

[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. 885<sup>3</sup>. (The Lutheran Church does not teach faith alone when it teaches from the Word.) —<sup>3</sup>, Shown.

**Luxuriant, To be.** *Luxurire.* A.9337<sup>e</sup>.  
Life 46. E.281<sup>2</sup>.

**Luxuriously, To live.** *Opipare.* A.1509.  
D.2500. 2502.

**Luxury.** *Luxuria.*

**Luxurious.** *Luxuriosus.*

A. 4464<sup>2</sup>. (The stinking sphere of a life from luxury.)

5145<sup>3</sup>. The good which inflows from the Lord . . . is then turned . . . into what is merely voluptuous and luxurious.

5712<sup>2</sup>. The origins of diseases are . . . luxuries of various kinds . . .

8378<sup>2</sup>. Hence the insanity that all the delight of life is placed in luxury and pleasure.

P. 112<sup>3</sup>. With luxury and intemperance . . . it is the same. Ex.

M. 252<sup>2</sup>. **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. 617<sup>32</sup>. 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.

—<sup>2</sup>. 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.

1238<sup>2</sup>. Lybia (a country of the first Ancient Church). 2385<sup>3</sup>.

**Lydian.** *Lydius.*

T. 163. Like Lydian stones. 379<sup>e</sup>.

**Lye.** *Lixivium.* E.1214<sup>2</sup>.

**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.)

4050<sup>2</sup>. 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. —<sup>2</sup>.

1130<sup>e</sup>. Into which there are inserted some ducts with lymph.

**Lynx-eyed.** *Lynceus.* T.165<sup>3</sup>. 634. 759.

**Lyre.** *Lyra.*

See LUTE.

J.(Post.) 308. Like the sound of a lyre.

**Machiavelli.** *Machiavellus.*

**Machiavellians.** *Machiavellistae.*

W. 267<sup>2</sup>. Machiavelli mentioned.

P. 310<sup>2</sup>. Such are like those called Machiavellians. Des. C.5, Note.

R. 463<sup>5</sup>. The infernal society of the **Machiavellians**. T.462<sup>5</sup>.

578<sup>2</sup>. **Machiavelli** seen. His doctrine.

D. 6099<sup>17</sup>. The Cocceians are **Machiavellians**.

6106. I said that (those English bishops) are **Machiavellians**.

**Machination.** *Machinatio.*

**Machinate, To.** *Machinari.*

**Machinator.** *Machinator.*

**Machinatress.** *Machinatrix.*

A. 823. Those against whom he has clandestinely **machinated** are presented.

947. They who suppose that they can obtain all things by deceitful **machinations** . . . seem to themselves to dwell in an infernal tun . . .

1395<sup>e</sup>. For whatever they have . . . **machinated** against another stands forth.

4724. 'They plotted against him to put him to death' (Gen. xxxvii. 18) . . . 'To plot' = to want from a depraved mind . . .

7990. Evil Genii who from the love of self have secretly **machinated** evil against the neighbour . . .

10409<sup>6</sup>. They who by **machinations**, arts, and cunning have come to honours or riches, become magicians there . . .

H. 506<sup>2</sup>. (There) they **machinate** deceits . . .

J. 58<sup>5</sup>. This (tower) was a representative of their **machinations**; for in the Spiritual World **machinations** are presented to view to those who stand afar off by many things which do not actually come forth with those who are in the **machinations**.

P. 107<sup>e</sup>. The delights of their concupiscences together with their deceitful **machinations** are the more remote threads (of the spider's web), where the flies are caught . . . (That is, are the external of thought with them. Ill.)

249<sup>4</sup>. When he sees that **machinations**, etc., succeed . . .

T. 517. Such an exclamation is nothing else than a **machination** to cheat God . . .

D. 1257. They have nothing but **machinations** there. 1761<sup>e</sup>. Such things are **machinated** . . .

2045. A **machinatress** of subtle deceits.

2922. On the horrible . . . **machinations**—*machinamentis*—of some interior Spirits.

3523<sup>e</sup>. They had wicked **machinations** . . .

3681. How the Lord sees all the **machinations** . . .

3682. (David) **machinates** without conscience.

4455. They have most deceitfully **machinated**.

4502. He eluded their magical **machinations**.

4506. One Angel can see . . . all their **machinations** . . .

4514. He always devised new **machinations**.

5892. He began to weave **machinations** . . .

E. 193<sup>2</sup>. The preacher who . . . **machinates** evils of all kinds . . .

419<sup>10</sup>. The **machinators** of iniquity (Job iv. 8).

**Machine.** *Machina.*

A. 2891. That thus they would be **machines** . . . 2946.

3647. They were like **machines** . . .

9293. Not unlike the movements of a **machine** . . .

M. 233<sup>6</sup>. They stand like dumb **machines**.

T. 371<sup>e</sup>. This reciprocal conjunction may be compared to the conjunction of . . . wheels with a **machine**.

683. Like the sound of . . . a **machine**, in which there is no use.

D. 897<sup>e</sup>. Like a wooden **machine**.

2043. Thus that man . . . would be like a **machine** . . .

3633<sup>e</sup>. Spirits see him as an inanimate **machine**.

4064. The whole man with his brains, etc., or the whole animated **machine** . . .

4722. As (Polhem) had continually meditated how to construct moving **machines** . . . he had confirmed himself in (the idea) that there is no God . . .

**Machir.** *Machir.*

A. 6584. 'The sons of **Machir** the son of Manasseh' (Gen. l. 23) = as to the Voluntary and its derivatives. . . The derivatives of the Voluntary of the Church, which are signified by 'the sons of **Machir**,' are goods conjoined with truths; thus also truths from good; for the truths which are derived from good are the forms of good. That 'the sons of **Machir**' = goods conjoined with truths, is signified by their being born on Joseph's knees . . . and that they = truths from good, in the Book of Judges: 'From **Machir** shall descend lawgivers' (v. 14). 'Lawgivers' = truths from good.

E. 447<sup>3</sup>. 'From **Machir** shall descend lawgivers' = that the truths of good flow forth from the good of life; for '**Machir**' has a like signification to Manasseh, because **Machir** was a son of Manasseh.

**Machpelah.** *Machpelah.*

A. 2901. '**Machpelah** which is before Mamre' = regeneration.

2935. 'Let him give me the cave of **Machpelah**' (Gen. xxiii. 9) = what is obscure of faith. '**Machpelah**' = faith that is in obscurity. . . Since it is here said 'the cave of **Machpelah**,' and **Machpelah** was where the field was in the end of which was the cave, it is what is obscure of truth, or what is the same, what is obscure of faith; hence also it is manifest that '**Machpelah**' is faith that is in obscurity.

2970. 'Which is in **Machpelah** which is before Mamre' (ver. 17) = the quality and quantity of regeneration. . . '**Machpelah**' = regeneration through the truth that is of faith.

— By '**Machpelah**,' when 'cave' is joined to it, or when it is said 'the cave of **Machpelah**,' is signified faith that is in obscurity; but by '**Machpelah**' when it is mentioned without 'cave,' and it follows that there was there 'a field and a cave,' is understood regeneration . . .

and moreover **Machpelah** was a tract in which there was also a sepulchre, by which is signified regeneration. 2980.

[A.] 3257. 'To the cave of **Machpelah**' (Gen.xxv.10) = resurrection as to truth.

6455. 'In the cave that is in the field of **Machpelah**' (Gen.xlix.30)=in that obscurity. 'A cave'=what is obscure, and also '**Machpelah**;' but '**Machpelah**'=the quality of the obscurity.

6548. 'In the cave of the field of **Machpelah**' (Gen.1.13)=the beginning of regeneration. . . '**Machpelah**'=regeneration; thus the beginning of regeneration, for then faith is in obscurity. 6551, Ill. E.659<sup>16</sup>.

### **Macrocosm.** *Macrocosmus.*

See under MICROCOSM.

T. 71<sup>2</sup>. As God from His Macro-uranus or Spiritual World rules the macrocosm or natural world.

**Mad.** *Cerebrosus.* A.448<sup>o</sup>. T.487.

**Mad.** *Lymphatus.* D.Love xv. Coro.38.

**Madai.** *Madai.*

See GOMER, and MEDIA.

A. 1228<sup>o</sup>. '**Madai**' (Is.xxi.2)=the External Church, or external worship in which there is internal. That '**Madai**'=such a Church, or such worship, is evident from Gen.x.2, where **Madai** is called a son of Japheth.

**Made up.** *Confarctus.* See FILL=*confercire.*

**Madness.** *Amentia.* A.2761<sup>7</sup>.

**Madness.** *Mania.*

See MANIAC.

M. 252. **Madness** (a cause of lawful separation).

T. 566. He thinks from spiritual madness.

**Magic.** *Magia.*

**Magical.** *Magicus.*

**Magi, Magician.** *Magus.*

**Witch.** *Maga.*

**Magically.** *Magice.*

A. 130. The fourth river=the derivative wisdom, which in the Word is called '**magic**;' and therefore Egypt, which=knowledge, after it had become **magical**, =such.

831<sup>2</sup>. These (self-indulgent and insinuating) women are those who in the other life become **witches** or sorceresses=*praestigiatrices*, some of whom are those who are called Sirens. They there seize upon arts which are unclean in the world. They are like sponges, and imbibe nefarious artifices, and that with such genius, that they promptly exercise them. The artifices unknown in the world which they learn there, are [as follows]. To speak as if they were elsewhere, so that the voice is heard as if it came from good Spirits, in some other place. They can be, as it were, present with many persons at the same time; thus persuading others that they are present everywhere. They speak like many together; and in many places at the same time.

They can avert the things which inflow from good Spirits. . . and instantly pervert them in various ways to favour themselves. They can induce the likeness of another by means of ideas which they catch and effigy. They can inspire everybody with affection for them, by insinuating themselves into the very state of another's affection. They can suddenly withdraw themselves from sight, and go away invisible. They can represent before Spirits a bright flame around the head; and this before many, which is an angelic sign. They can simulate innocence in various ways, and also by representing infants whom they kiss. They also inspire into others, against whom they bear hatred, to murder them, because they know that they cannot die; and they afterwards accense them as murderers. They have excited from my memory whatever of evil I have thought and perpetrated; and this most skilfully. While I was asleep they have spoken to others exactly as from me, and in fact false and obscene things, so that the Spirits were persuaded. Besides many other things. Their nature is so persuasive that nothing of what is of a doubtful character is perceived to be therein; and hence their ideas are not communicated like those of other Spirits; and they have eyes resembling those ascribed to serpents, which see every way at once, and having the idea present everywhere. These sorceresses or Sirens are grievously punished; some in Gehennah; some in a certain court among snakes; some by tearings asunder and various collisions, with the greatest pain and torture. In course of time they are dissociated, and become like skeletons, from head to heel. 1094<sup>2</sup>.

1195. The rituals of that worship. . . were the source of. . . the **magics**.

1241. All the significatives and representatives which the Ancient Church had from the mouth of the Most Ancient Church. . . were turned. . . with some nations into **things magical**.

1380. The sorcerers and **magicians**=*magici*—in the other life by means of phantasies induce others to believe that when they are in one place they are at the same time in another, and even in many places. . .

1462. (The knowledge in Egypt was made **magical**.) 5700.

1515<sup>2</sup>. (Doctrinals turned by Sirens into **things magical**.)

2243<sup>4</sup>. The Ancient Church. . . was turned partly into **magic**. . .

3574<sup>2</sup>. They who are such are said to 'kiss the calves'; that is, to embrace **magic** and adjoin themselves to it.

3698<sup>o</sup>. Others were called diviners, soothsayers, sorcerers, and pythons, who were among those who had studied natural **magic**, whereby nothing of what is Divine could be foretold, but only that which is contrary to the Divine. . . This is **magical**, however it may appear in the external form.

3762<sup>2</sup>. Those wise ones who came to Jesus when He was born are called the **magi**; but so were the wise called at that time. Ill.

4013. The Egyptian **magicians** also used a rod when performing **magical** miracles.

4227<sup>2</sup>. By **magical arts**; thus by aid from the diabolical crew, (these Spirits) studied to arrive at their end.

4680<sup>2</sup>. In process of time (the Ancient Church) turned aside . . . in Egypt, Babel, and elsewhere, into **things magical**; for they began to worship external things without internal ones, and as . . . Heaven had thus recoiled from them, in its place there came Spirits from Hell, who led them. 4749.

4793<sup>4</sup>. When (these Spirits) cannot thus introduce themselves into the interiors . . . they try to do so by **magical arts**, of which there are many in the other life which are quite unknown in the world. By means of these arts they pervert the scientifics with a man, and apply only those which favour filthy cupidities. Such obsessions cannot be avoided, unless the man is in the affection of good, and is thence in faith in the Lord.

4936. See Rod, here.

4964<sup>2</sup>. The Egyptian **magic** itself originated from this; for they knew the correspondences of the natural world with the Spiritual one, which, after the Church had ceased with them, they abused to **things magical**.

5223. 'He sent and called all the **magicians** of Egypt, and the wise ones thereof' (Gen.xi.8)= in consulting scientifics both interior and exterior; (for) 'the **magicians**,' in a good sense, = interior scientifics. . . The reason why by 'the **magicians** and the wise ones of Egypt' are signified scientifics, is that Egypt was one of the kingdoms where the Ancient Representative Church was; but the scientifics of that Church were especially cultivated in Egypt, which related to correspondences, representatives, and significatives . . . The foremost ones among those who were skilled in and who taught these scientifics were called **magicians** (or **magi**) and wise ones. Those who were skilled in and taught the mystical scientifics were called **magicians** . . . But after they had begun to abuse the interior scientifics of the Church, and to turn them into **things magical**, then by 'Egypt' began to be signified the Scientific which perverts, and in like manner by 'the **magicians** of Egypt' . . .

—<sup>2</sup>. The **magicians** of that time were acquainted with such things as are of the Spiritual World, which they had learned from the correspondences and representatives of the Church; and therefore many of them had communication with Spirits, and thence learned illusory arts, whereby they performed **magical** miracles: whereas those called 'the wise' did not care for such things; but solved enigmas, and taught the causes of natural things.

—<sup>3</sup>. But in the internal sense by 'the Egyptian wisdom' nothing else is signified than the knowledge of natural things; and by 'the **magic**,' the knowledge of spiritual things: thus by 'the wise, exterior scientifics; and by 'the **magicians**,' interior scientifics.

—<sup>4</sup>. That those were called '**magicians**' who were in the knowledge of spiritual things, and also in the consequent revelations, is evident from 'the **magicians** (or **magi**) who came from the east to Jerusalem . . .' (Matt.ii.1,2). Further ill.

—<sup>5</sup>. That by '**magicians**,' in the opposite sense, are meant those who have perverted spiritual things,

and have thereby exercised **magical arts**, is known. Ill.

—<sup>o</sup>. **Magic** was nothing else than a perversion and a perverted application of such things as are of order in the Spiritual World; from this **magic** descends. But at this day this **magic** is called natural, because nothing above or beyond nature is any longer acknowledged.

5559<sup>e</sup>. With those who have been **magical** (the cuticles) appear like filthy intestines.

5566. He wanted to infest me by **magical artifices** . . .

5702<sup>e</sup>. (The Egyptians) turned into **things magical** the representatives and significatives of the celestial and spiritual things of the Ancient Church . . . 7097.

6052. Perverted scientifics are those which . . . invert order, like the **magical things** which were in Egypt; for there are very many things according to order which those **magicians** had abused . . . These (correspondences and representatives) follow from order even when applied by the evil; and when they are applied by them for exercising command over others, and for injuring others, they are perverted, because **magical**.

6484. (This Spirit) sought out **magical artifices**.

6692. For the representatives and significatives of the Ancient Church . . . were (in Egypt) turned into **things magical**. For at that time by means of the representatives and significatives of the Church there was communication with Heaven, which communication existed with those who were in the good of charity, and was open with many. Whereas with those who did not live in the good of charity . . . there was sometimes given open communication with evil Spirits, who perverted all the truths of the Church . . . Hence **things magical**.

—<sup>2</sup>. **Magic** is nothing else than a perversion of order: especially is it the abuse of correspondences . . . When a man believes that all things are of blind influx, and that if anything comes forth which is determined it is of his Own prudence, he perverts order; for he applies the things of order to himself . . . Hence, wonderful to say, all who have firmly impressed on themselves that all things are of their Own prudence, and nothing of the Divine Providence, in the other life are very prone to **magic**; and also imbue it so far as they can; especially those who . . . have devised many arts and astutenesses to elevate themselves above others. Such, when they have been judged in the other life, are cast towards the Hells of the **magicians**, which are in the plane beneath the soles, on the right, a little towards the front, stretching to a great distance, and in the deepest of which are the Egyptians.

—<sup>3</sup>. Lest, therefore, the representatives and significatives of the Church should be any longer turned into **things magical**, the Israelitish people were received . . . who were such that they could not make **what is magical** from them; for they were completely in externals . . . With such **what is magical** cannot come forth, such as there was with the Egyptians.

6832<sup>o</sup>. (In Hell) when everyone wants to be super-eminent, and to take from another what belongs to him . . . barbarities are exercised, especially by means of **magical arts** and phantasies; which arts are innumerable, and are utterly unknown in the world.

[A.] 6846. In Egypt and Babel were turned into things magical.

6917<sup>2</sup>. As the Egyptians had applied them to things magical . . . they were, with them, false scientifics.

7026. In the other life those who exercise things magical appear with rods . . . Hence, too, the Egyptian magicians had rods, by which they did such things as appeared to be miracles . . .

7097<sup>3</sup>. Many of them, in order to acquire power, learn magical things.

7296<sup>2</sup>. For those who in the life of the body have used cunning, and have devised many arts to defraud others, and at last from their success have attributed all things to their own prudence, in the other life learn things magical, which are nothing else than the abuse of Divine order, especially of correspondences . . . For example, the hands, arms, and shoulders correspond to power, and thence also a rod ; and therefore they form rods for themselves, and also present representatively shoulders, arms, and hands, and thus exercise magical power. Ex. 10409<sup>6</sup>.

7298. Such a dulness is induced by the magicians in the other life, and this by the abuse and perversion of order ; for they know how to take away the influx from Heaven . . . They know also how to induce fallacies . . .

—<sup>e</sup>. This is the reason why the magicians were allowed to do the same as Aaron. Ex.

7299. From the magicians in the other life there is taken away the power to abuse order and to pervert its laws—in two ways. One is that the Angels . . . annihilate their magical things . . . and the other is, that what is magical is quite taken away from them . . .

7337. 'The magicians of Egypt did so with their enchantments' (Ex. vii. 22) = that their falsifiers effiged the like. (For) the Egyptian magic . . . = the abuses of Divine order. 7388. 7426. 7429. 7530.

—, Divine miracles differ from magical ones as Heaven differs from Hell. (Continued under MIRACLE.)

—<sup>3</sup>. For example : it is according to order that the states of affection and thought make the idea of place and distance there . . . The magicians there abuse this law of order ; for they induce in others changes of state, and thus translate them now on high, now into the deep, and also cast them into Societies, so that they may serve them as Subjects.

7418. In the confines of the Hell of the magicians . . .

8200<sup>2</sup>. There are some who exercise power magically by means of truth from the Divine.

9391<sup>7</sup>. Hence the Egyptian magic.

10355<sup>4</sup>. When the knowledge of correspondences and representations had been turned into magic, that Church perished. 10632<sup>4</sup>.

10437<sup>2</sup>. Then the knowledge of correspondences and representations . . . was turned into magic . . . S. 22.

H. 488<sup>3</sup>. They who have ascribed all things to nature, and also to their Own prudence, and who by various arts have raised themselves to honours, and have gained wealth, in the other life study magical arts, which are abuses of Divine order, and in which they perceive the greatest delight of life. 508<sup>2</sup>.

508<sup>4</sup>. I have seen such . . . adoring a magician.

S. 102. They who were interiorly acquainted with the correspondences of that Word were called . . . afterwards, diviners and magicians.

R. 462<sup>2</sup>. This was the spiritual witchcraft used by the magicians of old. (See ENCHANT, here.)

M. 252<sup>e</sup>. Application to magical things (a cause of lawful separation). (And of concubinage. 472.)

T. 72<sup>e</sup>. A certain magic made out of that faith as it were a snare . . .

121<sup>2</sup>. The reason why the Hells had grown to such a height, was that at the time when the Lord came into the world the universal world had completely alienated itself from God by idolatries and magics . . .

203. That the knowledge of correspondences was long preserved . . . among those who were called diviners and wise ones, and, by some, magicians. Examp.

797<sup>6</sup>. (Melancthon then) called one of the magical Spirits . . . who adorned his room with ornaments, etc. But as soon as the visitors were gone, these shapes disappeared.

Ad. 3/5869. This was magical . . .

D. 263. On magic. 269.

641. Magical arts—*trulldoms konster*.

1755. If (Spirits) were allowed to exercise such magical arts . . .

—, Hence the magics of the Egyptians . . .

1822. Such betake themselves . . . to magical arts, in order that they may as it were fascinate those with whom they want to be the highest . . .

3002. Therefore magic (from looking) is very common in the other life.

3004. Magical looking, or the magic which was exercised by the ancients, especially by the pythons.

3024<sup>e</sup>. Study to learn magic from this . . .

3087<sup>e</sup>. They are of those who use magical arts.

3135. A vision about the more subtle magicians—*magiei*. 3137.

3541<sup>e</sup>. It is among the magical arts.

3699. On sirens, and magic.

3701. Their magical arts enum. 3707. 3710. 3712. 3715. 3717<sup>e</sup>.

3719. Through all Knowledges turned into magic . . .

3924<sup>e</sup>. (Thus) they were *witches-magicae*.

4039. (They) become magicians in the other life.

4057. They know such magical things as are never known in the world.

4306. See SIREN, here. 4307. 4344. 4448. 4500.

4414. That it is magical to want to make one's self good from an evil end.

4441. *Witches-magicae*—operate by an influx of thoughts and affections.

4458<sup>e</sup>. (This) was in the highest degree magical.

4466. At first (Adlerheim) was magical above others . . .

4468. A certain *witch-magica*—who was a profane Subject of *witches-magiarum* (tried to enter into my lungs by phantasies) . . .

4469. To a certain *witch* it was permitted (to descend into worldly and bodily things) . . .

4473<sup>e</sup>. If all her *magics* were described . . .

4477. They turn (everything scientific) into *things magical*, in order to command.

4494. He had murdered her by *magical* art . . . It was effected by a *magical* privation of respiration. (This art is secret, but is known to some on Earth.) Some Spirits said that they were skilled in the same art.

4495. He was an interior *magician* . . .

4496. On *things magical*, and the *magical* Hells. 4497.

4498. From these things it is evident in what way interior *magical things* are now being increased. . . At this day many such are coming into the other life.

4501. Another man . . . had murdered two persons by *magical* art . . .

4507. There are *witches*, both modern and ancient, in front to the left in Hell. Des. 4508.

4510. *Witches* turn this also into *what is magical*. They interpose a cloud . . .

4512. (Punishments) effected by arts, especially *magical* ones, too numerous to enumerate.

4525. On *magical* arts which are absurd.

4527. They who are in the Hell of the *magicians* . . . are instructed that these things effect nothing whatever . . .

4528. There are very many *magicians-magici*—in the other life . . . both of those who had been skilled in *magical* arts in the world, and of those who had not, that is, of those who had led a life of evil, and had been delighted with some study of knowing everything. This study or cupidity is turned into *what is magical* . . .

4538. There are other *magical* arts also in which (Spirits) are skilled; and which some on earth have also learned from them . . .

4541. A great number of *magicians-magici*—were round me the whole night . . .

4546. On the right are *magicians* . . . also the Egyptian *magicians* . . .

4595. (The *magical* arts of the Sirens.) Des.

4599. This *magic* is from the *magical* Hell.

4633. He has learned *magical* arts . . .

4672. A *magical* Hell. 4673.

4681. The young (Jesuits) learn *magical things*, and openly want to command.

4827. On those who are *magicians-magici*—in the other life from their evil arts in the world.

— These frauds were turned into *things magical*. Des.

4848. On *magical* characters.

— They wrote lines with various directions, curvatures, and bendings, and according to the direction they

led the eyes, and at the same time the thought, concerning the thing to be perpetrated; and they then led themselves according to some form of a lower Heaven, or of the World of Spirits; and thus induced various persuasions, by means of influxes according to those forms . . . By much experience *magicians* have learned something about that form, especially the Ancients, the Babylonians, and some in Egypt . . .

4849. This was the source of the ancient auguries and auspices; and in like manner of the divinations from the heavens. But they cannot penetrate further than to the lowest form, which is that of the World of Spirits, and this scarcely to a ten-thousandth part. . . Such *magicians* are, as yet, kept in caves on the right.

4909. On the source of *magic*. (From those who are in Own intelligence).

4911. (Such) in the other life become *magicians*.

4940<sup>e</sup>. She wanted to murder me *magically*.

4946. On the worst *magicians* of all, (who are) from Africa. 4948.

4949. There were *witches* . . . at some height, who . . . said that the former ones inflicted such things by their means. The Angels said that such exist in Africa . . . and that they receive influx from the celestials, and turn it into such *magic-magicum*; for the things by which they act are correspondences . . . 4950, Ex.

4951. Such *magicians* . . . are not worthy to live, because they are the destruction of the human race . . .

4989. On the *magical things* from India and the easterns.—There was a *witch* who was one of the worst ones, said to be from India . . . She was long with me . . . She had a sphere of a species of some good, and clothed herself therewith *magically* . . . 4990-4994.

5008. On wonderful *magical things*.

5019<sup>e</sup>. They injected their *magical* ideas . . .

5040. Among the worst (of the Swedes) there are *magicians* . . .

—<sup>c</sup>. They who in the world have practised skilful arts, mechanical, pertaining to gardening, and the like, turn such things into *magic*, and perpetrate direful things . . .

5059. They who made these *magical things* were chiefly mechanics who in the world had denied God . . .

5149. (The arts of one of the worst *magicians*.) Des.

5223. In Hell . . . they torment each other . . . by *magical* arts, which are effected by the abuse of correspondences, or by phantasies.

5309. They had blocked up all the other ways by *magical* arts . . .

5417. (The *magical* art of making an ever-burning lamp by means of the Heavenly Doctrine.) 5419, Ex.

5455. (The Russians) are not skilled in *magical things*; for those (only) learn *magical things* who are in Knowledges . . .

5464<sup>l</sup>. They thus *magically* take away his thoughts about the neighbour, and compel him to think about himself . . . —<sup>s</sup>.

[D.] 5491<sup>2</sup>. Those who had clandestinely exercised **magical arts** which they had learned from the diabolical crew . . .

5502<sup>2</sup>. Their **magical things** were reduced to powder . . .

5792b. (**Magical scenery** produced.)

5799. On the nature of **magical and phantastic things**.

— The **magicians** with him knew how to make many gesticulations . . . by which they procured for themselves influx and communication with those who were above . . .

5800. So that **magical things** are abuses of correspondences.

5801. Others exercise **magical things** by means of characters . . .

5802. **Magical things** with those who are around.

— **Magical things** with those who are below.

— **Magical things** by means of words; and the worst [do it] from the Word.

5803. The **magicians** who look upwards, and abuse correspondences, appear to shine on the forehead . . .

5816. The worst (of the Babylonians) who were **magicians** . . .

6018<sup>e</sup>. These things are **magical** . . .

6030. How **magical things**, sorceries, and the like are taken away from the evil.

— All who have been raised to honours or gains by arts . . . in the other life learn to act by correspondences; some by artificial garments . . . or by various motions of the members, or by the sight being determined to certain quarters . . . others excite Societies by sayings from the Word; and by a thousand other methods which are more or less **magical** . . .

6071. See POLHEM, here. 5059.

6098<sup>3</sup>. Therefore (this bishop) became a **magician**, and abused correspondences. Des.

D. Min. 4566. (Anthony) said that he had learned such **magic** in order that he might enter into the ideas of Spirits, and lead them . . .

—<sup>e</sup>. For interior **magic** is nothing but interior adulteries; for it produces such things.

4568. The nature of interior **magic** was shown; that it is secret hatred against the Lord, and against the innocent.

4575. A pair of scissors was represented by **magical art** . . .

4576. Shoulders, also, are represented **magically**. Ex.

4581. On **magic**.—The **magical arts** in the other life are so abundant and so wicked that they can never be described. Des. and Ex. 4596.

4603<sup>2</sup>. Many of the saints . . . are, more than others, **magicians-magici**. Enum.

4753. They who in the life of the body have been skilled in **magical arts** . . . in the other life become **witches** of a peculiar species. Des.

4758. These **witches** have also been with me . . .

4776. **Magical art** consists especially in this: that they communicate to others their wicked and filthy things by means of thoughts; and that they induce

what is persuasive of piety, of honourableness, of innocence, and the like . . .

4779. When the **magicians** apperceived this, they, by means of **magical art**, effected something of communication . . .

E. 590<sup>2</sup>. In ancient times many kinds of infernal arts were in use, which are called **magics**; some of which are enumerated in the Word, as in Dent. xviii. 9-11. (Continued under ENCHANT.)

827<sup>2</sup>. The celestial and spiritual things . . . remained as traditions with their priests and wise men, who were called **magicians** and soothsayers . . .

1182<sup>o</sup>. Such formerly were the pythons, and also the **magicians** in Egypt and in Babel; who, on account of their speech with Spirits, and on account of their operation being manifestly felt in themselves, were called wise ones; but the worship of God was thereby converted into the worship of demons . . . and therefore such intercourse was forbidden to the sons of Israel under penalty of death.

J. (Post.) 66. Francis Xavier . . . was a subtle **magician** . . .

Coro. 41<sup>2</sup>. That wisdom flourished in Arabia, is evident from . . . the three wise ones (**magi**) who came to Jesus when just born . . .

### Magistrate. *Magistratus*.

A. 10793. Governors . . . over evil things are called **magistrates**, and their chief . . . the king. 10799.

Life 72. A **magistrate-persona magistratus**—who is in this good, does a good work whenever he disposes and judges . . .

M. 283. As it is of importance that those in **authority-personis magistratus**—should see and provide that order exists . . .

D. 5013. The English and others there are of that genius . . . that they think and do whatever the **magistrate** says . . . Therefore such **magistrates** are set over them . . .

D. Love xvii<sup>3</sup>. **Magistrates**, governors, and officials . . .

C. 161. Charity with **magistrates**.—By **magistrates** are meant the highest ones in kingdoms, republics; provinces, Cities, societies, over which they have jurisdiction in civil matters. Each of these, in his own place, if he looks to the Lord, and shuns evils as sins, and does the work of his supereminent function sincerely, justly, and faithfully, does the good of use to the community and the individuals in the community continually, and becomes charity in form. And this he does when he is affected by the good of the subjects or citizens; and, when this affects him, it affects him, together with men who are wise and fear God, to decree laws of use, to see that they are observed, and primarily to live under them; and also to appoint intelligent and at the same time benevolent officials under him over the assemblages, through whom, under his auspices, judgment and justice shall reign, and constantly perfect the common good. He will regard himself as the highest in the order of those who serve others; and not as the head; because the head leads all things of its body from

love and wisdom in itself; and the Lord alone is love and wisdom in itself; by Whom he too will be led as a servant.

162. By the officials under **magistrates** are meant those who are set by them over the assemblages to discharge various necessary and useful functions . . .

**Magistrate.** *Practor.* T.413. 418. 533<sup>2</sup>. 798<sup>4</sup>.

**Magnanimous.** *Magnanimus.* D.Min.4589.

**Magnet.** *Magnes.*

**Magnetism.** *Magnetismus.*

**Magnetic.** *Magneticus.*

T. 99<sup>e</sup>. Such is (the reciprocal conjunction) of a magnet with iron.

499<sup>2</sup>. Hence there is a magnetic sphere around a magnet. Ex.

D. 222. See ATMOSPHERE, here. J.(Post.)312.

Docu. 302. I. Par. 7. The particles which are thus cast off become the volatile aura of their subject. This appears clearly from the magnet.

**Magnificence.** *Apparatus.* D.6088<sup>2</sup>. E.1191<sup>2</sup>.

**Magnificence.** *Magnificentia.*

**Magnificent.** *Magnificus.*

**Magnificently.** *Magnifice.*

A. 1116. The Angels have most magnificent habitations . . . 1628.

1343<sup>4</sup>. 'Who shall deliver us from the hand of these magnificent Gods?' (1 Sam.iv.8).

1588<sup>e</sup>. Paradises which in magnificence and beauty surpass all . . . imagination. 1622.

5428. The glory of Heaven surpasses all the magnificence of the world . . . But this glory is only for those . . . who make no account of that magnificence in comparison with wisdom.

8487<sup>4</sup>. The concupiscences (with the Angels) are also the delights of magnificence as to . . . house and dress.

8764<sup>6</sup>. 'The vine of magnificence' (Ezek.xvii.8)=the Internal Church. E.281<sup>2</sup>.

H. 185. (The magnificent palaces of Heaven.) M.7<sup>4</sup>.

223<sup>e</sup>. In the Celestial Kingdom the edifices are devoid of magnificence; but in the Spiritual Kingdom they are [characterized by] magnificence greater or less.

358. Man may dwell magnificently according to his condition.

P. 217<sup>2</sup>. A person who is in dignity there, is indeed in magnificence and glory . . .

M. 6<sup>e</sup>. Sumptuous food is given to those who are in eminent use.

M. 7<sup>4</sup>. Only their bodily senses are in the amplitude of magnificence for the sake of obedience.

266<sup>2</sup>. All things in that Society are resplendent and magnificent; resplendent from gold and precious stones, and magnificent from palaces and paradises.

D. 1681. When I represented to them the magnificent

palaces of our Earth . . . they told us that there were still more magnificent ones among them. Des.

3500. (The Dutch) have magnificent edifices.

4427. On the riches, power, and magnificence in the other life. 4826.

4924. They saw magnificent things there.

E. 283<sup>2</sup>. 'A magnificent cedar' (Ezek.xvii.23)=the Spiritual Church.

2887. 'The honour of the magnificence of Thy glory' (Ps.cxlvi.5)=Divine good united to Divine truth.

406<sup>4</sup>. 'On account of the magnificence of Jehovah' (Is.xxiv.14).

410<sup>2</sup>. 'Everyone magnificent and high' (Is.ii.12)=those who are in the love of self and of the world.

514<sup>10</sup>. 'A magnificent ship' (Is.xxxiii.21)=wisdom from the proprium, because man glories and is proud therefrom.

518<sup>19</sup>. 'The voices of many magnificent waters' (Ps.xciii.4)=Divine truths.

601<sup>9</sup>. 'Magnificence' (Zech.xi.3)=the good of the Church.

678<sup>2</sup>. From that light is . . . all the magnificence in the Heavens, which is ineffable. 1159.

724<sup>25</sup>. From the power of Divine truth against falsities and evils . . . it is called 'the magnificence of the strength of Jehovah' (Ezek.xxiv.25).

874. (Therefore) these magnificent things, which are refulgent as with gold and precious stones in marvellous forms, appear to them exactly according to the wisdom with them; for they are correspondences.

1191<sup>2</sup>. The chief governor (in an angelic Society), who is wiser than the rest, dwells in . . . a palace so magnificent that nothing in the universal world can be compared to it.

D.Wis. xi. 4. Each one has magnificence, wealth, and happiness according to his fidelity, sincerity, and justice.

De Verbo 9. See HONOUR, here.

**Magnify.** *Magnificare.*

A. 2602. They first magnify themselves, and presently prostrate themselves like worms. Ex.

8281. 'Thy right hand, Jehovah, was magnified in strength' (Ex.xv.6)=that the Lord's omnipotence was shown . . . for the Divine power is shown by the strength by which it is magnified.

M. 268<sup>2</sup>. They were little grains of gold which they had magnified . . .

**Magnitude.** *Magnitudo.*

See also under GREAT.

A. 3934. Omnipotence is predicated from the quantity which is of magnitude.

H. 85. In size He would be like the universe.

D. 5630. Contempt for us, greatness for themselves.

**Magog.** *Magog.*

See under GOG.



A. 1149. 'Gomer, Magog,' etc. were so many nations with whom there was external worship which corresponded to internal; by whom in the internal sense are signified so many different doctrinals that were the same as the rituals which they sacredly observed. 1151, III.

1151<sup>4</sup>. 'Gog and Magog' = external worship separated from internal; that is, separated from love to the Lord and from love towards the neighbour; which is nothing else than idolatrous.

### Magpie. *Pica*.

T. 42<sup>2</sup>. Those who believe a thing to be true because it has been declared to be so by a man of authority, are represented by magpies.

58<sup>e</sup>. Another of the gods turned the virgins of Parnassus into magpies.

E. 1100<sup>22</sup>. 'Magpies' (when mentioned in the Word, are one of the kinds of birds which signify falsities).

1200<sup>3</sup>. Magpies (are birds of an intermediate character which appear in the World of Spirits).

### Mahalaleel. *Mahalalel*.

A. 463. The fifth Church was called 'Mahalaleel,' (Gen. v. 12). 506.

511. The life of those who constituted the Church Mahalaleel was such that they preferred delectation from truths to delight from uses.

### Mahalath. *Machalath*.

A. 3687. 'Esau went to Ishmael, and took Mahalath the daughter of Ishmael, the son of Abraham' (Gen. xxviii. 9) = the conjunction of that good with truth from a Divine origin.

### Mahanaim. *Machanaim*.

A. 4237. '(Jacob called the name of that place Mahanaim' (Gen. xxxii. 2) = the quality of the state. . . In the Original Language, Mahanaim means two camps; and 'two camps' = both the Heavens, or both the Kingdoms of the Lord . . . and, in the supreme sense, the Divine Celestial and the Divine Spiritual of the Lord. Hence it is evident that the quality of the Lord's state, when His Natural was being illustrated by spiritual and celestial good, is signified by 'Mahanaim.'

**Maid.** See VIRGIN.

### Maid-servant. *Ancilla*.

See under BILHAH, HAGAR, and ZILPAH.

A. 1269. Two maid-servants (of the Antediluvians), seen. D. 3378.

1486. (Abram) had . . . maid-servants, and she-asses' (Gen. xii. 16) = . . . the pleasures of scientifics.

1895. (Sarai) had a handmaid, an Egyptian' (Gen. xvi. 1) = the affection of knowledges. . . This affection, being of the exterior man, ought to serve intellectual truth . . . as a handmaid serves her mistress, or a maid-servant-*famula*-her lady; and therefore this affection is that which is signified by the handmaid Hagar. Ex.

1900. 'Go in to my handmaid' (ver. 2) = conjunction with what is exterior. 1914.

2567. (Abimelech took) men-servants and maid-

servants' (Gen. xx. 14) = (an enriching) also with rational truths and natural truths, and also with the affections thereof. Ex. and III.

—5. 'Men-servants and maid-servants' = lower truths and goods.

—7. 'Men-servants' = the truths, and 'maid-servants' the goods, which are of service. III.

—8. 'Maid-servants' = the goods of these truths; which goods, being lower ones, ought indeed to serve, but in a different manner; and therefore some of the laws delivered concerning maid-servants differ from those delivered concerning men-servants; for, regarded in themselves, truths are servants more than their goods are. III.

2583. 'And his maid-servants' (ver. 17) = as to the affections of doctrinal things; (for) 'maid-servants' = the affections of rational and scientific things; here, of doctrinal things, because they are predicated of the doctrine of faith; for they belonged to Abimelech.

2657. 'Cast out this handmaid and her son' (Gen. xxi. 10) = that the things of the merely human Rational should be banished. . . 'The handmaid' = the affection of rational and scientific things; thus the good of them. 3264.

3835. 'A handmaid' = external affections. Ex.

3913<sup>2</sup>. These media are what are signified by 'the handmaids' . . . —4.

3925. 'A handmaid' = a medium which serves.

3956<sup>e</sup>. 'A handmaid' = an affirmative medium which serves for the conjunction of the external and the internal man. Refs.

4037. '(Jacob had) maid-servants and men-servants' (Gen. xxx. 43) = mediate goods and truths; that is, natural ones themselves; (for) 'maid-servants' = the affections of the Natural, consequently the goods there. 4153.

4244. 'A maid-servant' = the affection of (interior natural) truth.

4270. 'The two handmaids' (Bilhah and Zilpah) (Gen. xxxii. 22) = the exterior affections of truth which serve as media.

4344. 'Handmaids' = the affections of knowledges and of Knowledges; and also the media which serve for the conjunction of the external and internal man. Refs. 4345.

4360. 'The handmaids' = the affections of knowledges and of Knowledges, which are of the external man; consequently sensuous scientifics. Ex.

5023. The maid-servants and men-servants (in a house) = the pleasures and scientifics which minister and confirm.

7780. 'A maid-servant' = the affection of exterior truth, or the affection of knowledges; but 'the maid-servant behind the mills' (Ex. xi. 5) = the affection of knowledges which is in the highest degree external.

8890. 'Thy maid-servant' (Ex. xx. 10) = the Natural as to good.

8912. 'A maid-servant' = the affection of spiritual good. Ex.

8993. 'When a man shall sell his daughter for a

maid-servant' (Ex. xxi. 7) = the affection of truth from natural delight. . . 'A maid-servant' = external or natural affection. Ex.

8994. There are those who are in truth and not in its affection, and there are those who are in its affection; the former were represented by the man-servants from the sons of Israel, and the latter by the maid-servants also from the sons of Israel. But by 'the maid-servants' were not represented those who are in the genuine affection of truth, but those who are in a non-genuine one. Further ex.

8995. 'A maid-servant' of whom it is said that she 'is evil,' = affection from natural delight.

—<sup>2</sup>. That 'a maid-servant' = the affection of truth from the delights of the love of self or of the love of the world . . . and that this affection can be conjoined with spiritual truth . . .

9001<sup>e</sup>. But betrothal or conjunction with a maid-servant differs from conjunction with a daughter in this: that the latter conjunction is effected in the interior man, but the former in the external man.

9034. 'When a man shall smite his man-servant or his maid-servant with a rod' (ver. 20) = if anyone within the Church ill-treats scientific truth or the affection thereof from his own power. . . 'A maid-servant' = natural affection; thus the affection of scientific.

9059. 'Or the eye of his maid-servant' (ver. 26) = (if he shall injure) the affection of truth in the External. . . 'A maid-servant' = the affection of natural truth.

9062. 'If he shall strike out the tooth of his man-servant or the tooth of his maid-servant' (ver. 27) = if he shall destroy truth or the affection thereof in the Sensuous.

9081. 'If an ox shall strike with the horn a man-servant or a maid-servant' (ver. 32) = if the affection of evil has destroyed truth or good in the Natural. . . 'A maid-servant' = the affection of truth in the Natural.

9281. 'The son of a maid-servant' (Ex. xxiii. 12) = those who are in the affection of external truth; for. . . 'a maid-servant' = external affection. . . By 'the son of a maid-servant' are here signified those who are outside the Church . . . because they are from a lower origin.

M. 292<sup>3</sup>. (Let not the men consider their wives as viler than their maid-servants.)

T. 325. 'Thou shalt not covet thy . . . maid-servant,' etc. Ex.

D. 4500<sup>2</sup>. She effected the destruction of two maid-servants . . .

E. 1022<sup>2</sup>. By 'the man-servant and the maid-servant' (in the tenth commandment) are meant the affection of rational truth and good which serves the Spiritual.

De Conj. 88. Those who speak much about God, and yet are quite regardless about cheating men and plundering them of their goods, commit adultery with maid-servants, whom they often change.

## Maid-servant. *Famula.*

A. 1895. See MAID-SERVANT-*ancilla*, here.

3913. See BILHAH, here.

VOL. IV.

## Maimed. *Mancus.*

A. 2417<sup>8</sup>. (The maimed, a class of the good.) E. 252<sup>2</sup>.

3786<sup>2</sup>. (Otherwise) there will be what is maimed.

I. 7<sup>3</sup>. Like maimed persons who do their work with one hand only.

E. 652<sup>31</sup>. See POOR, here.

## Majesty. *Majestas.*

R. 22. Who alone has Divine majesty . . . Sig.

465. The Lord in Divine majesty . . . Sig.

759. Who strive after Divine majesty . . . Sig.

T. 300<sup>2</sup>. He casts reproach upon their majesty . . .

Ad. 3/5509. Majesty is with him and in him . . .

