truths and celestial goods ; and thus into all wisdom and intelligence ; for he is able to think about the Lord, and to be conjoined with Him through love ; and thus to be elevated to what is Divine and eternal . . . 7750².

6370. For he is safe among all evils, even in the midst of the Hells ; for **love to the Lord** and love towards the neighbour are attended with this ; for the reason that they who are in this love are most conjoined with the Lord, and are in the Lord, because in the Divine

which proceeds from Him; hence nothing of evil can touch them.

6390. For . . . all freedom is from the affection of **love to the Lord** and towards the neighbour . . . for the affection of this love inflows from the Lord, who does not command, but leads.

6626. Nay, with the Angel, Spirit, and man, who lives in charity towards the neighbour and in **love to the Lord**, the least of all the things of thought have relation to a man; because this charity and **love** are from the Lord; and whatever is from the Lord has relation to a man. Moreover, these are the things which make man.

6821^e. And he who loves the Lord's Kingdom, **loves the Lord**; because the Lord is the all in all things of His Kingdom . . .

6824. As the Lord is in the highest (degree), and is to be regarded in each degree, as the *End ad Quem*; therefore He is above all, and is to be loved above all things.

7178. No one can know what good is as understood in a spiritual sense, unless he knows what is love towards the neighbour and **love to God** . . .

7233^e. The Intellectual cannot be illustrated unless it is believed that **love to the Lord** and charity towards the neighbour are the principals and essentials of the Church. He who proceeds from these as acknowledged [principles], provided he himself is in them, sees innumerable truths . . .

7488. (Thus) from **love to the Lord** and love towards the neighbour come forth all goods; and (therefore) all truths.

7489. (Therefore) in proportion as a man is in the loves of self and of the world, in the same proportion he is not in love towards the neighbour, and still less in **love to the Lord**; for they are opposites.

7542. The Inmost with the good is **love to the Lord** and love towards the neighbour . . . It is this Inmost which is here meant (by 'the heart').

7750³. That **love to the Lord** and love towards the neighbour have in them all intelligence and wisdom, may be evident from those who in the world had been in these loves. When these come into Heaven they know and have wisdom in such things as they had never known before; nay, they there think and speak like the rest of the Angels, which . . . are ineffable. The reason is that these loves have in them the faculty of receiving such things.

8269². Good from the Divine is here described by 'to love the Lord' . . .

8455. Peace has in it confidence in the Lord, that He rules all things, and provides all things, and that He leads to a good end. When man is in the faith of these things, he is in peace; for he then fears nothing, and no solicitude about future things renders him unquiet. Man comes into this state in proportion as he comes into **love to the Lord**.

8480³. Good from the Lord is with those who **love the Lord** above all things and the neighbour as themselves;

but good from man is with those who love themselves above all things . . .

8549. 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.

8639. He who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, adore Him, **love Him**; and thus do what is good for His sake.

8665². 'Peace' . . . = the state of the Inmost Heaven, where are those who are in **love to the Lord**, and in the derivative innocence . . .

8745. At last both (the internal and the external man) have as the end to love the neighbour and to **love the Lord**; and not, as before, to love self and the world.

8762. They who at the same time believe that such things are to be performed; but that still the essential of worship is the life of faith—that is, charity towards the neighbour and **love to the Lord**—are of the Internal Church . . .

8773. Primary truths are . . . also that **love to God** and love towards the neighbour are the precepts upon which all other things depend; and that this love is impossible except by means of faith.

8827. In the Third Heaven . . . they are under the immediate view of the Lord, because those who are there are in **love to the Lord**, and are thence in peace and in innocence above all others.

8857. The case is similar with **love to the Lord**. When this love is dominant, it is present in each thing of the man's life . . . This is meant by to have God constantly before the eyes; and by to **love Him** above all things, with the whole soul, and with the whole heart.

8868^e. The truths which are alive are truths of faith from **love to the Lord** and from charity towards the neighbour . . .

888c. For they who **love the Lord** do not **love Him** from themselves, but from the Lord. For all good inflows from Him, and those love who desist from evil; for evil stands in the way, and rejects the influx of good from the Lord.

8891³. By the eating from the tree of knowledge was meant the fall of that Church from good to truth; consequently from **love to the Lord** and towards the neighbour to faith without these; and this through ratiocination from the intellectual proprium . . .

8897. 'Honour thy father and thy mother' = **love for** . . . the Lord and for His Kingdom.

8902³. **Love to the Lord** not being able to come forth with man. Sig.

8928³. For he who is in light never doubts, still less denies, that **love to the Lord** and charity towards the neighbour are the essentials of the Church, and that upon them are founded all the truths which are of the Word, consequently which are of faith.

8941². Whereas the truths which are from the Word

... have in them **love to the Lord** and love towards the neighbour ; thus all goods in the complex.

[A.] 8979. For in the spiritual sense nothing else is called good except that which is of **love to the Lord** and of love towards the neighbour . . .

8988³. In Heaven good is the esse itself, and truth is the existere thence ; or, what is the same, **love to the Lord** and love towards the neighbour are the esse itself of Heaven and the Church ; and faith is the existere thence.

9032. It is a genuine truth of the doctrine of the Church that charity towards the neighbour and **love to the Lord** make the Church with man ; and that these loves are insinuated by the Lord through faith ; that is, through the truths of faith which are from the Word.

9141². The love of good—that is, **love to the Lord** and love towards the neighbour—make the fire of life with a good man and with an Angel of Heaven . . .

9207¹. For those who **love the Lord**, and also themselves in an equal degree, are those who are called 'lukewarm . . .'

9210³. For they who do what is good for the sake of the neighbour and the Lord, **love the Lord** above all things, and the neighbour as themselves . . .

9241. With the trust and confidence which are called faith itself, the case is this . . . they who are in charity towards the neighbour and in **love to the Lord** can have such faith ; for their heart is towards the Lord. Ill.

9245^o. They who 'do the Lord's words' are they who love the neighbour and who **love the Lord** ; for he who loves, does. Ill.

9262. 'Innocent' is predicated of the good of **love to the Lord** . . . and the good of **love to the Lord** is interior good. Sig. . . Because they are in innocence who **love the Lord**.

9276⁶. The heart of the Grand Man—that is, of Heaven and the Church—is constituted of those who are in **love to the Lord** and in love towards the neighbour ; thus, abstractedly from persons, of **love to the Lord** and of the love of the neighbour . . .

9341⁴. That then the truths of faith are seen and revealed to those who are in **love to the Lord**. Sig.

9378. And all those **love the Lord**, consequently are conjoined with Him through love, who are in the good of life from the truths of faith ; because the good from these truths is from the Lord ; nay, is the Lord. Ill.

9613³. The conjunction of the angelic Societies into one Heaven has relation to these laws . . . 5. That the universal bond is the Lord ; thus love from Him, and the derivative **love to Him**.

9705. In a word, in proportion as a man is in **love to the Lord** and in love towards the neighbour, in the same proportion he is in the internal man, and thinks and wills from it, and also speaks from it and acts from it . . .

9800. They who are in **love** and faith to the Lord, and in charity towards the neighbour, are in the understanding of truth and in the will of good ; for with them there is a reception of the good and truth which are from the Lord.

9863. For the good which inflows with a man, Spirit, or Angel, appears as his. Hence **love to the Lord** is love from the Lord.

10038². There are two fires of life with man ; one is of the love of self, the other is **love to God**. They who are in the love of self cannot be in **love to God**, because they are opposites. Ex.

10131². For without the good of innocence there is no **love to the Lord**, nor charity towards the neighbour . . .

10187^o. By good is meant charity towards the neighbour, and **love to the Lord** ; for all goods are thence.

10189¹. They who are in **love to the Lord** and charity towards the neighbour, and thence in faith, look at the Lord before them in every turning of their bodies . . . for the Lord turns them to Himself ; for He enters into them through the way of the east, and keeps them constantly in a determination to Himself. Hence their external sight is determined by their internal sight . . . and this by the love . . .

10201². By intelligence and wisdom . . . is meant the faculty of seeing and perceiving the truths and goods which are of faith and charity, and which are of **love to the Lord**. This faculty is impossible except with those who are in illustration from the Lord ; and they are so far in illustration as they are in **love to the Lord** and charity towards the neighbour ; for the Lord enters through good, thus through the love and charity, which are with the man, and leads into the truths which correspond to the goods . . .

10205. That [there is to be] no worship from any other love than the **love of the Lord**. Sig. and Ex. . . The case is this : acknowledgment, faith, and **love to the Lord**, are the principal things of all the worship within the Church ; for acknowledgment, faith, and love conjoin ; acknowledgment and faith conjoin the Intellectual therein ; and love the Voluntary ; and these two make the whole man . . . It is otherwise with those who are outside the Church . . .

10227². The ascription of all things to the Lord opens the interiors of man towards Heaven ; for thus it is acknowledged that nothing of truth and good is from self ; and in proportion as this is acknowledged . . . the man comes into innocence, and into love and faith in the Lord. Thence come conjunction with the Divine, influx thence, and illustration.

10284². Whereas the love which is with a man from the Lord is love towards the neighbour and **love to God** . . . and love towards the neighbour and **love to the Lord** reign in Heaven, and are Heaven . . .

10551². Every one is mistaken who believes himself to be in illustration if he does not love to know truth for the sake of truth, and for the sake of the good of life . . . because to live according to the Divine truths which are from the Word is to **love the Lord** ; and from the Lord, when He is loved, is all illustration.

10559². This do all who are in externals without an internal ; for if these venerate and adore and as it were **love God**, it is not for His sake, but for the sake of themselves . . . 10602².

10578². Whereas they who are in externals not separ-

ated from what is internal, can all see the interior things of the Word, of the Church, and of worship . . . Hence it follows that those who are in **love to the Lord**, and also those who are in charity towards the neighbour, see them ; for **love to the Lord** and charity towards the neighbour open the internal man, and when this is opened the man as to his interiors is in Heaven among the Angels where the Lord is.

—³. It shall here be told in a few words what **love to the Lord** is, or what it is to **love the Lord**. 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**. These precepts are truths which are from the Lord, thus in which is the Lord ; and therefore in proportion as these are loved—that is, in proportion as one lives according to them from love—in the same proportion the **Lord is loved**. The reason is that the Lord loves man, and from love wills that he be happy to eternity ; and man cannot become happy except through a life according to His precepts ; for through them man is regenerated, and becomes spiritual, and thus can be elevated into Heaven. But to **love the Lord** without a life according to His precepts, is not to **love Him** ; for then there is not anything with the man into which the Lord is inflowing, and elevating him to Himself . . . From these things it may be evident what it is to **love the Lord** . . . Ill.

10596. The life of Heaven is in those who have **loved God** above all things, and the neighbour as themselves. These are they who have faith . . .

10606. For in the Inmost Heaven there reigns celestial love, which is **love to the Lord** from the Lord . . .

10645². Many suppose . . . that they worship the Lord through love when they **love Him** ; but by . . . merely loving, the Lord is not worshipped ; but by living according to His precepts ; because these alone are they who . . . **love the Lord**. The rest say . . . that they **love Him**, and still do not **love Him**. Ex.

—⁴. Hence it is evident that . . . to **love the Lord** is to imbue the Voluntary with the goods of love ; and that this cannot be done, except by learning truths from the Word, by willing them, and by doing them . . .

10683⁴. They who love to do truth for the sake of truth, **love the Lord** ; because truth is from the Lord ; and the Lord causes it to become good by the willing and doing of it. Ex. and Ill. —^e, Ref.

10694². But they who are in the externals and at the same time in the internals of the Church, of worship, and of the Word, are in love towards the neighbour, and in love to the Lord ; and are thence in the light of Heaven. (Continued under LOVE OF SELF.)

10721. From these things it may be evident what makes Heaven ; namely, that it is **love to the Lord** and love towards the neighbour ; and also faith ; but the latter in proportion to the life it has from those loves.

10761. For the essentials of the Church are **love and faith in the Lord** from the Lord.

10787. We spoke to them about the Lord, about **love to Him**, about love towards the neighbour . . . that to

love the Lord is to love the precepts which are from Him, which is to live according to them from love . . .

10814². For in proportion as man does not **love** and worship the **Lord**, in the same proportion he loves and worships himself ; and in the same proportion also he loves the world above Heaven.

10829. To **love the Lord** is to live according to His precepts. That this is to **love the Lord**, He Himself teaches in John : ' If ye **love Me**, ye will keep My commandments. He who hath My precepts, and doeth them, he it is who **loveth Me**. If anyone will **love Me**, he must keep My word ; but he who doth not **love Me**, keepeth not My words' (xiv. 15, 21, 23, 24).

H. 13. That the Divine of the Lord in Heaven is **love to Him** and charity towards the neighbour. Chapter.

15. There are two distinct loves in Heaven : **love to the Lord**, and love towards the neighbour. In the Inmost or Third Heaven there is **love to the Lord** ; and in the Second or Middle Heaven there is love towards the neighbour. Each proceeds from the Lord ; and each makes Heaven. How these two loves are distinguished from each other, and how they are conjoined with each other, is evident in Heaven in manifest light ; but not in the world except obscurely. In Heaven, by to **love the Lord** is not meant to **love Him** as to His person ; but to love the good which is from Him ; and to love good is to will and do good from love. And by to love the neighbour is not meant to love one's companion as to his person ; but to love the truth which is from the Word ; and to love truth is to will and do truth. Hence it is evident that these two loves are distinguished from each other as are good and truth ; and that they conjoin themselves with each other as good does with truth.

16. I have sometimes spoken on this subject with the Angels ; who said that they wonder that the men of the Church do not know that to **love the Lord** and to love the neighbour is to love good and truth, and, from willing, to do them ; when yet they might know that everyone testifies love by willing and doing the things which another wills ; and that thus he is loved in turn, and is conjoined with him ; and not by loving him and still not doing his will, which in itself is not to love ; and also that they might know that the good which proceeds from the Lord is the likeness of Him, because He Himself is in it ; and that those become likenesses of Him, and are conjoined with Him, who make good and truth to be of their life, by willing and doing them. Ill.

17². In the other life . . . those who are in **love to the Lord** and in love towards the neighbour turn themselves constantly to the Lord . . .

19. That **love to the Lord** and love towards the neighbour comprehend in themselves all Divine truths, may be evident from the things which the Lord Himself has said about these two loves : ' Thou shalt **love thy God** from thy whole heart and from thy whole soul ; this is the greatest and the first precept. The second, which is like it, is, Thou shalt **love thy neighbour** as thyself. On these two precepts hang the Law and the Prophets' (Matt. xxii. 37-40). ' The Law and the Prophets' are the whole Word ; thus all truth Divine.

[H.] 64². To perform use is to will well to others for the sake of the common good ; and not to perform use is to will well to others not for the sake of the common good, but for the sake of self. The latter are they who love themselves above all things ; but the former are they who love the Lord above all things. Hence it is that the former who are in Heaven act as a one ; but this not from themselves, but from the Lord ; for they regard Him as the Only One *a Quo* ; and His Kingdom as the common [good] which we are to consult. III.

72². In the Heavens, the goods of all are from one love ; thus from one origin. The one love which is the origin of all the goods there is **love to the Lord** from the Lord. Hence it is that the whole Heaven is His likeness in general ; each Society in a less general ; and each Angel in particular.

112². To love the Lord and the neighbour is, in general, to perform uses.

225^e. (The Celestial Angels) say that to live according to truths is to love the Lord.

271. The reason the Angels of the Third Heaven are such (as to wisdom), is that they are in **love to the Lord** ; and this love opens the interiors of the mind to the third degree ; and is the receptacle of all things of wisdom.

—e. **Love to the Lord** in this Heaven is to will and to do Divine truth ; for Divine truth is the Lord in Heaven.

278. Those who are in a state of innocence . . . love all that is good, and are delighted with all that is true ; because they know and perceive that to love good—thus to will and to do it—is to love the Lord ; and that to love truth is to love the neighbour.

350^e. To be loved by the Lord is also to **love the Lord** ; for love is reciprocal ; for to him who is loved the Lord gives that he should love.

356. App.⁴. That knowledge, intelligence, and wisdom are the sons of love to God and of love towards the neighbour. Refs.

390². Wisdom is to love use ; thus the good of one's fellow-citizen, of the society, of our Country, and of the Church. In this also consists **love to the Lord** ; because all the good which is the good of use is from the Lord ; and is also love towards the neighbour ; because the neighbour is the good which is to be loved in (them).

396. But the delights of the soul or spirit all flow forth from **love to the Lord** and from love towards the neighbour ; thence too are the affections of good and truth, and interior happinesses. These loves together with their delights inflow from the Lord and from Heaven by an internal way . . . and affect the interiors . . . In proportion, therefore, as these two loves of Heaven are received and affect us, the interiors are opened . . .

399. In the Heavens there is a communication of all with each and of each with all. Such a communication flows forth from the two loves of Heaven, which are . . . **love to the Lord** and love towards the neighbour. These loves are communicative of their delights. The reason **love to the Lord** is such, is that the Lord's love is the love of the communication of all things of His

own to all ; for He wills the happiness of all. There is a like love in each of those who **love Him**, because the Lord is in them . . .

401. The man who is in the love of self and the world, so long as he lives in the body, feels delight from them . . . But the man who is in **love to God**, and in love towards the neighbour, so long as he lives in the body, does not manifestly feel delight from them, and from the good affections which are from them ; but only a bliss almost imperceptible, because it is stored away in his interiors, and is covered over by the exteriors which are of the body, and is dulled by the cares of the world. But after death the states are completely changed . . . the obscure delight, and almost imperceptible bliss, which had been with those in the world who had been in **love to God** and in love towards the neighbour, is then turned into the delight of Heaven, which becomes perceptible and sensible in every way . . .

481. They who love goodness, sincerity, and justice for their own sake, and do and live them, also **love the Lord** above all things, because they are from Him ; and also love the neighbour, because these are the neighbour who is to be loved.

—(q). That to **love the Lord** is to love that which is from Him ; because in everything which is from Him is Himself. Refs.

554². I have been told from Heaven . . . that **love to the Lord** and love towards the neighbour reign in the Heavens, and also make the Heavens . . .

557. Celestial love is to love uses for the sake of uses . . . for this is to **love God** and to love the neighbour ; because all uses . . . are from God ; and also are the neighbour who is to be loved . . .

596². All who are in the Celestial Kingdom are in **love to the Lord** ; and all who are in the Hells opposite to this Kingdom are in the love of self . . . Hence it has been evident that **love to the Lord**, and the love of self, are opposites . . .

N. 59. The two loves from which are all goods and truths are **love to the Lord**, and love towards the neighbour . . .

60. The two loves from which are all goods and truths, and which . . . are **love to the Lord** and love towards the neighbour, make Heaven with man, and therefore they also reign in Heaven ; and, as they make Heaven with man, they also make the Church with him. 78.

61. These two loves . . . open and form the internal spiritual man, because they reside there . . .

90^e. Hence it is evident that when good is loved, the **Lord is loved** ; for the Lord is He from whom is good, who is in good, and who is good itself.

96^e. From these things it may now be evident in what way **love to the Lord** conjoins itself with love towards the neighbour.

106². That within charity there is **love to the Lord**, thus the Lord, although the man is not aware of it. Refs.

231. **Love to the Lord** and love towards the neighbour make Heaven ; and so also does faith ; but the latter in proportion as it has life from these loves.

Life 38. In proportion as anyone is in good, and from good loves truths, in the same proportion he loves the Lord; because the Lord is good itself and truth itself . . . Ill.

22. Love to the Lord is properly love; and love towards the neighbour is charity. There is no love to the Lord with man except in charity: in the latter the Lord conjoins Himself with man.

W. 122. As all the quarters in the Spiritual World are determined from the east . . . it is evident that the Lord, and love to Him, are the source from which all things are; and that in proportion as anyone is not in this love, in the same proportion he is remote from Him; and dwells either in the west, or in the south, or in the north, at distances there according to the reception of the love.

125. Those Angels who are in love to the Lord from the Lord see Him directly; therefore they are in the east and the west . . .

141^e. There are two loves which are the heads of all the rest, or to which all other loves have relation. The love which is the head, or that to which all heavenly loves have relation, is love to the Lord . . .

142. See LOVE OF DOMINATING, here.

237². The third degree, which is called celestial, is opened by the celestial love of use, which love is love to the Lord; and love to the Lord is nothing else than to commit to life the precepts of the Word; which, in sum, are to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and Divine. These three degrees are thus opened with man successively.

275³. Love to the Lord, and the derivative love towards the neighbour, make the inmost degree in the Heavens . . . Wisdom and intelligence from their loves make the middle degree in the Heavens . . .

426. That spiritual and celestial love is love towards the neighbour and love to the Lord . . . Gen.art.

— . By love to the Lord is meant the love of doing uses . . .

P. 94. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by loving the neighbour as one's self, and loving the Lord above all things.

—². To love the Lord above all things is nothing else than not to do evil to the Word, because in the Word is the Lord; and not to do evil to the holy things of the Church, because in the holy things of the Church is the Lord; and not to do evil to the soul of anyone, because the soul of everyone is in the hand of the Lord. They who shun these evils as enormous sins love the Lord above all things; but no others can do this than those who love the neighbour as themselves; for they are conjoined.

199^e. Whereas if man attributes all things to the Lord, his soul becomes the love of the Lord . . .

R. 353. Mutual love proximately descends from love to the Lord, because the Lord's love is to do uses to the community, and to every society in general; and He effects them by means of men who are in love to Him.

556^e. By to love the Lord is meant to love to do His precepts. Ill. The reason is that He Himself is His own precepts; for they are from Him; consequently He Himself is in them; thus in the man on whose life they have been inscribed; and they are inscribed on a man by his willing and doing them.

691. That love to the Lord would torment them, because they were in the concupiscences of evils from the delight of their love. Sig. and Ex.

903². These things have been said that it may be known that all things of the doctrine of the New Jerusalem have relation to love to the Lord and to love towards the neighbour. Love to the Lord is to have faith in the Lord and to do His precepts; and to do His precepts is love towards the neighbour, because to do His precepts is to do uses to the neighbour. Ill.

915. For (those who approach the Lord immediately, and live according to the precepts of the decalogue by shunning evils as sins), and no others, are in the doctrine of love to God and of love towards the neighbour; which two things are the foundations of religion. Sig. and Ex.

M. 134⁶. Man is born into no love in order that he may come into all . . . and into love to the Lord by means of love towards the neighbour . . .

T. 160². Because at the side towards the east there are Societies which are in love to God and towards the neighbour . . .

287. It is also known that all things of doctrine and of life have relation to love to God, and to love towards the neighbour . . .

—². Now as love to God, and love towards the neighbour, are all things of the Word; and the decalogue in its first table contains in a summary all things of love to God, and in the second table all things of love towards the neighbour, it follows that it contains all things which are of doctrine and of life.

306. In the spiritual sense, by 'to honour the father and mother' is meant to reverence and love God and the Church. Ex.

329. That the ten precepts of the decalogue contain all things which are of love to God, and all things which are of love towards the neighbour. Gen.art.

394. That there are three universal loves: the love of Heaven, the love of the world, and the love of self. Gen.art. . . By the love of Heaven is meant love to the Lord, and also love towards the neighbour; and as both of them regard use as the end, it may be called the love of uses. (Continued under LOVE.)

414^e. It is to be known that those who love their Country . . . after death love the Lord's Kingdom . . . and they who love the Lord's Kingdom, love the Lord, because the Lord is the all in all things of His Kingdom.

416. They who love the Lord's Kingdom (which means the Communion of Saints and also Heaven) love the Lord above all things, consequently are in love to God above all others; for the Church in the Heavens and on earth is the Body of the Lord; for they are in the Lord, and the Lord is in them.

[T. 416]². For they who love the Lord's Kingdom not only love the Lord above all things, but also love the neighbour as themselves; for love to the Lord is the universal love, and hence it is in each and all things of spiritual life, and is also in each and all things of natural life; for this love resides in the highest things with man; and the highest things inflow into the lower ones . . . III.

419. The man who loves good because it is good, and truth because it is truth, loves the neighbour eminently, because he loves the Lord, who is good itself and truth itself . . .

456. On the conjunction of love to God and of love towards the neighbour. Gen.art.

580². Into the Highest Heaven come those who by regeneration receive love to the Lord . . .

797⁵. Then (Melancthon's) eyes were opened, and he saw that the whole of the Word was full of love to God and of love towards the neighbour . . .

D. 4792. (The Moravians) were told . . . that to love the Lord is most dangerous if they are not in the good of life according to the precepts of faith; because the Lord is the Holy itself . . .

5152. It is said that those who are in the Heavens are in love to the Lord and in charity towards the neighbour; but they who do not know in what way they are in love and charity may believe that it is merely to love the Lord and to love the neighbour; but it is not so. But love to the Lord consists in the fact that they love to do the things which the Lord has commanded; thus the Divine truths which are in the Word, and to love them. In this consists their love to the Lord. And love towards the neighbour, with them, consists in the fact that they love to do those things which the doctrine of their Church dictates; thus to do them from faith. This, with them, is to love the neighbour.

5988³. As (the Moravians) said that they had loved the Lord, because He has been received by God the Father as a Son on account of the passion of the cross, they were told that such love does not at all conjoin them, except with some simple ones in the Ultimate Heaven . . .

D. Min. 4593. They who have love towards the neighbour do not always have love to the Lord; as the spiritual; but they have reverence, and estimation; which are confirmed by means of the truths of faith.

4635. If man were devoid of hereditary evil, he would be born into Divine order itself; namely, into love to the Lord, and into love towards the neighbour . . .

E. 148. 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.

154. There are two loves which make Heaven or the Church: love to the Lord, and love towards the neighbour or charity. Love to the Lord is what is called celestial love; and love towards the neighbour, or charity, is what is called spiritual love . . .

218. They who are in spiritual love, or in charity and

the derivative faith, are in intelligence; but they who are in celestial love, or in love to the Lord and the derivative perception of truth, are in wisdom.

409⁷. 'Servants'=those who want to love the Lord and themselves equally; and Heaven and the world equally . . . when yet there must be a predominance of one love over the other; and where there is a predominance, that which opposes itself is hated and despised. For the love of self and of the world is opposite to love to the Lord and love towards the neighbour. Hence it is that they who are in celestial love would rather die, and be deprived of honours and riches in the world, than be drawn away by them from the Lord and from Heaven . . .

433. 'Of the tribe of Judah were sealed twelve thousand'=love to the Lord, and that all who are therein are in Heaven and come into Heaven. Ex.

—². Besides, no one is admitted into Heaven except by the Lord; for the universal Heaven is His; and therefore no one is there or comes thither except him who acknowledges Him and loves Him. To love Him is not to love Him as to His person; but to live according to His precepts. III.

— The reason those love the Lord who do and keep His precepts and words, is that His 'precepts,' and 'words'=Divine truths; and all Divine truth proceeds from Him; and that which proceeds from Him is Himself; and therefore when a man is in this as to life, then the Lord is in him, and he is in the Lord; whence it is said: 'Ye in Me, and I in you;' and that He 'will come and make His abode with them.' This, therefore, is to love Him. Moreover, to love is to be conjoined; for love is spiritual conjunction; and conjunction is effected through the reception of the Divine truth in doctrine and in life.

—³. As 'Judah,' in the supreme sense,=the Lord as to celestial love; and, in the internal sense, the Celestial Kingdom, he also=love to the Lord; for this love is the reciprocal love with man; and reigns in the Lord's Celestial Kingdom. —⁴,III.

445². They who are in the goods of life from the spiritual affection of truth and good are in charity; and they who are in the goods of life from the celestial affection are in love to the Lord . . .

707. The Church with those who are in love to the Lord, and thence in love towards the neighbour. Sig.

—². For love to the Lord is to love and will the things which are the Lord's; thus the things which the Lord has commanded in the Word . . .

758². Whereas all who are in the Heavens are in loves to the Lord and towards the neighbour . . . The delights of loves to the Lord and towards the neighbour are the delights of charity of various kinds . . .

780⁶. 'A child'=innocence, and at the same time love to the Lord; for love to the Lord makes one with innocence . . .

797⁴. (Such) hold cheap love to God, and love towards the neighbour . . .

798⁴. There are two universal loves, which are fundamental of all; namely, love to the Lord, and love towards the neighbour, which is called charity. In

these are all who do goods from the Word ; for all good is of love.

799⁶. 'To remain in the house of Jehovah all the days of our life' = . . . to remain in the good of love to the Lord.

826². I will show what love to the Lord is. In the Third Heaven they are all in love to the Lord from the Lord ; and they are such as possess truths inscribed on their life, and not on the memory . . . For all truths with them are inscribed on their affections, which derive their essence from celestial love, which is love to the Lord . . . And as these Angels are in love to the Lord from the Lord, their interior life consists of mere affections of good and truth from that love ; whence it is that they do not speak truths, but do truths ; thus they do good works ; for the affections of good and truth which are from this love cannot do otherwise than come forth into act ; and when they come forth they are called uses, and are meant by good works. They also perceive in themselves the quality of the uses or works, from the affection from which they are ; and also their differences, from the conjunction of many affections ; thus they do all things with interior wisdom. And as they do not think truths, and thence speak them ; but only do them ; and this comes from their love to the Lord, and consequently from affections alone, of which their life consists, it is evident that love to the Lord consists in doing truths from the affection of them, and that their deeds are good works ; consequently, that to love the Lord is to do. III.

—^e. From these things it is evident how ample is the doctrine of love to the Lord ; for it is the doctrine of all the affections which are of love ; and each affection has truths inscribed on itself, according to the quality of its perfection ; and it produces them in act with infinite variety ; and these affections do not come into the understanding in the shape of ideas ; but to the interior sensitive perception, in the shape of the delights of the will, which cannot be described by words. 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.

828². And love to the Lord from the Lord is innocence. Hence by 'infants,' and 'children,' in the Word, is signified innocence, and also love to the Lord.

831². Spiritual love is the love of truth ; and, in the supreme sense, is the love of the Divine truth which proceeds from the Lord ; thus is also love to the Lord, but in a lower degree than that in which are the Celestial Angels. The latter are in love to the Lord from the reception of the Divine good from Him ; but the former are in love to the Lord from the reception of Divine truth from Him . . .

863. They who love truths abstractedly from such things (as honours and gain) love the Lord ; for the Lord with man is in the truths which are from good . . .

973². For to love the Lord is not to love His person ; but to love the things which proceed from the Lord ; for these are the Lord with man . . .

981. By love to the Lord is signified the love or affection of doing His commandments ; thus the love of

keeping the precepts of the decalogue ; for in proportion as a man, from love or affection, keeps and does them, in the same proportion he loves the Lord. The reason is that these are the Lord with man.

1020². When a man abstains from [acts of] false witness as understood in a moral and spiritual sense, and shuns and is averse to them as sins, there then inflows from the Lord through Heaven the love of Truth and the love of justice ; and when a man thence loves Truth and loves justice, he then loves the Lord ; for the Lord is Truth itself, and justice itself . . .

1026⁴. Upon one of the tables were written the Precepts of love to the Lord ; and upon the other those of love towards the neighbour. The first three Precepts are of love to the Lord ; and the last six are of love towards the neighbour ; and the Fourth Precept—which is 'Honour thy father and thy mother'—is an intermediate Precept ; for by 'the father' there is meant the Father in the Heavens ; and by 'the mother' is meant the Church, which is the neighbour.

1099². By love is meant love to the Lord ; and by to love the Lord is not meant to love the Lord as a Person. By this love alone man is not conjoined with Heaven ; but by the love of Divine good and Divine truth, which are the Lord in Heaven and in the Church ; and these two are not loved by knowing them, thinking them, understanding them, and speaking them ; but by willing and doing them for the reason that they have been commanded by the Lord, and consequently because they are uses. Ex.

1143. Truths and goods from a celestial origin are the truths and goods with those who are in love to the Lord, which are called celestial . . .

— (The Babylonians) say that the Lord is loved, because He has given this Power to man . . . But love to the Lord is impossible with them ; for the love of dominating over Heaven and the Church is quite contrary . . .

1144². See LOVE OF SELF, here.

D. Love x. Love to the Lord involves uses *a quo* ; and love towards the neighbour involves uses *ad quem*. xiii², Ex.

xiii. That in proportion as a man is in the love of uses, in the same proportion he is in the Lord's love, and in the same proportion he loves Him, and loves the neighbour, and is a man. Gen.art.

— The reason why by to love the Lord is meant to do uses from Him and for His sake, is that all the good uses which man does are from the Lord . . . and to love Him is to do them ; for that which a man loves he does. No one can love the Lord in any other way ; for the uses which are goods are from the Lord . . . nay, are the Lord Himself with man. These are the things which the Lord can love. He cannot be conjoined in love with any man except through His own Divine things, consequently He cannot in any other way give to man to love Him ; for man cannot love the Lord from himself: the Lord Himself draws him, and conjoins him with Himself ; and therefore to love the Lord as a Person, and not use, is to love Him from self, which is not to love. He who does uses . . . from the Lord, does them

for His sake. These things may be illustrated by the celestial love in which are the Angels of the Third Heaven. These Angels are in **love to the Lord** above the Angels in all the other Heavens. Both the latter and the former know that to **love the Lord** is nothing else than to do the goods which are uses; saying that uses are the Lord with them. By uses they mean the uses and goods of ministry, of administration, of function, with both priests and magistrates, and with business men and workmen. The goods which do not flow from their offices they do not call uses; but alms, benefits, and things gratuitous.

[D.Love] xvii^e. These (who shun evils as sins), and no others, are they to whom the Lord can give to **love Him** above all things, and the neighbour as themselves.

xix^e. Thus and no otherwise (that is, by man's doing and acting), the **Lord is loved**, and the neighbour is loved.

D. Wis. iv. Without this appearance there is no Reciprocal, so that man should **love the Lord** as the Lord loves him . . . For the Lord wills to be loved; and therefore He gives to man to will it.

xi. That love to the Lord from the Lord comes forth in charity . . . Gen.art.

— They who think about **love to the Lord** and about charity towards the neighbour only naturally, and not at the same time spiritually, think no otherwise, because they *can* think no otherwise, than that the Lord is to be **loved** as to His person, and also the neighbour as to his person; whereas they who think both naturally and spiritually, perceive . . . that both an evil and a good man can **love the Lord** as to His person; and in like manner the neighbour; and that if an evil man loves, he cannot be loved back; but that if a good man loves, he can. Hence a spiritual natural man concludes that to **love the Lord** is to love that which is from Him, which in itself is the Divine in which the Lord is; and that this is to do good to the neighbour; and that thus and no otherwise can he be loved by the Lord, and be conjoined with Him through love. But a natural man cannot think spiritually about this matter, unless these things are delivered distinctly before him.

3. That **love to the Lord** comes forth in charity, because [it comes forth] in use. Gen.art.

—². Hence it is evident . . . that the conjunction of **love to the Lord** with charity towards the neighbour is in use . . . For man cannot **love the Lord** from himself; nor can he from himself do uses; but the Lord loves him, and reciprocates His own love in him, and also causes that it appears to him as if he **loves the Lord** from himself. This, therefore, is the **love of the Lord** from the Lord.

7. That the uses which are done by a man who does not fight against evils . . . are against **love to the Lord**, and against **love towards the neighbour**. Ex.

De Conj. 7. That conjugal love is **love to the Lord**. —All who are in love truly conjugal are in **love to the Lord**; for the reason that it descends from the marriage of the Lord with the Church. Hence it is that they who are in the Third Heaven—who are all in **love to the Lord**—are in love truly conjugal.

Love towards the neighbour. *Amor erga proximum.*

Love of the neighbour. *Amor proximi.*
To love the neighbour. *Amare proximum.*

See CHARITY; and under LOVE TO THE LORD, NEIGHBOUR, and SPIRITUAL.

A. 548. If they want to be like the Angels, they ought to **love the neighbour** more than themselves. . . They wondered that there is such a love in Heaven, or that it is possible for anyone to **love the neighbour** more than himself; when yet they had heard that they should **love the neighbour** as themselves. But they were informed that all goods increase indefinitely in the other life; and that there is such a life in the body that they cannot advance beyond **loving the neighbour** as themselves, because they are in corporeal things; but that when these have been removed, the love becomes more pure, and at last angelic; which is to **love the neighbour** more than self. That such a love is possible, might have been evident from the conjugal love of some, in that they have preferred death to the injury of their consort; from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant hungering, even in the case of birds and animals; and also from sincere friendship, in that people undergo dangers for their friends; and even from civil and simulated friendship, which wants to emulate sincere friendship, in that they prefer to offer [the best things] to those to whom they will well . . .; and finally from the nature of love, which is such, that it is its joy to be of service to others, not for the sake of self, but for their sake. But these things could not be apprehended by those who loved themselves above others, and who in the life of the body had been greedy for gain; and least of all by misers. 1392. H.406. D.4104.

904². The presence of the Lord is predicated according to the state of **love towards the neighbour**, and of faith, in which the man is. The Lord is present in **love towards the neighbour**, because He is present in all good . . .

—³. The presence of the Lord with a man exists for the first time when he **loves the neighbour** . . .

1013². 'An image' = spiritual love; that is, **love towards the neighbour**, or charity.

1141^e. Those called 'sons of Shem' . . . worshipped the Lord, and **loved the neighbour**.

2023. By charity is meant **love towards the neighbour**.

—². They who have **love towards the neighbour** or charity, are spiritual men . . . The Ancient Church . . . was in **love towards the neighbour** or charity. 2048².

2048². Those are called spiritual who are in **love towards the neighbour**, and thus in the truth of faith. 2069³.

2088³. **Love towards the neighbour** or charity was implanted through truth . . .

2196⁹. From appearances a man supposes that no one can **love the neighbour** more than himself.

2227². Spiritual good is of love towards the neighbour ; (which) is from celestial good ; for no one can love the Lord unless he also loves the neighbour. (Continued under LOVE TO THE LORD.)

2228³. Heavenly life is from all those ends, thoughts, and works which are of love towards the neighbour.

2253⁹. Hence it is evident that in proportion as anyone loves the neighbour, in the same proportion he has life from the Lord.

2715². The celestial love the neighbour more than themselves.

2718⁵. The neighbour is to be loved from the good which is with him. Ex.

—⁶. He who loves the neighbour from good, loves the Lord. Ex.

3240. The truth with the celestial is of love towards the neighbour.

3316². Instead of wine, the Angels have the idea of spiritual love . . . that is, of love towards the neighbour.

4221⁹. Hence it was evident of what quality those become who are in no love towards the neighbour . . .

4364². He who has been regenerated ; that is, who loves the neighbour . . .

4368⁴. When those who are in the affection of truth from the good of genuine charity hear that love towards the neighbour does not begin from self, but from the Lord, they rejoice ; whereas they who are in the affection of truth from the love of self and of the world . . . sharply maintain that that love begins from self. Hence they do not know what it is to love the neighbour as themselves.

4459⁵. They who are in mere externals cannot possibly apprehend that heavenly joy is to love the neighbour more than self, and the Lord above all things . . . For he who is in externals alone loves himself more than the neighbour . . .

4730². Who at this day knows anything else than that love towards the neighbour is to give to the poor . . . to aid everyone from one's wealth, and to benefit him in every way, without distinction as to whether he is good or evil . . .

4776⁶. They who are in love towards the neighbour do good from good-will . . .

—³. From these things it may be evident what Heaven is ; namely, that it is love towards the neighbour . . . They who are in love towards the neighbour are able to receive all the truths of faith, and to imbue them, and appropriate them to themselves ; for in love towards the neighbour there is the all of faith ; because Heaven and the Lord are in it.

—⁴. All things are in the loves . . . such, therefore, as the loves are, such are the lives . . . Love towards the neighbour receives the life of Heaven . . . Thus in love towards the neighbour there is the all of Heaven.

4837². The love of good and truth is that which is called love towards the neighbour ; for the neighbour is he who is in good and the derivative truth ; and, in the abstract sense, is good itself and its truth.

6023². The neighbour is loved when anyone rightly discharges his office for the good of others . . .

6295². The good of love towards the neighbour is the External of the celestial man. Therefore . . . in the External of the Celestial Church are those who are in love towards the neighbour.

6366⁹. Influx from the Celestial Kingdom (into the Spiritual Kingdom) is effected through love towards the neighbour ; for this is the External of the Celestial Kingdom ; and is the Internal of the Spiritual Kingdom.