E. 76. The presence of Divine majesty. Sig. and Ex.

627<sup>11</sup>. By reason of His majesty I have no power (Job xxxi. 23) = that nothing of the understanding and perception of truth is from man, but all from God.

Make, Maker. See under DO-*facere*.

Make. *Pangere*. See under COVENANT.

Make water. *Mingere*. D. 4489.

## Makkedah. *Makkeda.*

E. 655<sup>8</sup>. 'The cave of Makkedah' (Jos. x. 27) = direful falsity from evil.

## Male. *Mas, Masculus.*

## Masculine. *Masculus.*

See under MAN-*vir*.

A. 54. 'Male and female created He them' (Gen. i. 27). What is meant by 'male and female,' in the internal sense, was very well known to the Most Ancient Church . . .

—<sup>2</sup>. Therefore they called the understanding in the spiritual man male, and the will female; and when these acted as one they called it a marriage.

475. 'Male and female created He them . . .' (Gen. v. 2). By 'male and female' is signified the marriage between faith and love. 476, Ex.

476<sup>2</sup>. As the state of the Church when it was spiritual is here treated of . . . 'male' precedes.

568<sup>2</sup>. The masculine sex has been so formed that understanding or reason shall reign. Such is also the disposition of their fibres, and such their nature . . . Hence it is that so many laws concerning the prerogative of the man and the obedience of the wife were delivered in the Jewish Church.

669. 'They shall be male and female' (Gen. vi. 19) . . . 'Male' = truth; 'female' = good. 672, Ex. 725. 749.

770. When 'man and wife,' or 'male and female' are mentioned in the Word, 'man-*vir*,' and 'male' = intellectual things or the truths of faith; and 'wife,' and 'female' = voluntary things or the goods of faith.

2046. 'Every male' (Gen. xvii. 12) = those who are in the truth of faith; (for) 'male' = truth. 2056. 2101.

2348. 'Old men-*mares*' (Zech. viii. 4) = confirmed truths.

[A.] 2466<sup>2</sup>. 'Images of a male' (Ezek.xvi.17)=that they appear as truths. (=appearances and likenesses of truth. 8904<sup>1</sup>.)

3242<sup>4</sup>. 'Every male' (Num.xxxi.7)=falsities.

4005<sup>2</sup>. In the Word an accurate distinction is made between males and females, as is evident from the sacrifices and burnt-offerings . . . By 'a male,' in general, is signified truth; and by 'a female,' good. Examp.

4500. 'They slew every male' (Gen.xxxiv.25)=that they extirpated the truths of doctrine . . . 'A male'=truth.

5198. For in the Word, where the male=good, the female=truth; and, *vice versa*, where the male=truth, the female=good. Examp.

7838. 'A male' (Ex.xii.5)=which is of the faith of charity; (for) 'a male'=the truth of faith; thus the faith of charity; for the truth of faith is not the truth of faith unless it is with the good of charity, and especially unless it is from it. The reason the paschal lamb was to be a male, was that that lamb=the innocence of those who are of the Spiritual Church; and those who are of the Spiritual Church are in no other good than that which in itself is the truth of faith; for this is called good when it is brought into act from the affection of charity. Hence it is that the lamb was to be a male. In other cases female lambs were employed in the sacrifices when worship from good was to be represented.

8009. 'Let every male be circumcised to him' (Ex.xii.48)=that the truth thereof must be defecated from impure loves. . . 'A male'=the truth of faith. 8076.

9297. 'Three times in the year all the male shall be seen at the faces of the Lord Jehovah' (Ex.xxiii.17)=the continual appearance and presence of the Lord thus in the truths of faith also. . . 'A male'=the truth of faith. —<sup>2</sup>. 10672.

10661. 'Of all thy cattle thou shalt give a male' (Ex.xxxiv.19)=that which is given by means of truth. Ex. 'A male'=truth.

R. 543. 'She brought forth a male son' (Rev.xii.5)=the doctrine of the New Church. By 'a son,' in the Word, is signified the truth of doctrine . . . but by 'a male son' is signified truth conceived in the spiritual man and born in the natural man . . .

—<sup>2</sup>. As . . . masculine offspring is truth and good in the understanding and thence in the thought; and feminine offspring is truth and good in the will, and thence in the affection . . .

M. 32. That (after death) the male is a male, and the female a female. Gen.art.

— . As a man lives as a man after death, and as man is male and female, and as the Masculine is one thing, and the Feminine another, and such another, that the one cannot be changed into the other, it follows that after death the male lives a male, and the female a female . . . It is said that the Masculine cannot be changed into the Feminine, nor the Feminine into the Masculine . . . but as it is not known in what the Masculine essentially consists, and in what the Feminine, it shall be told . . . The difference consists essentially in this: that the inmost in the male is love, and the

covering of this is wisdom; or, what is the same, the male is love covered over with wisdom; and that the inmost in the female is that wisdom of the male, and the covering of this is the derivative love; but this love is feminine love, and is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine love, and is the love of being wise, and is given by the Lord to the husband 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 this wisdom; and therefore from creation there has been implanted in both the love of conjunction into a one. . . That the Feminine is from the Masculine, or that the woman has been taken out of the man. Ill.

33. From this primitive formation it flows that the male is born intellectual, and that the female is born voluntary; or, what is the same, that the male is born into the affection of knowing, understanding, and being wise; and that the female is born into the love of conjoining herself with that affection in the male. And as the interiors form the exteriors to their own likeness, and as the masculine form is the form of understanding, and the feminine form is the form of the love of it, therefore it is that the male is different in face, in the tone of voice, and in the body, from the female; namely, being harder in the face, harsher in the tone of voice, and stronger in body, and also having a bearded chin, and in general a form more unbeautiful than the female. They differ also in their gestures and manners. In a word, there is not anything alike; but still there is what is conjunctive in each thing. Nay, the Masculine in the male is masculine in every part of his body, even the smallest, and also in every idea of his thought, and in every spark of his affection. In like manner the Feminine in the female; and as thus the one cannot be changed into the other, it follows that after death the male is a male, and the female a female. 37.

37<sup>2</sup>. For the male man and the female man have been so created, that from two they can become as it were one man, or one flesh; and, when they become one, then, taken together, they are a man in his fulness. But without this conjunction they are two; and each of them is like a divided or halved man . . .

51<sup>2</sup>. (After death) there is not anything wanting either in the male or in the female . . .

61<sup>e</sup>. The truth of good or truth from good is in the male, and is the Masculine itself; and the good of truth or truth from good is in the female, and is the Feminine itself; and between these two things there is a conjugal union. 88, Ex.

66. The male has been created to become wisdom from the love of being wise; and the female has been created to become the love of the male from his wisdom; thus according thereto; from which it is evident that two consorts are the very forms and effigies of the marriage of love and wisdom, or of good and truth.

90. That in the subjects of the animal kingdom the truth of good or truth from good is masculine; and that the good of truth therefrom, or the good from that truth, is feminine. Gen.art.

— . The male from this marriage (of good and

truth) receives the truth of wisdom, and there is conjoined with it by the Lord the good of love according to the reception; and this reception takes place in the understanding; and therefore the male is born to become intellectual. (Shown from) his affection, application, manners, and form.

—<sup>2</sup>. The affection of the male is the affection of knowing, of understanding, and of being wise; the affection of knowing in childhood; the affection of understanding in adolescence and in early manhood; and the affection of being wise from this young manhood to old age; from which things it is evident that his nature . . . inclines to form the understanding; consequently, that he is born in order to become intellectual; but as this cannot be effected except from love, therefore the Lord adjoins this to him according to his reception; that is, according to the mind with which he wills to be wise.

—<sup>3</sup>. His application is to such things as are of the understanding, or in which the understanding predominates, of which many are public matters—*forensia*, and regard uses in public. . . His manners all partake of the predominance of the understanding; whence it is that the acts of his life—which are meant by his manners—are rational; and if not, he wants them to appear so; masculine rationality is also conspicuous in all his virtue . . . Add to this, that the Prolific is in him, which is from no other source than the understanding.

92°. As this universal sphere . . . of the marriage of good and truth, inflows into subjects according to the form of each, it follows that the male receives it according to his form, thus in the understanding, because he is the intellectual form; and that the female receives it according to her form, thus in the will, because she is the voluntary form from the intellectual one of the man.

98°. But these things have been said concerning the masculine sex; because it has allurement which actually kindles; and not concerning the feminine sex.

100. That the male—*mas*—and the female have been created to be the very form of the marriage of good and truth. Ex.

— For the male—*mas*—has been created to be the understanding of truth, thus truth in form; and the female has been created to be the will of good, thus good in form; and there has been implanted in each, from their inmosts, an inclination towards conjunction into a one. . . Thus the two make one form, which emulates the conjugal form of good and truth. Ex.

159. Because the male is born in order to become understanding, and the female in order to become loving the understanding of the male . . .

168. This follows from the difference which there is between the Masculine and the Feminine. The Masculine is to perceive from the understanding, and the Feminine is to perceive from love; and the understanding perceives also those things which are above the body, and outside of the world—for the rational and spiritual sight goes thither; whereas love does not go beyond that which it feels: when it does go beyond, it derives it from the conjunction established from creation with the understanding of the man. For the under-

standing is of light, and love is of heat; and the things which are of light are clearly perceived, and those which are of heat are felt. From these things it is evident that on account of the universal difference which there is between the Masculine and the Feminine, the wisdom of the wife is not possible with the man, nor the wisdom of the man with the wife; nor is the moral wisdom of the man possible with women, in so far as it derives from his rational wisdom.

220. The Ancients . . . said that nothing is received by males from the spiritual marriage of good and truth . . . except truth, and that which has [relation to truth]; and that this in its progress into the body is formed into seed . . .

—<sup>2</sup>. As to formation (they said) that the masculine soul, being intellectual, is truth . . . and therefore when the soul descends, truth also descends . . . It follows that men have abundance according to the love of propagating the truths of their wisdom . . .

223. That the conjugal sphere is received by the feminine sex, and through it is transferred into the masculine sex. Ex.

— That there is not any conjugal love with the masculine sex, and that it exists solely with the feminine sex, and by this sex is transferred into the masculine one, I have seen testified by experience. Ref. (Moreover) the masculine form is the intellectual form, and the feminine form is the voluntary form; and the intellectual form cannot of itself grow warm with conjugal heat; but [it can do so] from the conjunctive heat of some one in whom this has been implanted from creation; consequently it cannot receive that love except through the voluntary form of woman adjoined to itself, because this latter form is also the form of love.

—<sup>o</sup>. It is from the transfer of this sphere from the feminine sex into the masculine one, that the mind is kindled by mere thought about the sex. That hence there is propagative formation and thus excitation, follows; for unless heat accedes to light on earth, nothing . . . is excited to fructify anything.

393. That the sphere (of the love of infants) principally affects the feminine sex, thus mothers; and the masculine sex, or fathers from them. Ex.

T. 585. In trees and all other subjects of the vegetable kingdom there are not two sexes . . . but every one of them is masculine. The earth alone, or the soil, is the common mother; thus is as the woman; for it receives the seeds of all plants. Fully ex.

D. 1061. According to institution from creation the masculine sex pertains to the classes of spiritual things; and the feminine sex to that of celestial things. Hence the precept of the first marriage: 'that the man should cleave to his wife;' that is, that intellectual things are to be associated with celestial things, so as to become one body.

6110. A male—*mas*—becomes the understanding of truth . . . when he wants to love the feminine sex.

E. 1957. That a male—*mas aut masculus*—= truth. Refs.

— Hence 'the images of a male'=appearances of

truth. (=falsities. 324<sup>15</sup>.) (=appearances of truth, which yet are falsities. 725<sup>10</sup>.) 827<sup>6</sup>.

[E.] 381<sup>3</sup>. 'A male' and 'a man-*vir*,'=intelligence; here, Own intelligence.

555<sup>14</sup>. 'A male' (Gen.i.)=the truth which is of the understanding; and 'a female,' the good which is of the will.

652<sup>12</sup>. 'Males and old women' . . . =those who are intelligent and wise . . .

710<sup>32</sup>. 'The male which first opens the womb' . . . =truth from good.

721<sup>22</sup>. 'A male-*mas*'=the truth of the Church.

724. 'A male son'=the doctrine of truth which is for the New Church. Ex. 725, lll. 758.

725<sup>2</sup>. It follows that by 'a male' is meant the truth of the Church; and by 'a female' its good: thus also by 'a male' is meant doctrine; and by 'a female,' life . . . These two are meant by 'male and female;' and, taken together and conjoined in marriage, they are called 'man,' and also make the Church . . .

—<sup>3</sup>. That these two things which are signified by 'male and female,' must not be two, but one, the Lord teaches in . . . Matt.xix.4-6. . . These words are to be understood . . . not only naturally, but also spiritually; (otherwise) no one knows what is meant by 'the male and female no longer being two, but one flesh' . . . In the spiritual sense, by 'the male and the female' are signified truth and good; consequently also the doctrine of truth, which is the doctrine of life; and the life of truth, which is the life of doctrine. These must not be two, but one. Ex.

—<sup>4</sup>. As the truth of doctrine or the doctrine of truth is signified by 'a male,' the law was delivered that 'every male that openeth the womb should be holy to Jehovah' (Ex.xiii.12; Deut.xv.19; Luke ii.23). Ex.

—<sup>5</sup>. As everything of regeneration is effected by means of truths of doctrine made of life from the Lord, therefore all the males—by whom were signified truths—presented themselves to the Lord (three times a year).

—<sup>6</sup>. Hence it was that the burnt-offerings were of entire males, by which are signified genuine truths from the Word, or from doctrine from the Word . . . The reason the sacrifices were either of males or of females, was that by males were signified truths, and by females goods, not conjoined in marriage, but by consanguinity; and as both, as brothers and sisters, are from one parent, worship from truths pleased equally with that from goods; that is, from males equally as from females.

—<sup>7</sup>. As all spiritual nourishment is from the truths which are from good, the law was delivered that 'a male among the priests should eat the holy things' (Lev.vi.11,22; vii.6) . . . because by 'males' are signified the truths of doctrine . . .

—<sup>8</sup>. The reason every male in a city . . . was to be smitten . . . but not the women . . . was that . . . by a city of the nations . . . was signified the doctrine of falsity; and in like manner by the males of that city . . . and as falsities only fight against truths and goods . . . but not evils without falsities, the women . . . were not smitten; for evils can be amended and reformed by means of truths.

—<sup>9</sup>. 'Cursed be the man who hath evangelized to his father, saying, A male is born to thee' (Jer.xx.15)=him who acknowledges falsity, and declares it to be truth . . .

—<sup>11</sup>. 'A male in the flock' (Mal.i.14)=the genuine truth of doctrine from the Word.

863<sup>2</sup>. A wife is the affection of good, and a husband is the understanding of truth; moreover, females and males-*mares*—are born such.

1000<sup>4</sup>. The males-*mares*—(there) become young men.

**Malevolence.** *Malevolentia.* A.7441. T.526<sup>o</sup>.

**Malice, Wickedness.** *Malitia.*

**Malicious, Wicked.** *Malitiosus.*

**Wickedly.** *Malitiose.*

A. 719. (These animals)=divers cupidities and badnesses.

1182<sup>o</sup>. The more malice there is in the hatreds, the more profanity there is in the worship.

1388. The badness and infidelity of an evil Spirit (are known from every word he utters).

1395. I perceived . . . what wickedness there was in the deceit.

4951. In this Hell are the most malicious . . . They pour out the poison of their malice to those who are in the World of Spirits . . . They are interiorly malicious . . . They are veiled as with a cloud, which is the sphere of their malice . . . D.4553.

—<sup>e</sup>. These also are malicious; but not to that degree.

5716. These are most malicious. 5721<sup>2</sup>, des. D.4587.

6398<sup>o</sup>. Malice, cunning, and deceit, are signified by . . . those serpents which are poisonous.

6666<sup>2</sup>. (The infernals) use all malice, cunning, and cruelty . . .

9013. Malice to deprive the neighbour of eternal life. Sig. and Ex.

10745. (The evils of wickedness. Enum.)

H. 267 (b). That sensuous men are cunning and malicious above all others. Ref.

491<sup>2</sup>. They who have been interiorly wicked, and exteriorly good in appearance . . .

—<sup>e</sup>. These, under civil pretences, have dealt wickedly with the neighbour.

576. On the wickedness and nefarious arts of infernal Spirits. Chap. 580.

577. In the degree in which there are wisdom and intelligence with the Angels there are wickedness and cunning with infernal Spirits.

579. The wickedness of those who are called Genii. Des.

J. 58<sup>6</sup>. (These) are not so wicked.

W. 276<sup>2</sup>. Believes wickedness to be wisdom . . . P.298.

P. 126. Instead of thoughts of wickedness there are implanted thoughts of wisdom.

M. 468<sup>3</sup>. Malicious desertion . . .

T. 120. Iniquity and wickedness would spread through the whole Christian world.

Ad. 665. In place of goods there succeeds wickedness.

D. 1795. On the wickedness of certain Spirits. Des. 2967. Occurs. 3047. 3573. 4583. 4753. 4830. 4851. 4931<sup>2</sup>. 5455. 5560. E. 650<sup>43</sup>. 659<sup>20</sup>. 706<sup>14</sup>. 730<sup>17</sup>. —<sup>18</sup>.

3932. When wickedness comes to its height, they precipitate themselves into penalties . . .

4471. Thus their wickedness is at last consummated . . .

5037. The Swedes are one of the bad nations.

E. 304<sup>10</sup>. 'On account of the wickedness of those who dwell in it' (Jer. xii. 4).

540<sup>4</sup>. 'The king they make glad through their wickedness' (Hos. vii. 3) = all falsity from evil.

544<sup>9</sup>. Wisdom is of truth from good, whereas wickedness is of falsity from evil.

560. For all wickedness resides in evil, and all intelligence in good.

—<sup>2</sup>. But cunning and wickedness are not prudence and intelligence . . .

581<sup>3</sup>. Evil hides in itself all cunning and wickedness, as good does all prudence and wisdom.

622<sup>9</sup>. 'Wash thy heart from wickedness' (Jer. iv. 14) . . . Wickedness is attributed to the heart, because the heart corresponds to the will, in which wickedness resides.

653<sup>10</sup>. To persist in evils and falsities of doctrine is signified by 'a man's not returning from his wickedness' (Jer. xxiii. 14).

741<sup>24</sup>. 'Wickedness' = evil; 'iniquity,' falsities.

763<sup>3</sup>. Wickedness excels in a sensuous man in the same proportion as intelligence in a spiritual man.

768<sup>25</sup>. 'The seed of the wicked' (Is. xiv. 20) = direful falsity of evil.

**Malignty.** *Malignitas.*

**Malignant.** *Malignus.*

A. 761. The malignity (of evil Spirits).

1276. Behind are the malignant.

1820<sup>2</sup>. They who are malignant and deceitful insinuate themselves into the loves . . .

5258. 'I have not seen such as they in all the land of Egypt for badness' (Gen. xli. 19) = such as could not in any manner be conjoined with truths and goods.

—<sup>1</sup>. 'Their look was bad as in the beginning' (ver. 21) = that there was nothing of communication and conjunction.

6312. In these Hells are they who have been malignant within . . .

8625<sup>2</sup>. If malignant Genii were to inflow . . .

—<sup>9</sup>. In a word, their malignity cannot be described . . .

9231<sup>5</sup>. They destroy the goods of faith, (and) are therefore called 'the assembly of the malignant' (Ps. xxii. 16).

9249. No obedience to malignities. Sig. and Ex.

—<sup>1</sup>. For malignity persuades and leads.

9264. That such malignity is contrary to the Divine justice. Sig. and Ex.

—<sup>1</sup>. (This) malignity is to destroy interior and exterior good.

H. 220<sup>6</sup>. Therefore the more malignant are set over them. 543<sup>2</sup>.

491<sup>2</sup>. Thus who have infilled their malignity with deceits . . .

W. 269<sup>2</sup>. The malignity of evil increases according to the degree of the closing up of the spiritual mind . . .

336<sup>6</sup>. (Their use is) that they conduce to absorb malignities.

M. 514. This seduction is not only impiety, but also malignity.

T. 595. Everything is esteemed according to its internal goodness, and is held cheap from its internal malignity.

**Malua.** *Malua.*

B. 56. The Angels call this conglomeration of falsities Malua; that is, confusion and thick darkness.

**Mammillary.** *Mammillaris.*

See PAP.

A. 5386. The mammillary processes.

**Mammon.** *Mammon.*

A. 2588<sup>6</sup>. The like is meant by, 'Make yourselves friends of the mammon of injustice' (Luke xvi. 9). E. 141<sup>13</sup>.

P. 250<sup>5</sup>. By 'the mammon of injustice' are meant the Knowledges of truth and good which are possessed by the evil, and which they use solely to procure for themselves dignity and wealth . . .

R. 799<sup>2</sup>. These are the gains of the unjust mammon.

T. 404<sup>6</sup>. These were called mammons by the Ancients . . .

E. 189. This would be to serve . . . God and mammon; and then the man is lukewarm . . . 409<sup>7</sup>.

242<sup>20</sup>. 'By 'the unjust mammon' are meant the Knowledges of truth and good with those who do not justly possess them, who are those who do not apply them to life. 430<sup>12</sup>.

700<sup>17</sup>. As they are still Knowledges, although applied to evils, they serve for use with the good, by application to good . . . This is what is meant also by 'the unjust mammon.'

**Mamre.** *Mamre.*

A. 1616. 'Abram . . . dwelt in the oak-groves of Mamre, which are in Hebron' (Gen. xiii. 18) = that the Lord arrived at a perception still more interior. . . This perception is called 'the oak-groves of Mamre which are in Hebron.' 'Mamre' is mentioned in other places also. III.

1704. 'He was dwelling in the oak-groves of Mamre the Amorite' (Gen. xiv. 13) = a state of perception from the rational man; as is evident from the signification of . . . 'the oak-groves of Mamre the Amorite.' Refs.

[A.] 1705. By 'Mamre, Eshcol, and Aner' (id.) are represented . . . the Angels who were with the Lord when He fought in His first childhood, who were adequate to the goods and truths then with the Lord. They are named from these goods and truths. Ex.

1752. By 'Mamre, Eshcol, and Aner' was signified the state of the rational man as to the Lord's External, and the quality of its goods and truths; and thus by them are signified the Angels who were with the Lord when He fought. 1754, Ex.

2137. The state at that time of the Lord's perception in the Human is signified by 'the oak-groves of Mamre' (Gen. xviii. 1). 2144. 2145, Ex.

2901. 'Machpelah which is before Mamre' (Gen. xxiii. 17) = regeneration. (Machpelah' = regeneration; and 'Mamre,' the quality and quantity thereof. 2970.)

2970<sup>2</sup>. Mamre, being Hebron, as is said in ver. 19, and in Hebron (Gen. xiii. 18) = nothing else than the quality and the quantity; here, of regeneration, when it is adjoined to 'Machpelah;' and of the Church, when it is adjoined to 'Hebron;' and also that of perception, when it is adjoined to 'oak-groves.' Thus 'Mamre' is only the determination of the state of a thing; for it was the place where Abraham dwelt; and where Isaac dwelt, and to which Jacob came. Ill.

3257. 'Upon the faces of Mamre' (Gen. xxv. 10) = as to good . . .

4613. 'Mamre Kirjath-arba' (Gen. xxxv. 27) = the state thereof; (for) 'Mamre' = the quality and quantity of that to which it is adjoined. 6456. 6551.

### Man. Homo.

See CELESTIAL MAN (under CELESTIAL), DIVINE MAN, EXTERNAL MAN, GRAND MAN, INTERNAL MAN, NATURAL MAN (under NATURAL), SON OF MAN, and SPIRITUAL MAN (under SPIRITUAL).

See also under ADAM, ANIMAL, BEAST, BORN, HUMAN, HUMAN FORM, HUMAN RACE, PROPRIUM, SELF, AND TREE.

A. 39. For man of himself is dead, and in him there is nothing but evil and falsity. Ex. and Ill.

44. Man, like the earth, can produce nothing good, unless the Knowledges of faith are first sown in him . . .

49. 'Let us make man into our image, according to our likeness, and let them have dominion . . .' (Gen. i. 26) . . . In the Most Ancient Church . . . the Lord appeared as a man . . . Therefore they called no one man except Him, and the things which were of Him; and not themselves, except only those things which they perceived they had from the Lord; as all the good of love and truth of faith. These they called of man, because of the Lord. Hence in the Prophets by 'man,' and 'the Son of man,' in the supreme sense, is meant the Lord; and, in the internal sense, wisdom and intelligence; thus everyone who is regenerate. Ill.

—<sup>3</sup>. The Lord was therefore seen by the prophets as a man. Ill.

50<sup>3</sup>. The Lord alone rules man through Angels and Spirits . . .

55. By 'man' is here meant the spiritual man . . .

59. The whole man is composed of mere cupidities and the derivative falsities. . . To abolish them in a moment would be to destroy the whole man.

69. Man has been so created . . . that while he lives in the body he might speak with Spirits and Angels . . . for he is one with them, being a Spirit clothed with a body . . .

94. 'To form man dust from the ground' (Gen. ii. 7) = to form his external man, which before was not man; for it is said in verse 5 that 'there was no man to till the ground.' . . . 'Man became a living soul' = that his external man also was made alive.

95<sup>e</sup>. It is the life of love which makes him to be man.

149<sup>2</sup>. Man is only an organ of life; and such an organ as is the affection of life.

240. Thus from being man they became non-men.

270. Dead men are no longer men, although they suppose themselves to be men above others . . .

288. 'Man' (Gen. iii. 20) = the man-vir- of the Most Ancient Church, or the celestial man; and in fact that the Lord alone is man . . . Hence he was called a man who was of the Church . . . and at last everyone who as to the body appears as a man, to distinguish him from beasts.

303<sup>2</sup>. He is called 'man' (Is. vi. 11) who is wise, or who acknowledges and believes.

306. 'To cast out the man' (Gen. iii. 24) = to entirely deprive of all the will of good and understanding of truth, inasmuch that he is separated from them, and is not man.

313. The first man.

— . It is the Most Ancient Church which . . . is called 'man.' Ex. 461. 477.

336. Charity implanted through faith is called 'Enos,' or another 'man.' 439.

338. 'The man Knew Eve his wife' (Gen. iv. 1). By 'the man, and Eve his wife' is signified the Most Ancient Church.

379<sup>2</sup>. To will is man himself . . .

434. By 'the man and his wife' (ver. 25) is here meant a new Church. 435.

477. In the supreme sense, the Lord Himself is the only Man. Hence the Celestial Church is called 'man,' because it is a likeness; and hence afterwards the Spiritual Church, because it is 'an image;' but in the general sense everyone is called 'man' who has a human understanding; for man is man from the understanding; and one is more man than another; although the distinction of man from man should be according to the faith of love to the Lord. Ill.

—<sup>3</sup>. 'Man' = the love of good.

—<sup>4</sup>. 'Man' = the man of the Church.

— . 'Man' = those who have faith.

—<sup>e</sup>. In this passage 'man' is first named 'Enos,' and afterwards 'Adam.'

502. These three Churches, 'man,' 'Seth,' and 'Enos' constitute the Most Ancient Church.

530<sup>2</sup>. If there were no remains with man he would not be man, but would be much viler than a brute.

The fewer remains there are, the less he is **man**; and the more there are the more he is **man**.

565. By '**man**' (Gen. vi. 1) is here signified the human race of that time. 111.

—<sup>2</sup>. The Lord alone is **man**; and, from Him, every celestial **Man**, or Celestial Church, is called '**man**'; and hence all the rest; and also everyone of every faith whatever, to distinguish him from the brutes. But **man** is not **man**, and distinct from the brutes, except through remains . . . which are the Lord's. Hence too **man** is called **man**; and as he is so called on account of remains, which are the Lord's, he is so called by the Lord also, even the worst one. For **man** is never **man**, but the vilest of the brutes, if he has not remains. 1738.

566. Hence the name of '**man**,' or '**Adam**,' which is 'ground.' —<sup>e</sup>.

585. For **man** is **man** from willing; not so much from knowing and understanding, because knowing and understanding are from his willing.

594. 'From **man** to beast . . .' (ver. 7) = whatever is of the will. . . **Man** is not **man** except from will and understanding, by which he is distinguished from the brutes; all the other things are very like them.

637<sup>2</sup>. For **man** regarded in himself is much viler than the brutes. If he were left to himself he would rush into the destruction of himself and of all; for he desires nothing else . . . His order should be for one to love another as himself . . .

—<sup>e</sup>. **Man** (alone) lives altogether contrary to order; and therefore unless the Lord had compassion on him, and conjoined him with Himself through the Angels, he could never live one minute. Of this **man** is ignorant.

644<sup>2</sup>. **Man** is like a kind of very little Heaven, which corresponds to the World of Spirits and to Heaven. Ex.

697. With every **man** there are at least two evil Spirits and two Angels . . .

714. For, regarded in himself, and in his own proprium, **man** is nothing but a beast, having very similar senses, appetites, cupidities, and also affections of all kinds. His good and best loves are also very similar; as the love of companions of his own species, of his children, and of his consort; so that they do not at all differ. But the reason he is a **man**, and above beasts, is that he has an interior life . . . which life is the life of faith and of love from the Lord; and unless this life were in each thing which he has in common with beasts, he would not be at all different. Examp.

—<sup>2</sup>. It is through the life which **man** has from the Lord that he lives after death . . . And even if **man** lives like a wild beast . . . the mercy of the Lord . . . does not leave him; but continually . . . breathes into him His own life; which . . . causes him to be able to think, reflect, and understand whether a thing is good or evil, moral, civil, worldly, or corporeal; and hence whether it is true or false.

768<sup>3</sup>. The Lord is the Only **Man** . . . and is the all of the Church. The all of the Church is love or charity; and therefore '**man**' . . . = love or charity; that is, the all of the Church . . .

776<sup>3</sup>. '**Man**' (Jer. iv. 25) = the good of love.

808<sup>2</sup>. The will is the very substance of **man**, or **man** himself.

810. 'From **man** even to beast . . .' (Gen. vii. 23) = the nature of their evil; '**man**' = the nature itself.

987. For **man** is nothing but evil; he is a congeries of evils; all his will is mere evil; as was said in Gen. viii. 21: 'the fashion of the heart of **man** is evil from his childhood.' I have been shown by living experience that **man**, Spirit, and even Angel, regarded in himself . . . is the vilest excrement; and that when left to himself he breathes nothing but hatreds, revenges, cruelties, and the filthiest adulteries. These things are what are proper to him; and these are his will . . . This may be evident from the fact that **man**, when born, is the vilest living thing among all wild animals and beasts; and when he grows up . . . unless external bonds . . . prevented, he would rush into every wickedness. He would not rest until he had subjugated all in the universe, and had raked together the wealth of all in the universe. Nor would he spare any, except those who submitted themselves as vile slaves. Such is every **man** . . . Given the possibility and the power, and the bonds being relaxed, they would rush on as far as they could go. Wild beasts are never such . . . Hence it is evident what the proprium of **man** is, and what is his will.

—<sup>3</sup>. **Man** being such and so great evil and excrement, it is evident that he can never have dominion over evil from himself . . . (Thus) it is the Lord alone who has dominion over the evil with **man**, and over the Hell which is with **man**. In order that the evil . . . with **man** may be subjugated . . . **man** must be regenerated by the Lord; and be endowed with a new will, which is conscience . . .

—<sup>e</sup>. These things are of faith: that **man** is nothing but evil; and that all good is from the Lord . . .

1006<sup>e</sup>. **Man** is **man** from love and charity; but he is a wild beast from hatred, revenge, and cruelty.

1007. 'From the hand of **man**' (Gen. ix. 5) = from all his Voluntary . . . For the essential and life of **man** is his will; and such as the will is, such is the **man**.

—<sup>2</sup>. '**Man**,' and '**man-vir**-brother' are here mentioned; and so are called the filthy Voluntary, and the filthy Intellectual . . .

1008. 'To require the soul of **man**' (id.) = to avenge profanation.

1010. 'To shed the blood of **man** in **man**' (ver. 6) = to extinguish charity. 'In **man**' = with **man** . . . for **man**, of himself, is filthy and profane.

1042<sup>3</sup>. The Lord is 'the **man**' here spoken of (Ezek. i. 26).

1044<sup>2</sup>. For the regenerate **man** as to his intellectual part is the Lord's; but as to the voluntary part he is his own.

—<sup>e</sup>. For from himself **man** is in Hell. From the Lord he is in Heaven; and **man** is continually being elevated from Hell into Heaven . . . The sign that the Lord is present, therefore, is that the Voluntary of **man** is removed . . .

1049. For the Lord knows that **man** is such; namely,



that his proprium is infernal, and that it is his Hell itself . . . As **man**, from himself, is such a devil; and the Lord knows this, it is evident that 'to remember the covenant' = to have mercy . . .

[A.] 1050. Every **man** is called 'a living soul' from that which is alive with him. For no **man** can possibly live, still less as a **man**, if he has not something with him which is alive; that is, unless he has something of innocence, charity, and mercy . . . This . . . **man** receives from the Lord when he is an infant, and in childhood . . .

—<sup>2</sup>. That the states of innocence, charity, and mercy which **man** has in infancy . . . cause that **man** can be **man**, may be manifestly evident from the fact, that, unlike the brutes, **man** is not born into any exercise of life, but learns each and all things. (Continued under REMAINS.)

1055<sup>e</sup>. With **man** alone there is not love, but the contrary; because **man** has destroyed in himself the order of nature. But when he can be regenerated . . . there is a covenant or conjunction through charity. Tr.

1266<sup>e</sup>. **Man** cannot live a moment unless Spirits and Angels are with him.

1277. **Men** as to their souls are constantly bound to some Society of Spirits and Angels . . .

1321. For all the light of Truth is from the Lord, and all thick darkness is from **man** . . .

1326<sup>e</sup>. 'No **man** and no beast' = no good.

1414<sup>e</sup>. Thus the Lord is Perfect **Man**, and the Only **Man**.

1555<sup>3</sup>. **Man** is not **man** unless he is endowed with understanding also; the will alone does not make **man**, but the understanding together with the will . . .

1616<sup>3</sup>. For through Knowledges **man** becomes **man**.

1692<sup>2</sup>. (**Man's** helplessness against evil Spirits.)

1707<sup>3</sup>. Thus is it given to **man** to think, and to be **man**.

1733. **Man** as to his interiors is an image of Heaven . . .

1795<sup>2</sup>. The things which are of the heart make the **man** . . .

1831<sup>e</sup>. The things which are above perception, dictate, and conscience are the Lord's; those which are below them are with **man**.

1864<sup>2</sup>. What is **man** except something vile and filthy . . .

1871<sup>e</sup>. Finally (the Word) is presented before the Lord as the image of a **man** . . .

1886, Pref.<sup>3</sup>. For **man** is a spirit clothed with a body. 3342<sup>2</sup>.

1894. The reason the Lord's internal **man**, which is Jehovah, is called a **man**, is that no one is **man** except Jehovah alone. For, in its genuine sense, **man** = that Esse from which **man** is . . . Without the Divine Celestial and Spiritual there is nothing human with **man**; but a certain animality such as there is with beasts. From the Esse of the Lord every **man** has that he is a **man**; thence also is he called a **man**. The Celestial which makes **man** is that he loves the Lord

and the neighbour. Thus is he **man**, because an image of the Lord, and because he has this from the Lord; otherwise he is a wild beast.

—<sup>2</sup>. The Lord is the only **man**, and from Him **men** have [the fact] that they are called **men**; and one is more a **man** than another. Refs.

— . The Lord appeared . . . as a **man**; and deigned, after there was no longer a **man** on earth—that is, nothing celestial and spiritual with **man**—to assume human nature by being born like another **man**, and to make it Divine; thus also is He the Only **Man**. Besides, the universal Heaven presents before the Lord the image of a **man**, because it presents Him . . .

1904. Good, or the love of good, they called **man** as a husband; and truth, or the love of truth, they called **man** as a wife.

1906. When **man** is born he has not a whit of good from himself; but is wholly defiled with hereditary evil . . .

—<sup>2</sup>. Without these (remains) **man** can never be **man** . . .

1999<sup>3</sup>. The Internal of **man** is that from which **man** is **man**, and by which he is distinguished from brute animals; through this Internal **man** lives after death . . . It is the first form itself from which **man** becomes and is **man** . . .

2034<sup>5</sup>. The Lord made a **man**; a stumblingblock. 2094<sup>2</sup>.

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

2183<sup>2</sup>. Before (the Rational and the Natural) make one, the **man** cannot be a whole **man** . . .

2194<sup>e</sup>. Differently from any other **man**.

2196<sup>3</sup>. No life with **man** except from the Lord.

—<sup>6</sup>. When yet in **man** there is nothing except what is evil, unjust, and profane.

2219<sup>2</sup>. To **man** there has been given a Rational above beasts, to the end that everyone may will well and do well to others . . . This is the order into which **man** has been created . . .

2242<sup>3</sup>. The Word as to the letter is for **man** . . .

2249<sup>2</sup>. Think of the Lord as a **man** . . .

2258<sup>2</sup>. Unless the Lord's mercy were eternal, all **men** whatever would be damned.

2305. For that **man** is **man** is from the intelligence of truth and the wisdom of good which they have from the Lord alone.

2385<sup>5</sup>. If (the Churches were in charity) all would be ruled by the Lord as one **man** . . .

2406<sup>e</sup>. Thus is the Lord continually fighting with **man**, and with Hell for **man**, although it does not appear so to **man**.

2500<sup>2</sup>. This way of being wise is never possible with any **man**.

2508<sup>2</sup>. In proportion, therefore, as he derives from the heavenly marriage, in the same proportion he is a **man**.

2540<sup>2</sup>. See ANGEL, here. 2786<sup>e</sup>. 5648<sup>e</sup>.

2576<sup>d</sup>. The inmosts of **man** are goods and truths . . .

2625<sup>e</sup>. Puts off the old **man**, and puts on the new.

2649<sup>e</sup>. Such as is the life, such is the **man**.

2654<sup>e</sup>. **Man** can look from the interior into those things with himself which are beneath.

2658<sup>e</sup>. **Man** is (only) an organ of life. 3318<sup>e</sup>.

2712<sup>e</sup>. 'No **man**'=no celestial good . . .

2916. He then dies as to the former **man**, and rises again as to the new one.

2966<sup>e</sup>. Good and truth from **man** are not good and truth.

3134. See **MAN-vir**, here.

3175. **Man** is never born into any truth, not even into any natural truth. Ex.

—<sup>2</sup>. For unless **man** is rational he is not **man**. Therefore in proportion as anyone has what is rational, such is he a **man**, and so far. A **man** can never be rational unless he has good. The good which **man** has above animals is to love God and the neighbour; all human good is thence . . .

3226. Among the eminent faculties which **man** has in him, although he is unaware of it . . . is that he perceives what the representatives signify which appear in the other life . . . The reason is that with **man** there is a continual influx through Heaven from the Lord . . .

3310<sup>e</sup>. When . . . in the affection of truth, they are called 'men-*virt-* of the field;' but afterwards, when regenerated . . . and in good itself . . . they are called 'men of the field.'

3438<sup>e</sup>. (The shade in which **man** is.)

3494. If **man** were without such good as he has derived from infancy, he would not be **man**; but would be more savage than any wild beast . . . 3793.

3514<sup>e</sup>. For the parallelism between the Lord and **man** exists as to the celestial things which are of good; and not according to the spiritual things which are of truth. Ref.

3573<sup>e</sup>. The quality of a **man** Angel and of a **man** devil.

3628. Not only the things which belong to the human mind . . . correspond (to Heaven); but also the whole **man** in general, and in particular whatever is in **man**; inasmuch that there is not the least part . . . which does not correspond. From this **man** comes forth and continually subsists. Unless there were such a correspondence of **man** with Heaven, and through Heaven with the Lord . . . he could not subsist for a moment . . . 3883<sup>e</sup>. 4041.

3633. All Spirits and Angels appear to themselves as **men**. Des.

—<sup>1</sup>. The Primitive of **man**, which is from the soul of the parent, strives after the formation of the whole **man** . . . although this Primitive is not in the form of the body; but in another most perfect form which is known to the Lord alone. And as the Inmost with everyone in like manner conspires and strives after such a form, all there appear to themselves as **men**.

3634. A **man** who is in correspondence . . . with his spirit is in Heaven, and with his body in the world;

and . . . is a little Heaven . . . For **man** has from good and truth that he is **man**, and is distinct from brute animals.

3644. All **men** in the universal world have their situation either in . . . Heaven, or . . . in Hell . . . 3645.

3702. **Man** was so created that the Divine things of the Lord should descend through him down to the ultimates of nature; and from the ultimates of nature ascend to Him; so that **man** should be the medium uniting the Divine with the world of nature . . . and that thus through **man** . . . the ultimate itself of nature might live from the Divine; which would have been the case, if **man** had lived according to Divine order. Ex.

3739<sup>e</sup>. **Man** has been created and formed after the effigy of the three Heavens. Ex.

3796<sup>e</sup>. For **man** is such that in each thing he reflects upon himself, and this from custom and habit.

3858<sup>e</sup>. 'Man'=that which is of the Church. Refs.

—<sup>1</sup>. 'The measure of a **man**, that is, of an Angel'=the state of truth and good.

3860. **Man** is indeed born as a **man** from his parents; but he does not become **man** until he has been re-born from the Lord. It is the spiritual and celestial life which makes **man**; for this distinguishes him from brute animals.

3913<sup>e</sup>. For **man** is **man** from truths and goods.

3938<sup>e</sup>. For there are two things which make **man**, namely esse and existere. The esse of **man** is nothing else than that which is recipient of the Eternal which proceeds from the Lord . . . The reception of life is that of which existere is predicated . . .

3951. Through this (conjunction of good and truth) **man** becomes **man**, and is distinguished from brute animals; and he becomes **man** in proportion as he receives therefrom . . .

3957<sup>e</sup>. Love to God, and love towards the neighbour, are what cause **man** to be **man**, distinct from brute animals.

3993<sup>e</sup>. With **man** there is no pure good . . . nor pure truth . . .

4038<sup>e</sup>. With **man** there are three things in general; namely, the Corporeal, the Natural, and the Rational. Ex.

4042. Hence it is that through **man** alone there is a descent from the Heavens into the world, and an ascent from the world into the Heavens. Ex.

4051. **Men** are from intelligence and wisdom, and not from form. Hence good Spirits, and still more Angels, are **men** more than those who are in the body . . .

4054<sup>e</sup>. For the end makes the **man** . . .

4073<sup>e</sup>. **Man** is in effects.

4219. The Lord is the Only **Man**; and in proportion as an Angel or Spirit and also a **man** on earth has from Him, in the same proportion they are **men**. Let no one believe that **man** is **man** from the fact that he has a human face, a human body, a brain, and viscera and members; these are common to him with brute animals . . . But **man** is **man** because he can think and will as

**man**; thus receive the things which are Divine . . . By these things **man** distinguishes himself from beasts and wild animals . . .

[A.] 4224<sup>e</sup>. (From) his conjunction with Heaven, and through Heaven with the Lord . . . **man** is **man**, and is distinguished from the brutes.

4247<sup>2</sup>. When it is in the will, it is in the **man**; for the will constitutes the **man** himself.

4257<sup>e</sup>. **Man** perishes when the Church . . . with him perishes . . .

4279<sup>2</sup>. For **man** communicates with the three Heavens; for **man** has been created after the image of (them).

to 4287. 'With God and with **men**' (Gen. xxxii. 28) = as to truths and goods. —<sup>4</sup>, Ex.

—<sup>4</sup>. The reason '**man**' = good, is that the Lord is the Only **Man**, and because **man** is called **man** from Him; and also because Heaven is a **man** from Him; and hence too the Most Ancient Church, which was in celestial good, was called '**man**.' Therefore by '**man**,' in the Word, where what is good is treated of, is signified good. Ill.

—<sup>e</sup>. In these passages '**man**' = those who are in good; thus good; for **man** is **man** from good. Whereas the truth which is from good is called in the Word '*vir homo*,' and also 'the son of **man**.'