6495. The influx which is from the Lord is the good of celestial love ; thus of love towards the neighbour. In this love the Lord is present ; for He loves the universal human race . . . and as the good of this love is from Him, He Himself is in it ; thus is present with the man who is in the good of this love.

— . But when a man receives influx from Hell, he then feels . . . the life of the love of the neighbour—unless it is for himself—to be undelightful.

6667. For with these there is no mercy, because no love of the neighbour . . . The love of the neighbour which appears with them is nothing else than the love of self ; for in proportion as the other favours him . . . in the same proportion he is loved . . .

7369. In proportion as a man is in the love of self, in the same proportion he removes himself from the love of the neighbour ; consequently . . . from Heaven ; for in Heaven there is the love of the neighbour. 7489.

8123². Therefore he who does any good for the sake of good, and what is just for the sake of what is just, loves the neighbour . . . Whereas he who does what is unjust for the sake of any gain, hates the neighbour. N. 103⁹.

8678². The state of the reception of the Divine and of Heaven . . . is a state of love towards the neighbour . . .

9049. With him who does good from the heart . . . there is increased the affection of love towards the neighbour, to whom he does good ; and with this affection, a delight which is heavenly delight, ineffable. Ex.

9262. The good of love towards the neighbour is exterior good ; and the good of love to the Lord is interior good. . . 'Just' = the good of love towards the neighbour. 9263 Ill.

10308. For no one can love the neighbour from himself. He who does so from himself, loves the neighbour and benefits him for the sake of self, which is to love self.

10787. (We said to them) that love towards the neighbour is to will good and thence to do good to a fellow-citizen, our Country, the Church, the Lord's Kingdom, not for the sake of self, in order to be seen, or for the sake of meriting ; but from the affection of good.

H. 15. In the Second or Middle Heaven there is love towards the neighbour. (This also) proceeds from the Lord, and makes Heaven.

—². By to love the neighbour is not meant to love one's companion as to his person ; but to love the truth

which is from the Word ; and to love truth is to will and do truth. 16.

[II.] 64°. And they who love to do what is good to others, not for the sake of self, but for the sake of good, love the neighbour ; for *there* good is the neighbour.

55Sa. That the love of self is opposite to love towards the neighbour, may be seen from the origin and the essence of each. With him who is in the love of self, the love of the neighbour begins from self. Ex. . . But spiritual love towards the neighbour begins from the Lord ; and from Him as the centre proceeds to all who are conjoined with Him through love and faith ; and it proceeds according to the quality of the love and faith with them.

—². Hence it is evident that the love of the neighbour which begins from man is opposite to the love of the neighbour which begins from the Lord ; and that the former proceeds from evil, because from the proprium of man ; but the latter from good, because from the Lord . . . It is also evident that the love of the neighbour which proceeds from man and his proprium is corporeal ; whereas the love of the neighbour which proceeds from the Lord is heavenly.

N. 74. The Exterior is instructed to counterfeit the things which are of the love of the public and of the neighbour . . . For they know that to love the public and the neighbour interiorly affects all ; and that they are loved and esteemed in the same proportion. The reason it affects them, is that Heaven inflows into this love.

84. On love towards the neighbour, or on charity. Chapter.

100. It is believed by man that love towards the neighbour is to give to the poor, to render aid to the needy, and to do good to everyone ; but charity is to act prudently, and for the sake of the end that good may result. He who renders aid to any vicious poor or needy person, thereby does evil to the neighbour ; for by the aid which he renders him he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who renders assistance to the good.

103. The reason these things are of the love towards the neighbour or of charity, is that . . . every man is the neighbour, but diversely. A society less or greater is more the neighbour ; our Country is still more the neighbour ; the Lord's Kingdom is still more so ; and the Lord is so above all. And, in the universal sense, the good which proceeds from the Lord is the neighbour ; consequently also what is sincere and what is just.

106. That the love in the Spiritual Kingdom is love towards the neighbour or charity ; and is called spiritual love. Refs.

—³. That to love the neighbour is not to love his person ; but that which is with him and from which he is ; thus good and truth. Refs.

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

F. 21. But it is one thing to love the neighbour from

the good or use in him towards self, and it is another thing to love the neighbour from the good or use in self towards him. (The former) can be done by an evil person ; but (the latter) cannot be done except by a good one ; for the latter from good loves good ; or from the affection of use loves use. The difference between these two is described by the Lord in Matt.v.32, *et seq.* It is said by many, I love him because he loves me and does good to me ; but still to love him on this account alone is not to love him interiorly ; unless the man himself is in good, and from that loves his good. The latter is in charity ; but the former is in friendship which is not charity. He who loves the neighbour from charity conjoins himself with his good ; and not with his person, except in so far and so long as he is in good. This man is spiritual, and he loves the neighbour spiritually. Whereas he who loves another from friendship alone, conjoins himself with his person, and then at the same time with his evil. After death, this man can with difficulty be separated from the person, which is in evil ; but the other can. Charity effects this through faith ; because faith is truth ; and the man who is in charity scrutinizes and sees by means of truth what is to be loved ; and in loving and benefiting he has regard to the quality of the use.

22. Love towards the neighbour is charity . . .

W. 47°. See LOVE, here.

237. The second degree, which is called spiritual . . . is opened by the love of uses from intellectual things, or by the spiritual love of uses, which love is love towards the neighbour . . .

414°. Love towards the neighbour from the Lord is the love of wisdom ; or the genuine love of the human understanding.

426. By love towards the neighbour is meant the love of uses ; and by love to the Lord is meant the love of doing uses. Ex.

P. 207. See LOVE OF SELF here.

208. A sign that they are being led by the Lord, is that they love the neighbour.

275. The love into which man was created is the love of the neighbour ; that he may will as well to him as to himself, and better ; and that he may be in the delight of this love when he is benefiting him ; scarcely otherwise than as it is with a parent towards his little children. This love is truly human ; for in it there is what is spiritual ; by which it is distinguished from natural love, which brute animals have. If man were born into this love, he would not be born into the thick darkness of ignorance . . . but into a certain light of knowledge and of the derivative intelligence ; and into these he would quickly come. He would, indeed, at first creep like a quadruped ; but with the implanted endeavour to raise himself up upon his feet . . .

276. But when the love of the neighbour was turned into the love of self . . . human love was turned into animal love ; and man . . . became a beast . . .

— . When the love of the neighbour was turned into the love of self, man could no longer be born into the light of knowledge and intelligence ; but into the thick darkness of ignorance ; because into the . . .

ultimate of life, which is called the corporeal Sensuous . . .

—2. That the love of the neighbour and the love of self are opposite loves, may be seen by everyone. For the love of the neighbour wills well to all from itself. (Continued under LOVE OF SELF.)

R. 356². Love towards the neighbour is the love of obeying the Lord's precepts, especially those which are contained in the second table of the decalogue. Enum. . . . The man who does not will to do such things because they are sins, loves the neighbour; for he does not love the neighbour who bears hatred to him, and from hatred wants to kill him; he does not love the neighbour who wants to scortate with his wife; nor does he love the neighbour who wants to steal and plunder his goods; and so on. T. 330.

387. As love towards the neighbour is at this day called charity . . .

M. 269². There are three universal loves of which every man has been constituted from creation: the love of the neighbour, which is also the love of doing uses; the love of the world . . . and the love of self . . . The love of the neighbour, or that of doing uses, is spiritual love . . . Man is man when the love of the neighbour . . . makes the head . . . —³Des.

T. 287². The decalogue . . . in the second table contains all things of love towards the neighbour . . .

301. When the Lord came into the world . . . (the Sabbath) was made a day . . . also of love towards the neighbour. Ill.

392. On charity, or love towards the neighbour. Chapter.

407. What it is to love the neighbour shall be told. To love the neighbour is not only to will and do good to a relative, a friend, and a good man; but also to a stranger, an enemy, and an evil man. (Continued under CHARITY.)

410². As, therefore, every man is the neighbour, and the variety of men is infinite, and every one is to be loved as the neighbour according to his good, it is evident that there are genera and species, and also degrees, of love towards the neighbour. Now as the Lord is to be loved above all things, it follows that the degrees of love towards the neighbour are to be measured by the love to Him; thus by the measure in which another possesses the Lord in Himself, or has a possession from the Lord . . . But as these degrees are in the internal man, and this rarely manifests itself in the world, it is enough that the neighbour be loved according to the degrees of which one has Knowledge. But after death these degrees are clearly perceived . . . That there are degrees of love towards the neighbour, is evident from the Lord's parable of the Samaritan, who showed mercy to him who had been wounded by thieves; whom the priest and the Levite saw and passed by; and when the Lord asked which of those three seemed to have been the neighbour, the reply was, 'He who did mercy' (Luke x. 30-37).

411. We read, 'Thou shalt . . . love the neighbour as thyself' (Luke x. 27). To love the neighbour as one's self, is not to despise him in comparison with one's

self; to act justly with him; and not to bring an evil judgment concerning him. The law of charity laid down by the Lord Himself is this: 'Whatsoever things ye would that men should do to you, so also do ye to them; for this is the Law and the Prophets' (Matt. vii. 12; Luke vi. 31, 32). So do they love the neighbour who are in the love of Heaven; whereas they who are in the love of the world love the neighbour from the world, and for the sake of the world; but they who are in the love of self love the neighbour from self, and for the sake of self.

416. Love towards the Lord's Kingdom is therefore love towards the neighbour in its fulness; for they who love the Lord's Kingdom not only love the Lord above all things, but also love the neighbour as themselves . . .

417. That to love the neighbour, regarded in itself, is not to love his person; but the good which is in his person. Gen.art.

418². But the love of good with a wicked man is not the love of the neighbour; for a wicked man does not love another interiorly, except in so far as he is of service to him. But to love the good in another from the good in one's self is genuine love towards the neighbour; for then the goods kiss each other, and conjoin themselves together.

419. The man who loves good because it is good, and truth because it is truth, loves the neighbour eminently, because he loves the Lord, who is good itself and truth itself. From no other source is the love of good and thence of truth, and thus of the neighbour. Thus is formed love towards the neighbour from a celestial origin.

431². But conjugal love, and love towards children . . . do not produce love towards the neighbour as do the exercises of duties in employments . . .

456. On the conjunction of love to God and of love towards the neighbour. Gen.art.

580². Into the Middle (Heaven come those who by regeneration receive) love towards the neighbour . . .

Ad. 977. (On the love of the neighbour.)

D. 2405. Union is never possible, consequently the happiness thence, unless each one loves the neighbour more than himself . . . and such love is never possible except from the Lord's love . . .

2668. How the love of the neighbour is represented also by the muscles and the derivative actions . . . Ex.;

2783. On the love of the neighbour.

2796. As the love of the neighbour no longer exists in the world, ambition has succeeded in its place . . .

3061. On those who want to enter into Heaven, when as yet they are not in the love of the neighbour.

3516². Because they were completely contrary to love towards the neighbour . . .

3906. The life of Heaven . . . is a life of love; namely, in that everyone loves the neighbour more than himself.

4077. Therefore unless anyone loves the neighbour, he has not faith . . .

[D.]4104. It was perceived that he who in the life of the body loves the neighbour as himself, has it given him in the other life to love the neighbour more than himself; for the goods of love are indefinitely increased . . .

5152^e. Love towards the neighbour, with (the Angels) consists in the fact that they love to do those things which the doctrine of their Church dictates; thus to do them from faith. This, with them, is to love the neighbour.

D. Min. 4593. They who have love towards the neighbour, as the spiritual, do not always have love to the Lord; but they have reverence, and estimation, which are confirmed by means of the truths of faith.

4596. On general love towards the neighbour. . . They who have had a general love towards the neighbour, without consideration as to who is the neighbour, and of what quality is the love, are at this day in great abundance, and suffer themselves to be seduced by every deceitful, hypocritical, and simulating Spirit . . . They are for the most part sensuous, and enter but little into reasons. They constitute the skin. Des. 4597.

E. 204². The neighbour is not every man, but is that which is with man. If this is true, sincere, and just; and the man is loved from these, then the neighbour is loved. That this is what is meant by charity in the spiritual sense, may be seen by everyone, provided he reflects. No one loves another for the sake of his person; but for the sake of that which is with him; hence are all friendship, all favour, and all honour. It follows from this, that to love men from the truth, sincerity, and justice which are with them, is spiritual love; for truth, sincerity, and justice are spiritual things; for they are from Heaven from the Lord . . .

707². By 'the woman encompassed with the sun,' is signified the Church with those who are in love to the Lord, (and are thence in love towards the neighbour). The reason it is said, and are thence in love towards the neighbour, is that love towards the neighbour is derived from love to the Lord, as what is posterior from its prior; or as what is exterior from its interior; in a word, as an effect from its effecting cause. For love to the Lord is to love and will those things which are the Lord's; thus those things which the Lord has commanded in the Word; and love towards the neighbour is to do them from that willing; and thus consists in the performance of the uses which are the effects.

768². It is said in the Word that the neighbour is to be loved as a man loves himself; but in the spiritual sense it is not meant that the neighbour is to be thus loved as to his person, but that those things are to be loved which appertain to his person from the Lord; for the person is not loved actually from the fact that he is a person or a man; but because he is such or such; thus the person is loved from his quality; and therefore this quality is that which is meant by the neighbour, and which therefore is the spiritual neighbour, or the neighbour who is to be loved in the spiritual sense; and this with those who are of the Lord's Church is all that which proceeds from the Lord; which in general has relation to all good; both spiritual, and moral and civil; and therefore they who are in these goods, love

those who are in the same. This, therefore, is to love the neighbour as one's self.

828. Something shall now be said concerning love towards the neighbour with (the Angels of the Third Heaven). By the neighbour they understand uses, which indeed are works; but with them uses are all things which are done with them of the Lord, and which chiefly regard the worship of the Lord, His Church, the implantation of its holy things, chiefly with infants, with whom they have conjunction, and in whom they inspire innocence, and the affections thereof; also the good of society in general; and also in particular. These things are chiefly of their love, because they are of the love of the Lord . . . The reason these things are their neighbour, is that they do not look to persons; but to such things as appertain to persons . . . For every Angel, Spirit, and man is his own love . . . thus his own good and thence his own truth. As these things make them, (the Celestial Angels), being wise, cannot look to anything else than the things from which they are. To them this is the neighbour, or the brother and companion . . . Hence it is evident what is love towards the neighbour in the Third Heaven. Further ex.

831⁹. As the love (of the Angels of the Second Heaven) is the love of truth, they acknowledge as their neighbour truth in act, which is called spiritual good; thus the good of the Church, the good of the society in which they are, the good of their fellow-citizens in the society; consequently also moral good, which is called sincerity, and civil good, which is called justice; and therefore their love towards the neighbour consists also in exercises, which are works.

902⁴. (The Celestial Angels said) that they had loved the neighbour, because they had accounted hatreds and revenges as heinous.

1026⁴. Upon the second table were written the Precepts of love towards the neighbour . . . The last six Precepts are those of love towards the neighbour.

1144. These truths and goods have been profaned by Babylon by this: that they have perverted spiritual love, which is love towards the neighbour; for they who are in such love of self as are the Babylonians cannot possibly love the neighbour. If they do love him it is for the sake of themselves: so that the end is still the man himself; and the love of the neighbour is the means . . . The love of the neighbour, in the spiritual sense, is the love of uses; and when uses are for the sake of self, there is no love of uses, but the love of self.

1193². To love uses is nothing else than to love the neighbour. In the spiritual sense, use is the neighbour. Ex.

D. Love xiii². That by to love the neighbour is meant to do uses to the Church, one's Country, the society, and a fellow-citizen, is because these are the neighbour in a wide and in a narrow sense. These cannot be loved in any other way than by means of the uses which belong to each person's office. Enum.

xx³. As heat comes forth from the love of the neighbour, there is a correspondence between love and heat . . .

C. 124. That he who loves the neighbour from charity in himself, loves the neighbour. Gen.art.

210. That not to will to do evil to the neighbour is to love him. Gen.art.

Coro. 16. Each Heaven which is founded after the consummation of each Church is made triplicate . . . Into the Highest are elevated those who are in love to the Lord and the derivative wisdom ; into the Middle, those who are in spiritual love towards the neighbour and the derivative intelligence ; into the Lowest those who are in spiritual natural love towards the neighbour, which is called charity, and who are thence in the faith of the Truths concerning God, and in a life according to the Precepts of the decalogue.

Lover. *Amasius.*

A. 947⁰. 'The lovers' with whom the perverted Church is said to have 'scortated' (Hos.ii.5)=those who pervert goods and truths. (=those who falsify. 10402⁷).

E. 419¹⁷. By 'the lovers who shall go away into captivity' (Jer.xxii.22) are signified the delights of the loves of self and of the world, and the derivative delights of evils ; 'lovers'=these delights.

654⁷⁰. 'I will stir up thy lovers against thee, the sons of Babel . . .' (Ezek.xxiii.22)=the destruction of the Church through the evils of the love of self . . .

730⁴⁰. By 'the baals and lovers after whom she went' (Hos.ii.13) are signified those things which are of the natural man and are loved ; namely, cupidities, and the derivative Falsities.

811¹⁸. By 'lovers' (Jer.xxii.22), in the abstract sense, are signified the truths of the Church.

Lover. *Amator.*

M. 210⁰. This is left to lovers.

E. 750¹⁸. By 'lovers' (Jer.iv.30) are meant those who are in the love of evil.

Lovely. *Bellus.* A.10754.

Lovely. *Venustus.* A.829². 1625. H.99². M.192⁰. T.448².

Low. See BELLOW.

Low. See VILE.

Low. *Bassus.* A.941².

Lower. *Inferior.*

See under HIGHER, and VALLEY.

A. 2162⁸. 'The earth'=all the lower things . . . as the lower rational and natural things . . . such as are those things which are in the lower Heavens . . .

2576⁹. Knowledges from scientifics ; thus lower truths. Sig. —¹⁰.

3029⁰. For what is lower in man is perceived from what is higher. Ref.

3405². Lower things are compounds of higher ones. (See DEGREE, here.) 5114³.

3417. That (the Lord betook Himself) to lower

rational things ; or from interior appearances to exterior ones. Sig. and Ex.

—, 'A valley'=lower things ; or, what is the same, exterior ones.

3431. To lower things still. Sig. and Ex.

4715. That he taught those things of the Church which are lower. Sig. and Ex.

—². For the lower things of the Church are said to be from the Divine Natural and Sensuous of the Lord ; not that these things are lower in the Lord ; for in the Lord . . . everything is infinite . . . but because it is so with man. Ex.

5147. If the lower things were to receive good from the Lord immediately, they would either obscure or pervert it ; for they are relatively more imperfect.

5947. The things which are lower ought to serve interior things. Lower things are the truths of the Church in the Natural, which are represented by the sons of Jacob . . .

6372. The truths which are from (the Celestial Kingdom) in lower things. Sig. and Ex.

—, 'The feet'=natural things ; thus lower things ; for natural things are below.

6463. As to his lower things in which are interior ones. Sig. and Ex.

8818. 'They stood in the lower parts of the mountain' (Ex.xix.17)=far from the good of celestial love. Ex.

9893. 'Lower' (Ex.xxviii.27)=the lowest part of Heaven.

R. 343. A closer and stronger influx into the lower parts. Sig. and Ex. 346.

840. The Lord's operation into the lower parts . . . Sig. and Ex.

T. 69. The human mind . . . may be let down to a degree lower and lower . . .

D. 4018. In the World of lower Spirits . . .

E. 283². By lower things are meant exterior things. 595², Ex.

304⁴⁸. External things are signified by 'the lower parts of the earth' (Is.xliv.23).

505. Progression towards the lower parts. Sig. and Ex.

682. In proportion as lower things (in the Spiritual World) are in order, higher things are so. Ex.

702. That then in the lower parts, where the evil are, there were conflicts and tumults of thoughts, and ratiocinations . . . Sig. and Ex.

D. Wis. xii. 3. For to operate into lower things is according to order ; for this is to operate into the things which are derived . . .

Lower Earth. *Terra inferior.*

Earth of Lower Things. *Terra inferiorum.*

See under LOWER REGIONS, PIT, and VASTATION.

A. 539. He was therefore cast down into the Earth of Lower Things.

[A.] 699. In order that I might see . . . the vastation of those who are in the **Lower Earth**, I have sometimes been let down thither. . . A kind of column encompassed me, (which was) 'the wall of brass' . . . and was formed of angelic Spirits, in order that I might be let down safely to the unhappy. When I was there, I heard miserable lamentations; and, in fact, these: O God! O God! Have mercy upon us! Have mercy upon us! and this for a long time. It was granted to speak to those miserable ones . . . They especially complained of evil Spirits—that they desired and burned with nothing else than to torture them. They were in despair, and said that they believed that their torment would be eternal; but it was granted to comfort them. D.228.

815. (Such) are let downwards through a very dark hole towards the **lowest things of the Earth**, deep down according to the degree of their hatred and revenge . . .

817. (The public exposure in the **Lower Earth** of one who had been a murderer.) Des. D.1260.

951. Those who had supposed themselves to be holy are in the **Lower Earth**, before the left foot; where they sometimes appear to themselves to have a shining face . . .

1106. There are many who . . . from simplicity and ignorance, had imbued falsities as to faith, and had had a certain species of conscience according to the principles of their faith, and who had not . . . lived in hatreds, revenges, and adulteries. . . They cannot be admitted into the heavenly Societies so long as they are in falsity, because they would contaminate them; and therefore they are kept for some time in the **Lower Earth**, in order that they may there put off their principles of falsity. The periods of time they remain there are longer or shorter, according to the nature of the falsity, the life thence contracted, and the extent to which the principles have been confirmed with them. Some suffer sufficiently hard things there; some not hard things. These are the things which are called vastations . . . When the time of vastation is over, they are taken up into Heaven, and are instructed as novitiates . . .

1107. While they remain in the **Lower Earth**, they are kept by the Lord in the hope of deliverance, and in the thought of the end: that they are thus being amended . . .

2759. At the right side there rose up out of the **Lower Earth** as it were a roll; and it was said that they were many Spirits from the nuntaught common people; but not depraved. Des.

3481. (The Jews) appear in front, in the **Lower Earth**, beneath the plane of the left foot.

4728. The reason 'pits'=falsities, is that the men who have been in principles of falsity are kept for some time after death under the **Lower Earth**, until the falsities have been removed from them, and have been as it were cast to the sides. The places there are called 'pits.' They who come thither are those who must be in vastation. . . The **Lower Earth** is proximately beneath the feet, and the region round about to a short distance. There are very many after death before they are elevated into Heaven. This Earth is also mentioned here and there in the Word. Beneath it are the places of vasta-

tion, which are called 'pits.' Below these places, and round about to a great extension, are the Hells.

—². Hence it is in some measure evident what 'Hell' is, what 'the **Lower Earth**,' and what 'the pit,' where mentioned in the Word. Fully ill.

—³. 'I will make thee dwell in the **Earth of Lower Things**' (Ezek.xxvi.20).

—⁴. 'They are all delivered to death, to the **Lower Earth**, in the midst of the sons of man, to them that go down to the pit . . . All the trees of Eden shall comfort themselves in the **Lower Earth** . . .' (Ezek.xxxi.14, 16).

—⁵. Wail over the multitude of Egypt, and make her herself and the daughters of the magnificent nations descend to the **Earth of Lower Things**, with those who descend to the pit . . .' (Ezek.xxxii.18).

4940. When for the second time I was encompassed with an angelic column and let down into the **places of lower things**, it was given me sensibly to perceive that those who were in the **Earth of Lower Things** corresponded to the feet and the soles; moreover those places are under the feet and soles. I spoke to those who were there. They are such as had been in natural delight, and not in spiritual. Concerning the **Lower Earth**, see 4728.

4941. In these **places** are also those who had ascribed all things to nature, and but little to the Divine . . . But still those who had led a good moral life, when they have been detained there for some time, successively put off those principles, and put on principles of truth.

4942. While I was there, I heard in one chamber [a noise], as if some were at the other side of the wall who wanted to break in, at which those who were there were much terrified, believing that they were robbers; and it was said that those who are there are kept in such fear, in order that they may be deterred from evils; because with some fear is a means of amendment.

4943. In the **Lower Earth** beneath the feet and soles are also those who had placed merit in good deeds and in works; many of whom seem to themselves to be cutting wood. The place where they are is rather cold, and they seem to themselves to acquire heat by their labour. I spoke to them, and was permitted to ask them whether they did not want to go out of that place. They said that as yet they had not merited it by their labour. But when that state has been passed through, they are taken out thence. These also are natural . . . But as they had led a pious life, and had acted so from ignorance, in which there had been something of innocence, Angels are sometimes sent to them, who comfort them. A sheep . . . also sometimes appears to them at the left, above, at the sight of which they receive consolation.

4944. They who come from the Christian world, who have led a good moral life, and have had something of charity towards the neighbour, but have cared but little for spiritual things, are for the most part sent into the **places** beneath the feet and soles, and are kept there until they put off the natural things in which they have been, and imbue spiritual and celestial things in so far as they are able according to their life. When they have imbued these, they are elevated from thence to the heavenly Societies. I have sometimes seen them emerging, and also their gladness because they had come into heavenly light.

4945. In what situation are the places beneath the feet, it has not as yet been given me to know. They are very many; and are most distinct from each other. In general, they are called the **Earth of Lower Things**.

4947. Beneath the soles of the feet are also those who in the life of the body have lived for the world and pleasure—*genio*; having been delighted with such things as are of the world; and who have loved to live in splendour; but only from external cupidity or that of the body; and not from internal cupidity, or that of the mind; for they have not been proud in disposition, by setting themselves before others . . . and therefore such have not rejected the doctrinal things of the Church . . . in their hearts they have said that it is so, because those who study the Word say so. With some who are such the interiors are open towards Heaven, into which are successively insinuated celestial things; namely, justice, probity, piety, charity, mercy; and they are then elevated into Heaven.

4948. But those who . . . have thought and studied nothing from their interior, except the things of self and the world . . . and have at the same time lived in pleasures, or in a delicate life conjoined with interior cunning, are under the sole of the right foot; but deep down there; thus beneath the **Earth of Lower Things**, where the Hell of such is. Des.

5321⁴. There is a place at the right, near the **Lower Earth**, where there appear chariots and horses . . . Those walk and converse there who in the world had been learned, and who had made learning the end of life . . .

5392. In the region of the stomach and intestines are those who are in the **Earth of Lower Things**; who, as they have carried with them from the world unclean things, which inhere in their thoughts and affections, are on this account kept there for some time, until such things have been wiped away . . . They can (then) be elevated to Heaven. Those who are there are not as yet in the Grand Man; for they are like foods let down into the stomach, which are not intromitted into the blood, thus into the body, until they have been defecated. Those who have been defiled with earthly dregs are beneath these in the region of the intestines. But the excrements themselves, which are voided, correspond to the Hells . . .

5427. The Angels who are in the Heavens . . . can see each and all things which are taking place in the World of Spirits—which world is proximately below the Heavens—; and also each and all things which are taking place in the **Earth of Lower Things**; nay, which are taking place in the Hells; but not contrariwise.

6423. In order that good . . . may be able to protect . . . those who are in the **Lower Earth**, good acts by means of truth.

6854². As the Spiritual could be saved only by the Advent of the Lord, they could not be elevated into Heaven before, and were therefore kept meanwhile in the **Lower Earth**, in the places there which in the Word are called 'pits,' which **Earth** was obsessed around by the Hells where are falsities; by which they were then much infested; but still they were guarded by the Lord. But after the Lord had come into the world,

and had made the Human in Himself Divine, He then delivered those who were there in the 'pits,' and elevated them to Heaven; and out of them He formed . . . the Second Heaven. This is what is meant by the descent of the Lord to the Lower Regions—*ad inferos*—; and by the deliverance of those who had been bound. 7207. 7932a. 8345². 8668². 8751^e. 9229^e.

—⁴. 'The bound,' in special, = those who had been detained in the **Lower Earth** until the Advent of the Lord.

6928. The Spirits of our Earth, especially when newly arrived in the other life, love things corporeal and worldly . . . and desire to know such things in the other life. In order, therefore, that they may be able to be with good Spirits, who do not care for such things, they are kept in places which are beneath the soles of the feet, and which are called in the Word 'the **Lower Earth**;' and this until they are averse to things corporeal and earthly, and thus put them off. When this has been effected, they are elevated into Heaven; and are initiated into interior things; and become Angels.

6945^e. Therefore (the spiritual) could not be taken out of the **Lower Earth** . . . until after the Lord's resurrection. Ex.

7090. Here and in what follows it treats of those of the Spiritual Church who were saved by the Advent of the Lord into the world; and who, before His Advent, had been detained in the **Lower Earth**, and had there been harassed by falsities; that is, by infernals who are in falsities from evil. That **Earth** is beneath the soles, encompassed round by the Hells; at the front part by those who have falsified truths and adulterated goods; at the right by those who pervert Divine order, and thence study to acquire for themselves power; at the back by evil Genii, who from the love of self have secretly machinated evil against the neighbour; deep down below them are those who have altogether spurned the Divine, and have worshipped nature, and have thus removed from themselves everything spiritual. With such are those encompassed who are in the **Lower Earth** . . .

—². The **Lower Earth**, where those of the Spiritual Church were reserved . . . is sometimes mentioned in the Word; as in Isaiah: 'Sing O Heavens, because Jehovah hath done it; shout O lower things of the earth . . .' (xliv. 23); treating of those who are in the **Lower Earth**, that they are saved by the Lord. Further ill.

—³. At this day, also, they who are of the Church, and have filled their ideas with worldly and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the **Lower Earth**, and are also in combats there; and this until those worldly and earthly things have been separated from the truths of faith, and such things have been inserted that they can no more be conjoined. When this has been accomplished, they are elevated into Heaven . . . These worldly and earthly things cannot be separated and removed except by combats against falsities. (Continued under COMBAT.)

7147. They who are in the **Lower Earth** are infested by the falsities and evils injected by the Hells which are round about; for the reason that evils and falsities may

be removed, and truths and goods insinuated; and that they may thus be brought into a state that they can be elevated into Heaven. (Continued under INFEST.) Sig.

[A.] 7189°. The earth, or land, where those of the Spiritual Church are being infested by falsities, is near the Hells which infest, and is called the **Lower Earth**. Refs.

7240°. 'The Land of Egypt'=where those of the Lord's Spiritual Kingdom were infested by falsities. This was in the **Lower Earth**, which is near the Hells. The land of Egypt where the sons of Israel were, and which was called Goshen,=that **Lower Earth**; but where the Egyptians were,=the Hells around, from which are infestations by falsities.

7686. It treats in special of those who before the Advent of the Lord were in the **Lower Earth**, and could not be elevated into Heaven until the Lord had come into the world, and had assumed the Human, and had made it Divine. Meanwhile these were being infested by the evil, who also had been of the Church, and had confessed the truths of faith, but had lived an evil life. Des.

7828. The beginning of the deliverance of those of the Spiritual Church who had been . . . detained in the **Lower Earth** . . . Sig.

8039. The further preparation of those of the Spiritual Church who . . . had been detained in the **Lower Earth** . . . Tr.

8099. Those of the Spiritual Church who . . . had been detained in the **Lower Earth**, and had been infested there by those who had been in faith separated from charity . . . when delivered thence, were not immediately taken up into Heaven, but were first brought into the second state of purification, which is that of temptations; for the truths and goods of faith cannot be either confirmed or conjoined without temptations . . . These things were represented by the Sons of Israel not being immediately introduced into the Land of Canaan, but first into the desert . . . (The signification of their first passing through the Sea Suph. Ex.)

8261. (The deliverance of those who had been detained in the **Lower Earth**.) Sig.

8629. A certain Spirit, ascending from the **Lower Earth**, came to me and said . . . that he had understood scarcely anything of the things which had been said about spiritual life and light . . . He was very stupid . . . When he lived in the world he had been among those who were more celebrated for their learning. He was cold . . .

10810°. I saw that that flaming beam descended into the lower parts of the earth there . . . The Angels said that the lower parts of that earth (that is, the Sixth Earth) were inhabited by both the good and the evil; but that they were well separated; to the intent that the evil might be ruled by means of the good . . .

H. 391. There are (Societies of Angels) which are present with those who are in the **Lower Earth** . . .

C. J. 65. The popish saints to the number of a hundred were brought from the **Lower Earth**. Des. T. 824.

R. 295, Pref. On the state of those who had been

guarded by the Lord in the **Lower Earth** on account of the evil, that at the time of the Last Judgment they were to be delivered. Tr.

325. 'Under the altar'=the **Lower Earth**, where they were guarded by the Lord. . . By 'the souls of the slain' . . . are signified those who are hated, reproached, and rejected by the evil in the World of Spirits; and who might be seduced by the dragonists and heretics . . .

—². As they were 'under the altar,' it is evident that they had been guarded by the Lord. For all who have led any life of charity are guarded by the Lord, lest they should be injured by the evil; and, after the Last Judgment, when the evil have been removed, they are taken out from custody, and are elevated into Heaven. Since the Last Judgment, I have often seen them let out of the **Lower Earth**, and translated into Heaven. Ex.

675°. After some days I saw (the Englishmen) to the number of a hundred ascending from the **Lower Earth**, to which that small Society had subsided . . .

840, Pref. On the ascent from the **Lower Earth** of those who had worshipped the Lord, and had shunned evils as sins. Tr.

845. That then those were taken up from the **Lower Earth**, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. Sig. and Ex.

—². The place where they had been kept concealed is called the **Lower Earth**, which is proximately above the Hells, beneath the World of Spirits; and there, by communication with Heaven, and by conjunction with the Lord, they are in safety. There are many such places; and they live together cheerfully there, and worship the Lord; nor do they know anything about Hell. After the Last Judgment, they who are there are by turns elevated into Heaven by the Lord; and, while they are being elevated, those who are meant by the dragon are removed. I have often been permitted to see them taken up, and consociated with the Angels in Heaven. This is meant in the Word by the sepulchres being opened, and by the dead rising again.

884°. Those who had grieved on account of the infestations from them, and had come into fear of damnation, and of evils and falsities from Hell, and of grievous temptation, had been taken away by the Lord from consort with them, and had been sent into a certain **Earth** beneath that one, where also there are Societies, and had been guarded there; and this until the evil had been separated from the good; which was effected by the Last Judgment; and then those who had been guarded in the **Lower Earth** were elevated by the Lord into Heaven.

M. 231. I once heard vociferations which egurgitated as if through water from the Lower Regions—*ex inferis* . . . I descended by a flight of steps; and when I was below, I saw a level country set thick with trees, intermingled with thorns and nettles; and I asked whether that was Hell; and they said, It is the **Lower Earth**, which is proximately above Hell. (Three companies seen there; one consisting of Judges of friendship and of presents; another of Reasoners; and the third of Con-

firmers. Their proceedings, character, and surroundings, described.) 232. T. 332.

232. I again heard the voices from the **Lower Earth**—*infera terra*. T. 333.

461^r. These said, Descend into the **Lower Earth**, and ascend into the Higher Earth. In the latter you will perceive and feel the delights of the Angels of Heaven; and in the former the delights of the Spirits of Hell.

T. 71. I once heard beneath me as it were the roaring of the sea . . . I was told that it was a tumult among those who were gathered together in the **Lower Earth**, which is proximately above Hell. And presently the ground, which made a roof over them, yawned; and through the opening birds of night flew out in flocks . . . and immediately after them locusts . . . When I had seen and wondered at these things, suddenly out of the **Lower Earth**, where that tumult was, a Spirit raised himself up, who could transform himself into an Angel of light; and he cried, Where is he who speaks and writes about the Order to which the Omnipotent God has tied Himself down in relation to man? We have heard these things below, through the roof. (Swedenborg then states to him the general laws of order.) When the satan had heard these things . . . he subsided . . . and the birds . . . cast themselves into the sea, which is there called the Sea Suph . . . and the tumult below ceased . . .

108. If hereafter anyone from the Christian world comes into the Spiritual World . . . and does not believe in the Lord, and approach Him alone, and is then not able to receive this, because he has lived evilly, or has confirmed himself in falsities, at his first step to Heaven he is repelled, and his face is turned . . . to the **Lower Earth**, whither he also goes, and conjoins himself with those there who are meant by the 'dragon' and 'the false-prophet.'

D. 214. See CAPTIVE, here. 218. 219. 220.

297. That those who are [elevated] by God Messiah from the **Lower Earth** or the pit into the interior Heaven, and also into the more interior one, have their places and abodes allotted them in the most exact manner.—I have wondered that thousands, perhaps tens of thousands, have been elevated by God Messiah from the pit, or from the lower parts of the earth . . . The greater part of them seem to themselves to be conveyed in chariots or carriages, and to be carried round to various places, and try whether this or that place is suitable for them . . . Nor is there any Soul ever elevated by God Messiah who does not find his rest . . . This translation may last longer with some; but not with anxiety. Meanwhile they are being more accommodated and perfected.

717. Below is Hell; then [comes] the **Lower Earth**, which is also signified by another name; then [comes] the Heaven of Spirits; then the interior Heaven; then the more interior one; and thus the inmost. Everywhere the like is going on, but with much difference; namely, in this: that in the **Lower Earth**, and in the Heaven of Spirits, they obtain whatever is a pleasure to them; and thus they are translated from one Society

into another. But evil Spirits [are treated] in a contrary manner; namely, with punishments . . .

1701^e. They who are under the feet are in the **Earth of Lower Things**; thus are in like manner more or less deep, as the former are more or less high.

1741. The greatest part of (those who constitute the externals of man) are from our Earth; for our orb is now in externals . . . nor are they (at first) admitted to act as such membranes; but they are outside or below the Grand Body; namely, in the **Earth of Lower Things**, and in various places of Hell; from which they are taken out, and elevated, in order to constitute such things. (Continued under MEMBRANE.)

1771. On those who are in the **Earth of Lower Things**.—In the **Earth of Lower Things** there are many abodes, or places, where those are kept who are being prepared . . . [They are] almost beneath the left foot, a little in front, to a rather great height. Many are kept in what is obscure, being in a state almost intermediate between the life of the body and its sleep; and there they think very little, merely by turns remembering the things which from imprudence they had done evilly in life; but not so that their conscience is tormented thereby; for such are there as have not done evil from a better conscience or of set purpose; but still they have perpetrated evil; thus from imprudence; for that it was evil they might have known in the life of the body; for so had they been instructed from the Word of the Lord; but after they had taken up with their principles the Word of the Lord could no longer penetrate, because they had persevered in the imprudence of their life.

1772. They who are in the **Earth of Lower Things** are not indeed in the Grand Man; but outside of it; but still they live from the Lord's life.

2846. On the ways by which Souls ascend from the **Lower Earth** into the World of Spirits.

2847. They are also thrust down by ways . . . and so to the lower things of the earth . . . The same are projected as it were upwards into the World of Spirits, not by the way by which they had come.

3652. The end of (saints) is that they are kept in the **Lower Earth** . . . 3651.

3660. See DAVID, here.

4485. So long as the phantasies (of Souls) are not from their cupidities, nor their appearances from their affections, they are carried hither and thither . . . This is the reason why Souls are long in the **Lower Earth**, and also in the World of Spirits, before they come to their own place.

4653^e. (Solifidians) who had known the confession of faith to be that faith alone saves; but who had not taught it, or impressed it further upon themselves, and had lived a life of what is good and just, are in the **Lower Earth**.

5389. (Elevation of those who were in the **Lower Earth** witnessed by Swedenborg at the time of the Last Judgment.) 5427a. 5480. J.(Post.)156.

5480. See LAST JUDGMENT, here. 5503. 5762. 5765b. 5815. 5816. 5882. E. 391. 394³. 397. 430¹⁷.

[D.] 5779. On the situation of those who are in the Lower Earth . . .

5781. Neither can it be comprehended how the case is (as to the situation of those who are) in the Lower Earth. There, too, there are good Spirits and also evil ones, but as it were stratified; for the reason that the evil may be ruled by means of the good there. Ex.

D. Min. 4822. He advanced to others in the Lower Earth . . . where there were enthusiastic Spirits, who said that they were the Holy Spirit . . .