4322. (All) believe that **man** comes forth from seed and an ovum, naturally . . .

4364<sup>e</sup>. The spirit is the **man** himself.

4454<sup>2</sup>. Hence that Church above others was called '**man**.'

4524<sup>e</sup>. For **man** is a little Spiritual World in the least effigy.

4527. (Were surprised to find themselves **men**.)

4644<sup>2</sup>. No **man** is born into any good; but into . . . evil interiorly from the father, and into evil exteriorly from the mother.

4672. The Church is as a **man** . . .

4687<sup>2</sup>. The Infinite Existing in which is the Infinite Esse they perceived as a Divine **Man** . . . For whatever passes through . . . the Grand **Man** from the Infinite Esse is attended with this image of it . . . 4692<sup>4</sup>.

4692<sup>2</sup>. (The Ancient Church also) believed that the God of the universe was a Divine **Man** . . .

—<sup>3</sup>. The Jewish Church . . . did indeed believe that Jehovah was a **Man** . . . because He had appeared to Moses and the prophets as a **man** . . .

—<sup>e</sup>. The Lord showed . . . that He was a Divine **Man** when He was transfigured.

4760<sup>2</sup>. (**Man** believed to be an animal.)

—<sup>3</sup>. Brute animals act from instinct, and **man** from reason.

4839<sup>2</sup>. When the Divine order is represented in a form, it appears as a **man**; for the Lord who is the source of it is the Only **Man**; and in proportion as Angels, Spirits, and **men** have from Him—that is, in proportion as they are in good and the derivative truth; thus in proportion as they are in Divine order—in the same proportion they are **men**. Hence it is that the universal Heaven represents one **man** . . . and that the

Angels appear in the human form; and that among themselves evil Spirits appear from phantasy as **men** . . .

4963. Through **man** there is conjunction of Heaven with the world. Ex.

5023<sup>2</sup>. For the rational and natural mind makes **man**. Without . . . goods and truths, and their affections, and the ministry of these, he is not a **man**, but a brute.

—<sup>4</sup>. 'House' = **man**, or his mind.

5084<sup>5</sup>. The fallacy that **man** is only a more perfect animal.

5110<sup>e</sup>. Hence everyone can think of the Divine Itself as a **man**.

5114<sup>4</sup>. As with **man** there is a connection with the Divine; and his inmost is such that it can receive the Divine . . . therefore **man** . . . can never die . . .

5145<sup>2</sup>. **Man** is in the fourth or sensuous degree.

5149<sup>6</sup>. 'No **man**' = no good.

5160<sup>e</sup>. By being regenerated, **man** becomes **man**, and is completely distinguished from the brutes.

5222<sup>2</sup>. The interior **man** is the **man** himself.

5256. Almost all have the idea of the Lord as of another **man** . . .

5301<sup>e</sup>. That the mind is the **man** himself.

5302. For **man** is **man** from his mind; for the mind itself constitutes **man**; and such as this is such is the **man**.

— . The stupid suppose that **man** is **man** from his external form . . . they who are less stupid say that **man** is **man** from the fact that he can speak; and they who are still less stupid, that **man** is **man** from the fact that he can think. But **man** is not **man** from these things; but from the fact that he is able to think truth and will good, and can (thus) view the Divine, and receive it perceptibly. In this is **man** distinguished from the brute animals.

—<sup>2</sup>. His appearing as **man** because he can speak and think does not make him **man**; for if he thinks what is false and wills what is evil, he . . . is worse than a brute animal . . .

5393. **Men** left to themselves . . . are much more savage than the worst wild beasts . . . The Angels were horrified (to hear) that the human race is such.

5398<sup>2</sup>. For **man** is so evil that he cannot to eternity be delivered from one sin; but only . . . be withheld from sin . . .

5649<sup>4</sup>. **Men** have successively become more exterior . . .

5663<sup>3</sup>. He took this **man** upon Himself.

5786<sup>3</sup>. (Thus) **man** when in (proprium) is a devil under a human form.

5826<sup>e</sup>. So long as good and truth are outside the will . . . they are outside the **man** . . .

5848<sup>e</sup>. For **man** of himself is continually in evil . . .

5850<sup>2</sup>. Whereas **men** are not in order, nor in any law of order; and therefore there is particular influx into them; that is, with them there are Angels and Spirits, through whom is influx; and unless these were with **men**, they would rush into every wickedness, and would in a moment precipitate themselves into the deepest

Hell . . . The order into which **man** was created would have been that he should love the neighbour as himself; nay, more than himself . . . But **man** loves only himself and the world . . . and therefore, as the life of **man** is completely contrary to heavenly order, he is ruled by the Lord through separate Spirits and Angels.

5863. If evil Spirits perceived that they were with **man** . . .

5992<sup>3</sup>. Thus **man** is in the midst . . .

6013<sup>2</sup>. For as to his interiors **man** has been formed after the image of the three Heavens . . . and as to his exteriors . . . after the image of the world . . .

6053<sup>0</sup>. Latent (idea) that they will live as **men** there.

6054. The soul is the **man** himself . . . that is, the interior **man** . . .

—<sup>3</sup>. All Spirits . . . appear as **men**.

6057<sup>3</sup>. (Thus) in **man** the Spiritual World is conjoined with the natural world . . .

6158. For **man** is not **man** from his external form, but from his mind . . .

6191. That **man** is ruled through Angels and Spirits . . .

6233<sup>3</sup>. If **man** were in the order into which he was created . . . he would be born not only into scientifics, but also into all spiritual truths and celestial goods . . . Thus **man** would in that case be ruled by nothing but general influx . . . But as he is born . . . contrary to his order, he is born into ignorance of all things . . . 7750<sup>2</sup>. H. 352<sup>3</sup>.

6326. (This Philosopher said) that **man** consists of mere forms recipient of life; and that one form is more interior than another . . .

6368. For **man** from himself is in Hell . . .

6571<sup>2</sup>. A **man** is altogether such as is his end . . .

6605. So each Society relates to a **man** . . .

6626. The Lord who alone is **Man**, and from whom Angels, Spirits, and the inhabitants of the Earth are called **men**, by His influx into Heaven causes the universal Heaven to represent and relate to one **man**; and through influx through Heaven and immediately from Himself into each person there, causes every one to appear as a **man** . . . Nay, with the Angel, Spirit, and **man** who lives in charity towards the neighbour and in love to the Lord, the leasts of thought relate to a **man**, because this charity and love are from the Lord, and whatever is from the Lord relates to a **man**. Moreover, these are the things which make **man**. In Hell, however . . . in their own lumen they do indeed appear as **men**; but in the light of Heaven as horrible monsters . . .

6697. There are **men** wherever there is an Earth. Ex.

6823<sup>0</sup>. This **man**—that is, the Lord's Kingdom—is loved, when from inmost affection one benefits those who are **man** through that **man** from the Lord.

6834<sup>1</sup>. 'The aspect of a **man** upon the throne' (Ezek. i.)=the Lord as to the Divine Human.

6872<sup>2</sup>. Such as is the love, such is the **man** . . .

6876<sup>2</sup>. The Ancients could think no otherwise about Jehovah than as a **Man**, whose Human was Divine.

7032<sup>3</sup>. Such is **man** interiorly . . .

7081. The dominant love . . . is what makes the **man**.

7091. For those who are of the (Spiritual) Church have natural ideas about everything spiritual and celestial . . . and therefore unless they thought about the Divine as a natural **Man**, they could not be conjoined with the Divine by anything of affection . . .

7120. There are two words in the Original Language which mean **man**; one is 'Adam,' and the other is 'Enos.' By the **man** who is called 'Adam' is meant the **man** of the Celestial Church; and by the **man** who is called 'Enos' is meant the **man** of the Spiritual Church. Here, 'men-*vir*' are expressed by 'Enos,' because it treats of those who are of the Spiritual Church.

7175<sup>2</sup>. (The Spirits of Mercury) do not want to appear as **men**, as do the Spirits of our Earth; but as crystalline globes . . . in order to remove from themselves material ideas.

7206<sup>0</sup>. For **man** is in evils, and from himself is in Hell . . .

7396. Empires and kingdoms are represented in Heaven as a **man**; and the Societies therein are represented as the members of that **man**; and the king as the head . . .

7424. 'Louse in **man** and in beast' (Ex.viii.17)=interior and exterior evils of cupidities. . . 'Man'=good; thus, in the opposite sense, evil . . . But when it is said 'man and beast,' by 'man' is signified interior good, and in the opposite sense interior evil . . . The reason of this is that **man** is **man** from his internal **man** and its quality; but not from the external **man**; for the external **man** is not **man** without the internal. For the external **man** also to be **man**, it must be completely subordinated to the internal . . .

7505. 'To cut off **man** and beast' (Ezek.xiv.21)=to vastate interior and exterior good.

7506<sup>2</sup>. The ideas of these, in the Spiritual World . . . have the likeness of a **man**.

7523. 'It shall be upon **man** and upon beast' (Ex.ix.9)=which are from interior and exterior evil. 'Man'=the affection of good; and, in the opposite sense, the cupidity of evil; and in like manner 'beast;' but when it is said 'man and beast,' then by 'man' is signified interior affection or cupidity, and by 'beast,' exterior. The interior good, and also the interior evil, which are signified by 'man,' are those which are of the intention or end; for the intention or end is the inmost of **man**.

— . As to his external or natural **man**, **man** is nothing but a beast . . . (but) as to his internal or spiritual **man**, **man** is **man**; there he rejoices in the affections of good and truth . . .

—<sup>2</sup>. These are the things which are signified by 'man and beast,' in the following passages. III.

—<sup>3</sup>. 'Man and beast'=interior and exterior good, in the following passages. III. 7558. 7570. 7582.

7560. For **man** without (good and truth) is not **man** . . . Through these there is communication with Heaven; and in the proportion that **man** has communication with Heaven, in the same proportion he is **man** . . .

7604<sup>0</sup>. **Man** is distinguished from brute animals by

this; that he can look upwards, that is, to the Divine. Without this faculty, man would be like a beast . . .

[A.] 7607. Man has been so created that he can look above himself to . . . the Divine, and also below himself to the world . . . In this is man distinguished from brute animals. And man looks above himself . . . when he has as the end the neighbour, his country, the Church, Heaven, and especially the Lord; and he looks below himself when he has as the end himself and the world. To have as the end is to love . . .

—<sup>e</sup>. From this it is evident that when man looks below himself, he separates himself from the Divine, and determines his interiors to self and the world, in like manner as they are determined with brute animals; and thus in the same proportion he puts off what is human. 8604<sup>2</sup>.

7643<sup>9</sup>. 'Men' (Rev.ix.)=affections of good.

7821. To look above self is proper to man; and to look below self is proper to beasts. Hence it follows that in proportion as a man looks below himself, in the same proportion he is a beast, and also an image of Hell; and that in proportion as he looks above himself . . . he is a man, and also an image of the Lord.

7848<sup>2</sup>. Besides, whether you say man, or his mind, it is the same thing; for man is not man from the form of his body, but from his mind; and man is such a man as is his mind . . . most especially such as is his will.

7872. 'From man even to beast' (Ex.xii.12)=their interior and exterior evil cupidities . . . For by 'man' is signified the affection of interior good.

7973<sup>4</sup>. By 'man' and 'Angel' (Rev.xxi.) is signified all the truth and good of faith.

8043. That which is conceived and born (anew) is not the man as a man; but is the faith of charity; for this makes the Spiritual of man; thus as it were makes the man himself anew.

8045. 'In man and in beast' (Ex.xiii.2)=the good of faith interior and exterior.

8116. A great multitude of men (in Jupiter). Ex.

8391. For of himself man is continually falling . . .

8408. 'The pot'=man.

8443<sup>2</sup>. Truth Divine in the third degree . . . and in the fourth cannot be apprehended by man; that in the fifth can be a little perceived by a man who is illustrated . . . But truth Divine in the sixth degree is such as there is with man, being accommodated to his apprehension; thus it is the sense of the letter . . .

8480. The good which is from man is not good; because from himself man is nothing but evil . . .

8492<sup>2</sup>. For men and Angels are only recipients, or forms accommodated to receive life . . .

8505. 'A field'=man. Ex.

8541. (In Jupiter) they know that the Lord is a Man . . . 8547.

8549. Man is not born from his parents into spiritual life, but into natural life. Ex.

8550. Every man is born from his parents into the evils of the love of self and of the world.

8553. As man is such, the order of life with him is inverted . . .

8604. How man is distinguished from brutes. (See 7607, above.)

8740. Beneath the wood there appears something of man, which they attempt to strike. Ex.

8851. Lest the multitude of men should increase (too much).

8858. A man is entirely such as is the dominating [principle] of his life. By this he is distinguished from others . . .

8902<sup>4</sup>. For by 'man' is signified the good of the Church; and by 'the son of man,' truth from good. 9348<sup>4</sup>.

8911. That man is such as is his will. Ex.

8918<sup>4</sup>. Hell and Heaven are near man; nay, in man; Hell in an evil man, and Heaven in a good man.

8939<sup>2</sup>. He there appears to himself and others exactly like a man in the world . . .

8988<sup>3</sup>. As to the soul, the men of the Church are in Heaven.

9003<sup>2</sup>. As to his interiors, man is nothing but affection; a good man is the affection of good and of the derivative truth; and an evil man is the affection of evil and of the derivative falsity.

9007<sup>2</sup>. Thus by man there is perceived (in Heaven) his Voluntary; because man is man from the will, but man-vir—from the understanding. Therefore 'man'=the good of love. Refs.

9013. He thus destroys everything there which is of man; that is, which is of life from the good of faith and of charity.

—<sup>2</sup>. Genii are not admitted to men as Spirits are. Ex.

9144<sup>11</sup>. The Lord's saying . . . 'Behold the Man' signified, 'Behold the Divine truth such as it is at this day in the Church; for the Divine truth which proceeds from the Lord in Heaven is a man. Hence Heaven is the Grand Man; and this from influx and correspondence. . . Hence also the Lord's Celestial Church was called 'man.'

9231. By these things man is distinguished from beasts.

9276<sup>5</sup>. Before the Lord, the universal Church is like a man. —<sup>8</sup>, Refs.

9315<sup>5</sup>. The Lord thus taught that He was . . . Jehovah Man.

9336<sup>2</sup>. Man, when born, as to hereditary evils, is a Hell in the least form . . .

9351. That God has become a Man. 9356.

9401<sup>0</sup>. Whatever goes forth from man as from himself is nothing but evil and the derivative falsity. Refs. Hence it is evident that the conjunction of man with the Lord is from the Lord, and not from man.

9407<sup>12</sup>. For man is not man from the form of his face and body; but from the understanding of truth and the will of good.

9415<sup>2</sup>. For the Lord presents Himself present with man; but not man with the Lord . . .

9438. For as to his interiors, **man** is a Spirit and an Angel . . .

9441. For the end of the creation of the universe is **man**, in order that from **man** there may be an angelic Heaven.

9473<sup>3</sup>. And that which proceeds from **man** is evil; for **man** regards himself in all the good which he does . . .

9481<sup>2</sup>. With **man** there are always Spirits and Angels; and without them **man** cannot live . . . 9715.

9603<sup>2</sup>. 'Man' (Rev.xxi.)=the Church; and 'Angel' = Heaven.

9613<sup>e</sup>. These are the laws from which Heaven . . . is as one **man**. Enum.

9708. This is meant by that the old **man** must die.

9937<sup>4</sup>. From himself **man** is Hell; but when he is being regenerated he becomes Heaven.

9942<sup>3</sup>. By 'the **man** and his wife' (Gen.iii.) is meant the Celestial Church; by the **man** himself as a husband that Church as to good; and by his wife that Church as to truth.

10042<sup>2</sup>. As to his external **man**, **man** is nothing else than an animal; but he is distinguished by his internal **man** . . .

10044<sup>8</sup>. **Man** in ultimates is the Church on earth; **man** in the Prime is the Lord; **man** in interiors is Heaven; for before the Lord the Church and Heaven are as one **man**. . . By **man** in the Prime is meant the Lord as to His Divine Human.

10076<sup>2</sup>. Who can believe that the whole **man** is the image of his will and the derivative understanding, consequently of his own good and the derivative truth, or of his own evil and the derivative falsity? . . . Thus the whole **man** is such as is his soul. Ex.

10177<sup>4</sup>. For love makes the whole **man** . . .

10199<sup>2</sup>. The interiors of **man** . . . are in the Spiritual World; and his externals . . . are in the natural world.

10217<sup>8</sup>. 'The number of a **man**' (Rev.xiii.18)=the condition-rem-and state of that Church.

10264<sup>3</sup>. Without the perception and affection of truth and good, **man** is not **man** . . . That the whole **man**, from head to heel, interiorly and exteriorly, is nothing but his own truth or falsity, and his own good or evil, and that the body is the external form of them, is an arcanum . . .

10298<sup>2</sup>. **Man** is not **man** from his face, and not even from speech, but from understanding and will. Such as are his understanding and will, such is the **man**. That when born he has nothing of understanding, and also nothing of will, is known; and also that his understanding and will are formed by degrees from infancy. Hence **man** becomes **man**, and such a **man** as both of these are formed with him. The understanding is formed through truths, and the will through goods . . . Hence it follows that **man** is nothing but the truth and good from which his two faculties have been formed. Each and all things of his body correspond to these . . . 10645<sup>2</sup>. —<sup>4</sup>.

—<sup>5</sup>. This arcanum besides: that in every idea of

thought which proceeds from the will of a **man** there is the whole **man**. Ex.

10299<sup>5</sup>. **Man** has been created no otherwise than that he may be a receptacle of the Divine . . .

10336<sup>e</sup>. For whatever is from **man** for the sake of himself as the end is from evil. . . Hence the end *propter quem*, or the intention, is the **man** himself; for a **man** is such as is his will or love.

10367<sup>2</sup>. That the whole **man** is such as he is as to good, and not as to truth without good. Ex.

—<sup>3</sup>. **Man** is born into evils of every kind, and thence into falsities of every kind; thus from himself is condemned to Hell . . .

10406<sup>5</sup>. 'Man-riv'=truth; and 'man,' the good of that truth.

10490<sup>5</sup>. 'Man'=the good which is from the Lord.

10604<sup>e</sup>. As to his spirit, **man** is in society with Spirits; and as to his interior thought, which is spiritual, with the Angels of Heaven. Hence too **man** has the faculty of thinking.

10753. Four kinds of **men** seen in the Fifth Earth. Des:

10781. For what comes from **man** is nothing but evil.

10785. In (the Sixth Earth) they know and perceive that God is . . . a **Man**.

10809. The Lord appears in the Sun as a **Man**.

10816. The life of Heaven is not at all from **man**.

H. 39. Through this Inmost or Highest (the human Internal), **man** is **man**, and is distinguished from brute animals. . . Hence it is that **man**, differently from animals, can be elevated by the Lord to Himself as to all the interiors which are of his mind and lower mind, 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 also it is that he lives to eternity. But that which is disposed and provided by the Lord in this Inmost does not inflow manifestly into the perception of any Angel, because it is above his thought, and surpasses his wisdom. J.25<sup>5</sup>.

57. A **man** in whom is the Church, is, equally with an Angel, a Heaven (in the least form) . . . And therefore that **man** in whom there is good from the Lord, is an Angel **man**.

—<sup>2</sup>. I may mention what **man** has in common with an Angel, and what he has more than the Angels. **Man** has in common with an Angel that his interiors have equally been formed to the image of Heaven; and also that he becomes an image of Heaven in proportion as he is in the good of love and of faith. **Man** has more than the Angels, that his exteriors have been formed to the image of the world; and that in proportion as he is in good the world with him is subordinated to Heaven, and serves Heaven; and that then the Lord is present with him in both as in His Heaven . . .

59. That the universal Heaven in one complex relates to one **man**. Chapter. W.19.

60. These think that the earthly and material things which compose the ultimate of **man** make him, and that without these **man** is not **man**. But let them know

that **man** is not **man** from these things; but from the fact that he is able to understand truth and will good. These are the spiritual and celestial things which make **man**. Moreover, **man** knows that everyone is such a **man** as he is as to understanding and will; and is also able to know that his earthly body has been formed to be of service to these [faculties] in the world . . . Hence it is evident that the intellectual and voluntary things make **man**; and that these are in the-like form . . . From these, therefore, is **man** called an internal and a spiritual **man**. Such a **man** in the greatest and most perfect form is Heaven.

[H.] 61. Such is the idea of the Angels about **man**; and therefore they never attend to those things which a **man** does with his body; but to the will from which his body is acting. This they call the **man** himself; and the understanding in so far as it acts as one with the will.

63. Heaven being such, it is ruled by the Lord as one **man**; and thus as a one. Ex.

64. The reason so many various things act as a one in **man**, is that there is not anything there which does not do something for the common weal . . . The general performs a use to its parts, and the parts to the general . . .

65. As Heaven . . . is a Divine Spiritual **Man** in the greatest form, even in figure . . .

68. That every Society in the Heaven relates to one **man**. Chapter. W. 19.

73<sup>2</sup>. 'A **man**' (Rev. xxi.) = that in which all these things are, in general and in part; thus in which Heaven is; and as an Angel also is a **man** from these things, it is said, 'the measure of a **man**, which is that of an Angel.'

75. As to their form, Angels are altogether **men**. Des. 77.

78. That the reason Heaven in the whole and in part relates to a **man**, is from the Divine Human of the Lord. Chapter.

80. Therefore it is common for the Angels to say that the Lord alone is **man**, and that they are **men** from Him; and that everyone is a **man** in proportion as he receives Him. To receive the Lord is to receive the good and truth which are from Him . . . They say that everyone knows that intelligence and wisdom make **man**, and not the face without them. Shown.

87. That there is a correspondence of all things of Heaven with all things of **man**. Chapter.

94<sup>o</sup>. From this correspondence **man** subsists.

99. Nevertheless **man** is not an image of Heaven as to his external form, but as to his internal one; for the interiors of **man** receive Heaven, and his exteriors receive the world. In proportion, therefore, as his interiors receive Heaven, in the same proportion **man** as to them is a Heaven in the least form . . . but in proportion as his interiors do not receive it, he is not a Heaven . . . But still his exteriors, which receive the world, can be in form according to the order of the world, and thence in a various beauty . . .

108<sup>o</sup>. **Man** (unlike animals) thinks from the Spiritual

World; and as he has perverted this with himself . . . he cannot but be born into mere ignorance, and afterwards by Divine means be led back into the order of Heaven.

112<sup>2</sup>. It is to be known that it is **man** through whom the natural world is conjoined with the Spiritual World; that is, he is the medium of the conjunction; for in him there is the natural world and also the Spiritual World; and therefore in proportion as a **man** is spiritual, in the same proportion is he a medium of the conjunction; but in proportion as he is natural and not spiritual, he is not a medium of the conjunction. Still, there continues, without **man** as the medium, a Divine influx into the world, and also into those things which are from the world with **man**, but not into his Rational.

123<sup>2</sup>. As to his spirit, **man** also turns himself in like manner (as do Angels and Spirits) . . .

131<sup>o</sup>. In like manner does **man** appear as to his spirit, when looked at by the Angels . . .

243. (Spiritual) speech is implanted also in every **man** . . .

246. On the speech of the Angels with **man**. Chapter.

267<sup>2</sup>. The wisdom of the (lowest) Angels in like manner transcends the wisdom of **man**; for **man** is in what is corporeal . . .

292. Spirits do not at all know that they are with **man** . . .

293. The reason Spirits who communicate with Hell are adjoined to **man**, is that **man** is born into evils of every kind . . .

294<sup>2</sup>. Hence it is, that as **man** is conjoined with Spirits, so is he conjoined with Heaven or with Hell, and in fact with that Society there in which he is as to his affection . . .

296. The reason **man** is ruled by the Lord through Spirits, is that he is not in the order of Heaven; for he is born into the evils which are of Hell . . . and therefore he must be reduced into order, and (this) can only be done mediately through Spirits. It would be otherwise if **man** were born into the good which is according to the order of Heaven; he would then not be ruled by the Lord through Spirits; but through order itself; thus through general influx. **Man** is ruled through this influx as to those things which are proceeding from thought and will into act; thus as to his speech and actions; for these flow according to natural order, with which the Spirits who are adjoined to **man** have nothing in common.

300. The conjunction of Heaven with **man** is not like the conjunction of a **man** with a **man**; but it is a conjunction with the interiors which are of his mind . . . But with his Natural there is conjunction through correspondences.

303. On the conjunction of Heaven with **man** through the Word. Chapter.

304. **Man** has been so created that he has connection and conjunction with the Lord, but only consociation with the Angels of Heaven. Ex.

—<sup>2</sup>. **Man** has besides—what the Angels have not—

that he is not only in the Spiritual World as to his interiors, but also at the same time in the natural world as to his exteriors. His exteriors which are in the natural world are all things which belong to his external memory, and to the derivative thought and imagination . . . also many pleasures which belong to the sensuous things of the body; and the senses themselves, the speech, and the actions, besides. All these, moreover, are the ultimates in which the Lord's Divine influx ceases . . . From (which) it may be evident that the ultimate of Divine order is in **man** . . .

350<sup>o</sup>. Regarded in himself, **man** is nothing but his own good and truth . . .

390<sup>o</sup>. He who regards **men** from spiritual truth . . . sees one **man** [as being] like another, whether he is in great dignity or in little; but he regards the difference [as being] solely in wisdom . . .

391<sup>o</sup>. In general, the Angels of every Society are sent to **men** . . .

423<sup>o</sup>. For the understanding alone does not make **man**, nor the will alone, but the understanding and the will together . . .

430<sup>o</sup>. The correspondence of **man** with Heaven and with Hell [is as follows]. His rational mind, during formation, corresponds to the World of Spirits; the things which are above it correspond to Heaven; and the things which are below it to Hell.

432. That every **man** is a Spirit as to his interiors. Chapter.

433. It follows that the spirit is the **man** himself; or, what is the same, that regarded in himself **man** is a spirit . . . for whatever lives and sensates in **man** is of his spirit . . . Hence it is that when the body is separated from his spirit . . . the **man** still remains a **man** . . .

434. **Man** cannot think and will, unless there is a subject which is a substance.

435. (Thus) the Corporeal which is added to **man** . . . is not **man** . . .

445<sup>o</sup>. It is said that the **man** himself lives, because a **man** is not **man** from his body, but from his spirit; for the spirit thinks in **man**; and thought together with affection make **man**. 453.

463. Hence it was evident that a **man**'s such in the whole as he is in his will and the derivative thought . . .

475. It is further to be known that in his deeds or works the whole **man** is presented. Ex.

484<sup>o</sup>. And' all the things which are done from **man** himself are, in themselves, evil; for, regarded in himself, or as to his proprium, **man** is nothing but evil.

501. It is to be known that **man** is entirely such as he is as to his interiors; and not such as he is as to his exteriors separated from his interiors. Ex.

540. Hence all **men** in the world are kept in a like equilibrium; for **men** in the world are ruled by the Lord through Spirits who are in the World of Spirits.

546<sup>o</sup>. Therefore if the Lord were to avert Himself, and were to leave **man** to evil alone, he would no longer be **man**. (Continued under LORD.)

552. He is then no longer a **man** Spirit, such as he is in his first state . . .

577<sup>o</sup>. 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 lives the life of faith and charity . . .

602. (The simple have the implanted idea that the spirit is a **man**.)

N. 20<sup>o</sup>. There are four kinds of **men**. 1. Those who are in falsities from evil, and those who are in falsities not from evil. 2. Those who are in truths without good. 3. Those who are in truths, and through them look to and strive after good. 4. Those who are in truths from good. Tr.

24<sup>o</sup>. That truths conjoined from good present the image of a **man**. Ref.

79<sup>o</sup>. (Thus) as **man** is born into these two loves, he is born into evils of every kind.

J. 9. For **man** was created last, and that which is created last is the basis of all things which precede . . . The ultimate of creation is the natural world, and therein the terraqueous globe with all things thereon. When these things had been accomplished, **man** was created, and into him were collected all things of Divine order from primes to ultimates; into his inmosts were collected those things which are in the primes of that order; into his ultimates those which are in the ultimates of it; so that **man** was made Divine order in form. Hence it is that all things which are in **man** and with **man** are both from Heaven and from the world; from Heaven, those things which are of his mind; and from the world those things which are of his body; for those things which are of Heaven inflow into his thoughts and affections, and present them according to the reception by his spirit; and those things which are of the world inflow into his sensations and pleasures, and present them according to the reception in his body, but this in an accommodated way according to the agreements of the thoughts and affections of his spirit.

—7. But Angels and Spirits do not know with what **men** they are . . .

—9. I can assert . . . that no Angel or Spirit subsists without **man**, and no **man** without Spirit and Angel; and that there is a mutual and reciprocal conjunction.

C. J. 6<sup>o</sup>. Believe, therefore . . . that you will be a **man** after death as you were before it, with the sole difference which there is between the Natural and the Spiritual.

74. All who acknowledge and worship one God as the Creator of the universe have the idea of a **Man** in relation to God . . .

W. H. 11<sup>o</sup>. In this respect the Word is as the image of a **man**. Ref.

L. 167. After He had been whipped and brought forth wearing the thorny crown and the crimson vestment . . . He said 'Behold the **Man**' (John xix. 1, 5). This was said because by '**man**' is signified the Church; for by 'the son of **man**' is signified the truth of the Church; thus the Word.

35<sup>10</sup>. In order to confirm still further that He was not a Spirit, but a **man**, the Lord said . . .



[L.] 36. That thus God became a **Man**, as in primes, so also in ultimates. Gen.art.

S. 13. 'Their faces like the faces of **men**' (Rev.ix.)= that they appear to themselves as victors and wise.

23<sup>2</sup>. (The upper part of Dagon) was like a **man** . . . because a **man**=intelligence. F.5<sup>2</sup>.

43<sup>e</sup>. 'A **man**' (Rev.xxi.)=intelligence.

97<sup>5</sup>. The external Divine sphere of the Word . . . represented as 'a **man**' (Ezek.i.5).

100. Every **man** is his own love, and thence his own good and his own truth. **Man** is **man** from no other source; and nothing else with him is **man**. From the fact that **man** is his own good and his own truth, Angels and Spirits also are **men**; for all the good and truth which proceeds from the Lord is in its form a **man**. But the Lord is Divine good and Divine truth itself; thus He is **Man** Himself; from whom every **man** is a **man**.

105. Before the Lord, the universal Heaven is as one **man**; in like manner the Church . . . In this **man**, the Church where the Word is read and by it the Lord known is as the heart and as the lungs; the Celestial Kingdom as the heart, and the Spiritual Kingdom as the lungs.

Life 30<sup>2</sup>. That these things are from proprium, and therefore that there is no life in them, is meant by 'Egypt is **man**, and not God . . .' (Is.xxxi.3).

68. Such is **man** in himself . . . (Therefore) it is evident what a devil he would be if not reformed.

86<sup>5</sup>. As soon as these concupiscences have been dispelled by the Lord, **man** is **man**; because he then thinks truth in the understanding from good in the will.

101. These two faculties, freedom and reason, are not proper to **man**; but are of the Lord with him; and in so far as he is **man** they are not taken away from him . . .

F. 20. **Man** in the composite is the Church, one's country, and society; and **man** in the individual is our fellow-citizen, who in the Word is called 'brother,' and 'companion.'

60<sup>e</sup>. 'The number of a **man**' (Rev.xiii.)=the quality of Own intelligence.

W. 1. That love is the life of **man**. Gen.art.

4. That Angels and men are (only) recipients of life. Gen.art.

11. That God is Very **Man**. Gen.art. (See GOD, here, and also at 12. 13. 16. 18. 21. 64.)

19. The universal Heaven . . . in its universal form is like a **man**; in like manner each Society of Heaven, whether greater or less; hence too an Angel is a **man**; for an Angel is Heaven in the least form . . . Heaven is in such a form in the whole, in the part, and in the individual, from the Divine which the Angels receive; for in proportion as an Angel receives from the Divine, in the same proportion he is in perfect form a **man**.

24. Every **man**—although he is unaware of it—thinks of a collective body as of a **man** . . .

52. All things in the universe have such a correspondence with each and all things of **man**; so that it

may be said that **man** too is a kind of universe. There is a correspondence of his affections and the derivative thoughts with all things of the animal kingdom; of his will and the derivative understanding with all things of the vegetable kingdom; and of his ultimate life with all things of the mineral kingdom.

61. That all things which have been created, in a certain image relate to **man**. Gen.art.

—<sup>1</sup>. The relation to **man** in each and all things of the Animal kingdom, is evident from these things. (Continued under ANIMAL.)

—<sup>2</sup>. The relation to **man** from each and all things of the vegetable kingdom, is evident from these things: that they come forth from seed, and from this advance successively by their ages; that they have some things which are like marriage . . . that their vegetative soul is use . . .

—<sup>3</sup>. The relation to **man** from each and all things of the mineral kingdom, appears solely in the endeavour to produce forms which relate, which are . . . each and all things of the vegetable kingdom; and thus to perform uses . . .

65. That the uses of all things which have been created ascend through degrees from ultimates to **man**, and through **man** to God the Creator, from whom [they are]. Gen.art.

—<sup>3</sup>. Primes are each and all things of the animal kingdom . . . the highests (of which) are **men**.

66. **Man** alone is a recipient of the life of the three degrees not only of the natural world, but also of the three degrees of the Spiritual World. Hence it is that **man** can be elevated above nature, differently from any animal; can think analytically and rationally about the civil and moral things which are within nature, and also about the spiritual and celestial things which are above nature; nay, can be elevated into wisdom even so that he sees God.

68. It is from this cause that **man** from his hereditary evil reacts against God . . .

—<sup>1</sup>. Thus does reaction become of action; and **man** acts with God as of himself.

90<sup>2</sup>. Every **man**, as to the interiors of his mind, is a Spirit . . .

92<sup>e</sup>. Therefore the Spiritual World is where **man** is . . .

97. Therefore when the Lord manifests Himself to the Angels in Person, He manifests Himself as a **Man**; and this sometimes in the Sun, and sometimes outside of it.

107. Unless it is known (that there are two suns) nothing can be justly understood concerning . . . **man**.

112. It is the like with **men**. As to the interiors of their minds **men** are warmed and enlightened by the same Sun . . . The difference between Angels and **men** is that Angels are solely under that Sun; whereas **men** are not under that Sun alone, but are under the sun of the world also; for the bodies of **men** cannot come forth and subsist unless they are under both suns . . .

118. The like that has been said of an Angel . . . is to be said of a **man**; for an Angel of Heaven and a **man** of the Church act as one through conjunction; and moreover a **man** of the Church is an Angel as to the

interiors which are of his mind. But by a **man** of the Church is meant a **man** in whom is the Church.

129. All things which are here said about the Angels and their conversion to the Lord as a Sun are also to be understood of **man** as to his spirit; for **man** as to his mind is a Spirit; and, if he is in love and wisdom, he is an Angel . . .

130<sup>e</sup>. When yet God is everywhere, both within **man** and without him . . . For if He were in **man**, he would not only be divisible, but also enclosed in space; nay, **man** might then even think that he was God. This heresy is so abominable, that in the Spiritual World it stinks like a carcase.

137<sup>e</sup>. It is the like with **man**. If he has the Lord constantly before his eyes—which is the case if he is in love and wisdom—he then looks at Him not only with his eyes and face, but also with his whole mind and with his whole body . . .

140<sup>e</sup>. All the Spirits who are in the World of Spirits are adjoined to **men**; because as to the interiors of their minds **men** are in like manner between Heaven and Hell; and through those Spirits they communicate with Heaven and with Hell, according to their life.

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 be subjects in whom His Divine may be as in itself . . . In order that these subjects may be His habitations and abodes, they must be as of themselves recipients of His love and wisdom; thus they must be those who shall as of themselves elevate themselves to the Creator, and shall conjoin themselves with Him . . . These subjects are **men** . . . Through this conjunction the Lord is present in every work created by Himself. For everything has been created finally for the sake of **man**; and therefore the uses of all things which have been created ascend through degrees from ultimates to **man**, and through **man** to God the Creator . . .

171<sup>2</sup>. For out of the Earth forms of uses are continually being elevated by God the Creator in their order up to **man**; who as to his body is also thence. **Man** is then elevated through the reception of love and wisdom from the Lord . . .

179. And love together with wisdom is in its form a **man**; because God . . . is a **man**.

181. For as to the interiors of their minds, **men** are in the like heat of love, and the like light of wisdom, to those in which the Angels are. . . Yet with this difference: that the Angels feel that heat, and see that light, but not **men**; the reason of which is that **men** are in natural heat and light . . .

185<sup>2</sup>. Without a Knowledge of these degrees, nothing can be known . . . of any difference of life between **men** and beasts.

221<sup>3</sup>. For every **man** is his own good and his own truth: **man** is not **man** from any other source.

230. That there are three infinite and uncreate degrees in the Lord; and that there are three finite and created degrees in **man**. Gen.art.

231. That there are these three degrees in **man**, may

be evident from the elevation of his mind to the degrees of love and wisdom in which are the Angels of the Second and Third Heavens; for all the Angels have been born **men**; and **man** as to the interiors which are of his mind is a Heaven in the least form . . . Moreover **man** is an image and likeness of God; and therefore these three degrees have been inscribed on **man** . . .

232. To these is to be added a third Kingdom in which are **men** in the world, which is the Natural Kingdom.

233. After the assumption of the Human in the world, the Lord superinduced the third degree, which is called natural, and thereby became a **man** like a **man** in the world . . .

236. That these three degrees of height are in every **man** from his birth; and that they can be successively opened; and that as they are opened, the **man** is in the Lord, and the Lord in him. Gen.art.

240. There are two faculties from the Lord with **man** by which **man** is distinguished from beasts; one faculty is that he is able to understand what is true and what is good; this faculty is called rationality, and is the faculty of his understanding; and the other faculty is that he is able to do what is true and good; this faculty is called freedom, and is the faculty of his will. For from his rationality **man** can think whatever he pleases, both with God and against God, and with his neighbour and against his neighbour; and also can will and do the things which he thinks . . . From these two faculties **man** is **man**, and is distinguished from beasts. These two faculties are in **man** from the Lord; and are continually from Him; nor are they taken away from him; for if they were taken away, his human would perish. In these two faculties is the Lord with every **man** . . . they are the abode of the Lord in the human race. Hence it is that every **man** . . . lives to eternity. But the abode of the Lord is nearer with **man** in proportion as **man** by means of these faculties opens the higher degrees . . .

241<sup>2</sup>. But the love with one **man** is not the same as with another; thus neither is the wisdom . . . nor consequently the use . . .

247. By the influx of spiritual light into all the three degrees of the mind **man** is distinguished from beasts; and **man** is above beasts in being able to think analytically; to see truths not only natural but also spiritual; and, when he sees them, in being able to acknowledge them, and thus to be reformed and regenerated.

251. **Man** is not **man** from his face and body; but from his understanding and will . . .

252. The natural **man** is a full **man** when the spiritual degree with him has been opened . . .

270. The spiritual mind derives its form solely from the substances of the Spiritual World, and is preserved by the Lord in its integrity, in order that **man** may be able to become **man**; for he is born an animal, but becomes **man**.

285. That the Lord . . . could not have created the universe . . . unless He had been a **Man**. Gen.art.

286<sup>e</sup>. In a word, **man** is a form of wisdom: and as

man is a form of wisdom, he is also a form of love, mercy, clemency, good and truth.

[W.] 287. That love and wisdom are **man** . . .

—<sup>2</sup>. For his spirit, which is called the soul, is a **man** ; and this is a **man** because it is receptible of love and wisdom from the Lord ; and in proportion as the spirit or soul of **man** receives them, in the same proportion he becomes a **man** after the death of the material body . . . and in proportion as he does not receive them, he becomes a monster, which derives something of **man** from the faculty of receiving them.

298. That, regarded as to his exteriors and interiors, **man** is the form of all uses ; and that all the uses in the created universe correspond to these uses . . .

316<sup>2</sup>. A like image of the creation comes forth in each of the things which are in **man**. Ex.

317. That in all the forms of uses there is some image of a **man**. Ex.

319. That all things of the created universe regarded from uses relate to **man** in an image ; and that this testifies that God is a **man**. Gen.art. 322.

324. There is nothing in the created universe which has not correspondence with something of **man** . . .

327. That all things which have been created by the Lord are uses ; and that they are uses in the order, degree, and respect in which they relate to **man** ; and through **man** to the Lord from whom they are. Gen. art.

328. By the **man** to whom uses relate is meant not only **man**, but also collective bodies of **men** . . .

346<sup>2</sup>. Only **man** derives his origin from all the degrees . . .

358. The creation of **man**. Tr.

368. Such as is the love, such is the wisdom, and thence such is the **man**. Gen.art.

369<sup>e</sup>. The mind of **man** is a **man** because God is a **Man** ; and the body is the external of the mind, which sensates and acts.

386. That the mind of **man** is his spirit, and that his spirit is a **man** ; and that the body is the external by means of which the mind or spirit sensates and acts in its world. Gen.art.

403. It is said the will and the understanding ; but it is to be well known that the will is the whole **man** . . . Ex.

413. By this faculty (of rationality), which is the faculty of interiorly understanding things, and of concluding concerning what is just and fair, and concerning what is good and true, **man** is distinguished from beasts.

432. On the quality of the initiament of **man** from conception. Gen.art.

— . Many have fallen into the error that **man** is in his fulness from his . . . beginning . . . Ex.

P. 3<sup>e</sup>. The connection and preservation of all things depends on the conjunction of the Creator with **man**.

16. The chief end of the Divine Providence is that **man** be in good and at the same time in truth . . . for thereby **man** is **man** . . .

32. That from creation **man** is such that he can be more and more nearly conjoined with the Lord. Gen. art.

57<sup>e</sup>. A **man** or Angel is only a receptacle, in itself dead. What is living in him is from the proceeding Divine conjoined with him by contiguity, which appears to him as his own.

61<sup>e</sup>. As the Divine love and Divine wisdom are in their form a **man**, it follows that the angelic Heaven must be in such a form.

66. The arcanum, that every affection of good and at the same time of truth is in its form a **man**. Ex.

69. For of himself **man** continually strives after the lowest of Hell ; but is continually withdrawn by the Lord.

75. It is otherwise with **man**, who [differently from beasts] has not only the affection of natural love, but also the affection of spiritual love, and the affection of celestial love. For the human mind is of three degrees . . . and therefore **man** can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom ; and, from these two . . . can look to the Lord, and thus be conjoined with Him, through which he lives to eternity . . .

—<sup>2</sup>. By means of these faculties **man** can think within himself concerning those things which he perceives outside of himself with the senses of his body ; and can also think superiorly concerning those things which he thinks inferiorly. For everyone can say, I have thought this, and I think this ; and also, I have willed this, and I will this ; and also, I understand this to be so ; I love this because it is of such and such a character ; and so on. Hence it is evident that **man** thinks above his thought, and sees it as it were below himself. **Man** has this from his rationality and freedom . . .

—<sup>3</sup>. (Such) cause themselves to be **men** no further than this : that from their implanted rationality and freedom they can understand if they will ; and also will.

76. **Man**, without the appearance that it is his, cannot be in any affection of knowing, or of understanding. Ex.

83<sup>2</sup>. The first state of **man**, which is a state of damnation. Ex.

—<sup>4</sup>. The second state of **man**, which is a state of reformation. Ex.

—<sup>6</sup>. The third state of **man**, which is a state of regeneration. Ex.

90<sup>e</sup>. Otherwise the truth which he thinks and the good which he does are not in themselves truth and good ; for the **man** is in them . . . and the good in which **man** is . . . is meritorious good . . .

92. See CONJOIN, here. 326.

96<sup>2</sup>. That without these two faculties **man** would not have will and understanding ; and thus would not be **man**. Ex.

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, and through their connection in such a form, that they do not act as many things, but as one. Ex.

125. (Thus) the Lord cannot act from inmosts and ultimates together, except together with **man**; for **man** together with the Lord is in ultimates . . .

172<sup>d</sup>. No **man** is **man** from his face and body; but from the good of his love and the truths of his wisdom; and as **man** is **man** from these, every **man** is his own truth and his own good, or his own love and his own wisdom; without these he is not **man**.

176<sup>e</sup>. Thus he would not be **man**. Ex.

181<sup>d</sup>. As **man** disposes the externals, the Lord disposes the internals . . .

183. The Divine Providence never acts together with the love of a **man's** will; but continually against it; for from his hereditary evil **man** continually pants towards the lowest Hell . . . Ex.

219<sup>d</sup>. That **man** in himself is temporary . . . and that therefore nothing but what is temporary can proceed from **man**. Ex.

—<sup>5</sup>. That the Lord conjoins **man** with Himself through appearances. Ex.

—<sup>6</sup>. That the Lord conjoins **man** with Himself through correspondences. Ex.

226. As (profaners) are no longer **men**, they are called . . . *it*.

227<sup>d</sup>. Every **man** is in both evil and good; for he is in evil from himself, and in good from the Lord; and **man** cannot live unless he is in both. Ex.

251<sup>d</sup>. For from his birth **man** is like a little Hell . . .

275. If **man** were born into the love into which he was created, he would not be in any evil; nay, he would not know what evil is . . . This state is the state of innocence in which were Adam and Eve . . .

— The love into which **man** was created is the love of the neighbour . . . If **man** were born into this love, he would not be born into the thick darkness of ignorance—as is now the case with every **man**—but into a certain light of knowledge and of the derivative intelligence; into which (knowledge and intelligence) he would also shortly come. He would indeed at first creep like a quadruped, but with the implanted endeavour to erect himself upon his feet . . .

277. Hence it is that with **man** there is nothing whole . . .

281<sup>d</sup>. Hear now the reason. Every **man** is in evils of many kinds from his birth . . .

—<sup>3</sup>. If **man** were not allowed to think according to the delights of his life's love . . . he would be **man** no longer . . .

285<sup>d</sup>. That through these two faculties **man** is **man** . . .

293. There does not exist a grain of his own proper will or prudence with any **man** . . . (otherwise) the human race would perish.

294<sup>d</sup>. Therefore whatever a **man** believes that he does from himself, is said to be done from **man** . . .

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

298<sup>d</sup>. When this form has been induced, the **man** does not [merely] appear to be **man**, but is **man**. 311<sup>e</sup>.

321. That he who confirms with himself the appearance that wisdom and prudence are from **man** and in **man** as his, cannot see otherwise than that otherwise he would not be **man**, but either a beast or a statue; when yet it is the contrary. Gen.art.

— Hence it follows that he who thinks and prudently acts as of himself, and at the same time acknowledges that it is of the Lord, is a **man**; but not he who confirms with himself that everything which he thinks and which he acts is from himself; nor yet he who because he knows that wisdom and prudence are from God, awaits the influx . . .

—<sup>5</sup>. Without which (appearance) **man** would not be **man**.

322. That every **man** can be reformed . . . Gen.art.

324. That every **man** has been created in order to live to eternity. Ex.

—<sup>6</sup>. That every **man** has been created in order to live to eternity in a blessed state. Ex.

—<sup>7</sup>. That thus every **man** has been created in order to come into Heaven. Ex.

—<sup>e</sup>. But as it is of His Divine love that **man** should feel heavenly bliss in himself as his own; and as this cannot be done unless **man** is kept in all the appearance that he thinks, wills, speaks, and acts of himself; therefore he cannot lead **man** otherwise than according to the laws of His Divine Providence. 330<sup>d</sup>.

327<sup>d</sup>. It is the like whether it is said that evil is from **man**, or that evil is from Hell.

R. 243. 'The third animal had a face like a **man**' (Rev.iv.7)=the Divine truth of the Word as to wisdom. By 'a **man**,' in the Word, is signified wisdom, because he is born in order to receive wisdom from the Lord, and to become an Angel. Hence in proportion as he is wise, in the same proportion he is **man** . . . That by 'a **man**' is signified wisdom. Ill. E.280.

— 'A **man-vir homo (enosh)**'=intelligence; and 'a **man-homo (adam)**'=wisdom. (Is.xiii.12).

433. 'Their faces as the faces of **men**' (Rev.ix.7)=that they appeared to themselves as wise.

463. (A turtle seen with a face like a **man**.)

466. 'The **man**' upon the throne=the Lord. 830<sup>d</sup>.

567<sup>d</sup>. **Men** are forms not only of natural affections, but also at the same time of spiritual ones.

—<sup>5</sup>. By '**man** and beast,' mentioned together, is signified **man** as to spiritual affection, and as to natural affection. Ill.

601<sup>d</sup>. Every Church appears before the Lord as a **man**. Ex.

609. 'The number of a **man**' (Rev.xiii.18)=the quality of the Word and thence of the Church. By 'a **man**' is signified wisdom and intelligence; here, wisdom and intelligence from the Word; thus also the Word as to wisdom and intelligence with the **man** of the Church; for the Church itself appears before the Lord as a **man**. Hence the **man** of the Church appears as to his spirit in Heaven as a **man** according to the quality of the Church from the Word with him. This, therefore, is what is here signified by 'the number of a **man**' . . .

[R.] 875<sup>9</sup>. How man can do good from God, and yet as of himself . . .

—<sup>10</sup>. I said . . . You believe that all things which man wills and thinks, and thence does and speaks, are in him, and consequently are from him; when yet nothing of them is in him except the state of receiving that which inflows. **Man** is not life in himself; but is an organ recipient of life. . . Love and wisdom. . . inflow from God, and are received by **man**, and are felt in **man** as if [they were] in him; and (therefore) they proceed as if [they were] from him. Ex.

—<sup>12</sup>. In a word, **man** is an organ recipient of life from God; consequently he is a recipient of good in proportion as he desists from evil. The Lord gives to every **man** to be able to desist from evil, because He gives him to will and understand as of himself. . .

—<sup>13</sup>. (Such) cannot think otherwise than that God has infused Himself into **man**, and thus that **men** are partly gods. . . I. 11<sup>6</sup>.

910. 'The measure of a **man**, which is [that] of an Angel' (Rev. xxi. 17) = the quality of that Church, that it makes one with Heaven. . . By 'a **man**' is here signified the Church from **men** . . .

— By '**man**,' in the Word, is signified intelligence and wisdom from the Word; and intelligence and wisdom from the Word with a **man** is the Church with him. Hence by '**man**' in the concrete or in general—that is, when a society or collective body is called a **man**—in the spiritual sense is meant the Church. Hence it is that the prophets were called 'sons of **man**,' and that the Lord Himself called Himself 'the Son of **man**;' and 'the son of **man**' = the truth of the Church from the Word; and, when predicated of the Lord, it = the Word itself from which is the Church.

947<sup>2</sup>. Unless **man** had a higher and a lower thought, he would not be **man**, but a brute.

961<sup>2</sup>. The Lord Himself is not the Sun . . . but is a **man** in the Sun.

**M.** 10<sup>8</sup>. For **man** from creation is a least effigy, image, and type of the great Heaven. The human form is nothing else . . .

28. That **man** lives a **man** after death. Gen. art.

29<sup>2</sup>. Nothing (in that case) would be more lamentable than to be born a **man**.

30. That Angels and Spirits are **men**. III.

31. **Man** after death is not a natural **man**, but a spiritual **man**; but still he appears to himself altogether similar. . .

35. From this it is evident that **man** is his own love; nay, that he is the form of his love. (That is to say) it is the interior **man** . . . which lives after death which is the form of his love. . .

36. **Man** is also his own thought, thus his own intelligence and wisdom; but these make one with his love. . . From which it may be seen that love is the esse or essence of the life of **man**, and that thought is the derivative existence or manifestation of his life. . .

37<sup>2</sup>. For the male **man** and the female **man** have been so created, that from two they are able to become as it were one **man** . . . and, when they become one, then,

taken together, they are a **man** in his fulness. But without this conjunction . . . each of them is like a divided or halved **man**.

44. They were marvelling that they lived altogether **men**, as before. Des.

48<sup>2</sup>. Conjugal love is . . . proper to **men**, because **men** have been created . . . in order to become spiritual. 96.

52<sup>e</sup>. (By union with his consort, an Angel) becomes more and more a **man** . . .

132<sup>2</sup>. Why **man** is not born into the knowledge of any love . . . 133, Fully ex.

—<sup>5</sup>. The likeness or appearance that love and wisdom, or good and truth, are in **man** as his own, causes **man** to be **man**, and to be able to be conjoined with God, and thus to live to eternity; from which it flows that **man** is **man** from the fact that he is able to will good and understand truth altogether as of himself, and still to know and believe that [he does so] from God; for in proportion as he knows and believes this, God places His image in **man** . . .

—<sup>7</sup>. This conclusion is made: **Man** is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, **man** is a receptacle of these; and a receptacle becomes an image of God as he receives; and **man** is a likeness of God from the fact that he feels in himself that these things which are from God are in him as his own. . .

133. In a word, **man** is born as corporeal as worms; and remains corporeal, unless he learns from others to know, to understand, and to be wise.

—<sup>e</sup>. Thus the imperfection of the birth of **man** becomes his perfection. . .

134. Hence it is that **man** grows up (so slowly).

—<sup>2</sup>. **Man** is not born knowledge. . . but he is born faculty and inclination; faculty to know, and inclination to love. . .

—<sup>3</sup>. The universal love which adjoins itself is the love of knowing, of understanding, and of being wise. This love belongs to **man** alone. . . and inflows from God.

—<sup>4</sup>. **Man** is not born into any love. . .

—<sup>6</sup>. This conclusion was made: **Man** is born into no knowledge in order that he may be able to come into all, and to progress into intelligence, and through this into wisdom; and he is born into no love, in order that he may be able to come into all, through applications of knowledges from intelligence; and into love to the Lord through love towards the neighbour; and thus be conjoined with the Lord, and thereby become **man**, and live to eternity.

136. (They joined their three conclusions into the following sentence.) **Man** has been created in order to receive love and wisdom from God, and yet in all likeness as of himself, and this for the sake of reception and conjunction; and therefore **man** is not born into any love, nor into any knowledge, and also not into any power of loving and being wise from himself; and therefore if he ascribes all the good of love and truth of wisdom to God he becomes a living **man**, whereas if he ascribes them to himself he becomes a dead **man**.

137. (The two consorts from Heaven) appeared as two men in the first flower of their age.

—<sup>6</sup>. But with men there is a perpetual influx of vernal heat from the Lord; and therefore they can be delighted in marriage at all times (of the year).

152a<sup>2</sup>. We conclude that without instruction man is neither man nor beast; but that he is a form which is able to receive in itself that which makes man; and thus that he is not born man, but that he becomes man; and that man is born such a form that he is an organ recipient of life from God, for the sake of the end that he may be a subject into which God can introduce all good; and, by union with Himself, make him blessed to eternity.

153a. How man who was created a form of God could be changed into a form of the devil. Ex.

171<sup>2</sup>. There is no part within man, nor without him, which does not renew itself. . . Hence a sphere. . .

177. That according to (these) conjunctions, consorts become one man more and more. Ex.

178. That they who are in love truly conjugal feel themselves to be a united man. . . Ex.

183<sup>4</sup>. Love and wisdom together with use not only make man, but also are man; nay. . . they propagate man. Ex.

— From immediate influx from the Lord into the souls of men; from mediate influx into the souls of animals. . .

230. That according to the defect and loss of conjugal love, man accedes to the nature of a beast. Ex.

233. You shall see portents of men. You shall see faces and bodies which belong to men, and yet are not men. I said, Are they beasts then? He replied, They are not beasts, but beast men. Des. —<sup>5</sup>. T.160<sup>7</sup>.

249. Man was created for use, because use is the continent of good and truth. . .

269<sup>2</sup>. See LOVE, here.

—<sup>e</sup>. The highest things in man were turned upwards to God, the middle things outwards to the world, and the lowest things downwards to self; and as the latter were turned downwards, man thinks as of himself. . .

315<sup>11</sup>. In a word, the soul is the man himself, because it is the inmost man. . .

350. Man is born viler than a beast. Ex.

432. That scortatory love makes a man more and more not a man, and a man-vir-more and more not a man-vir; and that conjugal love makes a man more and more a man and a man-vir. Gen.art.

—<sup>2</sup>. A natural man separated from the Spiritual is a man only as to the understanding. . .

437. That between these two spheres there is an equilibrium, and that man is in it. Ex.

444<sup>4</sup>. From which things it is evident that man himself is the origin of evil; not that this origin was implanted in man from creation, but that by turning away from God to himself he implanted it in himself. Ex.

—<sup>5</sup>. But the two Angels then asked, How could

man turn himself away from God, and turn to himself, when yet man can will, think, and thence do nothing except from God? . . . I replied, Man was created in order that everything he wills, thinks, and does may appear to him as in himself, and thus from himself. Without this appearance, man would not be man. . . But if from this appearance he induces on himself the belief that he wills, thinks, and thence does good from himself. . . he turns good into evil with himself, and thus makes in himself the origin of evil. This was the sin of Adam. —<sup>6</sup>, Further ex.

447. Every man is born corporeal, becomes sensuous, then natural, and successively rational; and if he does not then come to a stand, he becomes spiritual. The reason of this progression is in order that planes may be formed. . .

I. 11<sup>7</sup>. I once heard a voice from Heaven saying that if there were a spark of life in man. . . there would be no Heaven. . .

14<sup>4</sup>. Unless the understanding could be perfected separately, and the will through it, man would not be man, but a beast. Ex. T.588<sup>2</sup>.

15<sup>2</sup>. The reason man is man is that his understanding can be elevated above the desires of his will. . .

T. 33. That the Infinite is. . . in men as in its images. Gen.art.

34. (Thus) man is an organ recipient of God. . .

41<sup>2</sup>. In men the light of life, which is intelligence, and the heat of life, which is love, are divided. . . because man is to be reformed and regenerated. . .

65. That man was created a form of Divine order. Gen.art.

67. As man is the principal end of creation, it follows that each and all things have been created for the sake of man, and consequently that each and all things of order have been collected into him, and concentrated in him, in order that through him God may effect primary uses.

68. That man is so far in power against evil and falsity from the Divine omnipotence, and that he is so far in wisdom concerning good and truth from the Divine omniscience, and that he is so far in God from the Divine omnipresence, as he lives according to Divine order. Gen.art.

70. It is a general canon in Heaven that God is in every man, both evil and good; but that man is not in God unless he lives according to order. . .

71<sup>2</sup>. II. That God created man from order, in order, and into order.

101. That thus God became man, and man God, in one Person. Gen.art. 102.

103. This arcanum: That the soul which is from the father is the man himself; and that the body which is from the mother is not the man in himself, but is from him. . .

109. From these things the Angels know that in the universal Spiritual World the Lord alone is a full man.

110<sup>6</sup>. From himself man is merely passive; but through the influx of life from the Lord he is also active. . .

[T.] 154<sup>5</sup>. The Lord from Himself or from the Word acts in **man**; but not through him; because **man** acts and speaks freely from the Lord when from the Word.

312. The quality of **man's** Internal if he were not reformed by the Lord. Des.

335<sup>2</sup>. That there are no ideas connate with **men** . . .

364. That the Lord inflows with all His Divine love, with all His Divine wisdom, thus with all His Divine life, with every **man**. Gen.art.

366. That the things which inflow from the Lord are received by **man** according to his form. Gen.art.

368. That the Lord is charity and faith in **man**, and that **man** is charity and faith in the Lord. Gen.art.

369. **Man** has been created so that he can be conjoined with God . . .

371<sup>6</sup>. There is no such reciprocal conjunction of the Lord with **man**; but there is mutual conjunction, which is not effected by means of actions and reactions, but by means of co-operations; 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 . . .

380. That spurious faith . . . is with those who . . . regard the Lord . . . solely as a **man**. Gen.art.

—<sup>3</sup>. For there is with every **man** a consociate Spirit, because without this he cannot think analytically, rationally, and spiritually; thus would not be **man** but a brute . . .

406. That every **man** in the singular is the neighbour who is to be loved; but according to the quality of his good. Gen.art.

— **Man** is not born for the sake of himself, but for the sake of others; that is, that he should not live for himself alone, but for others . . .

412. That **man** in the plural, which is a society . . . and that **man** in the composite, which is our country, is the neighbour who is to be loved. Gen.art.

— When the Lord and an Angel look down into the earth, they see a whole society no otherwise than as one **man** . . . I too have been permitted to see a certain Society in Heaven exactly as one **man**, in like stature to that in which is **man** in the world.

417. **Man** is not **man** from the human face and body, but from his wisdom . . . and goodness . . . When **man** is born he is more a brute than any animal, but becomes a **man** through instructions . . .

470. That **man** is not life, but a receptacle of life from God. Gen.art.

473<sup>9</sup>. **Man** alone receives light and heat—that is, wisdom and love—immediately from the Lord. This is the difference.

475<sup>3</sup>. In the middle of this interspace is every **man** as to his spirit . . .

481. Through this the Lord inspires life into **man** which is distinct from the life of beasts.

576<sup>2</sup>. As to charity and faith, 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 . . . The action of **man** concordant with the action of the Lord is what is here meant by co-operation.

585<sup>2</sup>. As (the heat of the Spiritual Sun) essentially breathes the generation of **man**, it induces a certain likeness of **man** on whatever it generates.

612. From birth **man** inclines to evils of every kind . . . and is a Hell in miniature. Des.

712. Hence it is that there are three things in **man** as to his Internal; namely, the soul or mind, the will, and the understanding. These three are receptacles of those universals; the soul or mind is the receptacle of the Lord . . . the will is the receptacle of love or good, and the understanding is the receptacle of wisdom or truth . . .

—<sup>2</sup>. In like manner there are three things in **man** as to his External, to which also each and all things relate and on which they depend; to wit, the body, the heart, and the lungs. Moreover, these three things of the body correspond to the three things of the mind . . .

778. Every **man** is his own love and his own intelligence . . . Therefore all things which proceed from a **man** . . . make the **man**, and are the **man** himself.

Ad. 325. In the greatest society, which is called the world, there are four kinds of **men**; the spiritual, the natural, the intermediate, and those who are opposite to these . . . 326. 327. 328. 330.

D. 413. On the three general differences between **men** and Souls. 2019.

1063. The quality of **men** when left to themselves . . .

1069. How it is to be understood that **man** can do nothing with his Own strength . . .

1114. How few **men** there would be even if there were thousands of worlds . . .

1827. On the interiors of **man**.

1830. That the universe corresponds to the things which are in **man** . . .

2026. That **men** are worse than wild beasts.

2209. That if **man** were in order he would enjoy every sense which brutes enjoy.

2324. That every society is a **man**.

2376. That Societies have their own Spirits near **men**.

2470. Nothing else is required with **man** than to be a yielding vessel . . .

2486. Every **man** is born into all evil . . .

2489. (Thus) **man** can do nothing but evil . . .

2589. That there can be no mercy, nor innocence, of **man**.

2591. That the Lord has led the human race since the creation of the first **man**.

— How could the first **man** have come forth . . . before the Grand Body was formed . . .

2817. These genera, and these species of **men** had been unknown to me . . .

2854. That the perceptive view and affection of ends distinguishes **man** from brutes.

2904. That spiritual minds are **men**.

3020. How the influx of Spirits is effected into **man** . . .

3115<sup>e</sup>. **Man** is continually wishing to precipitate himself into the worst evil.

3145. That the Angels can know the whole nature of a **man** or Spirit from one of his ideas.

3341. With **man** there are not such spheres, because he is in phantasies. **Man** too would not only have such spheres, which are the lowest, but would have a sphere of Knowing his companion as soon as he saw him . . .

3398. These have their feet in **man**.

— They who are recently arrived from the Earth from fallacy appear to themselves as **men**.

3473. That which appears clear to **man** is obscure to good Spirits . . . Ex.

3634. Therefore unless the Lord saw **man** to be something, the whole World of Spirits would see him as nothing . . .

3641. That **men** are kept in a Society of Spirits.

3759. That **men** are vessels.

3820. It is the prerogative of **man** . . . that he can think of and view those things which are . . . spiritual and celestial, which beasts cannot do; and thus have as an end the Societies of the other life . . .

4060. **Men** appear to Spirits as a black mass without life . . .

4337. On the Spirits who are with **man**.

4603. **Man** was created after the type of both worlds . . .

4607. Wherefore it has been so provided by the Lord that the Divine shall pass through **man** from the Spiritual World into the natural world . . . and that thus through **man** there should be the connection of the Spiritual World with the natural world . . .

4608. Such as a **man** is in his organic principles, such is he wholly . . .

4629<sup>d</sup>. There is an influx thence into every **man**; for his interiors are formed after the image of Heaven . . .

4683. In the midst there was an obscure something, which was said to be the **man** around whom they are . . .

4686. On the Hells around **man**.

— The **man** who has not yet become actually evil appears above the earth there . . . but as it were veiled with a very dense and opaque membrane . . . Below he appears as an obscure and inanimate something. This appears to the Angels, but not to the Spirits who are there . . . But when he acquires a life of evil he is more and more submerged beneath the plane of the earth, first to the feet, afterwards to the loins, then to the breast, and finally to the head; and then he is in Hell, and he cannot be elevated thence, because he is then in adult and even old age, and can no longer receive new truths, nor can those which are with him be bent, because they have become hard. He then appears there, and at last much lower; and it was perceived that when a **man** is not far from the end of his life, his head droops, and at last his body bends forward . . .

4687. When about to die, his head droops, and at last he falls.

4847<sup>2</sup>. The Divine Itself in its first essence was a **man** in endeavour, or in becoming, whence it was like a **man**;

thus a **man** reflexively; and the second essence was a **man** born and essentially from the first; and the third essence was a **man** proceeding in what was successive, which is the whole Heaven . . .

5190. **Man** is therefore as it were the plane upon which are the thoughts of the Angels . . .

5606. There are four kinds of **men** there, as in the world. The first attend to the uses in the Word . . . they serve as a plane. Thus is it read by the celestial. The second are those who take the doctrinal things of the Word; thus do the spiritual apprehend it. The third are those who are delighted solely with its holy external, without intelligence; these are they who are in the ultimate Heaven. And the fourth are they who attend only to the literal sense; and they who attend solely to the words, as critics . . . the former are in the threshold of Heaven, and the latter are in the very extremes.

5608. The natural thought of **man** is the plane in which cease all things of angelic wisdom . . .

5610. The Angels . . . are not turned to themselves, but to **men** . . .

5617. The plane and the ultimate is with an intelligent **man**, whether he is thinking about such things, or about other things, or is asleep . . . For the whole **man** is such as are the truth and good with him. Many **men** can simultaneously serve as one plane for one Angel. The Lord so disposes that what is absent in one may be in another . . .

5645. That the spirit of **man** appears in the other life . . . But this takes place with those only who think within themselves more deeply . . . But those who think solely in their Sensuous . . . never appear. Nor do Spirits know anything about **man**, as to where he is . . . For if evil Spirits knew where a **man** is, and that they were with a **man**, they would utterly destroy him . . . They hold **men** as vile . . . But the Lord loves **men**. D.Min. 4693.

5760. Those who remained appeared together as one **man**. Those who were outside him were cast out . . . 5769.

5775. That Heaven relates to one **man**.

5787. For the nature of every thing has been inscribed on **man**.

5832. All were told that they are no longer **men** . . .

5972. All (in the temples) when taken together form as it were one **man** . . .

6026. That in the other life all who acknowledge the Divine think of God as a **Man**.

6057. Concerning God as a **Man**. 6061.

E. 1317. 'A **man**' who is 'rare' (Is.xiii.12)=those who are in truths.

280. 'Had a face like a **man**'=the Divine . . . as to wisdom. . . (For) 'a **man**'=one who receives Divine truth; and (therefore) by 'a **man**' is signified wisdom; for **man** was created to be rational and wise . . . Hence it is that by '**man**' in the Word is signified wisdom. The reason '**man**'=the affection of truth and at the same time wisdom, is that (these two things) act as one.



[E.280]. Some suppose that **man** is **man** from his face and body, and that he is by these distinguished from beasts. But they are in error. **Man** is **man** from wisdom; and therefore in the proportion that anyone is wise, in the same proportion is he a **man**; (and so appears in the other life).

—<sup>2</sup>. That by 'man,' in the Word, is signified the affection of truth, and the derivative wisdom. Ill. 315<sup>6</sup>.

—<sup>14</sup>. As 'man'=the spiritual affection of truth and the derivative wisdom, he also=the Church. Ill.

—<sup>15</sup>. But by 'man,' in the supreme sense, is meant the Lord Himself. Ex. and Ill.

282<sup>7</sup>. 'Man'=wisdom. 304<sup>24</sup>. 370<sup>2</sup>.

295. Two things make **man** . . . good and truth . . .

304<sup>5</sup>. 'Man'=intelligence and wisdom. 400<sup>9</sup>.

328<sup>15</sup>. 'Man,' in the opposite sense,=the desire for falsity and the derivative insanity.

351<sup>2</sup>. Before the Lord the Church in the whole world is as one **man** . . .

355<sup>35</sup>. 'Man,' here=intelligence from proprium . . .

386<sup>9</sup>. 'Man and beast'=spiritual affection and natural affection. 388<sup>20</sup>.

391<sup>23</sup>. **Man** is called 'man' from the good of life.

430<sup>4</sup>. 'A man'=the reception of truth from spiritual affection—that is, from good—and the derivative intelligence.

433<sup>25</sup>. 'Man'=intelligence.

507<sup>3</sup>. **Man** is man according to the way in which the Knowledges with him live . . .

—<sup>5</sup>. 'Man' (Is.li.12)=**man** as to wisdom; and 'the son of man'=**man** as to intelligence.

518<sup>35</sup>. 'Unless Jehovah had been for us when **man** rose up against us' (Ps.cxxiv.2)=when **man** from himself, from his own love, and from his Own intelligence . . . endeavours to destroy the truths of the Church.

537<sup>14</sup>. 'Man-vir,' in the Word, =the understanding of truth; and 'man,' the perception of good.

546. 'Man'=the affection of truth and the derivative intelligence and wisdom; here (Rev.ix.4) the understanding of truth and the perception of good. Ex.

547. This faculty **man** never loses . . .

—<sup>2</sup>. If he loses this faculty he is no longer **man** . . . It is from this that **man** lives after death . . .

554. 'Like the faces of men'=like spiritual affections of truth.

—<sup>3</sup>. All in the Heavens are **men** . . .

— But in Hell . . . they appear among themselves as **men** . . .

555<sup>3</sup>. 'Thy men shall fall by the sword' (Is.iii.25)=that the understanding of truth will be destroyed through falsities.

—<sup>14</sup>. By 'man' (Gen.ii.) is meant the Church in general and in particular.

561. 'To hurt men five months' (Rev.ix.10)=to induce stupor on the understanding of truth and the perception of good so long as they are in that state.

572. 'To kill the third part of men' (ver.15)=to deprive themselves of all the understanding of truth and the derivative spiritual life. 579.

587<sup>11</sup>. 'To sacrifice a man' (Hos.xiii.2)=to destroy the spiritual life.

600<sup>14</sup>. 'A man'=Divine truth in light and intelligence.

601<sup>13</sup>. 'He devoured men' (Ezek.xix.3)=the destruction of all the understanding of truth. 722<sup>2</sup>.

620<sup>6</sup>. See BEAST, here. 650<sup>4</sup>. —<sup>15</sup>. —<sup>16</sup>. —<sup>18</sup>. —<sup>20</sup>. —<sup>21</sup>. 768<sup>4</sup>. 1100<sup>16</sup>.

650<sup>10</sup>. 'Man' (Ps.civ.14)=the derivative intelligence.

—<sup>17</sup>. For **man** as to his external or natural **man** is nothing but a beast . . . and therefore the natural **man** may be called the animal **man**. But the reason what is internal or spiritual is signified by 'man,' is that **man** is **man** as to his Internal or Spiritual . . .

—<sup>41</sup>. 'Man' (Ezek.xxxviii.20)=all these (thoughts, affection, etc.) from primes to ultimates.

654<sup>27</sup>. Their derivative intelligence is signified by 'man.'

—<sup>42</sup>. That the natural **man** does not understand Divine things from himself, is signified by, 'Egypt is **man**, and not God.'

—<sup>53</sup>. 'I will cut off from thee **man** and beast'=that falsity will destroy all the intelligence of truth and affection of good in the natural **man**. 724<sup>28</sup>.

665<sup>2</sup>. Without conjunction with Heaven, and through it with the Lord, **man** would not be **man**, but a beast.

676. 'Slain the names of men seven thousand' (Rev.xi.13)=that all the truths of good perished . . .

—<sup>2</sup>. 'Man'=intelligence; thus, also, the understanding of truth.

695<sup>12</sup>. 'Man'=the spiritual affection of truth; 'beast,' the natural affection of good.

701<sup>3</sup>. This would never have been said unless there were something given to **man** from which he is able to do what is good; and that which has been given him appears to him as his own, although it is not his.

725<sup>3</sup>. By 'man,' who was called 'Adam and Eve,' is meant that Church; for it is said 'male and female created He them, and called their name **man**' . . . Taken together, and conjoined in marriage, they are called 'man' . . . The reason these two things, doctrine and life, taken together, and as it were conjoined in marriage, are called 'man,' and also make the Church, is that **man** is **man** from the understanding of truth and the will of good; consequently from the doctrine of life . . . and the life of doctrine . . .

780<sup>3</sup>. For all truth from the Lord is in its form a **man**. Hence the Angels . . . are human forms . . .

790<sup>10</sup>. As **man** is formed, so is he perfected in intelligence and wisdom, and becomes a **man**; for no **man** is a **man** from his natural mind—from this he is rather a beast—but he becomes **man** through intelligence and wisdom from the Lord; and in proportion as he is intelligent and wise, in the same proportion he is a beautiful **man** and an Angel of Heaven. (Otherwise) he is a monster and not a **man** . . . From these things it may be evident that **man** is not **man** from his parents, but from the Lord, from whom he is born anew.

802<sup>5</sup>. The difference between animals and **men** is that animals cannot think and speak truths, and will and

do goods, from God; but that men can, and thus believe the things which they think, and love the things which they will; and this as of themselves . . .

825. 'Before men' (Rev. xiii. 13) = before those especially who are in the conceit of Own intelligence . . .

832<sup>e</sup>. There is also the lowest degree, which is corporeal and material, and which is with man . . .

834. The Angels (of the Ultimate Heaven), being as to understanding almost like men in the world . . .

837<sup>2</sup>. This arcanum: That each and all things of man, both of his mind and of his body, are forms of love in a wonderful series; and the organs of the brain and face, and also the members and viscera of the body, are perpetual contortures which correspond to the affections of Heaven . . .

859<sup>2</sup>. Man is his own truth, or falsity, not only as to the thoughts which are from his will, but also as to his universal body . . .

1004<sup>4</sup>. (The consorts) then appear as one man.

1026. 'To descend from heaven upon men' (Rev. xvi. 21) = from Hell destroying the understanding of truth with those who are of the Church; for by 'men' are signified the men of the Church as to the understanding of truth; or, what is the same, the understanding of truth which is with the men of the Church.

1087<sup>2</sup>. For man in the world is in his fulness; and therefore he can be conceived and born there; and afterwards be imbued with knowledge, intelligence, and wisdom . . .

1112<sup>4</sup>. (Thus) God is now more a man than the Angels.

1120<sup>3</sup>. The reason the Lord is the Only Man, is . . .

1121<sup>3</sup>. These forms are men . . .

1124<sup>e</sup>. God is a perfect man, with a face like a man, and with a body like a man. There is no difference as to form; but as to essence . . .

1127<sup>2</sup>. That all things are from Life itself . . . which is a man, may be illustrated by the man who has been created, in that as to his ultimates, his mediates, and his inmosts, he is a man. For the man who in the world . . . has been corporeal, thus stupid, after (death) appears as a man: the man who in the world . . . has been sensuous or natural . . . after death appears as a man: the man who in the world has been rational . . . after death . . . appears as a man: the man who in the world has been spiritual . . . after death appears as a man perfect according to the reception of life from the Lord: the man with whom the third degree of life has been opened . . . after death . . . appears as a man in all perfection. The life itself with him is a man, whether sensuous and natural, rational, spiritual, or celestial . . . the man in whom they are is only a recipient.

—<sup>3</sup>. As it is in the least types, so is it in the greatest. The universal angelic Heaven in the whole complex is a man: each Heaven by itself, the First, the Second, and the Third, is a man: each Society of the Heavens, greater or less, is a man: nay, the Church on earth in general is a man: all collective bodies, which are called Churches, are, by themselves, men. It is

said the Church, and there are meant all with whom the Church is, in the complex. So does the Church on earth appear to the Angels . . . The reason of this appearance is that the life which is from the Lord is a man. The life from the Lord is love and wisdom; hence such as is the reception of love and wisdom from the Lord, such is the man. These things testify . . . that all things have been created from the life which is God and which is a man.

1138<sup>5</sup>. Without this perception (as if life were in him) man would not be man. Ex.

1139<sup>2</sup>. Man is a recipient subject . . .

1141<sup>2</sup>. (This) is not from man, but from the Lord. . . (This) is not from man, but from Hell. Ex.

1146<sup>4</sup>. That man is only a recipient of good and truth from the Lord, and of evil and falsity from Hell . . .

1148<sup>3</sup>. The life which makes man to be man, and to be distinguished from brute animals . . . is perpetually from the Lord with him; but the derivative understanding and will of man . . . are changed and varied according to the reception . . . 1162<sup>e</sup>.

1202<sup>4</sup>. The order into which man has been created, is to love the Lord above all things, and his neighbour as himself . . .

1207<sup>e</sup>. That all things may return to the First . . . which takes place through man.

1222<sup>2</sup>. It has been given to see a Society consisting of thousands of Angels as one man of medium stature . . .

—<sup>3</sup>. I have not seen, but have heard that the Church on earth is before the Lord as one man; and also that it is distinguished into Societies, and that each Society is a man; and also that all who are within this man are within Heaven; but that those who are outside of it are in Hell . . .

—<sup>4</sup>. The reason that Heaven and the Church are a man in the concrete, or the greatest, less, and least complex, is that God is a man, and thence the proceeding Divine . . . is the like in every least and greatest, which is a man . . . 1223<sup>e</sup>.

1224<sup>4</sup>. (So also Hell) before the Lord is as one man, but as a devil man, or monster man . . .

Ath. 181. Spirits do not see the man; but only his affections.

C. 82. Thus also a society on earth appears before the Angels in the Heavens as one man.

84. Each kingdom is presented before the Angels in Heaven as one man when the Lord pleases . . .

93. That at this day for man to be man he must be charity in form. Gen.art. 126.

D. Love ii. From the Divine Itself in itself man cannot be created; for thus he would be the Divine in itself; but he can be formed from created and finite things, in which the Divine can be . . .

v. That in such a form is man in particular. Gen.art.

—<sup>4</sup>. (Thus) man is the complex of all uses . . . viii<sup>2</sup>.

vi. That in such a form is man in general. Gen.art.

xiii. That in proportion as man is in the love of use, in the same proportion he is in the Lord's love, in the

same proportion he loves him, and loves the neighbour, and is **man**. Gen.art.

[D.Love xiii.]<sup>4</sup>. For every use which is in any way of service to the general good . . . is a **man**. Ex.

— . Nay, the parts of parts . . . are **men** more than the compounded [parts]; because all perfection increases towards the interiors . . .

—<sup>e</sup>. That every degree, even the least in **man**, is a **man** from its use . . . falls into a spiritual idea; for in a spiritual idea **man** is not a person, but a use; for a spiritual idea is devoid of the idea of person . . . and therefore when one sees another in Heaven, he does indeed see him as a **man**, but he thinks of him as a use . . . Thus every good use is in form a **man**.

xiv. That those are not **men** . . . who love themselves above all things, and the world as themselves. Gen.art.

xvi. That every **man** is an affection; and that there are as many various affections as there are **men** born, or who will be born to eternity. Gen.art.

D.Wis. iii. 4. The Primitive of **man**. Des.

vii. 1. That the spirit of **man** is equally a **man**. Ex.

xii. 4<sup>3</sup>. All things in the world have been created for the use, benefit, and delight of **men** . . .

Conv. 9. There is nothing in **man** except the faculty of receiving . . .

Can. Holy Spirit iv. Thence through men to men . . .

5. The Holy meant by the Holy Spirit is not transferred from **man** into **man**; but from the Lord through **man** into **man**.

Coro. 11. For every **man** after death is a **man**; not a material **man**, as before, but a substantial **man**. The mind or spirit of every **man** is such a **man** . . .

15. Before the Lord, the universal angelic Heaven together with the Church appears as one **man**.

Docu. 302. C. 9. **Man** cannot become a beast, but he can become as a beast.

## Man. Vir.

See VIRILE, and under WIFE.

A. 156. '**Man**' (Gen.ii.23)=the internal man. 158, III.

162. The **men** of the Most Ancient Church . . .

191. The Rational is represented by 'the **man**' (in Gen.iii.).

207 By 'the **man**'s eating' (ver.6) is signified that the Rational consented. 265.

261. 'To thy **man** thine obedience' (ver.16) . . . By 'the **man**,' here, as before, is signified the Rational, which (the Church) will obey . . .

289. 'The **man**' (Ezek.xvi.45)=the Lord, and also all the Celestial.

338. 'I have gotten a **man** Jehovah' (Gen.iv.1)=that with those who are called 'Cain,' faith is Known and acknowledged as a thing by itself. 340. 429.

427. 'I have slain a **man** for my wound' (ver.23)=that he had extinguished faith. 429.

430<sup>2</sup>. 'Man and wife' (Jer.xliv.7)=the intellectual things of truth, and the voluntary things of good.

476. 'A male,' or a **man**=the understanding, and the

things which are of the understanding; thus the things which are of faith.

568<sup>e</sup>. Hence so many laws concerning the prerogative of the **man**, and the obedience of the wife.

713. 'Of every clean beast thou shalt take to thee by sevens, the **man** and his wife; and of the beast which is not clean, by twos, the **man** and his wife' (Gen.vii.2) . . . By 'the **man** and the wife' is signified that truths were conjoined with goods. 718, Ex.

725. '**Man** and wife' is predicated of voluntary things, because by '**man** and wife' is represented a marriage. (See MALE, here.)

770. See WIFE, here.

1007. 'And from the hand of **man** brother' (Gen.ix.5)=from all his Intellectual . . . The Intellectual with **man** is called '**man** brother' (Ref.) . . . for the understanding is called '**man**.' Refs.

1126. A tall **man** seen, (who) signified those called 'Noah' . . .

1179<sup>e</sup>. They called themselves '**men**' and '**mighty ones**' from faith; for, in the Original Language, there is a word by which '**mighty one**' is expressed and at the same time '**man**,' which word is predicated of faith . . .

1468. When, instead of 'husband,' the term '**man**' is used, '**man**'=truth, and 'wife' good. 2581<sup>e</sup>. 4823<sup>2</sup>, Ex.

1499. 'Pharaoh commanded his **men** upon him' (Gen.xii.20)=that scientifics left the Lord. . . '**Men**'=intellectual things; and as they are here predicated of Pharaoh, or knowledge, '**men**'=things adapted thereto.

1578. 'We are **men** brethren' (Gen.xiii.8)=that in themselves they were united; (for) '**man** brother'=the union of truth and good.

1594. 'A **man** from his brother' (ver.8)=disunion.

1600. 'The **men** of Sodom were evil . . .' (ver.13) . . . '**Men**'=intellectual and rational, here, scientific things, because they are predicated of the external man . . .

1608<sup>2</sup>. 'The will of **man**' (John i.13)=that which is contrary to faith from love or charity. This is what is signified by '**man**' . . . (=persuasions of falsity. 5826<sup>4</sup>.) (=the intellectual proprium. 8409<sup>2</sup>.) 9454. 10829<sup>e</sup>. L.18<sup>e</sup>. Life 17<sup>e</sup>. P.298<sup>3</sup>.

1753. 'The portion of the **men** who went with me' (Gen.xiv.24)=the Angels; (for) Angels . . . are called '**men**.'

2149. 'Lo three **men** standing over him' (Gen.xviii.2)=the Divine Itself, the Human Divine, and the proceeding Holy. 2156. 2218. 2245. 2319. 2320. 2352. 2365. 2373. 2397.

2362. 'Who have not known a **man**' (Gen.xix.8)=that falsity has not contaminated them; for 'a **man**'=rational truth; and, in the opposite sense, falsity.

2374. 'They pressed upon the **man**' (ver. 9)=that they wanted to inflict violence on truth. 'A **man**'=what is intellectual and rational with man; thus truth.

2382. 'The **men** who were at the door of the house' (ver.11)=the rational things and the derivative doctrinal things through which violence is offered to the good of charity.

2387. 'The men said to Lot' (ver.12)=that the Lord admonishes those who are in the good of charity. 'The men'=the Lord. 2411.

2389. 'Man,' in the Word,=truth; and 'wife,' good.

2465. 'No man in the earth' (ver.31)=that it is no longer known what truth is.

2533. For when Abraham . . . is called 'a man,' it = celestial truth.

2543°. 'Men' = rational and scientific things, or intellectual things of all kinds.

2731°. Wives are affections of good . . . and men are thoughts of truth . . .

2826<sup>10</sup>. 'The legs of a man' (Ps.cxlvii.10)=man's Own power of doing good.

3066. 'The men of the city' (Gen.xxiv.13)=truths.

3081. 'A man had not Known her' (ver.16)=pure from all falsity.

— By 'a man,' in the Word, is signified not only rational truths; but also, in the opposite sense, falsity . . .

3103. 'A man'=what is rational.

3131. 'A man'=truth. 3134, Ill. 3191.

3191. 'Man,' here, (ver.61)=Divine truth natural.

3236. Therefore the Lord is called 'the Bridegroom,' 'the Man,' 'the Husband' . . .

3309. 'A man knowing' (Gen.xxv.27) is predicated of the affection of truth.

3310°. See MAN-homo, here.

3402. As those in the Spiritual Church are treated of . . . it is said 'man and woman' (Gen.xxvi.11).

3459. 'A man to his brother' (ver.31)=those who are in the good of truth. . . 'A man'=truth. 3654<sup>2</sup>.

3831. 'Men'=truths.

3865. 'Now my man will love me' (Gen.xxix.32)=that thence is the good of truth. . . 'A man'=truth.

4287°. 'A man-vir homo'=spiritual good, or the good of truth.

4341<sup>2</sup>. 'Men' (Gen.xxxiii.1)=the rational truths which have been conjoined with good when it inflows into the Natural.

4478. 'The men of the city' (Gen.xxxiv.20)=those who are in the truths of doctrine. . . For when the inhabitants of a city are called 'the men of the city,' it is not the good of doctrine, but its truths, which are signified.

4479. 'These men are peaceable with us' (ver.21)=agreement as to doctrinal things. 'Men'=truths, and therefore also doctrinal things . . .

4502<sup>2</sup>. 'A man'=the truth of the Church.

4717. 'A man of the field' (Gen.xxxvii.15)=the good of life from doctrinal things. It is said 'a man,' because by 'a man' is signified the truth which is of the Church.

4725. 'A man to his brother' (ver.19)=mutually. Ex. 5468. 8461. 9516.

4756. The Midianites are called 'men' because they =those in truth.

4816. 'A man'=one who is intelligent; and, in the abstract sense, truth, because the genuine Intellectual is from truths; but in the opposite sense, one who is not intelligent, consequently, falsity. 4818. 4823.

4889. 'He asked the men of that place' (Gen.xxxviii.21)=that truths were consulted.

4967. 'An Egyptian man' (Gen.xxxix.1)=natural truth.

5011. 'She cried to the men of the house' (ver.14)=the falsities of evil.

5307. 'A man' (Gen.xli.38)=truth.

5510. 'The man the lord' (Gen.xlii.30)=the Celestial of the Spiritual. 'Man' is predicated of what is spiritual, because 'man'=truth.

5584°. As Joseph is here called 'the man' (Gen.xliii.3), he = the Spiritual, or truth inflowing from the Internal. 5591.

5634. 'The men' (ver.15)=truths.

5652. 'The man over Joseph's house' (ver.19)=that which is of the External Church; thus what is doctrinal.

6086. 'Men of activity' (Gen.xlvii.6)=those more excellent in doctrine. For 'a man'=one who is intelligent, and also truth, consequently doctrine.