E. 403¹⁸. (The captivity of the Jews = the preservation of the good in the Lower Earth. See CAPTIVE, here.)

537¹². These things, (Zech. ix. 11) are said of the deliverance by the Lord of the faithful who had been detained in the Lower Earth until His Advent. 659¹⁵.

696⁵. All those who say that they have been in faith, but have not been in the life of faith . . . do not receive the instruction; and therefore they are separated; some into the Hells; and some into the Earth which is called in the Word 'the Lower Earth,' where they suffer hard things.

899². They who had lived (the life of charity) had been heretofore reserved by the Lord beneath the Heavens, and had been protected from infestation by the Hells, until the Last Judgment; after the execution of which they had been exsuscitated from their places, and elevated into Heaven. The reason they were not elevated before, was that before it the Hells had prevailed . . . but after it the Heavens prevailed . . . and therefore if they had been elevated before they could not have resisted the power in which the Hells were over the Heavens. That they have been elevated it has been granted to see; for from the Lower Earth, where they had been reserved by the Lord, I saw phalanxes rising again and elevated, and translated into Heavenly Societies. This took place after this Last Judgment . . . The like took place also after the former Judgment, which was executed by the Lord when He was in the world. . . This areanum is what is meant by the resurrection of those who had heretofore lived the life of charity. The same is meant by these words in John: 'Now is the judgment of this world; now shall the prince of this world be cast out. But I, if I be lifted up from the earth, will draw all to Me' (xii. 31, 32). And this was represented by that 'many of the saints who slept were raised up, and going forth from their monuments after the Lord's resurrection, entered into the holy city, and appeared to many' (Matt. xxvii. 52, 53). —⁹.

Lower mind. See MIND—*animus*.

Lower Regions. *Inferi*.

A. 6854². See LOWER EARTH, here. M. 231.

8018². The deliverance of (those of the Spiritual Church) when He rose again, is signified by the descent of the Lord to the Lower Regions.

M. 7². There then appeared as it were a mist ascending from the Lower Regions . . .

263². The devil replied hoarsely, I am from the Lower Regions . . .

269. We ascended from these Lower Regions . . . (Compare 268.)

535. I heard a hostile murmur from the Lower Regions . . . T. 849.

Lower Regions. *Orcus*. T. 380⁴. 469.

Lowest. *Infimus*.

A. 2162². 'A shoe' = lowest things of all, which are unclean.

2219⁴. The love of self even with those of the lowest sort . . .

2761. 'The heel' = the lowest Natural.

4041. The heavenly form in the lowest sphere. Des.

4459^e. (The Israelites) are in outermost or lowest things . . .

5387⁴. The beard and the teeth = the lowest natural things.

6188². 'In the corner of a bed' = in the lowest of the Natural.

6389. 'A bony ass' = the lowest service.

6390². To serve in the lowest things. Sig.

6398². Sensuous things are the lowest with man . . .

7784³. 'A dog' = the lowest of all in the Church.

8313⁴. They who are in charity . . . want as the lowest to serve all.

9895². That the things which are lowest, or ultimate, hold higher things together . . . Ref. This lowest, or ultimate, is represented by the belt of the ephod.

10044². See HIGHEST, here.

10049. The purification of the lowest things. Sig. and Ex.

W. 253². Being natural . . . they are in the lowest things of Heaven, where they sometimes suffer hard things.

Lowest Heaven. *Coelum infimum*.

See under FIRST HEAVEN.

Coro. 17³. The Angels of the lowest Heaven are in the spiritual natural air . . .

Lubim. *Lubim*. A. 1164⁴. —⁶.

Lucid. *Lucidus*.

A. 1458. In a lucid state as to the interiors. Sig.

1525. The lucidity in which those live who pertain to a certain internal province of the face. Des.

2973⁵. (How the body is made) 'full of light.' E. 313¹⁵.

—⁶. The exteriors appear as it were lucid.

3057^e. Then comes the morning, or a lucid state.

4328². A lucidity like the flaming solar lucidity, (which represented) their Intellectual.

— A flaming lucidity = truth from good.

— Around the column there was a lucidity which was variegated by something shining white, and which presented colours; by which things was signified the state of the Spiritual Church. . . The lucidity variegated by something shining white signified the Intellectual in which there was a new Voluntary from the Lord.

5530². In such a state are the infernals; hence there sometimes appears a **lucidity** around them; but within this **lucidity**, where they themselves are, there is what is dusky, monstrous, and horrible. But with the Angels there is a flaming beam in the midst from the good of celestial and spiritual love, and a derivative **lucidity** or bright whiteness round about them.

6829^e. After the obscurity and anxiety of temptations there appears what is **lucid** and glad . . .

H. 210. The things in the Middle Heaven appear as something **lucid** in the Ultimate Heaven . . .

T. 504. From that freedom in their minds there appeared a **lucidity** . . .

—². As it were smoke from Hell extinguished the **lucidity** which was above the memory . . .

D. 3646. On a very **lucid** bright-whiteness.

4031. The **lucidity** in which those live who constitute the internals of the nostrils. Des.

4743. Are alternately in Hell and in a **lucid** world.

5420. By means of that Doctrine they had made shining appearances in the air.

E. 64². 'A bright cloud' (Matt. xvii. 5) = the Word in the letter in which is the internal sense.

1081⁴. 'Full of light' = wise.

Lucifer. *Lucifer.*

A. 254^e. Who is there called 'Lucifer.'

7375. These two loves (of self and of the world) increase in proportion as the reins are loosed to them . . . insomuch that those who are in them want to climb into the throne of God . . . according to these words concerning **Lucifer**, by whom are meant those who are in these loves, and who are called 'Babel': 'Thou hast said in thine heart, I will ascend the Heavens, I will exalt my throne above the stars of God; and I will sit on the Mount of Assembly, in the sides of the north: I will ascend above the loftiness of the cloud; and I will become like the Most High. But thou shalt be let down to Hell' (Is. xiv. 13-15). 8678.

10412². See BABEL, here. H. 544. J. 54⁴. P. 231⁵.

J. 58⁵. Those who are on the mountains there, are meant by 'Lucifer' (Is. xiv. 12).

P. 257². From which it follows that Babel, there, is 'Lucifer' . . .

—³. The fire of the love of self first excited (the Babylonians) to preach the Lord and to teach the Word; and it is from this their primeval state that **Lucifer** is called 'the son of the dawn' (Is. xiv. 12).

—⁵. When the love of self pushed its dominion to the throne of the Lord, removed Him, and set itself thereon, that love, which is 'Lucifer,' could not do otherwise than profane all things of the Word and of the Church . . .

R. 737². It is from their first state, when they held the Word to be holy, that **Lucifer**, by whom is meant Babel, has been called 'the son of the dawn;' but it is from their latter state that he is said to have been 'sent down into hell.' 763^o.

M. 269⁴. The devil said, I am **Lucifer** the son of the

dawn; and because I have made myself like the Most High, I have been cast down. But he was not **Lucifer**; but believed himself to be him . . .

T. 41². In proportion as (the good of love or of charity, and the truth of wisdom or of faith) are divided by man, in the same proportion he becomes an image of **Lucifer** and the dragon; and is cast down from heaven . . .

146^e. I know that those who are meant by 'Lucifer,' and who are of Babel . . . are carried away by a zeal which with many is from infernal love . . .

276. They are like the **Lucifers** in Hell, who still call themselves there the sons of the dawn.

D. 4723^e. (This Spirit) is **Lucifer**, on the Mount of Assembly. Des.

4883. '**Lucifer**' = the love of self, which makes itself God the Father upon the mountain . . . **Lucifer** is Babel.

E. 223⁴. By '**Lucifer**' (Is. xiv.) is meant Babel, where all the truth of doctrine of the Church has been either falsified or annihilated. Ex. 405²⁸, Ex.

1029¹¹. The reason Babel is called '**Lucifer** the son of the dawn,' is that Babel in the beginning is the Church which is in zeal for the Lord, for the good of love, and for the truths of faith; although within the zeal of its pastors there lies hidden the fire of dominating over all by means of the holy things of the Church . . .

—¹². As by 'Babel' in the beginning is signified such a Church, therefore the king of Babel is here called 'the son of the dawn;' '**Lucifer**' from the light of truth then; and 'the son of the dawn' from the beginning of the light or of day; for 'the dawn' = the Church in its beginning . . .

1188^e. This (love of commanding) is described by '**Lucifer**' (Is. xiv. 4-24). But it is those who have exercised this dominion from the love of it who are **Lucifers**; not the rest.

J. (Post.) 108. When Babel or Babylonia is called 'the son of the dawn' [it is meant] that Babel in the beginning adores the Lord, and observes the precepts above all others, nursing dominion in the mind; but that in process of time . . . it drags the Lord Himself from His throne, and seats itself thereon.

Lud. *Lud.*

A. 1158^e. As by 'islands' are signified the things which are more remote, Tharshish, Pul, **Lud**, Tubal, and Javan, by whom are signified external worshippers, are called 'isles' (Is. lxvi. 19).

1164². Mentioned. 2686⁴.

1223. 'The sons of Shem . . . **Lud** . . .' (Gen. x. 22) = the things which are of wisdom . . . '**Lud**,' etc. were so many nations, by whom are signified the things which are of wisdom . . . by '**Lud**,' the Knowledges of truth. 1227. 1231, Ex. and III.

3448⁸. '**Lud**' and also 'Put' (Ezek. xxvii. 10) = those who are in Knowledges. Refs.

Ludim. *Ludim.*

A. 1193. 'Mizraim begat **Ludim**,' etc. (Gen. x. 13) = so

many nations, by whom are signified so many kinds of rituals . . . which are merely scientific. 1194. 1195.

[A.] 1195². That such things are signified by 'the Ludim' or 'Lydians,' is evident from Jer.xlvi.9 . . . 'The Lydians'=scientific rituals.

Luke. Luca.

E. 740⁶. 'The devil' is mentioned in Luke; 'satan,' in Mark. Ex.

Lukewarm. Tepidus.

Lukewarm, To be. Tepescere.

A. 1513. One of those who are called lukewarm came to me, behaving himself as if he had repented; and I was not sensible of his deceit, although I thought that he was hiding something inwardly. But the Spirits said that they could not endure his presence; and that they felt themselves affected as men are wont to be when inclined to vomit; and that he was among those who are to be spewed out. He afterwards spoke execrable things, and could not desist . . .

5217⁶. A subject in whom truths and the opposite falsities subsist simultaneously is called lukewarm; and one in whom falsities and truths are commingled is called profane.

9207⁴. They who are in such truth (as is devoid of a desire for good) are they who are called 'lukewarm,' as is evident from the things which precede.

9210³. They who do all things for the sake of themselves and the world, love themselves above . . . God . . . This is meant by . . . 'No one can serve two lords . . .' There are those who serve both; but these are they who are called 'lukewarm,' and 'neither cold nor hot,' who are 'spewed out.'

Life 71. Two opposites cannot be together . . . If they were, there would be what is lukewarm (Rev.iii. 15,16).

P. 2317. The seventh kind of profanation is from those who first acknowledge Divine truths, and live according to them, and afterwards recede and deny them. This is the worst kind of profanation . . . The profane of this kind are meant by 'the lukewarm' (Rev. iii. 14-16).

2967. Man, whether he is in good or in evil, cannot be in both at the same time; nor by turns; unless he is lukewarm.

R. 204. 'Therefore because thou art lukewarm, and not cold nor hot, it will come to pass that I shall vomit thee out of My mouth' (Rev.iii.16)=profanation, and consequent separation from the Lord. Ex.

—^e. That lukewarm water excites vomiting, is also from correspondence.

403^e. Where there is no charity . . . there is infernal love. There is no middle love except with the lukewarm.

T. 437. In proportion as anyone turns away from Hell he turns to Heaven . . . No one can stand between the two with a versatile neck . . . for these are they of whom the Lord says . . . 'Thou art neither cold nor hot. Would thou wert cold or hot. But as thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.' Further ex.

651^e. If, therefore, any man were to receive both good and evil—good from the Lord, and evil from the devil—both with the will, would he not become 'neither cold nor hot, but lukewarm,' and be 'spewed out'?

D. 793. On a certain lukewarm [Spirit].

795. (Character of lukewarm Spirits.)

1002. They who constitute the bladder . . . desire to punish severely . . . by means of tepid or warm waters.

1862. Such a heat, being counterfeit . . . is a lukewarm affair, which is to be spewed out.

3560. His being constant in his resistance was not a bad sign, because he was then less lukewarm.

4170. The reason lukewarm water excites vomiting [is] that lukewarm spiritual things are such. . . When I was thinking about lukewarm water, and about spiritual lukewarmness at the same time, there were Spirits who seemed as it were to vomit . . .

E. 189. Then the man is lukewarm. Des.

233. 'Therefore because thou art lukewarm' (Rev. iii.16)=those who live from the doctrine concerning faith alone and justification thereby. (For) 'lukewarm' =those who are between Heaven and Hell, and thereby serve two lords. That they are such who think, believe, and live from the doctrine concerning faith alone . . . is not as yet known, and it shall therefore be manifested. Ex.

—². That these are lukewarm is evident from the fact that . . .

—⁴. From these things it may be evident who are meant by 'the lukewarm.' Ex.

— (For) the lot of the lukewarm is not unlike that of the profaners. Des.

235. And what is lukewarm in the world causes vomiting.

—². That they who are lukewarm . . . are separated from Knowledges from the Word, is not known to themselves. Ex.

D. Love xx. *Tepescat*, occurs.

Lull. Sopire.

Lulling, A. *Sopitio*.

A. 541. Certain Spirits . . . were reduced into such a state that they could be elevated into Heaven, being lulled as to corporeal things and phantasies. 542. D.2109.

994³. So long as man lives in the body . . . these interior things are as it were lulled . . .

1982. Certain Souls . . . who desired to see the glory of the Lord . . . were lulled as to the exterior senses and lower faculties into a kind of sweet sleep.

2041³. This can also be perceived by the unregenerate while the cupidities of these loves are quiescent with them, as takes place when they are in holy meditation, or while they are laid asleep, which takes place when they are in misfortunes, sicknesses, etc. . . Then, since bodily and worldly things have been laid asleep, and are as it were dead, they perceive something of heavenly light, and of comfort thence. But there is no removal of their cupidities with them, but only a lulling . . .

With the evil bodily and worldly things can also be laid asleep, and then they can be elevated as it were into something heavenly . . . these external things are then laid asleep with them, and so they are carried into the First Heaven.

235². The falsity . . . that a man is saved . . . if only in the state of lulling of bodily things that is usual for a short time before death he utters something of faith with apparent affection.

314². When the things of the external man are only lulled; as in misfortunes.

898^{1e}. When these loves are lulled, which takes place in a state of disease.

H. 467. Then the natural memory is lulled, and they are awakened into the interior memory.

497^e. Then their interiors are opened, and their exteriors are lulled. 499. 501, Ex.

W. 257⁴. The man with whom the spiritual degree is opened comes into this wisdom when he dies; and is also able to come into it by the lulling of the sensations of the body . . .

P. 278a. For confession is a lulling of all things . . .

298. When (after death) the External is lulled, and the Internal awakes . . .

M. 1. These things . . . have been seen not in any dozing state of the mind; but in a state of full wakefulness.

T. 185. Who in the world had lulled—*obsopiverunt*—the understanding to sleep . . .

D. 2339^e. Such an opinion has lulled to sleep many men.

2403. Evil Spirits lulled by singing.

2488. This cannot be restored, but can only be reduced to nothing, so that it is lulled as it were in sleep, or as in death . . . Therefore it is merely the lulling of it . . .

4471. At last their bodily delights can be lulled . . .

5003. That he may be let into his evils, lest they lie dormant . . .

5127². Otherwise (their sensuous things) would be dormant . . .

5623^e. With those who come into the interior Heaven the Natural is lulled.

5696. The Voluntary is then lulled . . .

5849^e. While their confirmed falsities are lulled . . .

5917². In this state the former state is lulled.

J. (Post.) 333. The love of evil is then stored away or lulled with them . . .

—^e. There is such a thing as a holy External and a profane Internal: the Internal is lulled . . . the External is not lulled.

Lumen. *Lumen.*

See LUMINOUS; and under FOOL—*fatuus*, and LIGHT.

A. 186. The coming into eternal life is represented by a shining white lumen which flashes yellow beautifully; by which is signified his first life; namely, that it is celestial with spiritual.

455. (He supposed) that heavenly joy would consist in a lumen of glory, like the lumen when the solar rays appear golden . . . Such a lumen was given him, and he was in the midst of the lumen. . . He said that he was in Heaven; but he could not stay there long, for it gradually wearied him . . . D.3348.

854. 'The mountains of Ararat' = lumen . . . (for 'Ararat' = lumen, and in fact the lumen of one who is regenerate. New lumen, or the first lumen of the regenerate, never comes forth from the Knowledges of the Truths of faith, but from charity. The truths of faith are like rays of light; love or charity is like a flame. The lumen in one who is to be regenerated is not from the Truths of faith, but from charity; the Truths of faith themselves are the derivative rays of lumen. Thus it is evident that 'the mountains of Ararat' = such lumen. This lumen is the first lumen after temptation; and, being the first, it is dim, and is called lumen, and not light.

1053². See LIGHT, here.

1528. Their life of phantasies appears like the lumen thence, which is dim . . .

1531. The lumen of which was almost solar.

1577². If in the light of the sun there are both heat and lumen, as in the time of spring . . .

1666². Falsities may be likened to the dim lumen from (a coal fire).

2162¹⁶. When the goods and truths of faith are perverted by natural lumen, as it is called . . .

2196¹³. Which the Rational of man, from its own lumen born from sensuous things, and thence darkened, cannot believe.

2367². The light of wisdom and intelligence (of the Angels) is ineffable. The lumen itself in which man is is relatively dark. Sig.

2385². The life of evil continually inflows into their Rational, and infuses a certain fallacious lumen from the fire of the affections of evil, and causes them to see falsities as truths, like those who are wont to see phantasms in nocturnal lumen . . .

2701². 'If the lumen be darkness, how great is the darkness' (Matt. vi. 23). E. 274³.

2733². (This) is contrary to the genuine lumen of reason.

2796^e. For these have obscured and extinguished their natural and rational lumen . . .

3263². For there are many among (the gentiles) who know from rational lumen that there is one God . . .

— The natural lumen which they have has in it what is spiritual; (otherwise) such things could never be acknowledged.

3340. Sometimes there is given (the infernals) a lumen, but it is like a fatuous lumen, and is extinguished to them, and becomes thick darkness, as soon as they look into the light of truth.

3573². Of which man can have scarcely any idea by means of those things which are of the light of the world; that is, which are of natural lumen with him . . .

[A.] 3969¹⁶. **Lumen** is not in fire, but **lumen** proceeds from fire.

3993⁷. For every regenerate person sees goods and truths in his natural **lumen** from the light of Heaven; for the light of Heaven makes his intellectual sight, and the **lumen** of the world his natural sight.

4046. Afterwards the same (Spirits) presented a flaming **lumen**, gross but still luminous, which first appeared under the left side of the chin . . . from which it could be known of what quality they were; for **lumens** indicate affections, and also degrees of intelligence.

4060². 'The moon shall not give her **lumen**' (Matt. xxvi.)=that (charity) will not appear . . .

—³. The Sun and Moon in the Heavens, that is, the Lord, is never darkened nor remits its **lumen** . . .

4156⁶. It is fatuous **lumen** which produces this skill.

4214². This (imaginative and perceptive) faculty is twofold; one comes from the light of Heaven, and the other from fatuous **lumen** . . . That which is from the light of Heaven is in good . . . but that which is from fatuous **lumen** is in evil . . .

—³. As to fatuous **lumen** in the other life, the case is this: they who have been in such in the world are in the like in the other life, and there reason about good and truth, and about evil and falsity, and in fact much more perfectly and excellently than in the life of the body . . . But it at once appears—not to them, but to good Spirits and Angels—that their reasonings are of fatuous **lumen**; and that the light of Heaven which inflows with them is at once turned into such **lumen** . . .

—⁵. They are cast to Hell, where there is such **lumen**.

4416. There succeeds a yellow **lumen** as from sulphur. (See LIGHT here.)

—². (Such) appear in a **lumen** like that of a coal fire. (See LIGHT here.)