6356. 'They slew a man' (Gen.xlix.6)=that they extinguished faith. . . 'A man'=the truth of faith.

6639. 'A man and his house came' (Ex.i.1)=as to truth and as to good.

6716. 'There went a man of the house of Levi' (Ex.ii.1)=the origin of truth from good. 'A man'=truth.

6792. 'The man' (ver.21)=the truth of good of that Church.

7456<sup>5</sup>. 'A man and woman'=truth and good.

7716. 'They did not see a man his brother' (Ex.x.23)=that they did not perceive the truth of any good.

7770. 'A man' (Ex.xi.2) relates to truth; and 'a woman' to good.

7785. 'From man and even to beast' (ver.7)=neither as to truth nor as to good.

8337. For when men represent truth, their women represent good.

— Women represent good, and men truth, when the Spiritual Church is treated of; but women represent truth, and men good, when the Celestial Church is treated of. 8338.

8596. 'Choose for us men' (Ex.xvii.9)=that he should draw up truths for the combat.

8647°. In the Spiritual Church the man represents truth, and the wife good.

8665. 'A man to his companion'=mutually.

8694. 'To judge between a man and his companion' (Ex.xviii.16)=disposition among truths.

8710. 'Men of activity' (Ex.xviii.21)=those who have strength-vires-from truths which are from good. (=truths with which good can be conjoined. 8725.

8711. 'Men of truth, hating gain' (id.)=because the truths are pure without a worldly end.

[A.] 8801. 'Whether beast or **man**, he shall not live' (Ex.xix.13)=that good and truth would lose their spiritual life.

8902<sup>10</sup>. 'A **man** who does judgment' (Jer.v.1)=those who are in truths from good.

8993. 'A **man**'=truth.

8994<sup>3</sup>. Such an affection (for truths and goods themselves) is general with good women; but the affection of the knowledges of truth is general with **men** . . . For it is according to Divine order that **men** should be in knowledges, but women only in affections . . . On this account knowledges and Knowledges are represented by **men**. (Continued under FEMALE.)

9007. 'He that smiteth a **man**, and he die' (Ex.xxi.12)=the injuring of the truth of faith, and the consequent loss of spiritual life.

—<sup>2</sup>. In Heaven they do not perceive a **man**, when he is mentioned in the Word; for a **man** is a person; but instead they perceive his faculty from which he is a **man**, namely, the intellectual faculty; and when they perceive this, they perceive the truth of faith. (Continued under MAN-homo.)

9018. 'To steal a **man**' (ver.16)=the application of the truth of faith to evil.

9024. 'When men shall dispute' (ver.18)=contention in themselves about truths. . . 'Men'=those who are intelligent, and who are in truths; and, in the abstract sense, intellectual things and truths.

9034. 'A **man**' (of the sons of Israel)=him who is of the Church, and is thence in spiritual truth, which is the truth of the doctrine of faith of the Church from the Word. 9041. 9058.

9041. 'When men shall quarrel' (ver.22)=grievous contention among truths.

9058. 'A **man**' (ver.26)=the internal man . . . For the truth of faith is in the internal man . . .

9065. 'A **man**' (ver.28)=the truth of faith. 9073. 9090. 9149. 9182.

9406<sup>6</sup>. By 'the **man** clothed in linen' (Dan.x.5), in the supreme sense, is meant the Lord, and (therefore) the Divine truth which is from Him; for the Divine truth which is from the Lord is the Lord Himself in Heaven and the Church.

9790. (A **man** of the First Earth). Des.

9807<sup>10</sup>. 'A **man**'=its truth itself conjoined with good.

9828<sup>8</sup>. 'Men painted on the wall' (Ezek.xxiii.14)=appearances of truth in externals.

9872<sup>2</sup>. 'The **man** clothed in linen' was an Angel from Heaven.

10400. The reason Moses is here called 'that **man**' (Ex.xxxii.1), is that by 'a **man**,' in the Word, is signified truth.

10406<sup>5</sup>. For 'a **man**'=truth; and 'a **man-homo**,' the good of that truth.

10555. 'A **man**'=truth.

10754<sup>e</sup>. (The **men** of the Fifth Earth.) Des.

H. 368. For a **man** is born to be intellectual; thus

to think from the understanding . . . (For) a **man** acts from reason . . . and is harsher and less beautiful in the face, heavier in speech, and harder in body . . . Hence it is that in the Word by 'a youth' and 'a **man**' is meant the understanding of truth . . .

369. Both **man** and woman enjoy understanding and will; but still understanding predominates with the **man**, and will with the woman; and a **man-homo**-is according to that which predominates.

R. 243. See MAN-homo-here.

M. 9<sup>4</sup>. I saw four men in shining garments and mitres . . .

10. There were present nine **men** . . .

23. These ten **men** with their Angel . . .

44<sup>2</sup>. In a word, a **man** (there) is a **man**, and a woman a woman, in all the perfection of the form in which they have been created. Retire if you like, and examine yourself as to whether anything is wanting to prevent you from being a **man** as before.

—<sup>7</sup>. With the **men** there all the nerves fall at the sight of a harlot, and are in tension at the sight of a wife.

49. Sometimes the **man** separates from the wife, and sometimes the wife from the **man**; and sometimes both from each other. Ex.

50. That then to the **man** is given a suitable wife . . . Ex.

55<sup>6</sup>. There is the love of a **man** and a woman, and also of a woman and a man; and there is the love of a **man** for a woman, and the love of a woman for a **man** . . . The love of a **man** and a woman is like the love of understanding and understanding. (Continued under LOVE, here.)

—<sup>4</sup>. Therefore two **men** with their reasonings fight like two wrestlers; and two women with their concupiscences sometimes come to blows like two pugilists.

56<sup>3</sup>. Women were created by the Lord affections of the wisdom of the **men** . . . The second (of the wise ones) said that woman was created by the Lord through the wisdom of the **man**, because from the **man** . . .

—<sup>4</sup>. The fourth said that the Lord has taken away beauty and elegance of life from the **man**, and has transcribed it into the woman; and that hence the **man**, without reunion with his beauty and elegance in the woman, is grim, austere, dry, and unlovable; and is not wise except to himself alone, and such a one is foolish; but when a **man** is united with his beauty and elegance of life in a wife, he becomes delightful, pleasant, lively, and lovable, and thus wise.

63. The Church is formed by the Lord with the **man**, and through the **man** with the wife . . . 125<sup>2</sup>.

75<sup>4</sup>. These **men** ran up to us . . .

—<sup>7</sup>. For a **man** was born to be wisdom; and the woman to be the love of the wisdom of the **man**.

88<sup>2</sup>. 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.

91. For the **man** cannot be loved from his form alone . . . but from the talent which is in him, which causes him to be a *man-homo*.

—<sup>e</sup>. (The woman's domestic offices), which adjoin themselves to the offices of the **men**, which are called forensic.

137<sup>6</sup>. For the **men** were created receptions of light—that is, of wisdom from the Lord; and the women were created receptions of heat, that is, of the love of the wisdom of the **man** from the Lord.

159. That the will of the wife conjoins itself with the understanding of the **man**, and thence the understanding of the **man** with the will of the wife. Ex.

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

—<sup>e</sup>. Women are born loves; but **men** . . . are receptions. 161<sup>3</sup>.

—<sup>2</sup>. For the **man** is not love; but only a recipient of love . . .

161. That conjunction is inspired into the **man** by the wife according to his love, and is received by the **man** according to his wisdom. Gen.art.

—<sup>e</sup>. For there is nothing of conjugal love, and not even of the love of the sex, with **men**; but solely with wives and women. (Shown by experiment.)

165. The reason the conjunction of the wife with the rational wisdom of the **man** is from within, is that this wisdom is proper to the understanding of the **men**, and climbs up into the light, in which women are not . . .

167. Because in very many **men** conjugal cold is deeply seated . . .

168. That this perception is the wisdom of the wife; and that it is not possible with the **men**; nor is the rational wisdom of the **man** possible with the wife. Ex.

—<sup>e</sup>. Neither is the moral wisdom of the **man** possible with women in so far as it partakes of his rational wisdom.

174. That there are offices proper to the **man**, and offices proper to the wife; and that the wife cannot enter into the offices proper to the **man**, nor the **man** into the offices proper to the wife, and discharge them aright. Gen.art.

175. In the offices proper to the **men**, understanding, thought, and wisdom play the leading part . . . (Continued under WOMAN-*mulier*.)

—<sup>4</sup>. The reason **men** cannot enter into the offices proper to women, and discharge them aright, is that they are not in the affections of women, which are altogether distinct from the affections of **men**. As the affections and perceptions of the male sex have been thus discriminated from creation . . . therefore among the statutes with the sons of Israel was this: 'There shall not be the garment of a **man** upon a woman, nor the garment of a woman upon a **man**; because this is an abomination' (Deut.xxii.5). The reason was, that in the Spiritual World all are clothed according to their

affections; and the two affections—of the woman and of the **man**—cannot be united, except between two, and never in one.

187. That these changes (of state) are different with **men** from what they are with women; because **men** from creation are forms of knowledge, intelligence, and wisdom; and women are forms of the love of these things with **men**. Ex.

188. That with **men** there is an elevation of the mind into higher light; and that with women there is an elevation of the mind into higher heat; and that the woman feels the deliciousnesses of her heat in the **man's** light. Ex.

—<sup>e</sup>. By the light into which **men** are elevated is meant intelligence and wisdom.

190. That with both **men** and women the states of life before marriage are different from what they are after marriage. Ex.

192<sup>e</sup>. The **man** derives from the wife the lovely bloom of her love; and the wife from the **man** the bright resplendence of his wisdom . . .

193. 'She shall be called Ishah, because she was taken out of Ish, **man**' (Gen.ii.23) . . . By the breast of the **man** is signified that essential and proper thing which is distinguished from the breast of the woman; which is wisdom . . .

—<sup>2</sup>. (Thus) the woman was created out of the **man** by the transcription of his proper wisdom; that is, from natural truth; and the love of this was transferred from the **man** into the woman, in order that it might become conjugal love; and this was done that in the **man** there might not be the love of self but the love of his wife. (Continued under WIFE.)

194. The woman's being created while the **man** slept. Ex.

195. That this formation by the wife is effected through the conjunction of her own will with the internal will of the **man**. Ex.

—<sup>e</sup>. With the **man** there are rational wisdom and moral wisdom, and the wife conjoins herself with those things which are of moral wisdom with the **man** . . . The things of rational wisdom make the **man's** understanding, and the things of moral wisdom make his will . . .

—<sup>2</sup>. With the internal will of the **man** is said because the will of the **man** has its seat in his understanding; and the Intellectual of the **man** is the inmost of the woman. . . **Men** have an external will also, but this often partakes of simulation and dissimulation. This will the wife clearly sees; but she does not conjoin herself with it, except pretendedly or playfully.

197<sup>e</sup>. The affections with **men** are in the understanding, but with women in the will.

213. The wife sees nothing more lovable than the **man**, and the **man** (nothing more lovable than the wife).

218. (The intelligence of women contrasted with that of **men**.) Gen.art.

—<sup>2</sup>. How much from their very birth the genius of **men** differs from that of women . . .

[M. 218]<sup>e</sup>. (Thus) the **man** is born understanding, and the woman love . . .

— . What would be the quality of the **man's** understanding without conjunction with feminine love . . .

219. That wives are in no excitation as **men** are . . . Ex.

220. That **men** have abundance according to the love of propagating the truths of wisdom, and according to the love of doing uses. Gen.art.

259. See **COLD**, here.

292<sup>2</sup>. They know that the **men**, from their nature, are unable to resist the obstinacy of their wives; and that after giving way they submit themselves . . . Because a **man** acts from the understanding, and a woman from the will; and the will can make itself obstinate, but not the understanding.

—<sup>3</sup>. They added this admonition for the **men**: to leave their wives their own rights; and while they are in the alternate colds, not to account them as viler than their maid-servants.

294<sup>3</sup>. For every **man** who is only naturally rational and moral has cold towards his wife . . .

296. The reason choice belongs to the **man**, and not to the woman, is because the **man** is born to be understanding, and the woman to be love; and also because with **men** there is commonly the love of the sex; but with women the love of one of the sex; and also because it is not unbecoming for **men** to speak about love, and to publish it, whereas for women this is unbecoming . . . Ex.

297. That the **man** ought to court and entreat the woman to marry him, and not the woman the **man**. Ex.

—<sup>2</sup>. Besides, **men** have not any innate love of the sex . . .

321<sup>3</sup>. A sphere of love constantly flows forth from the wife, and a sphere of understanding from the **man** . . .

325<sup>3</sup>. As the **man** from creation is truth, and the wife is the good thereof . . .

331. Whether a **man** who loves himself from his own intelligence can love his wife . . .

— . Virtue is not deficient when a **man** loves his wife from intelligence; but it is deficient if he loves her from insanity. Intelligence is to love the wife alone . . .

372<sup>2</sup>. Therefore zeal has been implanted in the **men**; and, through the **men**, and for the sake of the **men**, in the women.

379. That jealousy with **men** and husbands is different from what it is with women and wives. Ex.

—<sup>2</sup>. But with the spiritual the jealousy of the **man** is transferred into the wife, as the love of the wife is transferred into the **man** . . . But the jealousy of the wife is inspired into the **man** against the endeavours of the violating harlot . . .

393. The sphere of conjugal love is received by women, and through the women is transferred into the **men**; for the reason that the women have been born loves of the understanding of the **men**, and the understanding is a recipient. It is the like with the love of infants . . .

432. See **MAN-homo**, here.

446<sup>e</sup>. A sign that understanding makes the **man** . . .

D. 3896. They say that they will have nothing to do with **men** . . . 3899.

6055<sup>5</sup>. Because the woman has been born the affection of truth and good, and the **man** the understanding of truth and good . . .

E. 63<sup>11</sup>. 'A **man**'=the Church's truth itself conjoined with good. Refs.

141<sup>6</sup>. 'If ye can find a **man**'=whether there is any truth there.

151<sup>5</sup>. 'The will of **man**'=falsity from the voluntary proprium. (=the love of falsity. 295<sup>e</sup>.) (=the falsities of faith. 329<sup>30</sup>.) 745<sup>e</sup>. 802<sup>e</sup>.

280<sup>3</sup>. By '**man-virum hominem**' is signified intelligence; and by '**man-hominem**, wisdom. 400<sup>4</sup>.

—<sup>12</sup>. '**Man**'=truth.

313<sup>13</sup>. 'The middle of a **man**' (Ps.lxiv.6)=the Intellectual where there was truth.

340<sup>25</sup>. 'To smite a **man**'=to reject all truth.

381<sup>3</sup>. 'A **man**'=Own intelligence.

386<sup>2</sup>. 'A **man**'=what is false.

405<sup>50</sup>. 'No **man** passing through it' (Jer.ix.10)=no longer any truth, and thence not any intelligence.

412<sup>8</sup>. 'A **man**'=truth, and falsity.

430<sup>15</sup>. '**Men**'=those who are in truths; 'women and children,' those who are in goods.

443<sup>6</sup>. 'In their anger they slew a **man**'=that they have completely averted themselves from truths, and in their aversion have extinguished faith.

—<sup>7</sup>. 'A **man**,' in the Word, = truth and intelligence.

537<sup>14</sup>. 'A **man**,' in the Word, = the understanding of truth; and 'a **man-homo**,' the perception of good.

555<sup>2</sup>. '**Man** and woman' (Jer.li.22)=truth and its affection.

—<sup>3</sup>. 'Seven women shall take hold of one **man**' (Is.iv.1)=that from affection they will desire and seek truth; but will not find it.

—<sup>4</sup>. 'A woman shall compass a **man**' (Jer.xxxi.22) = that a new Church will be instaurated in which truth will be conjoined with its own affection.

—<sup>11</sup>. '**Men**'=those who are in truths; 'women,' those who are in good from the affection of truth.

—<sup>13</sup>.  
—<sup>14</sup>. 'A **man** shall leave father and mother, and cleave to his wife'=that truth must be of good.

—<sup>15</sup>. '**Man** and woman'=the conjunction of truth and good. Ill. 652<sup>28</sup>.

587<sup>7</sup>. 'The form of a **man**'=the appearance of truth.

617<sup>27</sup>. 'A **man** and a brother'=faith and charity. (=truth and charity. 633<sup>3</sup>.)

624<sup>12</sup>. 'A **man** spirit' (Hos.ix.7).

652<sup>11</sup>. '**Man** and inhabitants'=all who are in truths and goods . . .

653<sup>5</sup>. 'A **man**'=intelligence.

675<sup>14</sup>. 'Ten **men**' (Amos.vi.9)=all truths.

710<sup>25</sup>. For a **man** is born to act from the understand-

ing; but a woman from affection; and the understanding with men is the understanding of truth and good, and the affection with women is the affection of truth and good; and as all understanding draws its life from affection, they are coupled in Heaven as the affection is coupled with the corresponding thought . . .

714<sup>17</sup>. That no truth of the Church will be left, is signified by, 'No man shall dwell there . . .' (Jer. xlix. 33).

721<sup>e</sup>. 'Man' = the truth of the Church.

734<sup>23</sup>. 'Man and brother' = truth and good; and, in the opposite sense, falsity and evil. 'Man and companion' = truths among themselves; and, in the opposite sense, falsities among themselves. 746<sup>4</sup>. —<sup>6</sup>.

739<sup>1</sup>. The woman's 'man' (Gen. iii.) = the Rational.

768<sup>19</sup>. 'Man and wife,' in the Word, = the understanding of truth and the will of good; (and therefore also) the thought of truth and the affection of good; and also truth and good.

817<sup>3</sup>. Therefore Cain was named 'a man of Jehovah;' for by 'a man of Jehovah' is signified the truth of Heaven and the Church.

983<sup>3</sup>. 'The man was created to be the understanding of truth, and the woman to be the affection of good; consequently, the man to be truth, and the woman good. When the understanding of truth which is with the man, makes one with the affection of good which is with the woman, there is a conjunction of the two minds into one . . . 993<sup>2</sup>. 998<sup>4</sup>.

1000<sup>4</sup>. Then the wife is good in form, and the man is truth in form.

1004<sup>2</sup>. Inmost union is like that of the soul and the heart; the soul of the wife is the man, and the heart of the man is the wife. The man communicates and conjoins his soul to his wife by actual love, and the wife receives it at heart. Hence the two are one . . . For it is from creation that all things of the man of both mind and body should have their Mutual in the mind and body of the wife . . .

1120<sup>2</sup>. The man is born to be understanding . . . thus truth.

1121. For the man is born to be the understanding of truth; hence this predominates with him; and the woman is born to be the affection of good; hence this predominates with her . . . D. Wis. iii. 3<sup>2</sup>.

J. (Post.) 21. The men dwell at one side of the city, and the women at the other . . .

Coro. 31. The Intellectual (of the natural man separated from the spiritual) is signified by 'the man' (Gen. iii.).

## Manasseh. Menascheh.

See under EPHRAIM.

A. 5351. 'Joseph called the name of the first-born Manasseh' (Gen. xli. 51) = the new Voluntary in the Natural, and its quality. (For) 'Manasseh, in the Word, represents spiritual good in the Natural; thus the new Voluntary. This name also involves the very quality of this good, or of this new Voluntary; (as is evident from the words) 'Because God hath made me forget all my labour, and all my father's house' (id.).

Thus is described the quality which is signified by 'Manasseh.'

—<sup>2</sup>. The reason the first-born, who was named Manasseh, = spiritual good in the Natural, or the new Voluntary there, is that good is actually the first-born in the Church, or with the man who becomes a Church. Ex.

—<sup>4</sup>. That 'Manasseh' = the new Voluntary in the Natural; or, what is the same, spiritual good there, cannot be so evident from the Word elsewhere . . . But still from Ephraim it may be concluded concerning Manasseh . . .

5353. 'Manasseh' means forgetfulness; thus, in the internal sense, removal, namely, of evils, both actual and hereditary; for when these have been removed there rises up a new Voluntary. Ex.

5354<sup>12</sup>. Ephraim was accepted in place of Reuben, and Manasseh in place of Simeon (Gen. xlviii. 5). E. 440<sup>2</sup>.

6222<sup>6</sup>. The good of the Church which is represented by 'Manasseh' is the good of charity, which is insinuated by the Lord into the man of the Church by means of the truths of faith.

6271. 'His left hand upon the head of Manasseh' (ver. 14) = that he accounted good in the second place. . . . 'Manasseh' = the Voluntary; thus also the good of charity.

6273. 'Because Manasseh was the first-born' (id.) = since good is in the prior place. 'Manasseh' = the good which is of the Voluntary.

6275. 'Ephraim and Manasseh,' who here are 'Joseph,' = the truth of the Intellectual and the good of the Voluntary in the Natural born from the Internal. 6295.

6295. As 'Manasseh' = the good of the Voluntary, therefore by him is represented the celestial man, but the external celestial man, or the man of the External Celestial Church; for 'Manasseh' = the good of the Voluntary in the Natural; thus in the external man.

—<sup>2</sup>. In the external of this Church are those who are in love towards the neighbour. The good of this love—namely of love towards the neighbour with the celestial man—is what is here called the truth of good, and is represented by 'Manasseh' . . .

6584. See MACHIR, here.

—, 'Manasseh' = the Voluntary of the Church. Refs.

R. 355. 'Of the tribe of Manasseh were sealed twelve thousand' (Rev. vii. 6) = the will of serving and the act with those who will be of the Lord's New Heaven and New Church . . . The will of serving with the act, is the effect, thus the ultimate, in which (mutual love, and understanding) are and coexist. The reason 'Manasseh' signifies this, is that Joseph . . . = the Spiritual of the Church, and the Spiritual of the Church is the good of the will, and at the same time the truth of the understanding. Hence it is that 'Manasseh' = the Voluntary of the Church . . . The reason 'Manasseh' = the Voluntary of the Church, is that 'Ephraim' = the Intellectual . . . and as 'Manasseh' = the Voluntary of the Church, he also = act; for will is the endeavour of every act; and where there is endeavour, there is act when it is possible. Ill.



[R.] 362<sup>e</sup>. (In the enumeration of the tribes) instead of Dan there is 'Manasseh.' E.450.

E. 405<sup>13</sup>. See BASHAN, here.

434<sup>12</sup>. See GAD, here.

435. The good of life from a spiritual origin is the good of life which is done from the good of charity towards the neighbour through the truths from this good. This good of life is meant by 'Manasseh.' For . . . the tribes of 'Asher, Naphtali, and Manasseh' = those things which fully constitute spiritual good.

438. Charity towards the neighbour is signified by these three tribes, namely, 'Asher, Naphtali, and Manasseh.'

—<sup>2</sup>. By 'Manasseh' is meant the good of life of those who are in (charity towards the neighbour).

440. 'Of the tribe of Manasseh were sealed twelve thousand' = the derivative good of life. . . (For) the tribe of Manasseh = the Voluntary of the Church, and the derivative good of life. Ex.

—<sup>5</sup>. 'Manasseh,' here, = the good of the Church; and 'Ephraim,' its truth.

—<sup>7</sup>. As by 'Manasseh' was represented . . . good in the natural man from a spiritual origin, an inheritance beyond Jordan and also on this side Jordan was given to this tribe . . . for by the land beyond Jordan was represented the External Church, which is with men in the natural man; and by the land on this side Jordan was represented the Internal Church, which is with men in the spiritual man; and good is what makes the Church; and this good inflows immediately from the spiritual man into the natural; and without this influx there is no Church with man. This is why to the tribe of Manasseh, by which is signified the good of the Church, there was given an inheritance both within and beyond the Jordan . . .

—<sup>8</sup>. That 'Manasseh' = the good of the Church, or the good of life, which is the same as the good of the will, may be evident from the representation of Ephraim . . .

441<sup>2</sup>. (Thus) by 'Manasseh' is signified the corresponding external.

443. Those who are in the Second Heaven . . . are signified by 'Asher, Naphtali, and Manasseh,' who therefore constitute the second class of the sealed.

449<sup>12</sup>. See BENJAMIN, here.

617<sup>29</sup>. 'Manasseh (shall devour) Ephraim, and Ephraim Manasseh' (Is. ix. 21) = that the will of evil will consume the understanding of truth; and that the understanding of falsity will consume the will of good.

### Mandrakes. *Dudaim, Mandragoras.*

A. 3941. It now treats of the conjunction of good and truth by the rest of the sons; and therefore first of 'the dudaim,' by which is signified this conjunction, or Conjugal.

3942. 'He found dudaim in the field' (Gen. xxx. 14) = those things which are of conjugal love in the truth and good of charity and of love. 'Dudaim' = the things which are of conjugal love. . . The translators do not know what 'the dudaim' were. It is supposed that they were fruits or flowers, which also are named, ac-

ording to each person's opinion; but of what kind [they were] it is of no concern to know . . . That by 'the dudaim' is signified the Conjugal of good and truth, may be evident from the series of things in the internal sense; and also from the derivation of the word in the Original Language; for it is derived from the word '*dudim*,' which means loves, and conjunction through them. Ill.

3945. 'Give me I pray of thy son's dudaim' (id.) = the affection and longing for the things which are of conjugal love . . . 3947. 3948. 3951.

Ad. 733. (Thus) 'the dudaim' = the love itself of marriage; that is, the flowers called dudaim represented it . . . Therefore some call these flowers *mandrakes-mandragoras*, and also flowers of love.

736. The dudaim were flowers, with the shrubs-*fruticibus*, by which conjugal love is signified.

E. 434<sup>8</sup>. 'The dudaim' = the marriage of good and truth . . . and therefore by 'the dudaim' found by Reuben is signified the Conjugal which is of truth with good; and as this Conjugal is between truth and good in the internal man, which makes the Internal Church, and still this truth first exists in the external man, which makes the External Church, therefore the dudaim were found by Reuben, by whom was represented truth from good, and were first given to Leah his mother, by whom was represented the External Church; but still were given by Leah to Rachel, by whom was represented the Internal Church.

### Manger. *Praesepe.*

S. 26<sup>2</sup>. The place where they were stored up appeared like a manger in a stable . . . The manger in the stable, in which the purses lay, = spiritual instruction for the understanding. R. 255. D. 3605a.

T. 277. The manger as it were in a stable = spiritual nourishment for the understanding. This is signified by a manger, because a horse, which eats out of it, = the understanding.

E. 706<sup>12</sup>. 'A manger' (Luke ii. 12) = the doctrine of truth from the Word; from the fact that by horses is signified the understanding of the Word. . . Hence by 'a manger,' where is the pasture of horses, is signified the doctrine of truth from the Word.

Mania. See MADNESS.

Maniac. *Maniacus.* A. 1742<sup>2</sup>. T. 503<sup>3</sup>.

Manifest. *Evidens.* T. 352<sup>e</sup>. 470<sup>2</sup>. Inv. 44.

Clearness. *Evidentia.* P. 56. T. 469<sup>2</sup>.

Manifest. See OPEN, TO BE—*patere.*

Manifest, To. *Manifestare.*

Manifestation. *Manifestatio.*

Manifestly. *Manifeste.*

See under BE, and EXIST.

A. 1990. Manifestation. Sig. and Ex. 5878.

—<sup>3</sup>. (Thus) the Infinite Esse, which is Jehovah, could never be manifested to man, except through the

Human Essence, thus except through the Lord; and thus it could not be manifested to anyone except the Lord alone.

3603<sup>4</sup>. Good could not (then) manifest itself . . . But after He has been regenerated . . . good . . . manifests itself. 6717.

—<sup>5</sup>. When the man grows up, that which he has hereditarily . . . manifests itself more and more . . . But the Involuntary which is from the Lord manifests itself in adult age with those who are being regenerated.

4633. The life of everyone . . . is manifestly evident there . . .

—<sup>e</sup>. In Heaven are most manifestly perceived.

4682. Anciently, Divine truths were manifested either by speech, or by visions, or by dreams . . .

5032<sup>2</sup>. In the other life the interiors are manifestly discerned . . . the thoughts, the intention, and the ends manifest themselves there.

5885. Manifestation through influx. Sig. 5921.

6667<sup>e</sup>. Nor do (these things) manifest themselves in the world; but in the other life.

7446. The manifestation of the Divine power in perpetuity. Sig.

8264. That He has manifested His Divine in the Human. Sig.

8885. Come to manifest perception. H.288.

8945<sup>2</sup>. Then his filthy things are manifested.

9358. In every other Earth Truth Divine is manifesting orally . . .

10153<sup>e</sup>. 'To manifest Himself' (John xiv.21,22)=to illustrate in the truths of faith from the Word.

H. 131<sup>e</sup>. (Thus) all things are manifested in the light of Heaven . . .

321<sup>2</sup>. Thus God manifested Himself in the world.

401. He does not manifestly feel the delight from them.

535. The joy of the Angels consists in . . . manifest offices.

S. 12. The manifestation of their states of the Church by the Lord. Sig.

W. 97. When the Lord manifests Himself to the Angels in Person, He manifests Himself as a Man.

P. 182. God cannot manifest the Divine Providence to anyone who . . . 186<sup>e</sup>.

R. 37. Manifest perception of the Divine truth . . . Sig.

225. Manifestation of the ordination of the Heavens for the Last Judgment . . . Sig.

297. Manifestation concerning the primes in order. Sig.

398. Exploration and manifestation . . . Sig. 402.

417. It was made manifest that . . .

419. Pref. Concerning the exploration and manifestation of the state of life of those in the Church of the Reformed. Tr. 464, Pref. 477. 519.

420. Divine truth spiritual . . . exploring and manifesting with them. Sig.

463<sup>6</sup>. Removed . . . also faith itself as to its manifestation before God.

473. That these things are indeed manifested, but not received. Sig.

668. 'Because Thy judgments are made manifest' (Rev.xv.4)=that the truths of the Word when opened testify this.

753. Manifestation concerning the destruction . . . of those in the Roman Catholic religion. Sig.

895. Influx and manifestation by the Lord from the Inmost Heaven concerning the New Church. Sig.

M. 1. It has pleased the Lord to manifest Himself to me.

68. Love manifests itself through these things; nay, comes forth and lives.

87. (Good must have) some attribute-*adjectum*, which presents and manifests it.

T. 568. Therefore I will manifest the generals . . .

779. Before whom He has manifested Himself in Person . . .

D. 2203. When Spirits manifest themselves . . .

E. 304. Manifestation. Sig. 351. 352. 530. 849. 869. 878. 883. 914. 915. 951. 1013. 1031. 1053. 1082. 1096.

603. He wanted to manifest the state. Sig.

906<sup>2</sup>. The manifestation of the Lord in the Word. Sig.

946. To be 'made manifest'=to be revealed.

959. 'The seven Angels'=manifestations.

Inv. 43. The manifestation of the Lord in Person . . . surpasses all miracles.

**Manifold.** *Multifarius.* A.9160. E.840<sup>7</sup>.

**Manifold.** *Multiplex.* A.7236<sup>2</sup>.

**Mankind.** See HUMAN RACE.

**Manna.** *Man, Manna.*

A. 276. This Celestial was represented by the manna also. 999<sup>2</sup>.

—<sup>2</sup>. Therefore the Jews . . . could not be otherwise than averse to the manna, because it was a representation of the Lord; and could not but call it vile bread; and therefore serpents were sent against them (Num. xxi.5,6).

2493. (Why the manna was given 'daily'.)

2838<sup>4</sup>. Because the manna signified the Divine Human of the Lord (John vi.31,32,49,50,58); and as it signified the Divine Human of the Lord, it signified celestial food, which is nothing else than love and charity with the goods and truths of faith. In the Heavens this food is given by the Lord every moment; thus in perpetuity and to eternity.

3579<sup>4</sup>. See DEW, here.

— The manna, being celestial bread, in the supreme sense,=the Lord as to Divine good; hence with men the Celestial of love; for this is from the Divine of the Lord.

[A.] 5620<sup>1</sup>. The manna, which was for bread for the descendants of Jacob in the wilderness, is thus described in . . . Ex.xvi.31. As the *manna-man*—signified truth Divine, which descends from the Lord through Heaven, and consequently the Lord Himself as to the Divine Human, as He Himself teaches in John vi.51,58—for it is the Lord's Divine Human from which comes all truth Divine; nay, concerning which is all truth Divine—the manna is described as to delight and pleasantness by its taste, which was like that of a cake kneaded with honey . . .

8395. The consolation after temptation is signified and described by 'the manna' which they received, and by 'the quails.' 'The manna'=spiritual good; and that this is continually given by the Lord, and without any care or aid of theirs, is signified by their receiving the manna daily; and that if they gathered more, it bred worms.

8400°. Here, what is new of life is signified by the manna which they had received from Heaven; for 'the manna'=the good of truth, which is the life of the spiritual man.

8413°. He knows not that when this (delight of pleasures) is removed, there is insinuated by the Lord in its place spiritual delight and good. It is this good which is signified by 'the manna'; the former good or delight is meant by the flesh and bread in the land of Egypt; and the privation of it by the famine. Ex.

8422. The gathering of the manna every day=the reception of good . . .

8431. It is to be known that by 'the manna' is signified the good of the internal or spiritual man; but by 'the quails,' the good of the external or natural man, which is called delight. That these are signified is evident from the fact that the manna was given in the morning time, and the quails in the evening time; and by that which is given in the morning time is signified spiritual good; and by that which is given in the evening time is signified natural good, or delight. Ex.

8462. 'This is manna-man, because they did not know what this is' (Ex.xvi.15)=amazement from what is not Known; (for) '*manna-man*,' in their language is 'What?'; thus what is not Known. The reason the bread given the sons of Israel in the wilderness was from this called '*manna*,' is that this bread=the good of charity which is begotten through the truth of faith. This good, before regeneration, is quite unknown to man . . .

8464°. From each thing here it is evident that 'the manna,' in the spiritual sense, = the good of truth; that is, the good of the Spiritual Church. Hence also it is called 'the corn of the heavens' in David . . . (Ps. lxxviii.24). 'Corn'=the good of truth. '*Manna*' also = the good of truth, which is given to those who undergo temptations and conquer, in John: 'He that overcometh, to him will I give to eat of the hidden manna' (Rev.ii.17). That in the supreme sense '*manna*'=the Lord in us, is evident from the Lord's words in John vi.49-58. From these things it is manifestly evident that by 'the manna,' in the supreme sense, is signified the Lord. The reason is that 'the manna'=the good

of truth; and all good is from the Lord; and hence the Lord is in good, and is good itself.

8469. A quantity [sufficient] of the good of truth which is signified by 'the manna.' Sig.

— It here treats of the good possessed by those of the Spiritual Kingdom, which good is signified by 'the manna' . . .

8472. For the manna is heavenly food; and heavenly food is good and truth; and the good and truth in Heaven are the Lord . . . From these things it may be evident that the things here appointed concerning the manna are such things as come forth in the said Societies . . .

8478. The manna was given every morning, and worms were bred in the residue; by which things is signified that the Lord provides necessaries daily, and that therefore they ought not to be solicitous about acquiring them from themselves.

8505°. (Their not finding the manna-man-on the seventh day, means that in the second state of regeneration the man acts from affection, and is no longer allowed to acquire good through truth). Ex.

8516. 'The manna,' which is here 'the bread'=the good of truth.

8520. 'And the house of Israel called the name thereof manna-man' (ver.31)=its quality with them. . . 'The manna-man' was so called from its not being Known; and it=the good of truth, which is the good of those who belong to the Spiritual Church. Refs.

8521. The good of truth is now being described (ver. 31), which is signified by 'the manna,' as to both the quality of the truth and that of the good therein. (Continued under GOOD OF TRUTH.)

8531. 'Put there the fulness of an omer of manna-man' (ver.33)=the good therein as much as it contains. . . 'The manna-man'=spiritual good, or the good of truth.

8537. 'The sons of Israel did eat manna-man-forty years' (ver.35)=the appropriation of the good of truth in the state of all temptations.

8539. 'They did eat manna-man-until they came to the border of the Land of Canaan' (id.)=that they had the appropriation of good from truth until they came to the region of Heaven. Ex.

10303°. 'The sons of Israel ground the manna in mills, or beat it in a mortar, and cooked it into cakes' (Num.xi.8). By 'the manna' was signified celestial and spiritual good . . .

L. 27. By 'meat' is meant all the truth and good of doctrine from the Word . . . This is also here (John vi.) meant by 'the manna,' and 'the bread,' which cometh down from Heaven.

R. 120. 'To him will I give to eat of the hidden manna'=wisdom, and then the appropriation of the good of celestial love in works, and thus the conjunction of the Lord with those who are working. By 'the hidden manna,' which will be for those who are in good works and who at the same time adjoin to the works the truths of doctrine, is meant hidden wisdom

such as is possessed by those who are in the Third Heaven . . .

T. 820<sup>e</sup>. The Angels send down to (them) a plate containing **manna**, in form and taste like that sent down upon the camp of the sons of Israel . . .

E. 146. 'To him that overcometh will I give to eat of the hidden **manna**' = to those who conquer in temptations the delight of celestial love from the Divine Human of the Lord. . . As by 'the hidden **manna**' is meant the Lord as to the Divine Human, by 'to eat of it' is here signified the delight of celestial love. . . That it is the Lord Himself who is meant by 'the **manna**.' Ill.

—<sup>3</sup>. The reason it is called 'the hidden **manna**' is that the delight of celestial love which is received by those who are conjoined with the Lord through love is quite unknown to those who are not in celestial love; and this delight can be received solely by him who acknowledges the Divine Human of the Lord, because it proceeds therefrom. As this delight was unknown to the sons of Israel in the wilderness, they called it '**manna-man**.' Ill. and Ex.

—<sup>6</sup>. The reason the delight of celestial love is signified by 'to eat of the hidden **manna**,' when yet by 'the hidden **manna**' is signified the Lord as to the Divine Human, is that it is the same whether you say the Divine Human of the Lord, or the Divine love. Ex.

513<sup>6</sup>. '**Manna-man**' (Num. xi. 6) = spiritual food, which is knowledge, intelligence, and wisdom.

617<sup>4</sup>. The Lord's doctrine was what (the multitude who were fed) spiritually ate; from which the natural eating followed; namely, it inflowed from Heaven with them as did the **manna** with the sons of Israel . . . for, when the Lord wills, spiritual food . . . is turned into natural food, in like manner as it was turned into **manna** every morning.

730<sup>35</sup>. 3. That meanwhile the Lord supports man with spiritual food and drink, which are the goods and truths of Heaven, is signified by His feeding them with **manna**, and by His bringing forth water out of the rock . . . By 'the **manna**' is meant the good of celestial love . . .

750<sup>15</sup>. As by 'the **manna**' is signified spiritual nourishment, it also = faith and understanding, or the intelligence of man, which are spiritually nourished. . . 'There is not anything except to the **manna** our eyes' (Num. xi. 6) = that there is only spiritual nourishment. . .

890<sup>6</sup>. By 'the **manna**' which the sons of Jacob ate in the wilderness' (John vi. 49), as to them, because they were natural, is meant natural food; and by 'the bread which cometh down from Heaven,' is meant spiritual food . . .

5 M. 18. Then from the cloud there dropped as it were dew, which being scattered around condensed into **manna**, some of which the Angels took up, and gave to their guests, who ate it . . .

19. The dew falling from the cloud . . . and condensed into **manna**, represented the celestial affections of the thoughts in their speech . . .

Coro. 22<sup>2</sup>. Because they loathed the **manna-man**-from heaven, by which in the supreme sense is meant the Lord.

Inv. De Miraculis. The **manna** which descended upon the camp . . . flowing down from the bread in Heaven, was carried into receptacles in Nature. (See MIRACLE, here.) Docu. 302.A.

**Manner.** See METHOD—*modus*.

**Manners.** *Mos*.

**Mannered, Moral.** *Moratus*.

See under MORAL.

A. 788<sup>2</sup>. For the **manners** and faces are the types of the interiors.

822<sup>2</sup>. Those who are **more polite** . . . first salute each other . . . and then go behind and strike . . .

1215<sup>e</sup>. Here, the things which belong to **morals** or life have the precedence.

2590. The Gentiles who have led a **moral** life . . .

3179<sup>e</sup>. The **custom** of writing thus . . . 4442. 8891<sup>4</sup>. 9942<sup>4</sup>. Compare H. 323<sup>e</sup>.

4145<sup>3</sup>. In marriage love, the good which precedes and initiates is beauty, or agreement of **manners**, or . . .

5127. 'According to the former **manner**' (Gen. xl. 13) = from the law of order. Ex.

6495<sup>2</sup>. He appears actually **moral** and civil . . . But this plane is nothing in the other life.

P. 298<sup>2</sup>. The good (then) become still wiser and **more moral**.

M. 33<sup>2</sup>. (The sexes) differ also in gestures and **manners**.

79<sup>7</sup>. Take care not to speak anything against good **manners**.

90<sup>3</sup>. The **manners** (of the male) all partake of the predominance of the understanding; whence it is that the acts of his life, which are meant by the **manners**, are rational . . .

91. But that the female is born to be voluntary . . . may also be evident from her . . . **manners**.

218. (This is evident) from the **manners**, in that with men they are more unrestrained; but with women more elegant.

246. That the first of the external causes of cold is unlikeness of lower minds and of **manners**. Ex. —<sup>3</sup>, Def.

330. They agreed that women have also . . . a spiritual beauty, which is that of the love and **manners**. . . In the Spiritual World the beauty is the form of the love and **manners** . . .

—<sup>2</sup>. Every woman wants to . . . appear beautiful in **manners**.

331. Every wife loves her husband . . . from his intelligence in his office and **conduct**.

405. The spiritual love their children . . . from their virtues and good **conduct**. —<sup>2</sup>.

D. 4396. Those who had been (only) externally well behaved.

5353. Who had lived **morally—morale**.

5354. Had led a **moral** life, but not from doctrine . . .

D. Wis. x. 3<sup>2</sup>. According to the **manner**.

**Manoah.** *Manoach.* H.84. E.412<sup>14</sup>.

**Mansion.** See under **ABODE.**

**Mantle.** See **CLOAK-amiculum.**

**Mantle.** *Toga.*

A. 5189<sup>2</sup>. Was turned into a **mantle** of a blue colour.  
10163. The woman was clothed in a **mantle** on which were roses of various colours.

P. 109<sup>2</sup>. They put on it its home dress.

R. 328. Robes, **mantles**, and cloaks = truths in general, because they were general clothings.

M. 15<sup>2</sup>. The courtiers were in **mantles** of a brown colour.

20<sup>2</sup>. Beneath the robe (she wore) an embroidered **gown** which reached from her neck to her feet.

42<sup>4</sup>. She was arrayed in a scarlet **gown** . . .

75<sup>4</sup>. His wife was dressed in a crimson **gown** . . .

136<sup>2</sup>. Prizes consisting of **mantles**, caps, etc.

266. One (of the Angels) was clothed in a woollen **mantle** which flashed with flaming crimson . . .

315<sup>2</sup>. Each one put on a silk tunic . . . and over it a **mantle** of soft wool interwoven with flowers.

T. 335. Spirits clothed in flowered **gowns**.

E. 395<sup>2</sup>. That 'a robe,' 'a **mantle**,' and 'a cloak' = Divine truth in general. Ill.

—'. 'The prophets shall not put on a **mantle** of hair in order to lie' (Zech.xiii.4)=that they shall not say that truths are falsities, and falsities truths.

—<sup>4</sup>. As 'a **mantle**' = Divine truth in general, which is the Word in ultimates, the **mantle** of Elijah came to Elisha; and the waters of Jordan were also divided by the **mantle** of Elijah.

—'. That Elijah cast his **mantle** upon Elisha, signified that he transferred to him the representation of the Lord as to the Word. And that the **mantle** fell from Elijah when he was taken away, and that it was taken by Elisha, signified that that representation was transferred to Elisha; for . . . 'the **mantle**' signified the Word in ultimates, which is Divine truth in general, or Divine truth in the whole complex. That the waters of Jordan were divided by the **mantle** of Elijah, first by Elijah, and afterwards by Elisha, signified the power of Divine truth in ultimates . . . Hence it may be evident that 'a **mantle**' and 'a robe' = Divine truth in general. 430<sup>13</sup>.

—<sup>8</sup>. As 'cloaks' and 'mantles' = Divine truth in general, therefore 'the daughters of a king being virgins were clothed in **mantles** variegated in pieces' (2 Sam. xiii.18). Ex. S63<sup>15</sup>.

—<sup>9</sup>. As the mourning signified spiritual mourning, which is on account of the deprivation of truth, this was represented by their rending their **mantles** or cloaks. Ill.

—<sup>10</sup>. 'The **mantle**' (Micah ii.8)=all truth, because it = truth in general.

**Manure.** See **DUNG-fimus**, at D.2660.

**Manuscript.** See **CODEx.**

**Many, Much.** *Multus.*

A. 2936. The middle of them = **much**.

6172<sup>e</sup>. '**Much**,' in the Word, is said of truths; 'great,' of goods.

6654. 'The people of the sons of Israel is **many** and numerous in comparison with us' (Ex.i.9)=that the truths of the Church prevailed over the alienated scientifics. . . '**Many**' and 'numerous' = to prevail; for 'to become **many**' is predicated of truth.

8712. See **THOUSAND**, here.

8713. See **HUNDRED**, here.

8714. See **FIFTY**, here.

8715. See **TEN**, here.

9251. 'To be after **many**' (Ex.xxiii.2)=to be with **many**; thus to be consociated. 9252.

H. 349. They who have had **much** affection, receive **much**.

E. 336<sup>2</sup>. '**Much**,' and 'multitude,' are said of truths.

337<sup>2</sup>. There are two words which frequently occur in the Word; namely, 'great,' and '**much**;' and 'great' is predicated of good, and '**much**' (or '**many**') of truths. 409<sup>2</sup>.

492. '**Many** incenses' (Rev.viii.3)=truths in abundance. Ex.

518<sup>28</sup>. '**Many** (waters)' (Is.viii.7) is said from Falsity.

521. '**Many** men . . .' (Rev.viii.11)=all who were such.

1033. 'Sitting upon **many** waters' (Rev.xvii.1)=dominating over all things of the Word . . . Ill.

**Many children.** *Multiprolis.* A.9325<sup>2</sup>.  
E.257<sup>3</sup>.

**Map.** *Mappa.* T.620<sup>2</sup>. D.5946<sup>6</sup>.

**Marah.** *Marah.*

A. 8259. The second temptation of those of the Spiritual Church is described by the murmuring of the people at **Marah** . . .

8348. 'They came to **Marah**' (Ex.xv.23)=a state of temptation.

8350. 'Therefore he called the name **Marah**' (id.)=the state and quality of that temptation . . . For '**Marah**' means 'what is bitter.'

E. 618<sup>2</sup>. The waters at **Marah**, which they could not drink on account of their bitterness, represented adulterated truths; for . . . 'bitterness' = adulteration . . .

**Marble.** *Marmor.*

**Marbly, Of marble.** *Marmoreus.*

Life 109. A natural moral man . . . if in goods, appears before the Angels like an image of wood; and if in truths, like an image of **marble**, in which there is no life.

R. 566<sup>6</sup>. When any good Spirit comes and looks, there appears a variegation of light as of **marble**.

775. 'Every vessel of . . . **marble**' (Rev.xviii.12) . . .

—<sup>2</sup>. 'A vessel of **marble**' = what is scientific from the appearance of good and truth.

M. 76<sup>3</sup>. The houses (of the people of the Silver Age) were so many palaces, built of **marble**.

315. A Gymnasium built of **marble** . . .

D. 3554. The successive infusion of life into them was represented by colours ; (first) by a kind of whitish **marbly** [colour] . . . J.(Post.)193.

3971. See HORSE, here.

4196. The sphere of those who constitute the outer-most skin of the eye is as it were a **marbly** sphere, coloured with brown.

1087<sup>2</sup>. The fulness of the Word is like a general vessel of **marble**, in which are innumerable smaller vessels of crystal . . .

1096<sup>4</sup>. When a man is in mere intellectual thought about God, and about the things which belong to God, he appears to the Angels from afar like an image of ebony or of **marble** . . .

1148. 'And of **marble**' (Rev.xviii.)=and sensuous truth profaned ; (for) '**marble**' = what is sensuous, which is the ultimate of the life of man's thought and will. The reason this is signified by '**marble**,' is that stone=truth in ultimates ; in special the appearance of truth. '**Marble**' is said instead of stone, because there is meant the appearance of the truth of the Church from the Word . . .

J. (Post.) 76<sup>2</sup>. Mohammed was delighted with the **marble things** at Amsterdam (which he saw through my eyes). The **marbles** of the Mohammedans who are a little spiritual correspond to affections. . . Golden things correspond to the affections of the Angels of the Third Heaven ; silver ones to those of the Second ; copper ones to those of the First ; and Indian porcelain ones to those of the Ultimate. In the Mohammedan Heaven there are **marble things**.

**March. Incedere.**

A. 6419. See DAUGHTER, here.

—, 'To **march** upon a wall' = to fight against falsity. Ex.

H. 358. Man has no need to **march** along devout, sad . . .

E. 328<sup>3</sup>. His Divine power from which He fought, is signified by '**marching** in the multitude of His strength' (Is.lxiii.1).

587<sup>6</sup>. 'To speak,' and 'to go' (Is.x.10)=to live.

828<sup>2</sup>. They go naked.

864<sup>4</sup>. For it is said that 'He goeth before His own sheep' (John x.4).

**March. Pergere.**

A. 3901<sup>8</sup>. Vastation is signified by 'to **march** into the breadths of the earth' (Hab.i.6).

**Marionettes. Marionettes.**

D. 4529. Those (who had led a life of evil, and had been delighted with any study whatever of knowing) were shown that they can be moved like **marionettes**, by others. They appeared to themselves like **marionettes** ; and were moved in like manner as to their bodies,

arms, hands, feet, with hanging threads . . . Nay, the whole of that plane in front was turned into such.

**Mark. Character.**

**Characteristic. Characteristicon.**

A. 396. A sign is called 'a **mark**' (Rev.xiv.9).

1680<sup>2</sup>. This is the **characteristic sign** ; let everyone examine himself according thereto.

2363<sup>3</sup>. In order that a man may know the nature of . . . a life of pride, avarice, etc. . . let him make for himself the **character** of any one of them . . . On the other hand, if he makes for himself the **character** of love and of charity . . .

10217<sup>7</sup>. 'To have the **mark** (of the beast) upon the hand and upon the forehead' (Rev.xiv.9)=to acknowledge all things of whatever quality.

H. 57 (h). If good were the **mark** and the essential of the Church . . . N.246<sup>4</sup>.

R. 605. 'To give them a **mark** upon their right hand and upon their foreheads' (Rev.xiii.16)=that no one is acknowledged as a Reformed Christian except him who receives that doctrine in faith and life. . . 'A **mark**'=the acknowledgment that he is such ; and also the profession that he is.

606. 'That no one might buy or sell if he has not the **mark**, or the name of the beast, or the number of his name' (ver.17)=that no one is allowed to teach from the Word, thus not to be installed into the priesthood, to be decorated with the laurel of tutorship, to be invested with a doctor's cap, and to be called orthodox, except him who acknowledges this doctrine, and swears to the belief and love of it ; or of that which is in agreement, or of that which is not at variance with it.

634. 'To receive his **mark** upon the forehead and upon the hand' (Rev.xiv.9)=to receive the doctrine of justification and salvation by faith alone, to confirm it, and to live according to it. 637. 679.

660. 'His **mark**'=the acknowledgment of that faith.

T. 321. On which his whole **character** depends . . .

335<sup>3</sup>. The **mark** of thought is . . .

379<sup>3</sup>. Besides this **characterizing mark** . . .

—<sup>4</sup>. These three things are the **characterizing testimonies** . . .

—<sup>5</sup>. These are the **marks**, witnesses, and signs . . .

D. 578. On the **marks** of good Spirits.

2407. In families there is always something **characteristic**, which distinguishes one from another, and which reigns in its General . . .

4848. On **magic characters**.

5618. The **characters** of the words (in the copy of the Word) were alike ; but they did not understand them ; they were in the celestial style.

5620<sup>2</sup>. (The vowels) are annexed by means of **marks** above and below.

5655. The other book . . . was written with mere **marks** according to the method used in the Celestial Kingdom . . .

D.Min. 4577. On a **characteristic mark-nota**-of the evil and of the good.

[D. Min.] 483<sup>o</sup>. They were not foreign characters ; but the style was in Roman letters.

E. 838. 'To give them a **mark** upon their right hand and upon their foreheads' (Rev. xiii. 16) = a testification of acknowledgment that they are of the Church, and in the so-called goods and truths of that faith. 'A **mark**' = a sign or testification of acknowledgment. 886.

840. 'That no one might buy or sell if he has not the **mark** of the beast' (ver. 17) = a prohibition against anyone's learning or teaching anything but what is acknowledged and thence received in the doctrine.

886. 'To receive his **mark** upon the forehead or upon the hand' (Rev. xiv. 9) = to receive from acknowledgment the evils of doctrine concerning faith alone as goods of the Church, and the falsities thereof as truths of the Church.

933. 'His **mark**' = the acknowledgment thereof.

963. 'Upon the men who had the **mark** of the beast, and upon those who adored his image' (Rev. xvi. 2) = those who acknowledge faith alone and its doctrine, and live according to it. . . 'His **mark**' = the acknowledgment, reception, and testification thereof.

**Mark.** *Marcus.*

See LUKE.

D. 3366. Mentioned.

**Mark.** *Nota.*

**Mark, To.** *Notare.*

See under SIGN, for 'the **Mark**' set on Cain.

A. 471. The characteristic **marks** (of parents seen in their children).

D. 1248. After they have often been rejected by Societies, they contract as it were a **mark**, like Cain, by which they are Known wherever they go. Des. 1281. 2499.

1293. Thus the robber . . . bears such a **mark** that they flee as from a murderer.

5254. These were **marked**. (See LAST JUDGMENT, here.)

D. Min. 4577. A characteristic **mark** of the evil is that their ideas . . . are wont to begin from good, but to cease in evil : but of the good that their ideas . . . can begin from evil but cease in good . . .

**Mark.** *Strictura.*

A. 6400. Like those who in the shade see **marks** on a wall.

E. 313<sup>19</sup>. 'As the **beating** of an olive tree' (Is. xxiv. 13) = . . . vastation. 638<sup>18</sup>. 919<sup>2</sup>.

**Mark.** *Stropha.* M. 326<sup>5</sup>. T. 241.

**Market.** See under PUBLIC PLACE—*forum*, and TRADE.

**Marriage.** *Conjugium.*

**Conjugial.** *Conjugialis.*

**Conjugially.** *Conjugialiter.*

See HEAVENLY MARRIAGE, MARRIAGE (or CONJUGIAL) LOVE, and MATRIMONY.

See also under BETROTH, BRIDE, BRIDEGROOM, CELIBACY, CHASTE, COLD, CONCUBINE, DIVORCE, FEMALE, HUSBAND, JEALOUSY, LIKENESS, MALE, MAN—*vir*, MARRIED PARTNER, POLYGAMY, PROLIFICATION, WEDDING, WIFE, and WOMAN.

A. 54. The highest happinesses and deliciousnesses (of the Most Ancient Church) were **marriages**, and they likened to **marriages** whatever they possibly could, in order to perceive thence the happiness of **marriage**. . . They perceived the happiness of their **marriages** to come from the heavenly **marriage**; and therefore they called the understanding in the spiritual man 'the male,' and the will 'the female;' and when these acted as one, they called it a **marriage**. 55.

60. Thus is a **marriage** effected between spiritual and celestial things.

162. Principally does the law of **marriages** descend from (celestial principles). It is the heavenly **marriage** from which, and according to which, must be all **marriages** on earth; which is such that there is one Lord and one Heaven . . . The law of **marriages** thence is that there shall be one husband and one wife; and, when this is the case, they represent the heavenly **marriage**, and are an exemplar of the celestial man.

This law was not only revealed to the men of the Most Ancient Church, but was also inscribed on their internal man . . . But when their descendants ceased to be internal men . . . they married more wives than one. (Continued under MARRIAGE LOVE.)

475. 'Male and female' = the **marriage** between faith and love.

568<sup>2</sup>. See MALE, here.

718. There is never with man the least of thought, of affection, or of action, in which there is not a kind of **marriage** of the will and the understanding. Without a kind of **marriage**, nothing ever comes forth or is produced. In the very organic things of man, compound and simple, even in the most simple, there are a passive and an active, which could not possibly be there, still less produce anything, if they were not coupled in a kind of **marriage** like that of man and wife. In like manner [is it] in universal nature. These perpetual **marriages** derive their beginning and origin from the heavenly **marriage**, by means of which the idea of the Lord's Kingdom is impressed on every thing in universal nature. 1432.

747. For there is in all things a resemblance of **marriage**, or a coupling; like that of truths with goods, and that of evils with falsities; because there is a **marriage** of the understanding with the will, or of intellectual with voluntary things; and in fact every thing has its own **marriage**, or its own coupling, without which it could never subsist.

865<sup>2</sup>. For example; true **marriage** is that of one man with one wife; and such a **marriage** is a representative of the heavenly **marriage**; consequently, in such a **marriage** there can be heavenly happiness; but never in the **marriage** of a man with a number of wives. The spiritual man, who knows this from the Lord's Word,

acquiesces, and thence receives the conscience that **marriage** with a number of wives is a sin. He knows no more; whereas the celestial man perceives thousands of things which confirm, so that he abhors matrimony with a number.

1008°. (Filthy associations with the idea of **marriage**.)

1369. The **marriages** of evil with falsity in idolatrous worship. Sig.

1432. All things come forth . . . from the union, as it were in **marriage**, of the Lord's Human essence with the Divine one; and from the conjunction of both—that is from the heavenly **marriage**—with His Kingdom . . .

1468. For the conjunction of truth with good is circumstanced no otherwise than as a **marriage** . . . 1904.

1902. The Rational would be born immediately from the **marriage** of the celestial things of the internal man with its spiritual things . . .

1907. For it is from a law of Divine order that there is no **marriage** except that of one man and one woman: **marriage** love can never be divided. That which is divided among a number is not **marriage** love, but is [the love] of lasciviousness.

2063. Represent . . . the Divine **marriage** of good with truth in the Lord . . . from which should be born the Divine Rational . . . 2093.

2173. In the historicals . . . good and truth have to be represented by a **marriage**; for . . . there is a Divine **marriage** between celestial and spiritual things; that is, between the things of love and those of faith; that is, between the things of the will and those of the understanding. . . There is such a **marriage** in . . . the Heavens; in . . . the Church; in every man, and in his most singular things. The things not in such a **marriage** do not live. Nay, there is thence such a **marriage** in universal nature, and in each thing of it, but under a different form . . . otherwise nothing would ever subsist there. As there is such a **marriage** in each thing, every subject is expressed in the Prophets in a twofold manner . . . one expression having reference to good . . . and the other to truth.

2466. For good and truth form a **marriage** between them . . . From this . . . is the sanctity of **marriages** on earth; and also the laws of **marriages** in the Word.

2524. Whereas rational good and truth are not conjoined . . . as in a **marriage**; but by consanguinity . . . 2554.

2574°. That in each thing there might be the **marriage** of the Human with the Divine, and of the Divine with the Human.

2588. The Lord is the **marriage** itself of truth and good, and of good and truth.

2618. The state of the union of the Lord's Divine Spiritual in His Divine Celestial . . . is the **marriage** itself of good and truth, whence is the heavenly **marriage**, which **marriage** is that of the Lord's Kingdom . . . (which) is therefore so frequently called 'a **marriage**' . . . The reason is, that from the Divine **marriage** of good and truth, and of Divine truth and good in the Lord, is all **conjugal** or **marriage** love, and, through this, all celestial and spiritual love.

2649. For the union of the Divine of the Lord with His Human, and of His Human with His Divine, is the **marriage** itself of good and truth; and thence is the heavenly **marriage**, which is the same thing as the Lord's Kingdom.

2727. On **marriages**, and how they are considered in the Heavens . . . Gen.art.

— For the **Conjugal** comes forth also with animals. (Continued under **MARRIAGE LOVE**.)

2728. From the union of good and truth, which inflows from the Lord, Heaven is compared to a **marriage**, and is called 'a **marriage**'; (and) when good united to truth flows down into a lower sphere, it presents that union of minds; when into a still lower one, it presents a **marriage**; and therefore the union of minds from good united to truth from the Lord, is **conjugal** love itself. 2729.

2732°. But those who have lived in **marriage** not conjoined by **conjugal** love, but by lascivious love, are separated in the other life; and still more are those separated who have felt aversion for each other; and still more those who have hated one another. When both first come into the other life, they for the most part meet; but after they have suffered hard things they are separated.

2733°. (I told him) that **marriages** are the seminaries of the human race, and thus of the heavenly Kingdom; and therefore they are never to be violated, but are to be held as holy . . . D.4405.

2734. Those who in the life of the body have had happiness in **marriages** from genuine **conjugal** love also have happiness in the other life; so that the happiness of the one life is continued with them into the other; and there becomes a union of minds, in which is Heaven. I have been told that the most universal merely of the genera of celestial and spiritual happinesses from this source are indefinite in number.

2739. From the **marriage** of good and truth in the Heavens descend all loves . . . There are ineffable varieties, all of which originate and are derived from the union of the good and truth from the Lord, which union is the heavenly **marriage**. Hence it is that from **marriages** on earth originate all relationships . . . But as at this day there is no **conjugal** love, the relationships are indeed taken account of, but they are not relationships of love.

2747. Have only filthy ideas about **marriage**.

2749. Through adulteries loathe **marriages** . . .

2774. The Divine **marriage** as to the Lord's Human.

2979°. Heaven is nothing but the **marriage** of truth and good, and of good and truth. Refs.

3004°. By both names ('Jesus' and 'Christ') the Angels perceive the Divine **marriage** of good and truth, and of truth and good . . . 3009°.

3009°. Thus the Royal with them represented . . . the Divine **marriage** of good in truth; and the Priestly the Divine **marriage** of truth in good.

3073. That **marriage** is from love Divine. Sig. and Ex.

3077°. The essence of all **marriage**—that is, **conjugal**



love—is from the Divine **marriage** of good and truth, and of truth and good in the Lord. Refs.

[A.] 3090. For the source of **marriage** is that there is consent on each side. This originates from the **marriage** of good and truth. There is will on the part of good, and consent on the part of truth; hence the conjunction . . . (For) while a man is being regenerated, a resemblance of a **marriage** is effected between the will and the understanding . . . and therefore the Ancients instituted a **marriage** between the will and the understanding, and between the several things thereof.

3132<sup>2</sup>. The **marriage** between Isaac and Rebekah. Ex.

3158. (A free state of deliberation required in betrothal and **marriage**.) Sig. and Ex.

3179<sup>3</sup>. The Ancient Church formed for themselves an idea of these things from **marriages** . . .

3211. For between rational good, and truth called out of the Natural and made Divine, there is no **marriage**; but a covenant which resembles the **conjugal** covenant. The Divine **marriage** itself which is in the Lord is the union of the Divine essence with the Human one, and of the Human essence with the Divine one.

3236. The Church is the **marriage** of good and truth. Ex.

3246<sup>2</sup>. The spiritual are not sons from the **marriage** itself of good and truth; but from a kind of covenant not so **conjugal**. Ex.

— The celestial, being from the **marriage** itself of good and truth, have good and the derivative truth . . .

— Therefore with the spiritual there is no **marriage** of good and truth . . . Hence it is that the spiritual are here called 'the sons of the concubines' . . .

—<sup>4</sup>. These ancients . . . were such that they had no **conjugal** love; but **marriage** with them was not **marriage**, but only carnal copulation for the sake of procreating offspring . . .

3538. Good acts through truth united or conjoined with itself. This is represented in the **marriages** between a husband and wife who constitute one house . . . and both have will from good; but with a difference like that of good in relation to its truth; and therefore by the husband is signified good, and by the wife truth. For when the house is one, then good is the all there; and truth, being of good, is also good.

3610<sup>4</sup>. With those being born anew the **Conjugal** which is of good and truth long lies stored away; but still is present as an endeavour . . .

3665<sup>4</sup>. Hence it was commanded that (they) should contract **marriages** within the families of their own nation; for thus Heaven could be represented by them, and the conjunction of its Societies as to good and truth. Ex.

3703<sup>7</sup>. The laws of **marriages** . . . had their origin from the celestial and spiritual **marriage** in the Lord's Kingdom, or that of good and truth, which are signified by 'father and mother.' In like manner the laws delivered concerning the lawful and the forbidden degrees . . .

3915. For this conjunction (of truth and good) is the **Conjugal** itself in the Lord's Kingdom.

3941. 'The dudaim' = this conjunction or **Conjugal**. 3942.

3942<sup>3</sup>. For in the spiritual sense the **Conjugal** is nothing else than that truth which is able to be conjoined with good, and that good which is able to be conjoined with truth. Hence, too, is all **conjugal** love . . .

3946. That there is a **conjugal** longing. Sig.

3947. That thus the **Conjugal** of natural good with external truth would be withdrawn. Sig.

3952. It treats of the conjunction of truth with good and of good with truth, which conjunction is the **Conjugal** as understood in the spiritual sense. (Continued under HEAVENLY MARRIAGE.)

4171<sup>4</sup>. (How the **Conjugal** becomes what is called 'torn.') Ex.

4280<sup>2</sup>. With (the Ancients) the thighs and the loins signified what is **conjugal** . . .

4288. Thus the heavenly **Conjugal** was separated from that nation, and therefore no Church could be instituted with them . . .

4434<sup>9</sup>. As through love truly **conjugal** marriages on earth correspond to the heavenly **marriage** . . . the laws delivered in the Word concerning betrothals and **marriages** exactly correspond to the spiritual laws of the heavenly **marriage**; as that they were to marry only one wife (Mark x. 2-8; Luke xvi. 18). For in the heavenly **marriage** the case is this, namely, that good can only be conjoined with its own truth, and truth with its own good . . . In the Spiritual Church, the wife represents good, and the man truth; but in the Celestial Church, the husband represents good, and the wife truth; and . . . they not only represent these things, but also actually correspond to them.

—<sup>10</sup>. In the Old Testament also the laws relating to **marriages** in like manner have a correspondence with the laws of the heavenly **marriage**. III.

4444<sup>4</sup>. The law that they should not enter into **marriages** with the gentiles . . . was delivered lest by **marriages** they should turn aside to idolatrous worship . . .

4466. For **marriage** in the spiritual sense is the conjunction of good and truth. 4470.

4592<sup>13</sup>. 'Zebulon' = the heavenly **marriage** . . . 'Joseph' = the Celestial of the Spiritual . . . and 'Benjamin' = the Spiritual of the Celestial . . . This is the **Conjugal** in Heaven; and hence it is that these are named last.

4820. For **marriages**, in the internal sense, represent the conjunction of good and truth, because they are derived thence; but, in the opposite sense, the conjunction of evil and falsity . . .

4823<sup>3</sup>. This is why . . . **marriages** represent the conjunction of good and truth, and of truth and good. Moreover, **conjugal** love originates from this conjunction: **conjugal** love with the celestial from the conjunction of good with truth, and **conjugal** love with the spiritual from the conjunction of truth with good. The **marriages** also actually correspond to these conjunctions.

4835. (Explanation of a levirate marriage.)

4837<sup>2</sup>. That that nation had not any **Conjugal** as understood in either a spiritual or a natural sense, is manifestly evident from the fact that they were permitted to marry more wives than one ; for where there is the **Conjugal** as understood in a spiritual sense—that is, where there are the good and truth of the Church, consequently where there is the Church—this is in nowise permitted ; for the genuine **Conjugal** is never possible except with those with whom is the Church or the Lord's Kingdom ; and not with these except as between two. **Marriage** between two who are in genuine **conjugal** love corresponds to the heavenly **marriage**—that is, to the conjunction of good and truth—the husband corresponding to good, and the wife to the truth of that good . . . Besides, the **marriage** of one husband with a number of wives would present in Heaven an idea or image as if one good were conjoined with a number of truths which were not in accordance with each other ; and thus that there was no good ; for good . . . has its quality from truths and from their agreement together. It would also present an image as if the Church were not one, but many, and these distinct from each other according to . . . doctrinal things. Ex. 4865.

4899. There must be the **Conjugal** in order that there may be the Church ; namely the **Conjugal** between truth and good.

4903. A perception that it is false that any **Conjugal** intervenes. Sig. and Ex.

5002. As Heaven makes one through love from Him, and the Reciprocal to Him by reception, and through mutual love, it is called 'a **marriage**,' through which it is.

5053<sup>e</sup>. For **marriages** are the seminaries of the universal human race ; and also of the Lord's heavenly Kingdom.

5084<sup>7</sup>. A sensuous man believes . . . that **marriages** are of order only for the sake of the bringing up of offspring . . . and also that the **Conjugal** is like any other lasciviousness, but conceded ; and therefore that it would not be contrary to order to marry a number of wives if the Christian world had not forbidden it from Holy Scripture. If they are told that there is a correspondence between the heavenly **marriage** and **marriages** on earth ; and that no one can have the **Conjugal** in him unless he is in spiritual truth and good ; and also that the genuine **Conjugal** cannot possibly exist between a husband and a number of wives ; and thus that in themselves **marriages** are holy ; these things are rejected by the sensuous man as of no account.

5138. For there is a **marriage** in each thing of the Word. For the heavenly **marriage** is that of good and truth, and the infernal **marriage** is that of evil and falsity . . .

5194<sup>2</sup>. There is such a resemblance of **marriage** in each and all things of nature and its three kingdoms : without it nothing ever comes forth. Ex.

—<sup>e</sup>. Hence it is that the Ancients likened to **marriages** each and all things in the world, and each and all things with man. Refs. 9206<sup>e</sup>.

5332. The quality of the **marriage** of truth with good, and of good with truth. Sig. and Ex.

5345<sup>e</sup>. For nothing can be multiplied except from something like a **marriage**. Truth cannot enter into **marriage** with anything else than good. If it does, it is not **marriage**, but adultery. Therefore that which is multiplied from **marriage** is legitimate . . .

5489. (Thus) scientifics form with these goods as it were a **marriage** . . .

5570. When the ardour (with women) ceases which is wont to precede **marriage** . . .

5581<sup>e</sup>. (For) the Church is a spiritual **marriage**, which is from good as a father and truth as a mother.

6024<sup>7</sup>. 'From his thigh'=the things which are from **marriage**.

6179. The **Conjugal**, in the supreme sense, is the union of the Divine and the Divine Human in the Lord. Hence comes the union of Divine good and Divine truth in Heaven ; for that which proceeds from the Lord is Divine truth from Divine good. Hence Heaven is Heaven, and is called 'a **marriage**' . . . And as the Lord is the good there, and Heaven is the derivative truth, the Lord is called 'the Bridegroom,' and Heaven, and also the Church, 'the bride ;' for good and truth make a **marriage**, and their conjunction is what is meant by the **Conjugal**. Hence it is evident what a sacred thing it was to be bound by the **Conjugal**. Sig.

—<sup>e</sup>. From this **marriage** of good and truth descends genuine **conjugal** love.

6343<sup>2</sup>. That the Word is holy . . . is evident from the fact that in each thing of it there is the heavenly **marriage**, namely the **marriage** of good and truth, and thus Heaven ; and that in each thing of the inmost sense there is the **marriage** of the Lord's Divine Human with His Kingdom and Church ; nay, in the supreme sense, there is the union of the Divine Itself and the Divine Human in the Lord . . .

7022. There is a resemblance of a **marriage** where there are an active and a passive . . . The reason there is a resemblance of a **marriage** in all things, is that all things have relation to good and truth . . .

7605<sup>2</sup>. On account of the union of the Divine Itself and the Divine Human in the Lord, to which the **marriage** of good and truth in Heaven corresponds.

8356. Consequently the conjunction of good and truth is compared in the Word to 'a **marriage** ;' and the truths and goods thence born are called 'sons and daughters.'

8423<sup>2</sup>. The conjunction of (good and truth) is called a **marriage** ; for when these two are conjoined with each other they are circumstanced like two consorts : they love each other ; they conceive and beget ; the derivative offspring are called fruits.

8647<sup>2</sup>. For **marriages** represent the conjunction of good and truth. In the Celestial Church the husband represents good, and the wife the derivative truth ; whereas in the Spiritual Church the man represents truth, and the wife good.

8754<sup>2</sup>. Then are implanted the truths of faith ; and, in the internal man, they enter as it were into a **marriage** with good.

[A.] 8809. (For) with the Israelitish nation **marriages** were impure, because their interiors were filthy. For **conjugal** love descends from the **marriage** of good and truth; and therefore they who as to the interiors are not in good and truth cannot be in pure **marriage**; and they who as to the interiors are in evil and falsity . . . are in impure **marriage**.

—<sup>2</sup>. Neither are they of the Spiritual Church . . . in anything **conjugal**, until the truth with them has been implanted in good. Before this is done, there is indeed **marriage**, but not pure; for in their interiors there is not before this the **marriage** of good and truth.

8851<sup>2</sup>. (In Jupiter) they **marry-sociant conjugia**-in the first flower of youth; and their deliciousnesses are to love their consorts, and to have the care of children.

8875<sup>3</sup>. The two names 'Jesus' and 'Christ' = the Divine **marriage** which is in the Lord.

8904<sup>e</sup>. Adulteries are so wicked . . . because they correspond to the **marriage** of falsity and evil, which is the infernal **marriage**. On the other hand, genuine **marriages** are holy . . . because they correspond to the **marriage** of good and truth, which is the heavenly **marriage**. Nay, genuine **conjugal** love descends from the **marriage** of good and truth . . . and the love of adultery from the **marriage** of falsity and evil . . .

8983. For **marriage** on earth represents the heavenly **marriage** . . . and **conjugal** love corresponds to this **marriage**; but between a servant and a woman who has been given by her lord there is no **marriage**, but a coupling like that of a concubine with a man, which coupling does not correspond to the heavenly **marriage**; and therefore it is dissolved when the servant goes out . . .

8994<sup>4</sup>. For it is according to Divine order that men should be in knowledges, but women only in affections; and thus that they should not love themselves from knowledges, but the men; whence is the **Conjugal** . . . This, however, is the case with those of the Spiritual Kingdom; whereas with those of the Celestial Kingdom the husbands are in affection, and the wives in the Knowledges of good and truth; hence with these is the **Conjugal**.

8998. They who have been born within the Church, and who from infancy have imbued the principles of truth of the Church, ought not to **marry-conjugia sociare**-those who are outside the Church, and thus imbue such things as are not of the Church. The reason is that in the Spiritual World there is no conjunction between them . . . and therefore there ought to be none on earth; for, regarded in themselves, **marriages** are conjunctions of lower minds and of minds, the spiritual life of which is from the truths and goods of faith and charity; and therefore in Heaven **marriages** on earth between those who are of diverse religions are accounted as heinous; and still more [**marriages**] between those who are of the Church and those who are outside the Church. This also was the reason why the Jewish and Israelitish nation were forbidden to contract matrimony with the gentiles (Deut. vii. 3, 4) . . . This appears still more evidently from the origin of **conjugal** love, which is the **marriage** of good and truth. When **conjugal** love descends from this, it is Heaven itself in man; and

this is destroyed when two consorts are unlike in heart from an unlike faith. H. 378 (p).

9003. 'Her . . . **marriage** duty=*debitum conjugiale*-he shall not diminish' (Ex. xxi. 10) = the non-deprivation of conjunction. Ex.

9182<sup>2</sup>. Illegitimate conjunction is that which is not effected from **conjugal** affection; but from some other affection. Enum.

—<sup>3</sup>. Legitimate conjunction, which is that of lower minds, takes place when both are in the like good and truth. Ex. . . Hence it is evident that lawful conjunction is effected when one of the consorts is in truth, and the other in the corresponding good; for thus the heavenly **marriage** is represented in the pair.

—<sup>4</sup>. The betrothals before **marriages** . . . represented the first conjunction, which is that of the internal man without the external. The **marriages** themselves afterwards represented the second conjunction, which is that of the internal man together with the external . . .

9188. The falsity of faith and the evil of the love of self . . . with those who are in Hell, are conjoined, and make the infernal **marriage**. But (the truth of faith in the Lord and the good of love to Him) are conjoined with those who are in Heaven, and make the heavenly **marriage**. 9382<sup>2</sup>.

9206. The reason 'women' = goods, is that by the **marriage** of a man and a woman is represented the conjunction of truth and good.

9604. For the communications must be reciprocal, as is the **conjugal** conjunction of truth and good.

9961<sup>4</sup>. From these things it may be evident how holy in Heaven are **marriages**, and how profane, there, are adulteries. For, in themselves, **marriages** are so holy that nothing is more so . . .

10172. From the **marriage** of good and truth in Heaven and in the Church we can be instructed as to what must be the quality of **marriages** on earth; namely, that they must be between two, one husband and one wife; and that love truly **conjugal** is never possible if there are a number of wives to one husband.

10173. Hence it is that to want to command in **marriages** destroys genuine love . . .

10174. From these things it may be evident that **marriages** are holy . . .

10175<sup>e</sup>. For the love of adultery is from the **marriage** of evil and falsity, which is the infernal **marriage**.

10185<sup>3</sup>. The florescence before the fruit corresponds to the state of that age with man when the **Conjugal** enters lower minds, and gladdens them; thus when truth is being conjoined with good.

10756. (Those of the Fifth Earth) said that they have a perception as to whether there is the **Conjugal** with those of their nation who are naked; and it was shown that they perceive this from a spiritual idea about **marriage**. Des.

10837. The betrothals and **marriages** (in the Sixth Earth). Des. D. 5513<sup>14</sup>.

H. 108<sup>2</sup>. (Butterflies) then celebrate **marriages**. De Conj. 125.

366. On **marriages** in Heaven. Chapter.

— . As . . . it is from creation that the woman is for the man, and the man for the woman . . . and as this love is innate in both of them, it follows that there are **marriages** in the Heavens equally as on earth. But the **marriages** in the Heavens differ exceedingly from the **marriages** on earth.

367. **Marriage** in the Heavens is the conjunction of two into one mind . . . the husband there acts the part called the understanding, and the wife that called the will. When this conjunction . . . descends into the lower things which belong to their bodies, it is perceived and felt as love. This love is **conjugal** love; from which it is evident that **conjugal** love originates from the conjunction of two into one mind. In Heaven this is called dwelling together; and it is said that they are not two but one; and therefore two consorts are there called not two but one Angel.

375. Everyone knows that two consorts who love each other are interiorly united; and that the essential of **marriage** is the union of lower minds or of minds. Hence it may also be known that such as are the minds in themselves, such is the union, and such also is the love between them. The mind is formed solely from truths and goods . . .

377. Below . . . in the external man separated from the internal, there exists the conjunction of falsity and evil, which conjunction is called the **infernal marriage**. . . In (such a **marriage**) they converse together, and are also conjoined from what is lascivious; but interiorly they burn against each other with deadly hatred . . .

378. For this reason **marriages** in the Heavens are contracted with those who are within the Society; because they are in like good and truth . . . This was represented among the Israelitish nation by their **marriages** being contracted within the tribe . . . and . . . family.

380. This (mutual communication of love and its delight) and the derivative conjunction, are the interior delight itself which is called blessedness, in **marriage**. The love of dominion completely extinguishes this bliss . . .

—<sup>3</sup>. The interiors of those who live in such **marriage** (as where there is dominion) are in mutual collision and combat. Des.

382a. **Marriages** in the Heavens differ from **marriages** on earth in this: that **marriages** on earth are also for the sake of the procreation of offspring; but not in the Heavens. In place of this procreation there is in the Heavens the procreation of good and truth . . . (For) their **marriage** is the **marriage** of good and truth . . . and, in this **marriage**, good and truth, and their conjunction, are loved above all things . . . Hence it is that by the births and generations in the Word are signified spiritual births and generations, which are those of good and truth. Enum. (Continued under WEDDING.)

383. How **marriages** are contracted in the Heavens . . . Each Society consists of those who are alike; and like are carried to like, not from themselves, but from the Lord . . . and therefore at first sight they inmostly love each other, see themselves to be consorts, and enter into **marriage**. Hence it is that all the **marriages** in

Heaven are from the Lord alone. They also celebrate a feast, which takes place in a meeting of many. The festivities differ in the different Societies.

384. **Marriages** on earth, because they are the seminaries of the human race . . . and also because they are from a spiritual origin, that is, from the **marriage** of good and truth; and because the Divine of the Lord inflows principally into this love, are therefore most holy before the Angels of Heaven. (Continued under ADULTERY.)

—<sup>2</sup>. The sphere which exhales from Hell is a perpetual endeavour to dissolve and violate **marriages**.

402<sup>e</sup>. **Conjugal** delight, which is a purer and more exquisite touch, excels all (others) on account of its use, which is the procreation of the human race . . .

489<sup>7</sup>. They who have . . . lived in the chaste love of **marriage**, above all others are in the order and form of Heaven, and thence are in all beauty, and continually in the flower of youth. The delights of their love are unspeakable, and increase to eternity; for all the delights and joys of Heaven inflow into this love, because this love descends from the conjunction of the Lord with Heaven and with the Church; and, in general, from the conjunction of good and truth; which conjunction is Heaven itself in general, and with every Angel in particular. Their external delights are such that they cannot be described in human words.

N. 32. Between the will and the understanding there is a like **marriage** to that between good and truth . . . Life 43<sup>2</sup>.

S. 80. That in each thing of the Word there is the **marriage** of the Lord and the Church, and the derivative **marriage** of good and truth. Gen.art. 82. R.134.

Life 75. In proportion as anyone shuns adultery, in the same proportion he loves **marriage** . . .

76. No one can know the nature of the chastity of **marriage** except him who shuns the lasciviousness of adultery as a sin . . . It is a Truth that the lasciviousness of adultery and the chastity of **marriage** differ from each other exactly as do Hell and Heaven; and that the lasciviousness of adultery makes Hell with a man, and the chastity of **marriage** Heaven.

W. 409. Therefore there is such a **marriage** between love and the understanding, that although they are two, still they act as one. There is a like **marriage** between good and truth. There is such a **marriage** in each thing of the universe which has been created by the Lord; their use relates to good, and the form of their use to truth. It is from this **marriage** that there are a right and a left in each and all things of the body . . .

P. 74<sup>2</sup>. In beasts there is a **marriage** of affection and knowledge . . .

298<sup>3</sup>. The **marriage** of (the love of self and of the derivative conceit) is called the **marriage** of evil and falsity. Every evil Spirit is let into this **marriage** before he is let into Hell; and when he is therein he does not know what good is . . .

R. 380. This arcanum:—that the **marriage** of the Lord with the Church consists in this: that the Lord inflows with Angels and men with the good of love, and that Angels and men receive Him, or His good of love,

in truths ; and that thereby is effected the marriage of good and truth, which marriage is the Church itself, and makes Heaven with them . . . The influx of the Lord with truths into Angels and men is not like the influx of good ; for it is mediate . . . This, therefore, is the marriage of love and wisdom, or of good and truth from the Lord, with the recipients in Heaven and on earth.

[R.] 812. 'The wedding of the Lamb is come' = that from now there is being effected a full marriage of the Lord with the Church.

—<sup>2</sup>. There is a full marriage of the Lord and the Church when His Human is acknowledged to be Divine . . . Before (this is done) there is indeed a marriage of the Lord with the Church ; but solely with those who approach the Lord, and think of His Divine . . .

960<sup>c</sup>. By 'the Gospel' is signified the Advent of the Lord . . . here, to spiritual marriage with the Church . . . for the Lord and the Church here speak as the Bridegroom and the bride . . .

M. 21<sup>2</sup>. 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 of love . . .

—<sup>e</sup>. Consent is the essential of marriage ; and all other things which follow are its formal things. T.74S.

#### 27. On marriages in Heaven. Chapter.

— . As it has not been known that the Angels are men in perfect form . . . it has been impossible to reveal anything about the marriages there . . .

44<sup>6</sup>. Both feel what is conjugal kindled in their hearts ; and they perceive, he, that she is his ; and she, that he is hers ; for love comes to meet love, and causes them to know each other ; and at once conjoins their souls, and afterwards their minds ; and thence enters their bosoms ; and after the wedding [goes] further, and thus becomes full love, which increases daily into conjunction, until they are no longer two . . .

48<sup>2</sup>. In 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 . . .

47a. They continue their conjugal life . . .

49<sup>2</sup>. Hence it is that marriages entered into in the world are for the most part external, and not at the same time internal ; when yet internal conjunction, which is that of souls, makes marriage itself ; and this conjunction is not perceptible until . . . after death. Hence it is that separations then take place ; and afterwards new conjunctions with similar and homogeneous ones ; unless these had been provided on earth ; as takes place with those who from the age of youth have loved, wished for, and asked from the Lord a lawful and lovely companionship with one, while spurning and detesting wandering lusts.

52. The reason marriages in the Heavens are devoid of procreation, and that instead there is spiritual procreation, which is that of love and wisdom, is that with those who are in the Spiritual World, the third [degree], which is the Natural, is wanting ; and this is the containant of spiritual things ; and without their containant spiritual things have no consistence . . .

—<sup>e</sup>. By conjugal union they infl themselves with what is human, which is to want to be wise, and to love that which is of wisdom.

53<sup>2</sup>. All who come into Hell are natural ; and merely natural marriages are not marriages ; but conjunctions which partake of unchaste lust.

54<sup>3</sup>. For those who in celibacy have longed for marriage . . . if they are spiritual, blessed marriages are provided ; but not until they come into Heaven.

—<sup>4</sup>. Whether they want to live as conjugal ones, or not.

55<sup>4</sup>. Those who could not think of chastity in relation to marriages said . . .

55<sup>e</sup>. Who loved conjugal chastity.

59<sup>2</sup>. It is almost the same when a man enters upon marriage. He then becomes a fuller man, because he is conjoined with his consort, with whom he acts as one man . . . In like manner then does he begin from what is corporeal, and proceed into what is natural ; but as to the conjugal life . . . Those who then love corporeal natural things, and rational things solely from them, cannot be conjoined with their consort as into one, except as to these externals ; and when these fail, cold invades the internals, which disperses the delights of that love ; as from the mind, so from the body ; and afterwards as from the body, so from the mind ; and this until no recollection is left of the primeval state of their marriage . . . Now as at this day this takes place with most people, it is evident that the nature of love truly conjugal is not known . . . (But) with the spiritual the first state is the initiament to perpetual happinesses, which are heightened as the Spiritual Rational of the mind, and from this the Sensuous Natural of the body, in each consort, conjoin and unite themselves. But these are rare.

62. That there is a correspondence of (conjugal) love with the marriage of the Lord and the Church. Gen.art.

64<sup>2</sup>. The celestial are loves and the derivative wisdoms, and the spiritual are wisdoms and the derivative loves. Their Conjugal is the like.

75<sup>5</sup>. (In regard to) the marriages of the Most Ancients (as witnessed in the persons of those who had lived in the Golden Age) . . . I noticed as it were the unity of their souls in their faces, and said, You two are one. The man replied, We are one. Her life is in me, and mine is in her. We are two bodies, but one soul. There is a union between us like that of the . . . heart and the lungs ; she is my heart, and I am her lungs ; (that is to say) she is the love of my wisdom, and I am the wisdom of her love ; and therefore her love veils over my wisdom from without, and my wisdom is in her love from within . . . I then asked, As there is such a union, can you look at any other woman than your own ? He replied, I can ; but as my wife is united to my soul, we both look together, and then nothing of lust can enter ; for when I look at the wives of others, I look at them through my own wife, whom alone I love . . . Further ex.

76<sup>5</sup>. The Angel asked (those who had lived in the Silver Age) to give some account of the marriages among them. The husband said, There is a correspond-

ence between spiritual marriage, which is that of truth with good, and natural marriage, which is that of a man with one wife; and as we have studied correspondences, we have seen that the Church . . . cannot possibly exist with any but those who live with one wife in love truly conjugal; for the marriage of good and truth is the Church with man. Therefore all here say that the husband is truth, and his wife good; and that good cannot love any other truth than its own, neither can truth love back any other good than its own. If it did, the internal marriage which makes the Church would perish; and marriage would become external only, to which idolatry, and not the Church, corresponds. Therefore marriage with one wife we call sacramony; but with more than one . . . we should call sacrilege. (Continued under MARRIAGE (OR CONJUGIAL) LOVE.)