—³. 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 only the **lumen** in which is the sight of his eye, and consequently his natural mind; whereas if he were to see 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 clearly know how far he was from receiving the things which are of light . . .

4418. (The infernals) are in a yellow **lumen** like that of a fire of coal and sulphur. This **lumen** is what is meant by 'darkness;' for their understanding is according to the **lumen**, consequently according to the derivative sight . . . (Moreover) those **lumens** become darkness at [the approach of] heavenly light.

4531. In Hell there is not darkness, but a dim **lumen**, like that which is from a coal fire, in which they see each other; otherwise they could not live. This **lumen** originates with them from the light of Heaven, which is turned into such when it falls into their insanities; that is, into their Falsities and cupidities. The Lord is everywhere present with light, even in the Hells, otherwise they would not have any faculty of thinking and speaking; but it becomes light according to the

reception. This **lumen** is what is called in the Word 'the shadow of death,' and is compared to 'darkness:' it is also turned into darkness with them when they approach the light of Heaven; and when they are in darkness they are in folly and stupidity . . . 6000.

4715. Everyone is able to know (this) from natural **lumen** alone.

4798^e. In their own **lumen** (the infernals) appear otherwise, from phantasy.

5128^e. When the Rational is subject to sensuous things . . . the things which are in the centre are in a certain **lumen** there, but in a fatuous **lumen**, or such as arises from a coal fire. Into this **lumen** there inflows **lumen** from Hell on all sides. It is this **lumen** which is called 'darkness;' for as soon as anything of light from Heaven inflows into it, it is turned into darkness.

5303². When (such) are removed from the light (of Heaven), and are remitted into their own **lumen** which they have in Hell, they appear among themselves as men.

5827². In the first state (of regeneration) truth appears manifestly, because it is in the **lumen** of the world, and is not far from the sensuous things of the body; but good not so much, for this is in the **lumen** of Heaven . . .

6240. (Celestial men, and those of the Spiritual Church) differ from each other as the **lumen** of the sun differs from the **lumen** of the moon.

6310. According to the degrees in man there are also lights. The internal Sensuous . . . has a very gross **lumen**. This **lumen** it has been granted me to discern by much experience; and I have observed that whenever I sank down into this **lumen**, falsities and evils of many kinds came in the way, and even stumbling-blocks against heavenly and Divine things, and filthy things besides. The reason is that this **lumen** dominates in the Hells, and by means of it especially the Hells inflow with man. When a man is in this **lumen** his thought is nearly in the same **lumen** as his external sight, and it is then almost in the body. Men who are in this **lumen** are to be called the sensuous . . . In this **lumen** are they who have not at all cultivated interior things, by living in the neglect of and contempt for all things which are rational and spiritual; and in this **lumen** especially are misers and adulterers, and also those who have lived in mere pleasures and in shameful idleness . . . D.4627⁵. —¹¹.

6313. When a man is elevated towards interior things, he comes from a gross sensuous **lumen** into a milder **lumen**, and is then at the same time withdrawn from the influx of stumbling-blocks and filthy things, and is brought . . . nearer to the light of Heaven . . . 6844³. D.4627⁷.

6315. The man who in his life is elevated from sensuous things through the good of faith is alternately in sensuous **lumen** and in interior **lumen** . . . When he is in interior **lumen** he thinks from what is just and fair; and if he is in a still more interior **lumen**, he thinks from spiritual truth and good. He who is in the good of life is elevated from one **lumen** into the other, and into the interior **lumen** the moment he begins to think evilly; for the Angels are near him . . . I have frequently apperceived the elevations . . .

6865³. It is sensuous **lumen**, which is from the **lumen** of the world, which then cheats them; for . . . when doctrinal things have been confirmed they appear to them in sensuous **lumen** as do truths themselves.

6948³. Hence when a man is in the Sensuous, and in its **lumen**, he is in thick darkness as to those things which are of the Spiritual World . . . and the sensuous **lumen** is turned into mere thick darkness when light from Heaven falls into it. Ex.

7645². The **lumen** (of infernal Spirits), which is called intellectual **lumen**, is not unlike the **lumen** of this world . . .

7688. In the other life the **lumen** in which are those who are in falsity becomes thick darkness at the presence of the light of Heaven . . .

7870². The **lumen** [from which (the infernals) see is indeed from the light from the Lord through Heaven . . . but when this heavenly light passes . . . into the will . . . it is turned into a **lumen** which is like the **lumen** from a coal fire; which **lumen** . . . is turned into dense thick darkness by the light of Heaven when it inflows.

8148⁴. Falsities are like the **lumen** from (that fire).

8636. From (the senses, man) has acquired a **lumen** which is called natural **lumen**; from which he sees nothing else than the things of the world and of self, and not the things which are of Heaven and of God . . .

8916. And the **lumen** of the world relatively to the light of Heaven is like a cloud, or relatively to the flame is like smoke.

8918. The (Angels) then fall from the light of Heaven (into the **lumen** of nature, which to them is thick darkness.

8941³. The second religiosity (from Own intelligence) is one in which the **lumen** of nature is everything.

8944. It is believed in the world that man can know many things of religion from the **lumen** of nature . . .

— This is evident from the learned of the world, who by means of knowledges have raised the **lumen** of their nature above that of others . . .

— Hence it is evident of what quality is the **lumen** of nature without revelation. —

— Many who . . . from the **lumen** of their own nature have dexterously confirmed those things which belonged to the doctrine of their Church . . .

—³. The gentiles . . . have not had this knowledge from the **lumen** of their own nature . . .

8951. (Some in Saturn call their great nocturnal **lumen** the Lord . . .)

9103³. The Natural of man sees things in the light of the world, which light is called natural **lumen**. Man acquires this **lumen** for himself by means of the objects which enter through the sight and hearing . . .

9141². The love of falsity and the faith of falsity make the **lumen** of life with an evil man and a Spirit of Hell.

9188⁴. Such persons see from the external man . . . thus from natural **lumen**, and nothing from spiritual light.

9227³. See LIGHT, here.

9256⁶. 'A light for the revelation of the nations' (Luke ii. 32).

9391¹³. To hatch truth . . . from one's Own **lumen**. Sig.

10156². Those who are . . . in no other light than the light of the world . . . even if they want to enter into the things of Heaven by their **lumen**, which is called natural **lumen**, there comes over them as it were a thick darkness . . . Hence it is that the merely natural man, however much he may believe himself to surpass others in **lumen**, at heart denies Divine and heavenly things . . . It is otherwise with those who suffer themselves to be elevated by the Lord into the light of Heaven . . .

10201⁴. For with them the internal man is closed, which sees from the light of Heaven; and the external man is open, which sees from the light of the world; and to see anything from the light of the world without an influx of light from Heaven, is to see the things of Heaven in thick darkness; nay, in proportion as the man has then kindled natural **lumen** by the loves of self and of the world, in the same proportion he rushes into falsities . . .

10227³. For (such) have light from no other source than the fallacies and appearances which are in the world, and thus from their own **lumen**, which is called natural **lumen**, separated from the light of Heaven; which **lumen**, when separated, is mere thick darkness as to the truths and goods of Heaven.

10236⁷. (The sensuous man) is more skilful than others in reasoning, and in acting for the sake of gains and honours; for his body blazes with the fire of the love (of self and of the world), and this fire kindles a **lumen** which is called natural **lumen**; and when this has been kindled even to resplendence, then the light of Heaven, which is of the interior man, is completely obscured; and hence the things which are of this light, being in thick darkness, are said to be nothing. It is otherwise with those who act from the fire of Heaven, and think from the light thence.

10400². When the external man, when reading the Word, sees without the internal, he sees in thick darkness; for natural **lumen** without light from Heaven is mere thick darkness in spiritual things; and light from Heaven enters through the internal man into the external, and illuminates the latter.

10675⁹. He who sees solely from the world sees from fatuous **lumen**, which **lumen** becomes mere thick darkness when light from Heaven inflows into it.

10694. For they who are in externals without an internal are in the love of self and of the world, and are thence in a **lumen** which is called natural **lumen**. But they who are in the externals and at the same time in the internals of the Church . . . are in love towards the neighbour and in love to the Lord, and are thence in the light of Heaven . . .

10780. That it is so cannot be apprehended by man from the **lumen** of nature; for from this **lumen** he does not know the laws of Divine order.

H. 130². See LIGHT, here.

[H.] 170. The man who thinks solely from natural lumen does not comprehend that . . .

171^e. When it pleases the Lord (the eyes of a man's spirit) are opened, and he is withdrawn from the natural lumen in which he is from the senses of the body, and is elevated into spiritual light, in which he is from his spirit . . .

176^e. Those who have not extinguished with themselves the light of Heaven by natural lumen and its fallacies . . .

352. The interiors of these are not open except from beneath, but their exteriors [are open] in proportion as they have confirmed themselves; and therefore the light from which they see is not the light of Heaven, but is the light of the world, which is called natural lumen; for in this light falsities can shine as do truths; nay, when confirmed, they can be resplendent; but not in the light of Heaven.

553^d. As soon as anything of light from Heaven is let in, the human forms (of the infernals) are turned into monstrous forms . . . Hence it is that they shun the light of Heaven, and cast themselves down into their own lumen, which lumen is like the lumen from ignited coals, and in some places is like that from burning sulphur; but even this lumen is turned into mere thick darkness when anything of light from Heaven inflows thither. Hence it is that the Hells are said to be in 'darkness.' 584.

584^d. The eyes (of the infernals) are accommodated to the reception of this lumen (as from ignited coals), because while they lived in the world they had been in thick darkness as to Divine truths, by denying them; and had been as it were in lumen as to falsities, by affirming them, whence the sight of their eyes had been so formed. Hence, too, it is, that the light of Heaven is thick darkness to them, and therefore when they go out of their caves they see nothing. (Continued under LIGHT.)

J. 58³. Those of the Babylonish crew who were in the east were pre-eminently in lumen, which lumen they had prepared for themselves by art.

W. 166^e. To think so is contrary to the lumen of sound reason.

P. 166. The natural and rational lumen is not from this latter light, but from the former. (See LIGHT, here.)

R. 148. (That they overcome evils) by truths from the sense of the letter, and at the same time by rational things from natural lumen. Sig. and Ex.

— . By 'iron' is signified natural truth . . . and at the same time the natural lumen of man. In these two things consists the power of truth.

695². 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. The reason they do not appear to themselves to be in darkness, but in lumen, although they are in falsities, is that their falsities, after they have confirmed them, appear to them as truths. Hence is their lumen; but it is a fatuous lumen, as is the

lumen of the confirmation of falsity. This lumen corresponds to the lumen of the sight of owls and bats, to which [birds] darkness is lumen, and lumen is darkness . . .

897. 'Her light was like unto a stone most precious' (Rev. xxi. 11) . . . By 'her light' is signified the Divine truth there; for this is meant in the Word by 'light.'

919. That the men of (the New) Church will not be in the love of self and in Own intelligence, and thence in natural lumen alone; but in spiritual light from the Divine truth of the Word from the Lord alone. Sig. and Ex.

940. That in the New Jerusalem . . . men will not be in Knowledges concerning God from natural lumen, which is from their Own intelligence, and from glory originating from conceit; but will be in spiritual light from the Word from the Lord alone. Sig. and Ex.

—². It shall be explained . . . what natural lumen from the glory originating from conceit is. There is a natural lumen from the glory originating from conceit, and also [one which is] not from conceit. Those have a lumen from the glory originating from conceit who are in the love of self and thence in evils of every kind . . . These are in natural lumen from the glory originating from conceit; for the love of self in the will becomes conceit in the understanding; and this conceit from that love can elevate the understanding even into the light of Heaven . . .

— . But natural lumen from the glory which is not from conceit is with those who are in the delight of uses from genuine love towards the neighbour. The natural lumen of these is also rational lumen, in which, within, there is spiritual light from the Lord. The glory with these is from the resplendence of the light which inflows from Heaven . . .

I. 6³. It is believed that natural lumen—which is also rational—is from the light of our world; but it is from the light of the Sun of the Spiritual World; for the sight of the mind inflows into the sight of the eye; and it is the same with lights; and not the reverse way.

T. 40². When the higher regions of the mind, where the true light of life dwells, are closed up, the region of the mind below them opens itself, into which only the lumen of the world is admitted; and this lumen, separated from the light of the higher [regions], is a fatuous lumen, in which falsities appear as truths, and truths as falsities . . .

Ad. 940². But the lumen in which the objects of the memory are seen, even with closed eyes, comes from its own little founts, which are Spirits of various natures in the infra-celestial sphere . . . But natural lumen [comes] from its own luminaries, namely from the sun, moon, stars, flames, and phosphorescent substances.

D. 1680. The lumen in the rotunda was like a living flame . . .

1689. The same [Spirits] presented a flaming lumen . . . under the left of the chin . . .

—^e. Spirits are wont to show fixed lights.

3410. I was shown in what lumen (the dragon) was. It was said that he was in a lumen. Des.

— . There are many such . . . who are nocturnal fiery **lumens**; thus who are circumfused with such a **lumen** . . .

—^e. They are nocturnal **lumens**; nay, waxen **lumens**, rather; because there is in them more of sulphur than of tallow.

3840^e. He afterwards presented a luminous obscure something as the **lumen** of the Holy Spirit, about which (the Quakers) are wont to preach much, and by which they understand a mere luminous obscure something, and not intellectual **lumen**.

3853. They said that these things signify the **lumen** of corporeal or sensuous things.

— . By these things they said is signified natural **lumen**, that it is such.

4047. On candles and **lights**.—Candles have very often been seen by me, and the **light** from them . . .

4627^e. Every division of the interiors of man has a distinct **lumen** and a distinct heat. The Sensuous has a relatively gross **lumen**. (Continued at A.6310, above.)

—⁶. This **lumen** is presented when such things come in the way of the thought as are entirely seen, heard, and felt . . .

—⁷. When a man is elevated from this **lumen** . . . he comes into an interior **lumen**, which is not of the Sensuous, but of the interior Natural. When a man is in this **lumen** he is in a better state, and is then in apperception about sensuous things; and if he is able to think still more interiorly about their quality and about the causes, he is then in a still more interior **lumen**, namely, in spiritual [**lumen**] of the Natural. This light is partly from the light of Heaven in natural light. The ancient Sophi . . . knew this, and said . . . that if the lower mind were to be withdrawn from sensuous things, it would come into a higher light and bliss.

—⁸. Thus the understanding sees by the light of Heaven; the interior understanding by the light of Heaven, the exterior by the influx of the light of Heaven into the **lumen** of the world . . . Hence, from light are thought, apperception, reflection, animadvertence, prudence, rational analysis, the faculty of judging, of discriminating, and of choosing. All these are from light, because they are of the internal sight. And therefore whatever a man hears passes into that light . . .

—¹². Once at daybreak it was granted me to see by sensuous **lumen** the Spirits who in the other life were in this **lumen**. (Their appearance des.)

—¹³. He who is in this gross **lumen**—that is, in sensuous **lumen**—is also in the pleasures of the body and of sensuous things . . . and when he thinks from this **lumen** about the truths of faith . . . he rejects them . . .

—¹⁴. When a man is being regenerated the truths of faith and goods of charity are insinuated by the Lord into the things which are of sensuous **lumen** and heat . . . nor do they suffer themselves to be withdrawn; for then spiritual **lumen** is in that **lumen**, and leads it as the soul does the body.

—¹⁵. The reason sensuous **lumen** is such, is that all who are in the World of Spirits from Hell are in such

lumen; and when one is in such **lumen** he is in consort with the infernal crew there.

4629^e. They who are in sensuous **lumen** very rarely if ever can be in good and truth, or have good and truth as the end . . . but only themselves . . .

—⁷. All adulterers are in sensuous **lumen** . . . and so also are the voluptuous and avaricious.

—⁸. Whenever I have come into this **lumen**, there has inflowed what is evil and false, what is in the nature of a stumbling-block against the Lord, Heaven, good and truth, also filthy things, especially the lascivious things of adulteries. The reason is that the Spirits who are such are in this **lumen**, and then inflow; and there are few who have suffered themselves to be regenerated down to the Sensuous. . . . As soon as I was withdrawn from that **lumen** into the **lumen** of the interior Natural . . . I was taken away from those things, and I came into thought and faith about good and truth. But man is much in sensuous **lumen**. But there are those who are in the **lumen** of the interior Natural: this alternately; and those who are evil are led by interior evil Spirits . . .

4631^e. That **lumen** is darkness and thick darknesses.

4757^e. The reason is that they are in the **lumen** of nature, and not in the light of Heaven; thus with infernals . . .

4759^e. Because they are in the **lumen** of nature not illustrated by the light of Heaven.

—^e. Because (the Angels) are in the light of Heaven; but (the infernals) in the **lumen** of Hell; which is such as is the **lumen** of nature not illustrated by the light of Heaven. This **lumen** is what is called 'darkness' in the Word.

4825. On external sensuous **lumen**.—There were two who had been in stations of dignity . . . and there was communicated to me the **lumen** of their understanding, which vibrated before the eyes . . . and took away all **lumen** or all understanding of things in an interior manner, so that I could apprehend nothing . . . there being left only a method of thinking . . . It was external sensuous **lumen**. They had such **lumen** because they had cared for nothing else than corporeal things . . . and especially because they had loved themselves more than others. It was said by the Angels that men at this day are for the most part such; and therefore they dwell in what is obscure, where there is scarcely anything of **lumen**.

5248. The Mohammedans are in natural **lumen** more than Christians, and also long to know truths more than they do.

5705. In general, sensuous **lumen** appears to the ignorant like spiritual **lumen** . . . and besides sensuous **lumen** is more resplendent than interior **lumen**, because it is in the world. Those who are evil are especially in sensuous **lumen**, and are much more skilful than others; and were therefore called serpents by the Ancients; for they can reason above all others.

E. 366^e. The light which is from that fire is light such as is with those in Hell, which is fatuous light, like the light from ignited coals . . . Such also is the light which with the evil is called natural **lumen**, when they are reasoning against the things of the Church.

[E.] 410². The thick darkness in these gates appears . . . to evil Spirits as a luminosity. The reason is that there is no light of Heaven there, but fatuous **lumen**, which is natural **lumen** without spiritual. But their luminosity is not like the diurnal luminosity in the world, but is like the nocturnal one for owls, bats, etc., which see nothing in the light of day, and therefore the light of day is thick darkness to them, but the darkness of night is **lumen**. Their sight is such because it is formed from falsities and evils, which in themselves are darkness and thick darkness . . .

526¹⁶. 'Darkness' also = natural **lumen** ; for relatively to spiritual light this is like darkness ; and therefore when the Angels look down into the natural **lumen** of man—such as there is in the natural thought of man—they regard it as darkness ; and the things which are in it as being in darkness. This **lumen** is signified by 'darkness' in Gen.i.2-5.

527⁴. But by 'the darkness' (id.) is signified the **lumen** which is in the natural man, which is also called natural **lumen** ; because, relatively to spiritual light, this **lumen** is darkness ; and therefore it is meant by 'darkness.' (Continued under LIGHT.)

650³. The reason these Hells are more malignant than the rest, is that in proportion as a man is in the love of self, and at the same time in the love of his own intelligence, in the same proportion his natural **lumen** is in a certain *quasi* resplendence ; for the love of self is like a fire which kindles this **lumen**. Hence it is that they can think and reason cleverly against the Divine . . . When I have heard them, I believed that they pre-eminently could be brought to receive faith ; but I have noticed that this was impossible ; for in proportion as corporeal, worldly, and natural things were in light, in the same proportion celestial and spiritual things were in thick darkness with them. The thick darkness has been seen ; and was utterly dusky, intermingled with a fieriness.

776. As man from birth is in falsities from evils, he easily seizes . . . on them ; for they agree with his first natural **lumen**, and with the heat of this **lumen**, which is from the fire of the love of self or of the love of the world.

820². For from the world man does not know anything about Heaven and Hell, the life after death, or God. His natural **lumen** does not teach anything but what has entered through the eyes ; thus nothing but what is of the world and of self . . .

837⁴. Reformation is effected in this order : man must first infl the memory from the knowledges and Knowledges of truth and good, by means of which he must procure for himself the **lumen** of reason . . .

846². The natural understanding, which is lowest, cannot be illustrated by its own **lumen**. (Continued under LIGHT.)

1010². The love of honour, of command, and of supereminence . . . above all other loves extinguishes the light of Heaven, and induces the darkness of Hell . . . (This) does not appear to the man who is in it, because the natural **lumen** with such is resplendent in proportion as spiritual light is extinguished ; but this resplendence

is from fatuous **lumen** ; for it is a **lumen** kindled from the love of glory ; thus from the love of Own intelligence . . .

1081⁴. 'If the **lumen** be darkness'=if the truth is falsity, or is falsified. And as truth falsified is worse than any other falsity, it is said, 'if the **lumen** be darkness, how great is the darkness.'

1144⁴. As, being inverted, the man no longer receives any good or truth from Heaven . . . therefore in order to be eminent over others he procures for himself a **lumen** by means of confirmations of evil from falsity, and of falsity from evil. This he believes to be rational **lumen**, when yet it is infernal **lumen**, and in itself is fatuous, from which he has vision like that of a dream in the night ; or he has a delirious phantasy, from which the things which appear as if they were not, and the things which are not as if they were.

J. (Post.) 16. It is a general thing for the Dutch nation to excel in judgment from natural **lumen** ; from which they view very justly those things especially which are of the world ; and as they are constantly thinking about their business, spiritual light stores itself away in natural light ; and therefore they are able to apprehend what is true in religion ; but still when convinced they turn their backs.

De Verbo 3⁶. All the thoughts of man, together with every one of their ideas, derive something from space, time, person, and what is material ; and they appear in natural light, or that of the world ; for nothing can be thought without light, as nothing can be seen without light ; and natural light, or the light of the world, is dead, because it is from its sun, which is pure fire. Nevertheless there everywhere and constantly inflows into this light the light of Heaven, and vivifies it, and gives a perception and an understanding of the subject. The mere light of the world cannot give anything perceptive or intellectual, or present any natural or rational **lumen** ; but the light of the world does give and present it from the light of Heaven, because the light of Heaven is from its Sun, which is the Lord, and therefore is life itself.

Luminary. *Luminare.*

A. 10. (Love and faith) are now kindled in the internal man, and are called 'two luminaries.'

30. 'God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night ; and let them be for signs, and for stated times, and for days, and years. And let the luminaries be in the expanse of the heavens to give light upon the earth ; and it was so done. And God made the two great luminaries ; the great luminary to dominate by day, and the lesser luminary to dominate by night, and the stars. And God set them in the expanse of the heavens, to give light upon the earth' (Gen.i.14-17). What 'the great luminaries' are, cannot be well understood unless it is first known what is the essence of faith, and also what is its progression with those who are being created anew. Ex. . . Scientific and intellectual faith are represented . . . by the inanimate things ; but faith vivified by love . . . by the animate things ; and therefore it here now for the first time treats of love and the

derivative faith, which are called 'luminaries.' Love is 'the great luminary which dominates by day;' faith from love is 'the lesser luminary which dominates by night;' and as these ought to make a one, it is said of them in the singular, 'Let there be—*sit* . . . luminaries.' 34. 709^e. 3235². Ex. E.610^f.

—³. Love and faith are circumstanced in the internal man as are heat and light in the external corporeal man . . . and therefore the luminaries are said to have been set 'in the expanse of the heavens,' or in the internal man; the great luminary in his will, and the lesser one in his understanding. But they only appear in the will and understanding, as the light of the sun does in objects. It is the mercy of the Lord alone which affects the will with love, and the understanding with Truth or faith.

31. That 'the great luminaries'=love and faith; and that they are also named 'the sun, moon, and stars,' is evident from the Prophets. Ill.

—³. As 'luminaries' represented and signified love and faith in the Lord, it was commanded in the Jewish Church that there should be a perpetual luminary kindled from evening to morning . . .

32. Love and faith are first called 'great luminaries,' and afterwards love is called 'the great luminary,' and faith 'the lesser luminary.' Ex.

—^e. That it is the Lord from whom is all love, was also represented by the great luminary, or sun, when He was transfigured . . .

39. After the 'great luminaries' have been kindled, and placed in the internal man, and the external man receives light thence, he then first begins to live . . .

1532^e. 'Her luminary as a stone most precious' (Rev. xxi. 11). (=truth from the Divine. 5922¹⁴.) (=the truth of faith, and the derivative intelligence. 9872³.)

6015^e. 'Luminaries'=goods and truths.

9473. 'Oil for the luminary' (Ex. xxv. 6)=the internal good which is in mutual love and in charity. . . 'The luminary'=mutual love and charity. The reason 'the luminary'=mutual love, is from the flame, by which is signified this love; and the reason it=charity, is from the heat and light thence . . .

9712. Lastly, it treats (in Ex. xxvii.) concerning the good of charity, through which the Spiritual Heaven is illuminated by the Lord in the truths of faith. These things are signified by 'the oil of olive,' and by 'the luminary.'

9782. 'For the luminary' (ver. 20) = the Spiritual Heaven; (for) 'the luminary,' or candelabrum, = the Spiritual Heaven.

E. 268². By 'the luminary' of the Holy Jerusalem is signified the Divine truth of the Church shining; 'the luminary'=the truth itself shining.

304³⁶. By 'the luminaries of light in the heavens' (Ezek. xxxii. 8) are meant the sun, moon, and stars; and by the sun is signified love; by the moon, the derivative faith; and by the stars, the Knowledge of good and truth. 401²¹.

401¹³. 'I will blacken all the luminaries of light above thee' (id.) = all truths.

527⁴. Therefore it is said that there are 'two luminaries in the expanse of the heavens . . .'

Luminous. *Luminosus.*

See under LUMEN.

A. 5912². Good . . . makes every truth like a little star, in the midst of which there is a luminosity.

H. 122. The fieriness of the world corresponds to the love of self; and the luminosity thence corresponds to the falsity from that love.

P. 169. With those who have been in illustration from the Lord there was seen as it were a luminosity round the head . . .

M. 81. The whole Heaven above us appeared luminous.

Lunar. See under MOON.

Lunatic. *Lunaticus.*

T. 759³. What lunatic does not believe his folly to be wisdom . . .

Lungs. *Pulmo.*

Pulmonary. *Pulmonaris.*

Pulmonic. *Pulmonicus.*

See under BREATHE.

A. 148. See HEART, here. 418². 1788². 1843³. 2054². 2853³. 3635. 3858¹⁰. 3883. 3887². 3888. 3889. 4046. 4931². —³. 8530. 9050². 9256⁴. 9276⁶. —⁹. 9300². 9495. 9496². H. 95. L. 47. S. 105. W. 371. 372. 374. 375. 376. 381. 384². 403². 407. 408². 410. 412. 413². 415. 417. M. 44³. 75⁵. 284. T. 37². 87. 154³. 367⁴. 371⁹. 517. 712². D. 366. 1615. D. Min. 4684. E. 167. 351². D. Love x². D. Wis. iii. 5. vi. x². 1. 3. 4. —^e. 6². 7².

3351. They who then formed the choirs were from the province of the lungs; thus were from the Lord's Spiritual Kingdom; for they inflowed softly into the respiration. But the choirs were distinct; some pertained to the voluntary respiration, and some to the spontaneous respiration.

3628². The aerial atmosphere by its influx (keeps the lungs in their connection).

3884². The second general operation of Heaven (was) into the breathing of the lungs. (Continued under BREATHE.)

—³. The times of the beating (of the heart) were . . . of such a character as to cease in the pulmonic actions, and thus govern them. How the alternations of the heart insinuated themselves into the alternations of the lungs, at the end of each respiration, it was given in some measure to observe.

3886^e. (The affections of love) pertain to the province of the heart; (the intellectual ideas) to that of the lungs.

3887². Hence comes forth all sensation, and also all action, which are proper to the body, as may also be evident from embryos and new-born infants, which cannot have any bodily sensation, nor any voluntary action, until their lungs have been opened, and thus until there is an influx of the (heart) into the (lungs). The case is the like in the Spiritual World . . . (Continued under HEART.)

[A.] 3893. There were angelic choirs who were celebrating the Lord . . . They belonged to the province of the **lungs** and their functions ; for singing belongs to these, because this is the office of the **lungs** . . . They were permitted to rule my respiration . . .

4791. The tongue affords entrance to the **lungs** and also to the stomach ; and it thus represents as it were the court to spiritual things and to celestial things ; to spiritual things because it ministers to the **lungs** and the derivative speech . . .

5188³. (Those who correspond to ulcers on the **lungs**, etc.)

6057. For the **lungs** (are formed) to all the nature of the pressure of the air . . .

6326². How the most perfect variations exist in the purer forms may be concluded from the **lungs**, which fold themselves variously and vary their forms according to each word of speech, each tone of song, each motion of the body, and also according to each state of thought and affection . . .

9235. This resulted from the fact that the inhabitants of the moon did not speak so much from the **lungs** as do the inhabitants of other Earths ; but from the abdomen, and thus from some air collected there ; the reason being that the moon is not circumfused with an atmosphere like that of other Earths.

9281. The **lungs** . . . correspond to the life of faith from charity, which is spiritual life. Refs.

10185². Leaves have relation to the **lungs** . . .

H. 95. The **lungs** reign in the body by means of the nervous and motor fibres . . .

W. 382. That the understanding corresponds to the **lungs**. Gen.art.

— . There are two things which reign in the . . . mind—the will and the understanding, and there are two things which reign in the . . . body—the heart and the **lungs** ; and there is a correspondence of all things of the mind with all things of the body . . . Moreover, everyone can notice in himself that the understanding corresponds to the **lungs** ; (for) no one can think unless the **pulmonary** breath concurs and concedes ; and therefore when a man thinks tacitly he breathes tacitly, and if he thinks deeply he breathes deeply . . . and if he holds the breath altogether he cannot think, except in his spirit from its respiration, which is not manifestly apperceived. Further ex. D. Wis. vi⁶.

403². So that when the **lungs** respire, each and all things, in general and in part, receive something from the respiratory motion. Des.

405. The **lungs** des.

—². Hence it is that the **lungs** are able to respire non-synchronously with the heart . . .

—³. (Thus) it may be seen from the influx of the blood from the heart into the **lungs** in what way the will inflows into the understanding . . .

—⁴. It follows that the blood-vessels of the heart in the **lungs** correspond to the affections of truth ; and that the ramifications of the bronchia of the **lungs** correspond to the perceptions and thoughts from those affections . . . 412². 420.

407. So long as man is an embryo the **lungs** are closed, and therefore he has no sense and no action ; the sensories are closed up ; the hands are tied, and in like manner the feet. But after birth the **lungs** are opened ; and as they are opened so the man feels and acts. The **lungs** are opened by means of blood let in from the heart.

—^c. (In swoons, etc.,) the blood does indeed make its circle through the **lungs**, but through the **pulmonary** arteries and veins, and not through the bronchial arteries and veins, and it is the latter which give man the faculty of breathing. It is the like with the influx of love into the understanding.

408. That the **lungs** are introduced into all these things in like manner as the understanding is introduced into all things of the mind, may be evident from the things which have been shown above . . .

— . (Thus) it is evident that each and all things in the whole body are so connected through the ligaments emitted from the ribs, vertebrae, sternum, and diaphragm, and from the peritonaeum which hangs on these [supports], that when the **lungs** are respiring they are drawn and carried along in like manner into alternate acts.

413². That (the understanding can be elevated) may be seen in a certain effigy in the **lungs**, because the **lungs** correspond to the understanding. It can be seen from the cellular substance in the **lungs**, which consists of the bronchia continued down to the most minute follicles, which are the receptions of the air in the respirations. These are the things with which the thoughts make one by correspondence. This follicular substance is such that it can be expanded and contracted in a twofold state ; in one with the heart, and in the other almost separate from the heart. (Continued under HEART.)

415. As, by correspondence, the thoughts act as one with the respirations, it is evident from the twofold state of the **lungs** as to respiration that a man can think in one way . . . when in company with others, and in another way . . . when not in company . . .

420. That the blood purifies itself of undigested things in the **lungs** . . .

—³. That the blood in the **lungs** purifies and nourishes itself correspondently to the affections of the mind.

423. Because no one can see the quality of the blood by which the **lungs** are kept in their state of respiration.

428^e. (They who are in spiritual love) are they who make the **Pulmonic** of Heaven.

P. 279⁸. (The operation of the **lungs** in speaking and singing.) Ex.

336^e. The **lungs** decant (the blood).

M. 179. The **lungs** reign everywhere by the respiration.

T. 371⁴. (This) may be illustrated by the animations of the **lungs**. Des.

525². A **pulmonary** devoutness.

577². (The action and co-operation) of the **lungs**. Ex.

593. This thought may be called **pulmonary** thought.
Ex.

D. 1766. Such are to be called **deadly abscesses**, in the pleura, lungs, etc.

3035. It is the **lungs** which operate in general into the muscular system.

3279. When I began to doubt whether they had **lungs** . . .

3399^e. Through the **pulmonic** applications . . .

3574. The **lungs** were formed to serve each of the actions, and also to give life to the muscles, and also to the organs of sense, and they apply themselves to the most singular of the actions.

4000. See **INFLUX**, here.

4010. I laboured for many years to know the applications of the **lungs** to each thing.

D. Min. 4827. Then the stomach is in its freedom . . . and the **lungs** operate freely into it . . .

E. 65^e. The **lungs** from correspondence = spiritual love; and the **lungs** inflil the breast.

167. The conjunction of man's spirit with his body is through the respiration of the **lungs** and the beating of the heart; and therefore when these cease the man dies as to the body . . .

237⁸. It is like a purulent stench from the **lungs**.

D. Love v². (The uses of the **lungs** in the body. Enum.)

D. Wis. iii. 5. Will and understanding do not begin with man until the **lungs** have been opened. Ex. (See also D. Wis. v.)

vi⁴. The case is the like with the **lungs**; by the soul or spirit of which is signified the understanding; for as the heart corresponds to the love or will, so the soul or spirit of the **lungs**—which is the respiration—corresponds to the understanding. Hence it is that it is said in the Word that man is to love God with the whole heart and the whole soul . . . In like manner that God will create in man a new heart and a new spirit . . .

—7. That the government of the **lungs** also [prevails] in the body, may be evident to every anatomist; for the **lungs** by their respiration act upon the ribs and the diaphragm; and (through these) by means of the ligaments and by means of the peritoneum upon all the viscera of the whole body, and also upon all its muscles . . . so that there is not the smallest thing in a viscus or in a muscle . . . which does not derive something from the ligaments, and consequently from the respiration. The stomach [does this] above all the rest, in consequence of its oesophagus passing through the diaphragm, and adjoining itself to the trachea which comes from the **lungs**. And hence the heart itself has, in addition to its own, a **pulmonary** motion; for it reclines upon the diaphragm, and lies in the bosom of the **lungs**, and by means of the auricles coheres with and is continued into them; and in like manner also what is respiratory passes through into the arteries and veins; and therefore they have their joint dwelling in one chamber separate from the rest of the body, which chamber is called the breast.

—8. (Thus) all living motions . . . are effected by

the co-operation of the cardiac motion and the **pulmonary** motion, which exists in each thing; both the general one which is external, and the singular one which is internal . . .

—9. By means of a wonderful and inexpressible fluxion into gyres the Angels formed a likeness of the heart and a likeness of the **lungs**, with all the interior and exterior things of their contexture, and they were then following the flux of Heaven; for Heaven strives to be in such forms from the influx of love and wisdom from the Lord. Thus did they represent each thing which is in the heart and each thing which is in the **lungs**, and also their union, which they called the marriage of love and wisdom . . .

—9. For after birth the **lungs** are opened, and together with the heart commence the active life which is of the will, and the sensitive life which is of the understanding of man. The latter and the former life do not exist from the separate operation of the heart, nor from the separate operation of the **lungs**; but from their co-operation.

vii. That the conjunction of the body and spirit with man is effected by means of his cardiac and **pulmonary** motions; and that their separation takes place when these motions cease. Gen.art.

3. That the pulsation of the heart and the respiration of the **lungs** (of the spirit) inflow into the pulsation of the heart and the respiration of the **lungs** with man in the world. Gen.art.

— That while man lives in the world he has a twofold **pulmonary** respiration, and a twofold cardiac pulsation, is not known . . . But that both motions constantly come forth in man, and that those two motions of the spirit inflow into these two motions of the body, it has been given to perceive sensibly. (Continued under BREATHE, at W. 391.) (Moreover) as every man is endowed with a double respiration, one within the other, he can think rationally from the understanding; nay, even spiritually, and is thereby also distinguished from beasts; and can moreover be illustrated as to the understanding, be elevated into Heaven, and breathe with the Angels, and thus be reformed and regenerated. Besides, where there is an external, there must also be an internal; and this latter must be in every action and in every sensation. The external gives what is general, and the internal gives what is singular; and where there is no general there is no singular. Hence it is that with men there exist both an external and an internal systolic and animatory motion; an external one which is natural, and an internal one which is spiritual. Thus also the will together with the understanding can produce corporeal motions; and the understanding together with the will can produce corporeal senses. A general and a singular pulsation and respiration exist also in beasts; but both the External and the Internal with them are natural; whereas with man the External is natural and the Internal is spiritual. In a word, such as is the understanding, such is the respiration; because such is the spirit of man. The spirit is that which thinks from the understanding and acts from the will. In order that these spiritual operations may inflow into the body, and enable man to think and will naturally, the respiration and the pulsation of the spirit must be conjoined

with the respiration and the pulsation of the body ; and there must be an influx of the one into the other ; otherwise no translation is possible.

[D. Wis.] x. 3². For the **lungs**, which correspond to the understanding, not only purge the blood of its feculent things . . . but also nourish it from the air ; for the air is full of volatile elements and odours, which are homogeneous with the matter of the blood ; and there are also innumerable sanguineous networks in the lobules of the bronchia, which according to their wont imbue the things which come to them, in consequence of which the blood becomes lively and bright . . . That the atmosphere nourishes the **pulmonic** blood with new aliments, is evident from much experience ; for there are some currents of air which are injurious to the **lungs**, and some which recreate them . . . There are also those who have lived long without earthly food ; thus on atmospheric food alone ; and there are species of animals, such as bears, vipers . . . which prolong their life without any other food. From these things it is evident that the **pulmonic** blood is nourished also from the atmosphere ; and so also does the life of the understanding perfect and exalt the life of the will, according to correspondence.

4. The ligaments, being continued from the diaphragm or peritoneum, or from elsewhere, are in the alternate motion of the **lungs**. Hence it is evident that in motions the blood of the heart acts as first, and the respiration of the **lungs** as second. As the respiration in the muscles of the **lungs** acts as second, by means of the aforesaid ligaments, which are in its motion, [and] these ligaments constitute a general involucre to the muscles, and also to the coats of the moving fibres, and thus enter to the least things—there are reactions thence, both general and singular ; and the singular ones can be variously multiplied under the general one, according to the law of nature in all things. It is like with the understanding and the will.

—^e. But that the **lungs** act as first in the senses, and the heart as second, is evident from a survey of the organs of the senses . . . (for) all the organs of the senses correspond to such things as are of the understanding. Enum.

5. See **SOUND**, here.

—². There are two **lungs**, which are called lobes ; the fountains of their respiration are called the bronchia ; the canal in which they cease is called the windpipe or *aspera arteria* : the head of this is called the larynx ; and the aperture for the sound there is called the glottis ; the continuation thence is into the nostrils and into the tongue ; and the exit is through the mouth of the lips. These in one complex are the things of the **lungs**, and their respiration and sounding ; and these taken together correspond to the understanding from the will ; their soundings to the understanding, and their motions to the will.

7². As the heart in the womb forms the **lungs**, in order that through them it may perform respiration, and thus through respiration speech, so in like manner does love form the understanding, in order that through it it may think, and from thought speak . . . So also does love produce from itself affections, of which are the

intentions ; and through these perception, to which belong lights ; and through perception thought, to which belong ideas ; and from these memory ; and these taken together are the understanding of the love, to which in a like series correspond all things of the **lungs**.

—^e. He who can examine may see that there are progressions of uses from first to last in these things like the things which are in the **lungs**.

Luncheon. See **DINNER**.

Lurid. See **GHASTLY**.

Lurk. *Delitère*. T.798³.

Lust. *Libido*.