77<sup>3</sup>. We said (to those who had lived in the Copper Age), Our business here is to be instructed about your marriages, as to whether they are monogamous or polygamous. They replied, What are polygamous ones? Are they not scortatory? . . . We have preserved the precepts concerning marriages from the Most Ancients . . . among which is the following:—Sons, if you want to love God and the neighbour, and if you want to be wise, and to be happy to eternity, we counsel you to live monogamists. If you recede from this precept, all heavenly love will flee from you, and therewith internal wisdom, and you will be banished.—We have obeyed this precept of our fathers, and have perceived its Truth, which is, that in proportion as anyone loves his consort alone, in the same proportion he becomes heavenly and internal; and that in the same proportion as anyone does not love his consort alone, in the same proportion he becomes natural and external . . . Hence it is that in this Heaven we are all monogamists . . .

78<sup>4</sup>. I asked (the man of the Iron Age) about the marriages of that city and region. He said, We do not live with one wife; but some with two or three, and some with many, because we are delighted with variety, obedience, and honour . . . Therefore here every husband in his own house has as it were royal majesty . . .

79<sup>7</sup>. We asked (those of the age of iron mixed with miry clay), What is your religion concerning marriages? . . . They said, What business have you here with marriages? marriages are marriages. . . We asked, Does not your religion teach that marriages are holy and heavenly? . . . They replied . . . Are they not works of the flesh and of the night? . . . What has conjugal love in common with religion . . .

80<sup>2</sup>. (The Angel said,) The human Conjugal, and religion, go together in every step. Every step from religion and into religion is also a step from the Conjugal and into the Conjugal, which is peculiar and proper to a Christian man. In answer to the question, What is this Conjugal? he said, It is the longing to live with one wife only; and this is possessed by a Christian man according to his religion.

—<sup>3</sup>. I afterwards grieved in spirit to think that marriages, which in the ancient eras had been most holy, had been so desperately turned into adulteries; and the Angel said, It is the same at this day with religion. Sig.

92. From these things it follows that a universal conjugal sphere proceeds from the Lord, and pervades the universe from its primes to its ultimates . . . The reason such a sphere of the marriage of good and truth proceeds from the Lord, is that this sphere is also that of propagation . . . and this is the same as the Divine Providence for the preservation of the universe by successive generations. (Continued under MALE.)

116. On the marriage of the Lord and the Church, and on its correspondence. Chapter.

121. That the spiritual offspring which are born from the marriage of the Lord with the Church are truths . . . and goods . . . Ex.

137<sup>3</sup>. We believed that (the first state of marriage was blessedness itself); but we afterwards perceived that it was a state of heat not tempered with light; and that it is tempered successively, as the husband is perfected in wisdom, and the wife loves it in her husband; and that this is effected through uses and according to them . . .

—<sup>6</sup>. But with men—*homines*—there is a perpetual influx of vernal heat from the Lord; and therefore they can be delighted in marriage at all times (of the year).

139. That what is chaste and what is non-chaste are predicated of marriages, and of such things as are of marriage. Gen.art.

140. For the Conjugal has been inscribed on both sexes from inmosts to ultimates; and according thereto is the man as to his thoughts and affections; and thence, interiorly, as to the deeds and gestures of the body. Ex.

142. That the Christian Conjugal alone exists chaste. Ex.

147. That the chastity of marriage comes forth through the total renunciation of scortations from religion. Ex.

148. In every man from creation . . . there is implanted an internal Conjugal, and an external Conjugal; the internal one is spiritual, and the external one natural. Man comes into the latter first; and, as he becomes spiritual, he comes into the former. If therefore he remains in the external or natural Conjugal, the internal or spiritual Conjugal is veiled over, even until he does not know anything about it . . . Whereas if the man becomes spiritual, he then begins to know something about it; afterwards to perceive something of its nature; and, successively, to feel its pleasant, delightful, and delicious things . . . When this has taken place, the external Conjugal does indeed remain; but it is constantly chastened and purified from its dregs by the internal Conjugal; and this until the external one becomes as the face of the internal one, and derives its delight from the blessedness which is in the internal one. (Continued under LASCIVIOUS.)

154. That chastity cannot be predicated of those who believe marriages to be unchaste. Ex.

155. That chastity cannot be predicated of those who have renounced marriages, unless there remains in them the love of a life truly conjugal. Ex.

—<sup>2</sup>. They then choose a life either conjugal or extra-conjugal . . .

156. That the state of marriage is to be preferred to the state of celibacy. Ex.

[M. 156]. For the state of **marriage** is from creation, because its origin is the **marriage** of good and truth ; because its correspondence is with the **marriage** of the Lord and the Church ; because the Church and **conjugal** love are constant companions ; because its uses are more excellent than the uses of all other things of creation . . . (and) because **marriage** is the fulness of man . . .

155a<sup>3</sup>. Wives are . . . ardent zeals for the preservation of **conjugal** friendship and confidence.

156a. On the conjunction of souls and minds by **marriage**, which is meant by the Lord's words : 'They are no more two, but one flesh.' Chapter.

159. (Thus) **conjugal** conjunction is that of the will of the wife with the understanding of the man, and the reciprocal . . .

162. That this conjunction is effected successively from the first days of **marriage** . . . Ex.

— . The first heat of **marriage** does not conjoin ; for it partakes of the love of the sex . . .

—<sup>2</sup>. When (friendship and confidence) conjoin themselves with the first love of **marriage**, **conjugal** love is effected, which opens the bosoms, and inspires into them the sweetnesses of love ; and this deeper and deeper . . .

167. **Conjugal** cold is deeply seated in many men . . .

181. That these things cannot possibly exist except in the **marriage** of one man with one wife. Ex.

183<sup>3</sup>. Then some from that **conjugal** company said . . .

184. On the change of state of life with men and women by **marriage**. Chapter.

187<sup>2</sup>. Then the **conjugal** inclination accedes ; which is that of a maiden for a youth, and of a youth for a maiden ; and as the maidens in Heaven, equally as on earth, from their innate prudence conceal their inclinations to **marriages**, the youths there know no otherwise than that they affect the maidens with love . . .

190. That with both men and women the states of life before **marriage** are different from what they are after **marriage**. Ex.

191. That the states of life after **marriage** . . . are changed and succeed each other according to the conjunctions of their minds through **conjugal** love. Ex.

192. That **marriages** also induce other forms on souls and minds. Ex.

—<sup>c</sup>. This is the case in Heaven, because there are no **marriages** elsewhere ; beneath Heaven there are only connubial [connections], which are made and broken off.

193<sup>2</sup>. Hence no one can ever love his consort truly **conjugal**ly who is in the conceit of his Own intelligence from the love of self.

199<sup>2</sup>. Some men said that conjunction with a woman before **marriage** is like conjunction with a wife after **marriage** ; on hearing which the wives were very indignant, and said, There is no likeness whatever : the difference is like that between what is fatuous and what is real. (Continued under WIFE.)

200. That in the **marriage** of one man with one wife,

between whom there is love truly **conjugal**, the wife becomes more and more a wife, and the husband more and more a husband. Ex.

201. The most perfect and noble human form is when, through **marriage**, two forms become one form ; thus when two fleshs become one flesh, according to creation . . . The mind of the man is then elevated into higher light, and the mind of the wife into higher heat ; and they then bud, flower, and bear fruit, like trees in springtime . . . From the ennobling of this form are born noble fruits, which in the Heavens are spiritual, and on earth are natural.

202. That the offspring born from a pair who are in love truly **conjugal** derive from their parents the **Conjugal** of good and truth . . . Ex. 203.

203. The **Conjugal** of good and truth is implanted from creation in the soul of everyone ; for it is that which inflows into man from the Lord, and constitutes his human life. But this **Conjugal** passes into the consequents from the soul down into the ultimates of the body ; and in both the latter and the former it is changed on the way by the man himself . . . sometimes into the opposite, which is called the **Conjugal** or Connubial of evil and falsity . . . 204.

209. Universals concerning **marriages**. Chapter.

212. These do not enter into **marriages** except also with the end of lasciviating . . .

213<sup>e</sup>. You husbands are able to confirm this from the first deliciousnesses of **marriage**, which are in their fulness, because the wife alone is then loved . . .

214<sup>2</sup>. Then the love makes this its friendship also **conjugal** . . .

216<sup>3</sup>. When they were in the idea of what is temporary, they said, There is no longer any **marriage** . . .

217. That wives love the bonds of **marriage** provided the men love them. Ex.

222. That there is a **conjugal** sphere which inflows from the Lord through Heaven into each and all things of the universe down to its ultimates. Ex.

—<sup>2</sup>. But the universal sphere of all is the **conjugal** sphere, because this is also the sphere of propagation . . .

223. That the **conjugal** sphere is received by the female sex, and through it is transferred into the male sex. Ex.

— . The intellectual form cannot of itself become heated with **conjugal** heat . . .

224. Is he not affected **conjugal**ly by whatever proceeds from his bride . . . and not, then, by what proceeds from others of the sex ?

225. This **conjugal** sphere inflowing into the universe, in its origin is Divine ; in its progress in Heaven with the Angels it is celestial and spiritual ; with men natural ; with beasts and birds animal ; with worms merely corporeal ; with plants it is devoid of life ; and, moreover, in all its subjects it is varied according to their forms. Now, as this sphere is received immediately by the female sex, and mediately by the male sex ; and as it is received according to the forms, it follows that this sphere, which in its origin is holy, can

be turned in the subjects into a sphere which is not holy, and may even be inverted into an opposite one. The sphere opposite to it, is called, with such women, the meretricious sphere; and, with such men, the scortatory sphere; and as these men and women are in Hell, this sphere is thence. But this sphere is also of much variety. . . (Thus) the man who does not love his wife, receives this sphere from some other source than his wife; still it is the fact that even this is inspired by the wife, but without the man's knowing it, and while he grows warm.

229. For all **marriages** of love truly **conjugal** are provided by the Lord.

— How (these **marriages**) are provided in the Heavens, I have heard described by the Angels thus:— The Divine Providence of the Lord is most singular and most universal in relation to **marriages** and in **marriages**, because all the delights of Heaven spring from the delights of **conjugal** love. . . and therefore it is provided that **conjugal** pairs be born, and that they be constantly educated for their **marriages** under the auspices of the Lord, neither the boy nor the girl knowing it; and after the time has passed. . . they meet somewhere as by fate. . . and at once know, as by a kind of instinct, that they are mates, and, by a kind of dictate, think. . . the young man, that she is mine; and the maiden, that he is mine; and after this has been seated some time in the minds of both, they deliberately accost each other, and betroth themselves. It is said, as from fate, from instinct, and from dictate; and it is meant from the Divine Providence. . . For the Lord opens internal similitudes, so that they may see themselves.

234. On the causes of colds, separations, and divorces in **marriages**. Chapter.

236. For more than all other colds does **conjugal** cold reside in human minds; for the **Conjugal** itself is inscribed on souls, to the end that soul may be propagated from soul. . .

238°. This propagative or plastic force in seeds in the vegetable kingdom, and in souls in the animal kingdom, is from no other source than the **conjugal** sphere which perpetually emanates and inflows from the Lord. . . and from the effort of the good and truth therein to conjoin themselves into a one. This **conjugal** effort seated in souls is the original source of the existence of **conjugal** love. . .

240°. They are to be excused, because with such it is impossible to discriminate in thought embraces in **marriages** from those in scortations. . .

241°. Such **marriages** (as those in which one consort has religion and not the other) are dissolved of themselves.

242. When the spring of this love is closed, they come into a **Conjugal** which has a lower seat, and which is that of good with another truth, or that of truth with another good, than its own. . . Hence with the consort who is in the falsities of religion, cold has its inception. . .

244. There are as many colds as there are **marriages** of those who are in falsities of religion, in diverse religions, and in no religion.

246°. Hence come inclinations to enter into **marriages** with unequals, and to refuse **marriages** with equals; but still these **marriages**, after a certain time of living together, vary according to the similitudes and dissimilitudes contracted by heredity and education. . .

—<sup>3</sup>. **Marriages** of such dissimilitudes are not unlike the conjunctions of diverse species of animals. . .

247°. Nothing stores up in itself **conjugal** cold more than scortatory love. . . It may be called **conjugal** cold itself.

248°. The difference between **conjugal** and servile friendship in **marriages**, is like that between light and shade. . .

249°. Hence it is that **conjugal** heat remains better and longer with those (who have employment) than with others.

250°. For with such the **Conjugal** is not of the spirit and the heart, but is only of the mouth. . .

254. The third cause of lawful separation is impotence before **marriage**. . . because the end of **marriage** is the procreation of offspring. . .

270°. This is **conjugal** cold. Ex. 294°. —<sup>4</sup>.

271. On the causes of apparent love, friendship, and favour in **marriages**. Chapter.

276°. As therefore the covenant of **marriage** is a covenant for life, it follows that (these appearances) are necessities.

278. The **conjugal** covenant is for life; and the derivative **conjugal** communion is inscribed on (them). . .

279. That these appearances are **conjugal** simulations, which are laudable. . . Ex. 280. 281. 282. 284.

283°. By representative **conjugal** friendship.

284°. With spiritual men there is **conjugal** conjunction by the love of the children. . .

290. A friendship emulating **conjugal** friendship when they grow old.

292. That there are infernal **marriages** in the world between consorts who are interiorly the most deadly enemies, but exteriorly are like the most conjoined friends. Gen.art.

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

297. That the man ought to court and ask the woman concerning **marriage** with him, and not the woman the man. Ex.

299. Her judgment is as yet in ignorance about **conjugal** life.

303. That by betrothal the mind of the one is conjoined with the mind of other, so that **marriage** may become of the spirit before it becomes of the body.

304. That it is so done with those who think chastely about **marriages**. . . Ex.

—<sup>3</sup>. But with those who do not think from religion about **marriages** and their holiness, there is a **marriage** of the body, but none of the spirit. If anything of the **marriage** of the spirit appears during the state of betrothal. . . it falls back to the concupiscences which are from the flesh in the will; and thus from the



unchaste things there it lets itself down headlong into the body, and defiles the ultimates of its love with an alluring ardour; from which as in the beginning it was on fire, so its fire suddenly goes out, and passes away into the cold of winter; whence defect is accelerated. The state of betrothal with these answers hardly any other purpose than that they may fill their concupiscences with lasciviousness, and thereby contaminate the **Conjugal** of love.

[M.] 306. The beginning of the following state is to be inaugurated by the **marriage**, which is of the spirit and body together; for the spirit then enters into the body, and acts there . . .

—<sup>e</sup>. As **marriage** is not legitimate until after the wedding . . .

307. That before the celebration of the wedding the **conjugal** covenant is to be made in the presence of witnesses. Ex.

— . For after some initiaments of **marriage**, the state which preceded betrothal returns by alternations . . .

308. That **marriage** is to be consecrated by a priest. Ex. The reason is that, regarded in themselves, **marriages** are spiritual, and thence holy; for they descend from the heavenly **marriage** of good and truth; and **conjugal things** correspond to the Divine **marriage** of the Lord and the Church; and hence they are from the Lord Himself; and are according to the state of the Church with the contracting parties.

310. That after the wedding the **marriage** of the spirit becomes also of the body, and thus full. Ex.

— . (Hence) it is that the minds or spirits are first to be united together as in a **marriage** before [they are united] with the body also; that is to say, that the **marriages**, when they become of the body, may be of the spirit . . .

—<sup>2</sup>. From these things let us now look at **marriage**. (Continued under MARRIAGE LOVE.)

—<sup>e</sup>. Consequently, if the **marriage** in the spirit is chaste, and partakes of the holiness thereof, it is the like when it is in its fulness in the body; and the reverse is the case if the **marriage** in the spirit is unchaste.

312. (The marrows are burnt up and consumed) if the man and woman precipitate **marriage** without order, by not looking to the Lord, by not consulting reason, by rejecting betrothal, and by complying with the flesh only . . .

313. That the states of the minds of both, proceeding in successive order, inflow into the state of **marriage**; yet in one way with the spiritual, and in another with the natural. Ex.

—<sup>e</sup>. Therefore, with the natural, the state of **marriage** is inwardly full of unchaste things; and there are as many colds as there are unchaste things; and there are as many obstructions of the inmost life as there are colds . . .

316<sup>3</sup>. [The statement quoted above, at M.229, concerning the way in which marriages are provided in the Heavens, is repeated here, and proceeds:] That **conjugal** pairs are born, and are educated for **marriages**, unknown to both, (the wise one) confirmed by the

**conjugal** similitude visible in the faces of both; and also by the inmost and eternal union of the lower minds and of the minds, which are not possible, such as they are in Heaven, without having been foreseen and provided by the Lord.

—<sup>4</sup>. The wise one . . . added, further, In the veriest singulars with man, both male and female, there is the **Conjugal**; but a different **Conjugal** with the male from that with the female. In the masculine **Conjugal** there is what is conjunctive with the feminine **Conjugal**; and contrariwise; even in the veriest singulars. This he confirmed by the **marriage** in each person of the will and the understanding, which two act together into the veriest singulars of the mind and of the body; from which things it may be seen that the **Conjugal** is in every substance, even the least. This is evident from the compound substances which are made up of simple substances; as that there are two eyes, two ears, two nostrils . . . and within man two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs . . . and, where there are not two, still they are divided into two . . . Ex.

317. On repeated **marriages**. Chapter.

318<sup>2</sup>. (Thus) the mind is kept balancing towards a second **marriage**, according to the degree of love in which it was in the former one. (Continued under MARRIAGE LOVE.)

319. That . . . it depends upon the state of **marriage** in which they had lived. Ex.

320<sup>2</sup>. The reason nothing hinders such from being able to contract repeated matrimones, is that they have not had the essentials of **marriage** . . . Neither do they themselves think of **marriages** otherwise than naturally . . . and perhaps if their interior thoughts were clearly seen . . . there would not be found in them any distinction between **conjugal** conjunctions and extra-**conjugal** copulations . . .

—<sup>3</sup>. But it is to be known that **marriages** interiorly conjunctive can with difficulty be entered upon on earth, because the choice of internal similitudes cannot be provided by the Lord there as in the Heavens, because it is limited in many ways; as to equals in state and condition; within the region, city, or village where they live; and, moreover . . . the internals do not come forth until some time after **marriage** . . .

321. That those who had lived together in love truly **conjugal** do not want repeated **marriage**, except for reasons separate from **conjugal** love. Ex.

322. That there is one state of **marriage** of a youth with a maiden, and another of a youth with a widow. Ex.

— . The state of **marriage** of a youth with a maiden is the very initial state to genuine **marriage**. Des.

323. That so also there is one state of **marriage** of a widower with a maiden, and another of a widower with a widow. Ex.

— . A widower has already been initiated into **conjugal** life . . .

330<sup>4</sup>. If a woman wants to seem beautiful after **marriage**, in like manner as before it, she loves the men and not the man . . .

331<sup>e</sup>. If therefore you love your intelligence in yourself, it becomes the receptacle of your love, and the love of what is your Own, as it does not endure an equal, never becomes conjugal; but . . . remains scortatory.

333. That except with one wife . . . there is no conjugal friendship, confidence, potency . . . Ex.

346. That with polygamists conjugal chastity, purity, and holiness are not possible. Ex.

368<sup>d</sup>. These, being spiritual, in their marriage look to union as the end; and, in this, spiritual rest and its pleasantness; and as they have rejected disunion from their lower minds, their spiritual jealousy is like a fire darting forth against the infesters.

376<sup>e</sup>. There are also scortatory marriages, in which, by mutual consent, the license of venery is granted to both, and yet they are civil to each other when they meet.

427<sup>e</sup>. In externals . . . the delight of adultery is as the delight of marriage. But after death . . . it is evident to sense that the evil of adultery is a ball of the consciences of evil, and that the good of marriage is a bundle of the affections of good . . .

428<sup>e</sup>. On the other hand, he who is in good and weds truth . . . confirms himself against adultery and in favour of marriage, and embraces a blessed conjugal life.

439. Hence it is that in the extremes scortatory caresses and conjugal caresses are perceived as alike, although in internals they are utterly unlike. That from this they are unlike in the extremes also . . . (is not felt by any) but those who are in love truly conjugal. Ex.

447<sup>e</sup>. For the love of the sex cannot become spiritual until it becomes conjugal . . .

449<sup>d</sup>. If an adulterer . . . enters the conjugal bed . . .

450. [Early marriages.]

—<sup>2</sup>. When they have grown up to the conjugal age . . .

452<sup>d</sup>. Fornication is light with those who prefer the conjugal state; (because the conjugal life is their purpose . . .

—<sup>e</sup>. When they come into the conjugal state.

453. All . . . look to adultery . . . who think of marriages as they do of adulteries.

456<sup>d</sup>. By which conjugal sports are bent into tragic scenes . . .

457. The Conjugal of one man with one wife is the jewel of human life, and the storehouse of the Christian religion. Ex.

459. That this Conjugal may be preserved with those who for various reasons cannot as yet enter into marriages, and who on account of salacity cannot regulate their lusts, if the love of the sex be confined to one mistress. Ex.

—<sup>2</sup>. Thus is the lasciviousness of salacity . . . tempered by something which is as it were an analogue of marriage.

VOL. IV.

—<sup>e</sup>. These things are not said to those who . . . are able to enter into marriage as soon as they arrive at manhood . . .

460<sup>e</sup>. The love of pellicacy is kept separate from conjugal love by the man's not promising marriage to the mistress, and by his not holding out to her any hope of marriage.

466. That (this concubinage) is scortation, by which the Conjugal . . . is destroyed. Ex.

— . It is the deprivation of all faculty and inclination for a conjugal life, which is in Christians from birth. —<sup>2</sup>, Ex.

—<sup>3</sup>. That this Conjugal is destroyed with a Christian by polygamous scortation . . .

469<sup>e</sup>. Who but a vile person can preserve the rights of the marriage bed, and share the couch with a harlot?

472<sup>e</sup>. A clamorous demand for the conjugal debt, whereby the man becomes a cold stone.

478<sup>d</sup>. There were once assembled . . . from Europe some hundreds of those who excelled in cleverness, learning, and wisdom there; and they were questioned about the difference between marriage and adultery . . . and after consultation, all except ten replied that it is only the public law which makes the difference . . . They were then asked whether they saw anything of good in marriage, and anything of evil in adultery. They replied that they did not see any rational evil or good. On being questioned as to whether they saw anything of sin, they said, Where is it? Is not the deed alike? The Angels were astonished at these answers, and exclaimed, How gross and great is the stupidity of the age! On hearing this, the hundreds of the wise ones turned and said to each other with loud laughter, Is this stupidity? Can there be any wisdom which can bring conviction that to love another's wife merits eternal damnation?

479<sup>e</sup>. As all things of good and of evil are distinguished into genera, species, and so on, marriages are distinguished into the same, and in like manner their opposites, which are adulteries.

488. If the love of marriage conquers, it subjugates this love of adultery . . .

491. If the mind (takes its reasonings) from the higher region, which communicates with Heaven, it confirms marriages, and condemns adulteries; but if from the lower region, which communicates with the world, it confirms adulteries and makes light of marriages.

—<sup>e</sup>. It follows that the form of the human mind is according to the confirmations; being turned to Heaven if its confirmations are in favour of marriages; but to Hell if they are in favour of adulteries . . .

497. The love of marriage.

500<sup>d</sup>. Nine hundred (out of a thousand from the Christian world) say, Who does not know that the delight of adultery is supereminent to the delight of marriage? . . . What is marriage but allowable scortation? . . .

502. On the state of a virgin or undeflowered woman before marriage, and after marriage. Ex.

— . They (then begin) to love the conjugal life.

[M. 502.] They said that they had thought about **marriage** solely from the blessedness of mutual friendship and confidence with a consort, and not at all from the delight of any flame . . .

510<sup>2</sup>. For everyone has (spiritual life) according to the **Conjugal** implanted in him.

—<sup>e</sup>. Such do those become who . . . have rent and annihilated with themselves the human **Conjugal**.

515. On the correspondence of scortations with the violation of spiritual marriage. Chapter.

516. By spiritual marriage is meant the marriage of the Lord and the Church; and thence also the marriage of good and truth; and as this (spiritual) marriage is in each and all things of the Word, it is the violation of the Word which is here meant by the violation of the spiritual marriage . . . That the Word is this marriage. Ref.

517. As therefore the violation of spiritual marriage is the violation of the Word, it is evident that . . . when good is adulterated and truth falsified, this marriage is violated.

518. As this (spiritual) marriage corresponds to marriages on earth, it follows that the violation of this marriage corresponds to scortations and adulteries . . . These violations of the Word and the Church correspond to the forbidden degrees enumerated in Lev. xviii.

520. It follows that he who is in the spiritual marriage is also in happy natural marriage; and, on the other hand, that he who is in spiritual adultery is also in natural adultery; and conversely. . . Therefore the whole Hell is called an adultery, and the whole Heaven is called a marriage.

531. There are marriages in which conjugal love does not appear, and yet is; and there are marriages in which conjugal love does appear, and yet is not. Ex.

— The only thing which decides is the **Conjugal**, which is seated in the will of everyone, and is guarded in whatever state of marriage the man may be. This **Conjugal** is like a balance in which that love is weighed; for the **Conjugal** of one man with one wife is the jewel of human life . . .

—<sup>2</sup>. And for him to whom conjugal love is imputed, a marriage in Heaven is provided after death, whatever kind of a marriage he has had in the world.

T. 380. All the good and truth of the Church are propagated from the marriage of the Lord and the Church; thus all that which is essentially charity, and essentially faith, is from that marriage; but whatever of these two is not from it, is not from a lawful bed . . . thus is either from polygamously marriage, or from adultery . . .

619<sup>4</sup>. This sphere also invades men in the natural world, and extinguishes the conjugal torches between truths and goods . . .

D. 395. Delights, by a real transmission into others, can effect them; which derives its origin from the heavenly marriage. Hence the deliciousnesses of earthly marriages, and the communications between the consorts.

399. (Evil Spirits) induced on me a delicate feeling,

which emulated . . . the feeling of conjugal deliciousness, so that scarcely any difference could be discerned.

1227. When (with women) the ardour and desire for marriage have ceased . . .

2722. That no effect in the universe can come forth without a passive and an active; thus without a marriage. Ex.

3319<sup>e</sup>. With such lasciviousness as appears conjugal.

3384. The Jewish Church esteemed the conjugal debt as nothing. Ex.

3443<sup>e</sup>. All are allotted to their uses; some that they might be delighted with marriages . . .

3537. Granted that Adam was the first man, and that his sons and daughters might marry—*conjugia jungere*, still this does not take away the eternal Truth that such marriages are not allowable.

—<sup>2</sup>. (Granted) that it is better to marry—*conjugia jungere*—in adolescence than to have concubines previously: this does not take away the Truth that as society is constituted they cannot be contracted before they are able to bring up children.

3697. As marriages are for the sake of the propagation of offspring . . . whatever destroys or perverts marriages, and destroys propagation, is diabolical.

3778. I spoke to them about marriage: that marriages or conjugal love is the fundamental of all loves; (for) thence is the propagation of human society and consequently of the heavenly Societies; and therefore there has been given it a pleasure of the body which surpasses all other pleasures; for delights are adjoined according to the necessities of the ends; and conjugal love is more delightful and happy than any other love; inasmuch that a good marriage is Heaven on earth; thus is celestial love, from which are all other loves . . . from which it is evident how sacred marriages ought to be held.

3794<sup>2</sup>. It was granted to insinuate that the primary bond of conscience is that of marriage. Ex.

3908. They who have lived unhappy in marriage in this: that they have lived in contempt, aversion, and hatred against their consorts; become unhappy in the other life also.

4076. On marriage.—He who does not live in the love of faith cannot live in the true love of marriage; and although he may seem to himself to live in the love of marriage, still it is nothing but a kind of adultery or lasciviousness. He loves his consort solely for the sake of cohabitation, the delight of earthly life, infants for the sake of ends in the world, and so on; for celestial things ought to inflow into conjugal love; (that is to say) the celestial things of faith. . . But still there are the delight of marriage and cohabitation in the other life, so that there may be initiation into upright Societies, which cannot be effected without it. Hence it follows that such as is the faith, such is the love of marriage.

4107. There are those in the other life who live in a so-called civil state, which is pleasant and sweet. Des. . . . It is the state of those who in the world have lived happily and well in marriages, and have loved infants.

4124. That there are indefinite genera of the happinesses of marriage. Ex.

4192. What marriage and the derivative love are.—**Marriage** is such love that the one so loves the other that they want to be one, and that the one wants to give the other whatever is his. From this Mutual . . . comes forth the love of marriage. Therefore all other loves are derived from it . . . Hence it is evident that **conjugal** love is fundamental, and is Heaven itself.

4405. On marriages and adulteries.

4745. On infernal marriage. (See CHARLES XII., here, and at 4768.)

—<sup>2</sup>. Such marriages are those of all who subjugate their consort by obstinacy, and who afterwards live together in externals as it were in friendship, but in internals in deadly hatred. . . Such are permitted to hold each other in deadly hatred, until they feel such delight in that marriage, that they can almost be united as one; for each feels the delight of dominion in the other; and, as the one has contributed thereto with the other, it is this delight which is felt.

4784. Injecting the persuasive that adultery surpasses the **Conjugal**.

4963. Such . . . cause marriage to be separated.

5022. I spoke to (the Dutch) about marriage: that in proportion as the desire to exercise command increases . . . the delight of life decreases; and that in proportion as that delight decreases, the delight of life increases; for when the desire to exercise command decreases and vanishes, love itself . . . commands, and when love commands, the Lord God commands. Hence is the happiness in marriages.

5070. (On Spirits who wish to dissolve marriages. See LAST JUDGMENT, here.)

5179. On a mountain where is the **Conjugal**.

—<sup>2</sup>. When (their visitors) strip themselves, they at once perceive whether they have the **Conjugal**.

5180. A certain person who had faith in the letter of the Word supposed that he had the **Conjugal**, because he had lived sincerely with his wife, and had never been lascivious. As the **Conjugal** corresponds to the Word; for this is the Divine and heavenly **Conjugal**, he was brought to (that mountain) . . . On coming, naked, to those who were higher up, he was deprived of his senses . . . and so stood, like one half-dead . . . Such are they who believe the Word as to the sense of its letter, and do not know and have not imbed interior truths thence. De Conj. 69.

5643. When anyone, from the good of his will, wants marriage to be genuine . . . he loves the truths (which) agree with this good or will . . . and whenever he thinks about marriage, the internal sight falls upon such things, until they have been conjoined in the exterior and in the interior memory . . .

5832. On marriages and adulteries.—I saw a vast crew who had accounted adulteries as nothing . . . and all said that they are no longer men, but are like wild beasts, because they had put off the human nature by having burst asunder and profaned the society of marriage . . .

5996. On a cadaverous breast from the violation of marriage . . .

6027. On the marriage between the Empress of Russia and De la Gardie.\*—They were together, and became acquainted with each other, and took a liking for each other. 2. Afterwards she was informed about his family, and went to the Society where they were . . .

3. Then first De la Gardie was divorced from his wife, with whom he had sometimes had intercourse; afterwards but seldom; but still he referred it to the Council, as to whether divorce could take place. These examined it, and found that there was no similarity in their affections; and thus they became divorced. 4. Afterwards the Empress . . . openly asked the counsel of many . . . She regretted what had taken place, but could do nothing with it . . . her husband was quite given up to drinking. 5. Afterwards the Empress came to speak to that Bishop in Lubeck, to whom she had been betrothed; but she found no pleasure in him, especially when there was seen beside him a woman with a beautiful face, who was his mistress . . . It was afterwards shown where he was now at home, which was down in Hell . . . through which the liking for him went away. 6. She afterwards spoke to one from Holstein and Mecklenburg . . . but she found dissimilarity, and would not know him; as she had also done in the world. 7. She afterwards travelled around, and went far away from her home; where . . . she did not know where she was at home, nor who she herself was. On the way Count de la Gardie met her, and accompanied her, each of them being then unknown to the other; and then again they took a liking for each other. He followed her round to a way which led homewards, when they accidentally came to separate. She travelled around a second time, when I did not see what took place. The third time she travelled the same way as the first time, and then also, of the Providence of the Lord, De la Gardie met her; and then they saw, as is wont to be the case, that the one was destined for the other, and they held each other dear, and were then brought home each one to his own Society. 8. The Empress came to preside over the best Society of the Russians, who have much love for her. The ex-Emperor Peter then took leave of that Society . . . De la Gardie also received a fine Society to preside over. 9. The last time she was accompanied by De la Gardie he came home to her palace, and it was then determined between them concerning their marriage; they having been together long enough. 10. When it had been determined, an Angel was sent from here up to Heaven, who was in beautiful white garments, in order to get a priest thence, to wed them, which took place in this way only: that he asked both if they consented, and when he had heard that [they did], he wished them the grace and blessing of God. Nothing more. This took place on the 5th of March 1762. He then drove to her with seven pairs of horses, splendid. 11. Afterwards congratulations were received; first, those of little children, who were brought from Heaven to speak to them, at which she be-

\* Translated from the Swedish in the Spiritual Diary by Prof. C. Th. Odhner. (The Empress Elizabeth of Russia died in December 1761.)

came so affected that she went out into another room and wept because of the heavenly delight from their speech. When she came back there came eight older children who made a beautiful congratulation. When they went out, she kissed them all. Afterwards [came] grown-up persons, who had died as children, and had been educated in Heaven. Lastly came such persons from the Russian nation as had also been brought up in Heaven, and made their congratulation. 12. Lastly, short congratulations were heard from above from the Societies of Heaven, one after the other; [and which although short] still were beautiful in the order of the provinces there, and which were continued. . . to [the number] of from one to two or three hundred. . . and there were many who still wished to congratulate; but as it took so much time, many of them made a congratulation together. . . Music was also heard accompanying the affections of the children who had been there. 13. A repast was afterwards served, which was splendid, and at which thirty persons were present. 14. In the morning, after they had slept together, they sat down together in a chariot; and then I saw him changed, [wearing] the red ribbon of the knights; and then they went to his [home]; and, when they arrived, the house was changed into a beautiful palace with many rooms, at which he was quite astonished. They walked round: it was beautiful everywhere. Then they went upstairs, and found servants, who belonged to the Society. . . and there were several rooms in which there was as yet nobody; a kind of sign that the Society was to be increased. 15. Then some persons came in who were allowed to make representations, and who with beautiful representations represented the government. 16. Then they went to her [home] in the former place. 17. Their love grew so strong that she desired to become one with him as to the body also, which also took place; and they considered themselves well off in this, that it can be done when desired. They then seemed to be as it were lifted up, from above. They can thus be one, being two as to the body, but still with one life. 18. De la Gardie has been of such a mind, that he always used to speak of useful things discursively, and also carefully and in a lively manner; and still of many spiritually. Thus he was used to speak from reason, and not at all from the memory alone. 19. (See THEOLOGY, here.) 20. They then drove round in a chariot among the Society, in order to show themselves. . . 24. Then came Queen Ulrica with her husband to make them a visit. He first spoke to the Russian Empress, and was shown all politeness. Then first to De la Gardie, and then to the Russian Empress, Queen Ulrica made her speech; first simply, and then more and more interiorly, [all of which] was answered in order, and something further. 25. On the 25th of March both were in a state of innocence together; and they walked round and were seen by many round there as little children.

[D.] 6054<sup>e</sup>. The former deprive themselves 'of all the delight of marriage. . . but not the latter.

6055<sup>e</sup>. The love of marriage opens Heaven; the love of adultery closes it.

6106. On marriage.—There was a woman with me sometimes who said and believed that it is impossible to love a consort long, because it becomes common. . . But

she was answered that in Heaven. . . this Common becomes delicious. . . 6110<sup>s</sup>.

6110. On Marriage and Adultery. Treatise.

—<sup>14</sup>. Illustrated by the marriage of sound and speech.

—<sup>48</sup>. The prior state must by all means precede before marriage. . . without thought about the posterior state. Then there will be a happy and lasting marriage; but in proportion as there is of the posterior state together with it, in the same proportion it is deficient.

—<sup>76</sup>. With those who have a lascivious marriage. . . with whom the woman's love is not communicated to the man, it is the man's own affection which effects it. The man has a proper affection of his own which does not make one with the woman's affection, and therefore they both recede. . . (But) this affection of the man is soon consumed and burnt up. It is otherwise when the woman's affection inflows into the man's understanding, as is the case with the Angels. . .

—<sup>81</sup>. All things are reduced to marriage. . .

D. Min. 4643. (The filthy ideas of such whenever marriage is mentioned.)

E. 710<sup>25</sup>. The arcanum contained in the Lord's words to the Pharisees (Matt. xix. 3–12) (is this): There are marriages in the Heavens equally as on earth; but in the Heavens, marriages are of like with their like; for the man has been born to act from the understanding, but the woman from affection. (Continued under MAN—*vir*.)

—<sup>23</sup>. The reason the Lord afterwards spoke about eunuchs, was. . . because marriages with the Jewish nation. . . from the fact that they were in the falsities of evil, were not marriages, but adulteries, as understood in the spiritual sense, and therefore that nation was called by the Lord 'an adulterous generation.' (Continued under EUNUCH.)

—<sup>29</sup>. The marriage of the understanding of truth and good with the affection of truth and good, is in general from a threefold origin, and thence is in a threefold degree. In the highest degree it is the marriage of those who are called celestial; in a lower one it is between those who are spiritual; and in the lowest it is between those who are natural. Sig. and fully Ex.

817<sup>4</sup>. For marriages, such as are in the Heavens, derive their spiritual origin from the marriage of good and truth. . .

935<sup>2</sup>. The Sixth Precept. . . contains in special to have delight in adulteries, and undelight in marriages; and, in special, to think filthy things about such things as belong to marriage; for these things also are 'adulteries.'

981<sup>2</sup>. The delight of marriage is Heaven with man. . .

— The chaste love of marriage is the fundamental love of all heavenly and Divine loves; consequently. . . in proportion as a man is in the chaste love of marriage, in the same proportion he is in all good love; if not in act, still in endeavour.

— He who is in the chaste love of marriage, is in charity and in faith, and in love to God. The chastity of marriage also makes one with religion. (See these statements concerning the love of marriage contrasted with the opposite, under ADULTERY at this ref.)

—<sup>3</sup>. When the Church is at its end. . . the man

of the Church, from influx from Hell . . . comes into the faith that **marriages** and adulteries do not differ in their essence, but solely as to order; when yet the difference between them is such as there is between Heaven and Hell.

983<sup>3</sup>. This conjunction (of two minds into one) is spiritual marriage, from which descends **conjugal** love; for when two minds are conjoined, so that they are as it were one mind, there is love between them. This love, which is the spiritual love of **marriage**, when it descends into the body, becomes the natural love of **marriage**. Everyone, if he will, may clearly perceive this: consorts who interiorly and mutually love each other, love each other mutually also as to their bodies . . .

—<sup>4</sup>. Now as the origin of **conjugal** love is the marriage of good and truth, because in its essence **marriage** is Heaven, it is evident that the origin of the love of adultery is the **marriage** of evil and falsity, which in its essence is Hell. The reason Heaven is **marriage**, is that all who are in the Heavens are in the **marriage** of good and truth; and the reason Hell is adultery, is that all who are in the Hells are in the **marriage** of evil and falsity. Hence it follows that **marriage** and adultery are as opposite to each other as are Heaven and Hell.

984<sup>2</sup>. Man cannot become the love which is the image or likeness of God, except through the **marriage** of truth and good . . . This union is quite impossible except through the **marriage** of two minds into one; for . . . the man has been created to be the understanding of truth, thus truth; and the woman has been created to be the affection of good, thus good. In them, therefore, is there the conjunction of good and truth; for **conjugal** love, which descends from this conjunction, is the veriest means for man's becoming the love which is an image or a likeness of God. For two consorts who are in **conjugal** love from the Lord, love each other mutually from the heart, thus from inmosts; and therefore although they are apparently two, still they are actually one. They are two as to their bodies, and one as to their life; which may be compared to the eyes, in that they are two as to organs, but one as to sight . . . and in like manner all the other pairs with man; (which) also relate to good and truth . . . It is the like with a husband and his wife between whom there is love truly **conjugal**: they are two as to their bodies, but one as to their life; and therefore in Heaven two consorts are not called two Angels, but one. From these things it is evident that man becomes a form of love, and thence a form of Heaven . . . through **marriage**. (Continued under ADULTERY, at 984<sup>3</sup>.)

985<sup>3</sup>. The reason the love of **marriage** is so holy and heavenly, is that it commences from the Lord Himself in the inmosts of man, and according to order descends to the ultimates of the body, and thus infils the whole man with heavenly love, and induces on him the form of the Divine love, which form is the form of Heaven, and is the image of the Lord. (Continued under ADULTERY.)

—<sup>4</sup>. As the members of generation, in both sexes, correspond to the Societies of the Third Heaven; and the love of consorts to the love of good and truth;

therefore those members and this love correspond to the Word. The reason is that the Word is Divine truth united to Divine good proceeding from the Lord . . . from which also it is that in each thing of the Word there is the **marriage** of good and truth . . . From this also it is evident how holy and heavenly **marriages** in themselves are; and how profane and diabolical are adulteries.

988<sup>5</sup>. How holy **marriages** are in themselves, that is, from creation, may be seen from the fact that they are the seminaries of the human race, and (therefore) of Heaven . . . and as the end of the whole creation is the human race, and thence Heaven . . . and their procreation according to Divine order has been instaurated by **marriages**, it is evident how holy . . . they are . . . The earth could indeed be equally filled with inhabitants through fornications and adulteries, as through **marriages**; but not Heaven. The reason is that Hell is from adulteries, and Heaven from **marriages**. . . The reason Heaven is from **marriages**, is that **marriage** is from the **marriage** of good and truth; from which also Heaven in the whole complex is called a **marriage**.

—<sup>6</sup>. By **marriages** is meant where its love, which is called **conjugal** love, reigns.

— When the procreations of the human race take place through **marriages** in which reigns the holy love of good and truth from the Lord, then it is done on earth as in the Heavens; and the Lord's Kingdom on earth corresponds to His Kingdom in the Heavens. For the Heavens consist of Societies ordained according to all the varieties of celestial and spiritual affections . . . and there would be a like form on earth if the procreations there took place through **marriages** in which reigned love truly **conjugal**. Ex.

989<sup>2</sup>. It has been said that Heaven is from **marriages**, and that Hell is from adulteries. It shall now be told how this is to be understood. The hereditary evils into which man is born . . . are from parents . . . on account of the **marriage** of evil and falsity; from which comes forth the love of adultery . . . If the parents' love is the love of adultery, it is also the love of evil for falsity, and of falsity for evil . . . Hence it is evident that there is Hell in man from adulteries, unless he is reformed by the Lord through truths and a life according to them; nor can anyone be reformed unless he shuns adulteries as infernal, and loves **marriages** as heavenly. Thus, and no otherwise, is hereditary evil broken, and becomes milder in the offspring.

990<sup>2</sup>. It has been said that the difference between the love of **marriage** and the love of adultery is like that between Heaven and Hell. There is a like difference between the delights of these loves. (Continued at full length under DELIGHT-*jucundum*.)

991<sup>6</sup>. This, then, is infernal **marriage**. Ex.

992<sup>2</sup>. It has been said that the love of adultery . . . soon burns out, and is turned into cold . . . but it is the reverse with the love of **marriage**: this is a fire kindled from the love of good and truth, and from the delight of doing well; thus from love to the Lord and love towards the neighbour. This fire . . . is full of innumerable delights, which are as many as are the delights and blessednesses of Heaven . . . they are also multiplied

with augments to eternity. The origin of these delights is from the fact that the consorts want to be united into one as to their minds; and that Heaven, from the marriage of good and truth from the Lord there, conspires into such a union.