Libidinous. *Libidinosus*.

See under **DESIRE-cupire**.

A. 4868. A **lust** for conjunction. Sig. and Ex.

—². If they conjoin themselves with internal truth they do it from **lust** like that of conjunction with a harlot . . . —³,Examps.

499². To be conjoined with one's wife from **lust** alone is natural and not spiritual . . .

729³. Confess them with the mouth for the sake of the **lust** of exercising command and of gain.

P. 215³. From the judge, etc. . . the **lust** of dominating invaded many like a contagion.

296⁴. There is still the **lust** of contact.

328⁷. For in all evil there is the **lust** of seducing . . .

R. 153⁸. The **lust** of building is then kindled.

M. 44³. The angelic love of the sex . . . is devoid of all allurements from **lust**.

—⁴. They are cast down lest their **lust** should defile the aura there.

49^e. Who spurn and detest wandering **lusts**.

53^e. Merely natural marriages . . . are conjunctions which originate—*trahunt*—from unchaste **lust**.

71. In proportion as a consort shuns these conjunctions, even as to the **lusts** of the will . . . this love is purified with them . . .

75^e. We both look together, and then not one whit of **lust** can enter . . .

78⁵. There issued (from the women's apartment) a **libidinous** effluvium . . . This was from polygamous love.

98². Meanwhile the beginning of that love is like **lust** . . .

248. They regard each other . . . with favour . . . while in **lust**.

299^e. Extorted consent . . . may initiate the body ; and thus turns chastity . . . into **lust**, by which conjugal love is vitiated in its first heat.

319⁸. I have heard that . . . the **lust** of deforation, and the **lust** of variety, have led the minds of some into the desire for repeated marriages.

349^e. Both public and private peace require that promiscuous **lust** in general should be restrained, and be left to everyone within his own house. Hence polygamy.

429. Hence it is that all in Hell are in the **lust**, lasciviousness, and shamelessness of scortatory love.

440°. (These things) are nothing but the effervescences of **lusts** . . .

447°. The love of the sex . . . becomes spiritual when the man recedes from wandering **lust** . . .

448. That fornication is **lust**, but not the **lust** of adultery. Gen.art.

— In everything which proceeds from the natural man there are concupiscence and **lust**; for the natural man is nothing else than an abode and receptacle of concupiscences and **lusts**.

—^e. **Lust** (then) becomes human love.

459. Those who . . . cannot moderate their **lusts** . . .

483. (Various **lusts** of married men.) Enum.

488. That adulteries of the second degree are adulteries of **lust** . . . Gen.art.

501. On the **lust** of deforation. Chapter.

— The **lusts** treated of in the four following chapters are not only **lusts** of adultery, but are more grievous . . . They are called **lusts**, because according to the quantity and quality of the **lust** for these things, such is their appropriation.

506. On the **lust** of varieties. Chapter. 507. 508. 509.

511. On the **lust** of violation. Chapter.

513. On the **lust** of seducing innocences. Chapter. D. 3896.

T. 523². Joking about lovers as if from **lust**.

568³. Living **lustfully**—*libidinandi*—even to adultery.

590. Whereas the love of the will . . . is immersed . . . in the **libidinous things** of the senses.

D. 3178°. He who looketh on a girl with **lust** has scortated already.

Lute, Lyre. *Fides*.

A. 8337°. 'With lutes and organ' (Ps. cl. 4) = from truths and the derivative good.

Luther. *Luther*.

Lutheran. *Lutheranus*.

C. J. 55. I have heard and seen **Luther** many times. . . He has often wanted to recede from his faith alone, but in vain; and therefore he is still in the World of Spirits . . . where he sometimes suffers hard things.

P. 259°. I have heard **Luther** . . . cursing faith alone, and saying that when he established it he was warned by an Angel of the Lord not to do so; but that he had thought within himself that if he did not reject works there would be no separation from the Catholic religiosity, and therefore he had confirmed it in spite of that warning.

R. IIa³. These things are from **Luther** . . .

T. 137⁸. He said, He lives not far from **Luther's** tomb. . . I said, Do you not know that **Luther** has risen again, and that at this day he has renounced his errors concerning justification by faith in three Divine Persons from eternity; and that he has therefore been

translated among the happy of the New Heaven, and that he sees and laughs at his insane followers?

796. On **Luther**, etc., in the Spiritual World. Chapter.

— As regards **Luther**: from the time when he first entered the Spiritual World, he was a most vehement propagator and defender of his dogmas, and his zeal for them increased as a multitude gathered from the earth who agreed with and favoured him. A house was given him there such as he had had . . . at Eisleben; and there in its midst he erected a sort of throne slightly elevated, where he sat. He admitted hearers through the open door, whom he disposed into orders, setting those nearest him who favoured him the most, and those who favoured him less, behind them. He then spoke continuously; but at intervals allowed questions, in order that he might take up the thread of his ended discourse from some new starting-point.

—². From this general favour he at last imbued Persuasion, which in the Spiritual World is of such efficacy that no one can resist it, or speak against what is said. But as this was a kind of enchantment . . . he was strictly forbidden to speak from that Persuasion any more; and thereafter he taught from the memory and the understanding together, as before.

—³. This was the state of his life up to the time of the Last Judgment . . . but a year after that he was brought from his first house to another, and then at the same time into a different state. And as he there heard that I, who am in the natural world, was speaking with those who are in the Spiritual World, he . . . came to me; and after some inquiries and answers, he perceived that there is at this day the end of the former Church, and the beginning of the New Church . . . He also perceived that this New Church is meant by 'the New Jerusalem' . . . and by 'the Everlasting Gospel' . . . He was exceedingly indignant, and railed. But as he perceived that the New Heaven [increased] . . . and that the number of those who resorted to him daily diminished, his railing ceased; and then he came nearer to me, and began to speak with me more familiarly; and after he had been convinced that he had not taken his principal dogma of justification by faith alone from the Word, but from his Own intelligence, he suffered himself to be instructed concerning the Lord, charity, true faith, free-will, and redemption; and this solely from the Word.

—⁴. At last, after conviction, he began to favour, and then to confirm himself more and more in the Truths from which the New Church is being established. At this time he was with me daily; and then . . . began to laugh at his former dogmas as at such things as are diametrically contrary to the Word. And I heard him say, Do not wonder that I seized on faith alone as justifying, and that I excluded charity from its spiritual essence, and that I also took away from men all free-will in spiritual things, besides [holding] many things which depend on faith alone once accepted, as links on a chain, inasmuch as my end was to break away from the Roman Catholics; and this end I could not follow out and attain in any other way. I therefore do not wonder that I erred; but I do wonder that one raver should have been able to produce so many other ravers —and he looked at some dogmatical writers at the side

... faithful followers of his doctrine—so that they did not see the oppositions in the Holy Scripture, which nevertheless are very manifest.

[T. 796]^p. It has been told me by the examining Angels that this Leader was in a state of conversion above many others who had confirmed themselves in justification by faith alone, because in his childhood, before he had entered on the reformation, he had imbedded the dogma of the pre-eminence of charity; for which reason also, in both his writings and his discourses he has taught of charity so excellently; and it resulted from this that the faith of justification with him had been implanted in his external natural man; but had not been rooted in his internal spiritual man.

—⁶. I have conversed with the Prince of Saxony, with whom Luther was in the world; and he told me that he had often reprov'd Luther, especially for separating charity from faith, and for declaring faith to be saving and not charity... but that Luther had as often replied that he could not do otherwise, on account of the Roman Catholics. This prince is among the happy.

D. 4653^e. When anything flows forth thence it is perceived as if [it were] from Luther.

5103. On Luther.

— One like a monk appeared... and it was said that it was Luther; and it was perceived that that crew (of hypocrites) was excited by him, against those who were with me, because they entirely disagreed with his doctrine concerning faith... I told him... that the two essentials of Divine worship are faith and charity; but that for man to be saved they must make one, besides many other things which were confirmed from Heaven. He stood listening, and consenting... But when he went away, he turned himself to where his delight carried him, which was to excite disturbances... Being again warned, he desisted, but betook himself upon a high rock; and when he saw us beneath, he again excited a like crew there. They said that they cannot do otherwise, because he has the persuasive force and also the authority of his opinion... But he was then punished and cast down. When he came to the valley he again excited the like disturbances, and also opened a Hell which is quite in the middle, under the groin, where there are those who believe that they know all things... and at the same time do not suffer others to speak... and not even to think, except those who agree with them... (Luther, being their Subject, had opened this Hell) for he is such that he wants all others to believe what he says, and [thinks] that he alone knows, and that he alone ought to speak. Nor does he permit others to believe and speak differently, always saying that they are truths themselves; and that they cannot be contradicted. J.(Post.) 31.

5104. In order that the disturbances and infestations might be appeased, he was driven to that place exactly under the groin, and was there let deeply down; and to places where they are continually quarrelling about all things, and where there are perpetual contradictions, and also fights... Luther is there.

5105. Luther had been there from the time when he came into the other life. He has not been fully vastated

before; and therefore he could elevate [himself] from thence, and show what had been his quality in the world; namely, that he had been a quarreller; trusting in himself; he alone speaking; angry with all who did not agree with him; inveighing against all who disagreed... defending faith alone; caring little for the life; not knowing what charity is, nor what the neighbour. It was shown, from his excitation, that he had been a hypocrite; and it was said that he spoke in one way with princes, and in another with the common people... and that he had produced what was new from the itch of commanding... It was shown him that he was in darkness... and that he was ignorant what the light of Heaven was.

5106. He has now been devastated...

5910. (Luther said that when at the Holy Supper he had never thought about it according to his doctrine of it, because whenever he had attempted to do so he had been tormented.)

5911^e, 5912. On hearing these things Luther burst out of his abode, because their speech pleased him, and he was then in the same, and in such a Persuasive... so that the truths which teach cannot be seen, because he suffocated the understanding... He had contracted the Persuasive by this; that whatever he had thought he had believed to be indubitable... His understanding is not interior, and therefore he became a turtle-dove as to the face, with a beak on the front part of the brain towards the mouth... This was done because he was drawing that forth solely from the thought, and nothing... from the will.

5913. At last, when his Persuasive had cooled down, I spoke to him about the Persuasive, and about persuasive faith, [saying] that it suffocates the understanding of others... Luther said that he is not allowed to be in his Persuasive, and that he is tormented whenever he comes into it, and that he therefore desists... but that he is still allowed to confirm his [doctrines] by reasonings...

5914. I afterwards spoke to him various things about the good of charity and the derivative faith; and this in intellectual light... and then angelic Spirits were associated with him, in order that he might perceive the things which were being said; and then he acknowledged them, and confessed that he had been in falsity; but [said] that he could not enter into these things any further, because he had confirmed himself in faith alone. He proceeded so far as this, that he wanted to make these things of his doctrine... but in vain, because he was then completely darkened as to his understanding... and he was therefore removed, and the angelic Spirits who had been adjoined to him were taken away; and so he returned into his own doctrine, and into his natural lumen, and consequently into his own life in which he had been before.

5915. Luther was pre-eminently fond of reasoning, and of confirming by means of reasonings; and he says that he rarely finds such as are able to reason with him about his doctrinal things, and he therefore grieves because he can rarely be in this delight. He was therefore told that the reason he is such is that he has hatched his dogmas from thought... and they who

do this love to reason, and to present and hear such things cogitatively . . . and besides, his followers had thought but little about such things—only when they had preached and taught them—whereas he had thought about them continually, from morning to evening . . . J.(Post.) 31².

5916. He is still preserved . . . because in his discourse he had said much about the good of love, and thus had still been in some good of life; and he has been told that whenever he had been in the good of his discourses and of his life he had not thought from his doctrine concerning faith alone.

5918^o. Luther was in the pleasantness of his life when he was able to reason, and the more sharply the more he was in it. But when he was thinking by himself outside of what is doctrinal, he was in obscurity, and then he pondered about life. J.(Post.) 34.

6039. I spoke to Luther, and observed that he wanted to think against faith alone; but I perceived that he could not, because falsities filled his thought . . . He was carried from one Society into another, and also into that one where he was in the truth; but he could not stay there, because it was contrary to the delight of his conceit. He said that he had prayed to God that he might understand and make manifest the Truth; but that he had received for answer, that it would be given if he could receive it. J.(Post.) 36.

6040. See MELANCTHON, here.

6041. (Calvin said) that he had shown Luther that if faith alone were accepted, the things which are in the Word would be contradicted . . . and that Luther . . . had replied that if he were to receive works he would not recede far from the Papists. They afterwards communicated by letter, and Calvin had remained in faith with good works, but Luther in faith alone, believing that faith does indeed produce them as a tree does fruit; and saying that there is a conjunction, but he had not thought it out as his followers had done. He wrote to Calvin that he could not confirm works, because they are from man . . . J.(Post.) 25.

6042². Luther afterwards obtained a ruinous-*lacunatam*-chamber in the neighbourhood of Melancthon, but more ornate than the chamber of Melancthon, because he had still spoken about works, which man must do from obedience, although he had not placed what is saving in them. I have sometimes heard about him that he wants to reject his principles concerning the separation, and that he has tried to do so; but in vain, because the density of the cloud which appears in his mind must first be dispelled.

—^e. Luther has told me that he was told by an Angel from the Lord to beware of faith, because there is not anything in it; and therefore for some time he did beware, and recommended works; but he had still continued to separate works from faith, and so had cursed the Epistle of James, and had rejected the Apocalypse. J.(Post.) 33. 35.

6097. As Luther, and then Melancthon, began to make disturbances in defending faith separated . . . they were carried down from the Spiritual World into their places, according to their life, where they do not know

who they are. This was done on the 30th of December, 1763.

J. (Post.) 33. The Angels have said that there is some hope of (Luther), because whenever in the world he had thought from his own spirit—that is, when he was left in quiet—he had thought about good works and had made them of religion; and that therefore it is that he has spoken and written so many things about the good of life, although he had not made it of his doctrine, nor for the sake of eternal life, because man cannot do what is good from himself . . . But when he came from the thought of his spirit into discourse with others, he then spoke about faith alone as if he had wheeled round. He does the like at this day.

36. After Luther had been informed by the Angels that no one has any faith unless he has the good of life . . . and as he had been convinced many times, he repented and laboured with all his might to make his escape from falsities . . . but as yet in vain. He has also prayed to the Lord that he might recede from his falsities . . . and therefore he was sent from one Society into another, where there were those with whom life had been conjoined with faith; but he could not stay long, because it was contrary to the delight of his life. He was told that the truths of doctrine cannot be received in the life until falsities have been rejected . . . In a word, Luther sometimes curses faith alone, and sometimes defends it. He curses it when he is in fear, and he defends it when he is in his love.

198. See JAMES, here.

Conv. 17. That those falsify the whole Word who have inwardly confirmed falsities; and that they do not know this. Luther.

De Just. 63. Calvin . . . betook himself to Luther in the World of Spirits . . . because Luther has acknowledged the Human of the Lord to be Divine; and he did not seem to be safe anywhere else.

Inv. 23. Melancthon and Luther were present, and could not say a word to this.

Docu. 232. II. I have spoken . . . a hundred times with Luther, who confessed to me that, contrary to an admonition received from an Angel, he accepted the doctrine of faith alone solely for the purpose of separating from the Papists.

Lutheran. *Lutheranus*.

R. IIa. (The doctrines of the Lutherans concerning the Person of Christ, and concerning the Holy Supper.) VIIa.

294¹⁰. (Lutherans seen who could not say Divine Human, although) the Augsburg Confession, and Luther himself, have taught that the Son of God and the Son of Man in Christ are one Person; and that He Himself also as to His human nature is the True, Omnipotent, and Eternal God . . . T.111¹⁰.

D. 3428. (The Lutherans referred to.) 4816². J.(Post.) 46.

3439. They confessed that they had been Lutherans.

3988. (The nature of the faith of the Lutherans shown by its sphere.)

[D.] 5202. Such things as relate to vastation are mainly concerning the Lutherans, and the Reformed so called.

5314. Christians hold the middle who are called Lutherans, and the Reformed . . .

5347. See LAST JUDGMENT, here. 5542.

5842. See HOLY SUPPER, here.

5928. On those who make the Lutheran religion to be of the life.

E. 885³. (The Lutheran Church does not teach faith alone when it teaches from the Word.) —³, Shown.

Luxuriant, To be. *Luxurire.* A.9337^e.
Life 46. E.281².

Luxuriously, To live. *Opipare.* A.1509.
D.2500. 2502.

Luxury. *Luxuria.*

Luxurious. *Luxuriosus.*

A. 4464². (The stinking sphere of a life from luxury.)

5145³. The good which inflows from the Lord . . . is then turned . . . into what is merely voluptuous and luxurious.

5712². The origins of diseases are . . . luxuries of various kinds . . .

8378². Hence the insanity that all the delight of life is placed in luxury and pleasure.

P. 112³. With luxury and intemperance . . . it is the same. Ex.

M. 252². **Luxury** (a cause of lawful separation).

496. In the second degree (of the natural man) are those who love solely the delights of the senses, setting the heart on luxuries and pleasures of all kinds. These are properly meant by the sensuous.

D. 777. On certain rich and luxurious ones in the world.—After the life of the body, such wander about, and seek food like beggars, and go in tattered garments; nor do they know otherwise than that they are in the life of the body. Thus their state is changed into what is contrary, which cannot be done except with pain.

1286. True Christians can live as well as others . . . can eat and drink well; but not in luxury . . .

2500, *et seq.* (On those who live a life of mere luxury.)

4230. However men may have lived, whether in . . . luxuries . . .

4729. From the decorous things of luxury in the preparation of viands, such a dog appeared.

5493. He had continually lived in luxury . . . and therefore was immediately cast into Hell.

E. 617³². By 'eating,' in these places, is meant luxury and intemperance . . .

Luz. *Lus.*

A. 3730. 'The name of the city was Luz at the first' (Gen.xxviii.19)=the quality of the former state. . . In the Original Language, Luz means recession, thus disjunction, which takes place when what is doctrinal of truth or truth is set in the first place, and good is neglected. But when truth is together with good in

the ultimate of order, there is no recession or disjunction, but accession or conjunction. This is the quality of the state which is signified by 'Luz.'

4556. 'Jacob came to Luz which is in the Land of Canaan' (Gen.xxxv.6)=the Natural in the former state. 'This is Bethel'=the Divine Natural, as is evident from the signification of Luz, which is the Natural in the former state, or that Natural itself which was human.

—². That Bethel was formerly Luz. Ill.

6229. 'God Shaddai was seen by me at Luz in the Land of Canaan' (Gen.xlviii.3)=the Divine appearing in the Natural [in the former state] . . . 'Luz'=the Natural in the former state.

Lybia. *Lybia.*

A. 1163. By 'Put,' or Lybia, are signified Knowledges from the literal sense of the Word, by which they confirm false principles. 1166, Ill.

1238². Lybia (a country of the first Ancient Church). 2385³.

Lydian. *Lydius.*

T. 163. Like Lydian stones. 379^e.

Lye. *Lixivium.* E.1214².

Lymph. *Lympha.*

Lymphatic. *Lymphaticus.*

A. 4049. The better species of the lymph which is in (the ventricles of the brain) is such; namely, that it returns into the brain. (The correspondence of this.)

4050². The mist or vapour (which had appeared coming out of a well, represented) the lymph which passes through (the infundibulum), and is pumped out thence; and that this lymph was of two kinds; namely, that which is mixed with the animal spirits, which is among the useful lymphs; and that which is mixed with the serosities, which is among the excrementitious lymphs. (Those who belong to this province des.)

5181. Those who belong to the lymphatics. Des. D.1019.

D. 1015a. When the lymph is taken away together with the purer blood into the lymphatic vessels.

1129. The syringic attraction by which . . . the lymph is drawn through the lymphatic vessels and glands from the other viscera, to temper the chyle. —².

1130^e. Into which there are inserted some ducts with lymph.

Lynx-eyed. *Lynceus.* T.165³. 634. 759.

Lyre. *Lyra.*

See LUTE.

J.(Post.) 308. Like the sound of a lyre.

Machiavelli. *Machiavellus.*

Machiavellians. *Machiavellistae.*

W. 267². Machiavelli mentioned.

P. 310². Such are like those called Machiavellians. Des. C.5, Note.