[E.992]<sup>3</sup>. I will relate some things about the marriages of the Angels in Heaven. They say that they are in continual potency; that after the act there is never any lassitude, still less sadness; but alacrity of life and cheerfulness of the lower mind; that the consorts pass the night in one another's bosoms, as if they had been created into one; that effects are constantly open, so that they are never wanting when they will, because without these their love would be like the vein of a fountain stopped up; the effect opens this vein, and makes it perennial, and also makes conjunction so that they become as one flesh; for the Vital of the man adds itself to the Vital of the wife, and couples them. They say that the deliciousnesses of the effects cannot be described in the words of any language in the natural world, nor be thought by any ideas except spiritual ones, which however do not exhaust [the description]. De Conj. 66.

995°. The genuine **Conjugal** exists especially in the Third Heaven, because the Angels there are in love to the Lord, acknowledge Him as the Only God, and do His commandments. . . There is a conjunction of the Lord with them, and of them with the Lord; for they are in the Lord, because they are in good; and the Lord is in them, because they are in truths. This is the heavenly marriage, from which love truly **conjugal** descends.

1000<sup>5</sup>. That the man who in the world lives in love truly **conjugal**, after death comes into the heavenly marriage, which is that of good and truth, originating from the marriage of the Lord with the Church, is manifestly evident from the fact, that from marriages in the Heavens—although the consorts are consociated there in like manner as on earth—there are not born children, but instead of children goods and truths, and the derivative wisdom. . .

—°. From these things it may also be clearly seen that marriages on earth correspond to marriages in the Heavens; and that after death a man comes into the correspondence; namely, from corporeal natural marriage into heavenly spiritual marriage, which is Heaven itself, and the joy of Heaven.

1002<sup>2</sup>. What good results from chastity in marriages. . . The good works of chastity which concern the consorts themselves, are spiritual and celestial loves; intelligence and wisdom; innocence and peace; power and protection against the Hells, and against the evils and falsities thence; and manifold joys, and happinesses to eternity; all of which are possessed by those who live in chaste marriages. The good works of chastity which concern the offspring and posterity, are that so many and such great evils are not born into families; for the reigning love of the parents. . . is broken and made mild with parents who shun adulteries as infernal, and love marriages as heavenly. The good works of chastity which concern the heavenly Societies, are that chaste marriages are the deliciousnesses of Heaven; that they are its seminaries; and that they are its

supports. They afford deliciousnesses to Heaven through communications; they are seminaries to Heaven through proliferations; and they are supports to Heaven through power against the Hells; for at the presence of **conjugal** love diabolical Spirits become furious, insane, and impotent of mind, and cast themselves into the deep.

1004<sup>2</sup>. Inmost union is like that of the soul and the heart; the soul of the wife is the man, and the heart of the man is the wife. The man communicates and conjoins his soul to his wife by actual love, it being in his seed; and the wife receives it with her heart. Hence the two become one; and then each and all things of the body of the one look to their Mutual in those of the other. This is genuine marriage, possible only between two; for it is from creation that all things of the man, both of his mind and of his body, should have their Mutual in the mind and in the body of the wife; and thence that the veriest singulars should mutually regard each other and want to be united; and from this looking and endeavour there comes forth **conjugal** love. All things in the body. . . are nothing else than corporeal natural forms which correspond to the spiritual form of the mind. . . Therefore when two minds act as one, the two bodies are potentially so united that they are no more twain, but one flesh. To will to become one flesh is **conjugal** love; and this love is such as is that will. This may be confirmed by a marvellous thing which is in the Heavens. There are consorts there who are in such **conjugal** love that both can be one flesh, and also are so when they will, and they then appear as one man. I have seen them, and have spoken to them; and they said that they have one life, and that they are like the life of good in truth, and the life of truth in good; and that they are like the pairs in man. . . They said that their life, thus conjoined, is full of Heaven, and that it is the very life of Heaven with all its infinite beatitudes; for the reason that Heaven also is such from the marriage of the Lord therewith; for all the Angels are in the Lord, and the Lord in them. They said further that it is impossible for them to think from any intention about a supernumerary woman or wife, because this would be to convert Heaven into Hell; and therefore when an Angel only thinks it, he falls from Heaven. They added that natural Spirits do not believe this conjunction of theirs possible, because with those who are merely natural there is no marriage from a spiritual origin, which is that of good and truth; but there is marriage from a natural origin. Hence neither is there any union of minds, but only a union of bodies from the lower mind lasciviating in the flesh. . .

1010°. In a word, all scortation which destroys the **Conjugal**, and extinguishes its love, is adultery, or of adultery.

1077<sup>2</sup>. In the Word there is the marriage of the Lord with Heaven and the Church; which also is reciprocal. . .

—<sup>3</sup>. It is this union which is called the marriage which is from creation in each thing of Heaven and in each thing of the world; whence comes the production and generation of all things. . . It is also from this

marriage that good and truth are not two, but one; and they are one when good is of truth and truth is of good.

1121. For the marriage of a man and a woman is exactly like the marriage of truth and good . . . (Continued under *MAN-vir.*)

J.(Post.) 339. On marriage and adultery.

**De Verbo 8.** On the marriage of the Lord with the Church, which is the marriage of good and truth in the Word. Gen.art.

**D.Wis. vi<sup>9</sup>.** Thus did they represent the several things in the heart and lungs, and also their union, which they called the marriage of love and wisdom . . .

**De Conj. Title.** On Marriage.

9. On those who in marriages have as the end lasciviousness such as is that of adultery. D.3924.

16. Various things concerning marriages and adulteries.

53. The marriages of the Angels of Heaven are all provided by the Lord, who alone knows the similitude of lower minds which will last to eternity; and then consort recognises consort at the first view . . .

54. But in Hell there are no marriages; but there are adulteries. (Continued under *ADULTERY.*)

58. That to exercise command in marriages takes away conjugal love. Ex.

62. Infernal marriage.

66. They say that to look at a consort clothed takes away the idea of marriage . . .

67. In the Heavens beneath the Third all appear clothed, and blush at nakedness before the eyes of others, because it excites lasciviousness. With them marriage is not such deliciousness as it is in the Third Heaven. In the Ultimate Heaven there is also something of cold; but not as in the world.

69<sup>e</sup>. They said that they live at home with male and female servants, who are all in marriage.

80. In the Christian world there are many of rank and family—and not so from the common people—who have assumed the principle that marriages are for the sake of offspring, and what does it matter if they are debauched by others. They laugh at the sanctity of marriage . . . Such were taken up from the Hells, to a great number, and were let into the state in which they had been in the world. They inquired where there were beautiful wives, and, when told, they rushed like madmen and furies, wanting to enter the houses; but in their blind heat they were carried into a place where the earth yawned, and the whole drove were brought into Hell.

82. For the Word is a marriage; it corresponds to marriage . . .

112. On marriages. Gen.art.

— The difference between conjugal love with men, and the Conjugal with beasts.

122. (Thus) he had extinguished the desire for marriage, and had contracted an unnatural nature.

123. As they are against the love of marriage, so are they against the affections of good and truth . . . for

when marriage is named there, there at once arise filthy ideas, from the influx into what is contrary . . .

125. The Conjugal is everywhere represented in the kingdoms of nature. Examp.

**Marriage.** *Connubium.*

**Connubial.** *Connubialis.*

**A. 10837.** She is then brought to a certain connubial house . . .

**W. 61<sup>2</sup>.** (Plants) have some things like those of marriage.

**M. 78<sup>5</sup>.** Polygamous love is connubial and at the same time scortatory.

—<sup>6</sup>. He replied, As to connubial love, we . . .

137<sup>5</sup>. Hence are . . . the marriages of your birds and animals in the spring-time.

192<sup>9</sup>. Beneath Heaven there are only connubial connections . . .

203. This is called the Conjugal or Connubial of evil and falsity.

427. As the connubial connection of evil and falsity is opposite to the marriage of good and truth.

429. All in Hell are in the connubial connection of evil and falsity . . . and as the connubial connection of evil and falsity is also adultery, it is Hell. 520.

**Ad. 3/5842.** In themselves, marriages are conjunctions so as to become one and the same . . .

3/5884. Illegitimate marriages. Tr.

**Coro. 35<sup>3</sup>.** The generations of all evils with them are from the marriage of the devil with a profane congregation.

**Marriage, On.** *De Conjugio.* (The Work.)

**Life 74<sup>e</sup>.** Will be demonstrated in the Little Work On Marriage. 77. R.797.

**R. 434.** Concerning which, in the Angelic Wisdom on Marriage.

**De Conj. 8.** (The date of this Work indicated here, and also in the 'N.B.' at the end of the Work.)

**Marriage (or Conjugal) Love.** *Amor conjugalialis.*

**Love truly Conjugal.** *Amor vere conjugalialis.*

See *MARRIAGE-conjugium*, and *MARRIED PARTNER-conjux*.

See under *GENERATION, LOINS, LOVE OF THE SEX, THIGH, WIFE, and WOMB.*

**A. 162<sup>2</sup>.** With the Most Ancient Church, conjugal love was as it were Heaven . . . but when the Church declined, they no longer perceived happiness in conjugal love; but in delectation from a number, which is of the external man. This is called by the Lord 'hardness of heart.'

827. They who insidiate through conjugal love . . . are in the most filthy excrements, and are devastated until they become like bones, because they are among the deceitful . . . 5060<sup>3</sup>.

995<sup>2</sup>. No one is ever forbidden to enjoy the pleasures



of the body; namely . . . the pleasures of conjugal love . . .

[A. 995]<sup>3</sup>. For example: the pleasure of **conjugal love**, when it derives its origin from true **conjugal love**, indefinitely surpasses the pleasure not derived thence; so much so, that they who are in true **conjugal love** are in a kind of heavenly delight and happiness; for it descends from Heaven.

997<sup>2</sup>. For example: the delight of **conjugal love**, because from it is the seminary of human society, and, from this, the Lord's Kingdom in the Heavens—which use is the greatest of all—has in it such a delight that it is heavenly happiness.

1798<sup>3</sup>. Adultery . . . destroys **conjugal love** and its debts.

1803<sup>3</sup>. For the viscera of generation, especially the maternal womb, represent and thus signify chaste **conjugal love**, and the derivative love towards infants. III.

1865<sup>e</sup>. The Lord, from whom inflows all **conjugal love** . . .

1907<sup>e</sup>. **Conjugal love** can never be divided. That which is divided among a number is not **conjugal love**; but is that of lasciviousness.

2039. There are three kinds of loves which constitute the celestial things of the Lord's Kingdom . . . **Conjugal love** is the principal of all; for in it is the end of greatest use, namely the propagation of the human race . . .

2524. From (the marriage of Divine good and Divine truth) comes . . . also **conjugal love** down to lower nature.

2618<sup>2</sup>. From the Divine marriage of good and truth . . . in the Lord is all **conjugal love**; and, through this, all celestial and spiritual love.

2727. What genuine **conjugal love** is, and what is its origin, is known to few at this day; for the reason that few are in it. Almost all believe that it is innate, and so flows forth from what they call natural instinct; and this the more because the **Conjugal** comes forth also with animals; when yet there is such a difference between **conjugal love** with men, and the **Conjugal** with animals, as there is between the state of a man and that of a brute animal.

2728. **Conjugal love** (shall therefore) be described. **Conjugal love** derives its origin from the Divine marriage of good and truth; thus from the Lord Himself. That **conjugal love** is thence does not appear to sense and apprehension, but still it may be evident from influx and from correspondence, and from the Word besides. (Continued under MARRIAGE.)

2729. That genuine **conjugal love** is thence may also be evident from the fact that no one can be in it unless he is in the good of truth and truth of good from the Lord: and also from the fact that heavenly blessedness and happiness are in this **love**; and they who are in it all come into Heaven, or into the heavenly marriage: and also from the fact that when the Angels are discoursing about the union of good and truth, then in a lower sphere there is presented with good Spirits

what is representative of marriage; but with evil ones, what is representative of adultery . . .

2730. Above all men in this Earth the men of the Most Ancient Church lived in genuine **conjugal love**, because they were celestial . . . But their descendants . . . began to love children, and not their consorts; for children can be loved by the evil; but a consort can be loved only by the good.

2731. I have heard from these Most Ancients, that **conjugal love** is such that it wants to be completely the other's, and this reciprocally . . . and also that the conjunction of minds is such that this **Mutual and Reciprocal** is in each and all things of the life; that is, in each and all things of affection, and in each and all things of thought; and therefore it has been instituted by the Lord that wives be the affections of good which are of the will, and the men the thoughts of truth which are of the understanding; and that there be a marriage thence such as there is between the will and the understanding, and between each and all things of them, with the man who is in the good of truth and the truth of good.

2732. I have spoken with the Angels about this **Mutual and Reciprocal** . . . and they said that the image and likeness of the one is in the mind of the other, and that they thus dwell together not only in each thing of life, but also in the inmost things of life; and that the love and mercy of the Lord can inflow into such a one with what is blessed and happy. They also said that those who in the life of the body have lived in such **conjugal love** are together and dwell together in Heaven as Angels; sometimes also with their children; but that there are very few at this day from Christendom; but all from the Most Ancient Church . . . and many from the Ancient Church. (Continued under MARRIAGE.)

2733<sup>2</sup>. I told him . . . that **conjugal love** descends from the Lord through Heaven; and that from this **love**, as from a parent, is derived mutual love, which is the support of Heaven.

2735. Genuine **conjugal love** is an image of Heaven; and, when it is represented in the other life, it is done by the most beautiful things which can ever be seen with the eyes, or apprehended by the mind. Examp. It was said that all the beauty in the other life is from **conjugal love**. Its affections and thoughts are represented by diamond auras sparkling as it were with rubies; and this with deliciousnesses which affect the inmosts of the minds; but the moment that anything of lasciviousness intervenes, they disappear. H. 382.

2736. I have been instructed that genuine **conjugal love** is innocence itself, because it dwells in wisdom. They who have lived in **conjugal love** excel all in Heaven in wisdom; and yet when viewed by others they appear like little children in the flower and spring-time of age; and whatever then happens to them is a joy and happiness to them. They are in the Inmost Heaven, which is called the Heaven of innocence. Through this Heaven the Lord inflows into **conjugal love**; and Angels from that Heaven are present with the men who live in this **love** . . .

2737. With those who live in **conjugal love**, the interiors of the mind are open through Heaven up to the Lord ; for this love inflows from the Lord through the inmost of man. Hence they have the Lord's Kingdom in them ; and hence they have genuine love towards infants for the sake of the Lord's Kingdom ; and hence they are receptive of heavenly loves more than others, and are in mutual love more than others ; for this love comes thence as a stream from its fountain.

2738. (The difference between mutual love and **conjugal love**. See MUTUAL LOVE, here.)

2740. Genuine **conjugal love** is not possible except between two consorts ; that is, in the marriage of one man and one wife . . . for the reason that **conjugal love** is mutual and reciprocal, and the life of the one is in that of the other reciprocally, so that they are as it were a one. Such a union is possible between two, but not between more ; more tear asunder this love. (Continued under WIFE.)

2741. Good and truth are continually inflowing from the Lord with all, and consequently so is genuine **conjugal love** ; but it is diversely received ; and, as it is received, such does it become. With the lascivious it is turned into lasciviousness ; with adulterers into adulteries ; heavenly happiness is turned into unclean delight ; thus Heaven into Hell.

2742. There exists with some a kind of resemblance of **conjugal love**, but still it is not it if they are not in the love of good and truth. It is a love which appears as if it were **conjugal**, but is from causes of the love of the world or of self ; namely, that they may be served at home, that they may be in security ; that they may be in idleness ; that they may be waited on in illness and old age ; or that the children whom they love may be taken care of. With some it is compulsory from fear of their consort ; for their reputation ; or on account of evils. With some it is the love of lasciviousness which induces (the appearance of it) ; at first this appears as if it were **conjugal** ; for they then emulate something of innocence, sport like little children, and perceive joy as from what is heavenly. But in process of time they are not united more and more closely, as are those who are in **conjugal love** ; but they are separated. **Conjugal love** also differs with the consorts ; with one it may exist more or less, with the other little or nothing ; and because it differs, to the one it may be Heaven, and to the other Hell. The affection and the reception determine these things. H.381.

2743. I saw a great dog like Cerberus . . . and was told that by such a dog is signified a guard lest in **conjugal love** one should pass from heavenly delight to infernal delight, or the reverse ; for they who are in genuine **conjugal love** are in heavenly delight, whereas they who are in adulteries are also in a delight which appears to them to be heavenly, but is infernal. By the dog is thus represented that these opposite delights should be prevented from communicating. 5051<sup>2</sup>.

2744. I have been shown how the delights from **conjugal love** progress, this way towards Heaven, that way towards Hell. The progression of the delights towards Heaven was continually into more blessednesses and happinesses, until they become innumerable and

ineffable . . . and this through the most perfect freedom . . . (which is) from **conjugal love** . . . I was then shown how the delights of **conjugal love** progress towards Hell, in that little by little they remove themselves from Heaven, and this also from apparent freedom, even until scarcely anything human remains in them. The Deadly and Infernal in which they cease . . . cannot be described. H.386.

2758. That genuine **conjugal love** is Heaven, is represented in the kingdoms of nature . . . (Examp. of butterflies.)

2759<sup>2</sup>. (Rustics seen who had lived simply in **conjugal love** . . .)

3021. The binding of it as to power to the good of **conjugal love**. Sig. and Ex.

3081. 'A virgin'=the Lord's Kingdom . . . and this from the **conjugal love** which is in chaste virgins. In the spiritual sense, **conjugal love** is the affection of good in truth, and the affection of truth from good ; from which, conjoined as it were in marriage, is **conjugal love**. Refs.

—<sup>e</sup>. For **conjugal love** is innocence itself.

3399. See ADULTERY, here.

3610<sup>2</sup>. Like **conjugal love**, which does not appear in infancy and childhood, but still lies stored up . . .

3875<sup>6</sup>. **Conjugal love** is expressed in the sense of the letter by 'to adhere.' Ill.

3915. As 'the knees'=**conjugal love** ; thus the conjunction of good and truth from affection . . .

3942. See MANDRAKES, here. 3945.

—<sup>e</sup>. Therefore there is no **conjugal love** unless they are in good and truth ; thus at the same time in the heavenly marriage.

3952<sup>2</sup>. By 'Issachar,' and 'Zebulon,' are signified . . . the things which are of **conjugal love** ; thus which are of the heavenly marriage.

3956. ('Issachar,' or 'reward')=in the supreme sense, the Divine good of truth and the truth of good ; in the internal sense, heavenly **conjugal love** (that is, the conjunction of good and truth) ; and, in the external sense, mutual love. 3957. 4606<sup>2</sup>.

3960. ('Zebulon,' or 'cohabitation')=in the supreme sense, the Lord's Divine Itself and Divine Human ; in the internal sense, the heavenly marriage ; and in the external sense, **conjugal love**. Ex. 4606<sup>2</sup>.

—<sup>3</sup>. The reason why, in the external sense, 'cohabitation'=**conjugal love**, is that all genuine **conjugal love** comes forth from no other source than the heavenly marriage of good and truth ; and this from the Divine marriage, which is the Lord as to His Divine Itself and Divine Human. Refs.

3994<sup>2</sup>. The effect of **conjugal love**, which love is innocence. Rep.

4050<sup>2</sup>. When they hear anything about **conjugal love**, they apply it to scortations and adulteries . . .

4145<sup>3</sup>. For example, **conjugal love** : the good which precedes and initiates is beauty, or agreement of manners, or the external application of the one towards the other, or equal rank on both sides, or a desired

rank. These goods are the first mediate goods of **conjugal love**. Afterwards there comes the conjunction of lower minds, in that the one wills as the other, and perceives delight in doing what pleases the other. This state is the second, and then the former things, although present, are not regarded. Finally there succeeds union as to celestial good and spiritual truth; namely, in that the one believes as does the other, and that the one is affected with the good with which the other is affected. When this state exists, both are simultaneously in the heavenly marriage, which is that of good and truth; thus in **conjugal love**; for **conjugal love** is nothing else; and then the Lord inflows into the affections of both as into one affection. This good is what inflows directly; whereas the former goods, which inflow indirectly, served as means to introduce to this good.

[A.] 427<sup>e</sup>. 'The hollow of the thigh' = where **conjugal love** is conjoined with natural good. 4277. 4280.

4277. 'The thigh' = **conjugal love**, and thence all celestial and spiritual love, because these are derived from **conjugal love** as offspring from their parent.

4280<sup>e</sup>. **Conjugal love** is the fundamental love of all loves. Hence it is that those who are in **conjugal love** are also in celestial love—that is, in love to the Lord—and in spiritual love—that is, in charity towards the neighbour. Therefore, by **conjugal love** is meant not only this love itself, but also all celestial and spiritual love. These loves are said to be conjoined with natural good, when the internal man is conjoined with the external.

4403<sup>e</sup>. They who are at the loins (of the Grand Man) are they who are in **conjugal love**. 4779.

4434. For, in the internal sense, the things which belong to **conjugal love** involve spiritual conjunction, which is that of truth with good and of good with truth. (The reason of this is) that **conjugal love** derives its origin from the marriage of truth and good, and of good and truth. Refs. and III.

—<sup>2</sup>. As in this whole chapter it treats of **conjugal love** towards Dinah . . .

4632. So when I was thinking about **conjugal love**, those who were in the Hell where adulterers are, revolved nothing but flagitious and filthy things.

4823<sup>e</sup>. **Conjugal love** with the celestial originates from the conjunction of good with truth; and **conjugal love** with the spiritual, from the conjunction of truth with good. (Continued under MARRIAGE.)

4837. 'When he came to his brother's wife, and he destroyed to the earth' = what is contrary to **conjugal love**. Ex.

—<sup>2</sup>. Moreover, when they are in genuine **conjugal love**, they are in the heavenly marriage . . .

—<sup>e</sup>. The representative of a Church could not be instituted (among the descendants of Jacob) by marriages, because they were in what is contrary to **conjugal love**.

4865. The reason is that genuine **conjugal love** descends from the heavenly marriage . . . 8809.

4871. 'A kid of the she-goats' = . . . innocence; and therefore a pledge of **conjugal love**—or a pledge of

conjunction—for genuine **conjugal love** is innocence. 4885.

4918. 'The womb,' in the genuine sense, = the inmost of **conjugal love** in which is innocence; because in the Grand Man the womb corresponds to this love; and as **conjugal love** derives its origin from the love of good and truth, which is that of the heavenly marriage, and this marriage is . . . the Lord's Kingdom . . . therefore by 'the womb' is signified also the Church . . . 6433.

5051. (A quiet dream of some trees, one tall, the second lower, and two small.) At the same time a very pleasant rest, such as I cannot express, affected my mind. The angelic Spirits who had induced the dream told me that what I had seen signified **conjugal love**; the tall tree signifying the husband, the lower one the wife, and the two small ones the children. They said . . . that that very pleasant rest . . . was an indication of the pleasantness of peace enjoyed in the other life by those who have lived in genuine **conjugal love**. They added that such are they who belong to the province of the thighs next above the knees; and that those who are in a still more pleasant state belong to the province of the loins. It was also shown that there is a communication through the feet with the soles and heels. (This) is evident from that great nerve in the thigh which sends forth its branches not only through the loins to the members allotted to generation, which are the organs of **conjugal love**, but also through the feet to the soles and heels . . . D.2611.

—<sup>2</sup>. For **conjugal love** is heavenly, when a man lives contented in the Lord with his consort whom he most tenderly loves, and with his children. Hence he has in the world interior pleasantness, and in the other life heavenly joy.

5052. It is the Inmost Heaven through which the Lord insinuates **conjugal love**; those who are there being in peace above all others . . .

5060. Those who are in things contrary to **conjugal love**, who strike pain into the testicles . . . are those who insidiate through love . . . —<sup>3</sup>.

—<sup>2</sup>. By this was represented that they want to present themselves in chaste **conjugal love** . . .

6024<sup>e</sup>. 'The sons of Issachar . . .' = heavenly **conjugal love** and its doctrinal things.

6179. A binding from all power through that which is of **conjugal love**. Ex. and Sig.

6432. See BREAST—*uber*, here.

7038<sup>e</sup>. The greatest delight belongs to the sense of **conjugal love**, on account of its very great use . . .

7337<sup>e</sup>. Wholly pure within from chastity or from genuine **conjugal love** . . .

8850<sup>e</sup>. They who (in Jupiter) have lived happy in **conjugal love**, and have had the care of children, as becomes parents, do not die by diseases, but tranquilly, as in sleep.

8904<sup>e</sup>. The reason (of the signification of 'to commit adultery') is that **conjugal love** descends from the marriage of good and truth . . . The love which inflows from the Lord, and which is between good and truth in Heaven, is turned on earth into **conjugal love**, and this through the correspondence . . . Hence also it is

that they who are not in the good and truth of faith cannot be in genuine conjugal love.

8998<sup>2</sup>. When **conjugal love** descends from (the marriage of good and truth) it is Heaven itself in man. This is destroyed when the two consorts are unlike in heart from an unlike faith.

9325<sup>3</sup>. That **love truly conjugal** descends from (the marriage of good and truth) is known at this day to scarcely anyone, and perhaps scarcely anyone wants to acknowledge it . . . As **love truly conjugal** is thence, by 'births' and 'generations' are signified the things which belong to the new birth from the Lord . . .

9959. 'The linen breeches' = the external of **conjugal love**. Ex.

9960<sup>18</sup>. As **conjugal love** is the fundamental love of all celestial and spiritual loves, and thus comprehends them . . .

—<sup>19</sup>. But when the interiors are chaste, nakedness = innocence, because it = **conjugal love**; for the reason that **love truly conjugal**, in its essence, is innocence.

9961. The extension of . . . the exteriors of **conjugal love**. Sig. and Ex.

—<sup>2</sup>. It is said the extension of **conjugal love** from interiors to exteriors; for . . . (Continued under EXTEND.)

—<sup>3</sup>. As to what concerns **conjugal love** in special, the extension of which is [here treated of, this is the fundamental love of all loves; for it descends from the marriage of good and truth in the Heavens; and, as the marriage of good and truth is in the Heavens, and makes the Heavens, **love truly conjugal** is therefore Heaven itself with man; but the marriage of good and truth in the Heavens descends from the conjunction of the Lord with the Heavens . . .

—<sup>6</sup>. Be it known, therefore, that by **conjugal love** is meant all celestial and spiritual love, for the reason . . . that **love truly conjugal** is the fundamental love of all loves. They, therefore, who are in it, are also in all the other loves of Heaven and the Church; for it descends . . . from the marriage of good and truth in the Heavens, which marriage makes Heaven . . .

10167. The Doctrine of Charity and Faith.—Few know from what origin comes forth **conjugal love**. They who think from the world believe that it is from nature; but they who think from Heaven believe that it is from the Divine there.

10168. **Love truly conjugal** is the union of two minds, which is a spiritual union; and all spiritual union descends from Heaven. Hence it is that **love truly conjugal** is from Heaven, and that its first esse is from the marriage of good and truth there. The marriage of good and truth in Heaven is from the Lord; and therefore in the Word the Lord is called 'the Bridegroom' and 'Husband;' and Heaven and the Church, 'the bride,' and 'wife;' and therefore Heaven is also compared to a marriage.

10169. From these things it is evident that **love truly conjugal** is the union of two as to their interiors, which are of thought and will, thus which are of truth and good . . . for he who is in **love truly conjugal** loves what the other thinks, and what the other wills; thus

he also loves to think as the other, and he loves to will as the other; consequently to be united to the other, and to become as one man. This is what is meant by the Lord's words in Matthew: 'And the two shall be into one flesh; wherefore they are no longer two, but one flesh' (xix. 4-6; Gen. ii. 23, 24).

10170. The delight of **love truly conjugal** is internal, because of the minds, and is also external thence, which is that of the bodies; whereas the delight of love not truly conjugal is only external delight without internal, which is that of bodies and not of minds. But this delight is earthly almost as is that of animals, and therefore in time perishes; whereas the former is heavenly, such as must be that of men, and is therefore permanent.

10171. No one can know what **love truly conjugal** is, and the quality of its delight, except him who is in the good of love and in the truths of faith from the Lord; because . . . **love truly conjugal** is from Heaven, and is from the marriage of good and truth there.

10172. (Thus) **love truly conjugal** is never possible if there are a number of wives to one husband.

10173. That which takes place from **love truly conjugal** takes place from freedom both ways; for all freedom is from love; and both have freedom when the one loves that which the other thinks and that which the other wills . . .

10756. From this conjunction (of truth and good) descending into the body, comes forth **conjugal love**; for all things which are of the lower mind are presented in some natural form-*specie*-in the body; thus in the form-*specie*-of **conjugal love** when the interiors of two love each other mutually, and also from this love want to will and to think the one as the other, and thus to be together and to be conjoined as to the interiors which are of the mind. Hence does the spiritual affection which is of minds, become natural in the body, and clothe itself with the sense of **conjugal love**.

H. 281<sup>2</sup>. I have been informed that **love truly conjugal** derives its coming forth-*existentiam*-from innocence, because from the conjunction of good and truth in which are the two minds of the husband and wife. When this conjunction descends, it is presented under the form-*specie*-of **conjugal love**; for the consorts love each other mutually, as do their minds. Hence there is a sporting as of infancy and as of innocence, in **conjugal love**.

369<sup>e</sup>. From these things may be evident what is the nature of the conjunction of minds which effects marriage and produces **conjugal love** in the Heavens; namely, that it is that the one wills that his own things be [those] of the other; and so reciprocally.

370. I have been told by the Angels that in proportion as two consorts are in such conjunction, in the same proportion they are in **conjugal love**, and at the same time they are in the same proportion in intelligence, wisdom, and happiness; for the reason that Divine truth and Divine good—from which are all intelligence, wisdom, and happiness—inflows principally into **conjugal love**; consequently, that **conjugal love** is the very plane itself of the Divine influx, because it is at the same time the marriage of good and truth. Ex.

[H.] 371. The reason the Divine which proceeds from the Lord inflows principally into **conjugal love**, is that **conjugal love** descends from the conjunction of good and truth; for . . . whether you say the conjunction of understanding and will, or the conjunction of good and truth, it is the same thing. The conjunction of good and truth derives its origin from the Lord's Divine love towards all who are in the Heavens and on earth. From the Divine love proceeds the Divine good, and the Divine good is received by Angels and men in Divine truths . . . Nothing, therefore, can be received from the Lord or from Heaven by anyone who is not in truths. Therefore, in proportion as the truths with a man are conjoined with good, in the same proportion is the man conjoined with Heaven and the Lord. Hence, then, is the very origin itself of **conjugal love**; and on this account it is the very plane itself of the Divine influx . . .

373. From these things it may now be seen whence is love truly **conjugal**; namely, that it is first formed in the minds of those who are in marriage; and that it descends thence and is derived into the body, and is there perceived and felt as love. Ex.

374. I have heard an Angel describe love truly **conjugal** and its heavenly delights in this manner:—that it is the Divine of the Lord in the Heavens—which is the Divine good and the Divine truth—united in two, inasmuch that they are not two, but as one. He said that two consorts in Heaven are this love, because everyone is his own good and his own truth, as to both mind and body . . . He deduced from this that the Divine is effigied in two who are in love truly **conjugal**; and as the Divine is effigied in it, so also is Heaven . . . and hence it is that all things of Heaven are inscribed on this love, and so many blessednesses and delights as to exceed all number. He expressed the number by a word which involves myriads of myriads . . .

376. From the things which have been said about the origin of **conjugal love**, it may be concluded who are in **conjugal love**, and who are not: that those are in **conjugal love** who from Divine truth are in Divine good; and that **conjugal love** is genuine in proportion as the truths which are conjoined with good are genuine. And 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 a man.

377. From these things it is evident that they are not in **conjugal love** who are in falsities, and not at all they who are in falsities from evil. With those who are in evil and in the derivative falsities, the interiors of the mind are closed up; and therefore there cannot be therein any origin of **conjugal love**; but beneath them, in the external man separated from the internal, there is the conjunction of falsity and evil, which conjunction is called the infernal marriage.

378. Neither is **conjugal love** possible between two who are of diverse religions, because the truth of the one does not agree with the good of the other, and two

dissimilar and discordant things cannot make one mind out of two. Therefore the origin of their love does not derive anything from what is spiritual; and if they dwell and agree together, it is solely from natural causes. (Continued under MARRIAGE.)

379. Neither is **conjugal love** possible between one husband and a number of wives; for this destroys its spiritual origin, which is that out of two there should be formed one mind; consequently it destroys interior conjunction, which is that of good and truth, and which is that from which is the very essence of this love. Marriage with more than one is like an understanding divided among a number of wills; and is like a man attached not to one but to a number of Churches . . . The Angels say that to marry a number of wives is utterly contrary to Divine order; and that they know this from many causes, and also from the fact that as soon as they think about marriage with a number, they are alienated from interior blessedness and heavenly happiness, and they then become like drunken persons, because good is disjoined from its truth with them; and as the interiors which are of their minds, from mere thought with some intention, come into such a state, they clearly perceive that marriage with a number would close their internal, and would cause **conjugal love** to be displaced by the love of lasciviousness, which love withdraws from Heaven. They say, further, that man comprehends this with difficulty, because there are few who are in genuine **conjugal love**, and they who are not in it know nothing at all about the interior delight which is in that love, but only about the delight of lasciviousness, which delight, after a short cohabitation, is turned into what is undelightful; whereas the delight of love truly **conjugal** not only endures until old age in the world, but also becomes the delight of Heaven after death, and is then infilled with interior delight, which is perfected to eternity. They said also that the blessednesses of love truly **conjugal** can be enumerated up to many thousands, of which not even one is known to man, nor can be comprehended by the understanding by anyone who is not in the marriage of good and truth from the Lord.

380. The love of dominion of the one over the other completely takes away **conjugal love** and its heavenly delight; for . . . **conjugal love** and its delights consists in this, that the will of the one is that of the other, and this mutually and reciprocally. The love of dominion in marriage destroys this. Ex.

382. There is genuine **conjugal love** in the Inmost Heaven; because the Angels there are in the marriage of good and truth, and are also in innocence. The Angels of the lower Heavens are also in **conjugal love**, but [only] in proportion as they are in innocence; for, regarded in itself, **conjugal love** is a state of innocence; and therefore between consorts who are in **conjugal love** there are heavenly delights [which] before their lower minds are almost like the sportings of innocence, as among little children; for there is nothing which does not delight their minds; for Heaven with its joy inflows into each thing of their life. Therefore **conjugal love** is represented in Heaven by the most beautiful things. Examps. In a word, Heaven represents itself in

conjugal love; because Heaven with the Angels is the conjunction of good and truth; and this conjunction makes conjugal love.

384<sup>2</sup>. That all who are in Hell are against conjugal love, has been given me to perceive from the sphere exhaling thence . . .

494<sup>2</sup>. If love truly conjugal has not conjoined them—which love is the conjunction of minds from heavenly love—after some delay they are separated.

C. J. 52<sup>o</sup>. The reason is that conjugal love is heavenly love, which is devoid of [the exercise of] command.

77<sup>2</sup>. Concerning marriage (the Africans) said that they are indeed allowed by their law to marry a number of wives, but that still they marry one; because love truly conjugal is not divided; and, if it is divided, its essence, which is heavenly, perishes; and it becomes external and thence lascivious, which in a short time becomes vile, according to the diminution of potency; and finally, with the loss thereof, becomes loathsome. Love truly conjugal, which is internal, and derives nothing from lasciviousness, remains to eternity, and increases in potency, and in the same degree in deliciousness.

P. 144<sup>2</sup>. From debauchery with the will (the understanding) cannot see that conjugal love is the spiritual celestial love itself, which is the image of the love of the Lord and the Church, from which also it is derived; and thus that in itself it is holy, is chastity itself, purity, and innocence; and that it makes men loves in form; for the consorts are able to love each other mutually from inmosts, and thus to form themselves into loves: and that adultery destroys this form; and, with it, the image of the Lord.

—<sup>3</sup>. Moreover, the love of adultery communicates with the lowest Hell; whereas love truly conjugal communicates with the Inmost Heaven.

R. 359. 'From the tribe of Zebulon were sealed twelve thousand' = the conjugal love of good and truth also with those who will be in the Lord's New Heaven and New Church. . . By 'Zebulon,' here, is signified the conjugal love of good and truth . . . The conjugal love of good and truth which is here signified by 'Zebulon,' is the conjugal love of the Lord and the Church. The Lord is the good of love itself, and He gives the Church to be the truth from this good; and 'cohabitation' takes place when the man of the Church receives in truths the good from the Lord. There is then effected with the man the marriage of good and truth, which is the Church itself . . .

M. Title. The Deliciousnesses of Wisdom concerning Conjugal Love.

19. That morning, there was sung (in Heaven) the affection of conjugal love; the sweetness of which so affected . . . the hearers that they perceived a blessed pleasantness implanted in their joys, which elevated and renewed them.

37. That . . . with those who come into Heaven . . . conjugal love (is the principal love which remains after death). Gen.art.

—<sup>2</sup>. Regarded in itself . . . conjugal love is

nothing else than (the longing and derivative effort) for conjunction into a one. For the male and the female man have been so created, that from being two they are able to become as one man, or one flesh; and when they become one, then, taken together, they are a man in his fulness . . . Now as this Conjunctive lies inmostly hidden in each thing of the male, and in each thing of the female; and as the faculty and longing for conjunction into a one is in each thing, it follows that the mutual and reciprocal love of the sex remains with men—*homines*—after death.

38. It is said, the love of the sex, and conjugal love, because 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; whereas the spiritual man loves and desires an internal conjunction, and the happinesses of the spirit therefrom; and these he perceives to be possible with one wife, with whom he can be perpetually more and more conjoined into a one; and the more he is thus conjoined, the more he perceives his happiness ascending in a like degree, and constant to eternity . . . Hence, then, it is, that it is said that conjugal love remains after death with those who come into Heaven . . .

42. A voice was heard from Heaven . . . saying, We have perceived, and we now see, that you have meditated about conjugal love; and we know that as yet no one on earth knows what love truly conjugal, in its origin and in its essence, is . . . and therefore it has pleased the Lord to open the Heavens to you, in order that illustrating light and the derivative perception may inflow into the interiors of your mind. With us in the Heavens, especially in the Third, our heavenly deliciousnesses are principally from conjugal love; and therefore . . . we will send down to you a pair of consorts, in order that you may see. . . (These) said, We are consorts. We have lived blessedly in Heaven since . . . the Golden Age, and perpetually in the same flower of age in which you see us to-day . . .

—<sup>3</sup>. I perceived that they represented conjugal love in its life and in its adornment; in its life in their faces; and in its adornment in their garments . . . The husband appeared of the age intermediate between adolescence and young manhood. From his eyes darted forth a sparkling light from the wisdom of love; from which light his face was as it were inmostly radiant, and from the irradiation thence his skin in its extremes as it were flashed; whence his whole face was one resplendent comeliness. He was dressed in a garment reaching down to his feet, beneath which was a garment of a hyacinthine colour, girt about with a golden girdle, upon which were three precious stones, two sapphires at the sides, and a fire-stone in the middle. His stockings were of resplendent linen, in which threads of silver were interwoven, and his shoes were all of silk. This was the representative form of conjugal love with the husband.

—<sup>4</sup>. But with the wife it was as follows. Her face was seen by me, and was not seen. It was seen as beauty itself, and it was not seen, because this beauty was inexpressible. For in her face there was a resplend-

ence of flaming light, such as is possessed by the Angels in the Third Heaven, and this light dimmed my sight. She said, What do you see? I replied, I see nothing but **conjugal love**, and its form; but I see, and I do not see. Hereupon she turned herself sideways from her husband; and then I could examine her more intently. Her eyes sparkled from the light of her Heaven, which . . . is derived from the love of wisdom; for the wives in that Heaven love their husbands from their wisdom and in their wisdom; and the husbands love their wives from that love and in that love towards themselves; and thus they are united. This was the the origin of her beauty, which was such that it would be impossible for any painter to imitate and present it in its form; for there is no such lustre in his colours . . . Her hair was arranged in becoming order according to the correspondence with her beauty; and in it were inserted flowers of diadems. She had a necklace of fire-stone, from which hung a rosary of chrysolites; and her bracelets were of pearls. She was arrayed in a scarlet mantle, beneath which was a crimson stomacher, fastened together in front with rubies. But, what surprised me, was that the colours varied according to her aspect towards her husband, and according thereto sparkled sometimes more and sometimes less; in mutual aspect more, and in sideways aspect less.

[M. 42]<sup>f</sup>. When the husband was speaking, he spoke at the same time as from his wife; and when the wife was speaking, she spoke at the same time as from her husband; for such was the union of their minds, from which speech flows. Then also did I hear the tone of **conjugal love**, which within was simultaneous; and also that it proceeded from the deliciousnesses of a state of peace and innocence. At last they said, We are recalled, . . . and then again they appeared to be conveyed in a chariot . . . by a paved way between flower-beds, from which rose olive-trees, and trees full of oranges; and, when they were near their own Heaven, maidens came to meet them, who received and led them in.

43. After this an Angel appeared to me from that Heaven, holding in his hand a parchment, which he unrolled, saying, I have seen that you were meditating about **conjugal love**. On this parchment there are arcana of wisdom concerning that love which have not as yet been disclosed in the world . . . But I predict that no others will appropriate to themselves that love than those who are received by the Lord into the New Church . . . The Angel then let down the unrolled parchment, which a certain angelic Spirit took, and laid upon a table in a certain chamber, which he instantly locked, and held out the key to me, and said, Write.

44<sup>g</sup>. See LOVE OF THE SEX, here.

—<sup>8</sup>. The three novitiates . . . asked whether there is a like love between consorts in the Heavens as on earth. The two angelic Spirits replied that it is exactly like it. And as they perceived that they wanted to know whether there are the like ultimate deliciousnesses there, they said that they are exactly alike, but much more blessed, because angelic perception and sensation are much more exquisite than human . . . and what is the life of that love except from the vein of potency? When this vein fails, does not that love fail and grow

cold? Is not this virtue the very measure, the very degree, and the very basis of that love? Is it not its beginning, support, and completion? It is a universal law, that primes come forth, subsist, and persist from ultimates. So also [is it with] this love; and therefore unless there were ultimate deliciousnesses, there would not be any deliciousnesses of **conjugal love**.

—<sup>9</sup>. The novitiates then asked whether offspring are born from the ultimate deliciousnesses of that love there; and, if not, of what use they are. The angelic Spirits replied, that no natural offspring are born, but spiritual offspring. And they asked, What are spiritual offspring? They replied, By means of the ultimate deliciousnesses, two consorts are more united in the marriage of good and truth, and the marriage of good and truth is the marriage of love and wisdom, and love and wisdom are the offspring which are born from that marriage; and as, there, the husband is wisdom, and the wife is the love thereof, and as also both are spiritual, therefore no other than spiritual offspring can be conceived and begotten there. Hence it is that after the deliciousnesses the Angels do not become sad, as do some on earth, but cheerful; and this they have from the constant influx of fresh forces after the former ones, which renovate and at the same time illustrate; for all who come into Heaven, return into their vernal young manhood, and into the forces of that age, and so remain permanently to eternity.

46<sup>e</sup>. This effort is the love of the sex, which precedes **conjugal love**.

47<sup>2</sup>. If this love (of the sex) had been interiorly **conjugal**, or chaste, it remains after death **conjugal**, or chaste . . .

48. That **conjugal love** in like manner remains such as it had been interiorly; that is, such as it had been in interior will and thought with a man in the world. Ex.

— (Conjugal love contrasted with the Love of the Sex. See LOVE OF THE SEX, here.)

—<sup>2</sup>. 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.

51<sup>e</sup>. The reason why (the intercourse between consorts in Heaven) is more delightful and blessed, is that when **conjugal love** becomes of the spirit, it becomes more interior and pure, and thence more perceptible; and all delight increases according to the perception; and it increases even until its blessedness is noticed in its delight.

52<sup>2</sup>. Therefore love and wisdom are the things which are born of marriages in the Heavens. It is said that these are born, because **conjugal love** perfects an Angel; for it unites him with his consort—*consorte*, whence he becomes more and more a man—*homo*; for . . . in Heaven two consorts are not two, but one Angel; and therefore through **conjugal union** they infl themselves with what is human, which is to want to be wise, and to love that which is of wisdom.

54<sup>s</sup>. For the sphere of perpetual celibacy infests the sphere of **conjugal love**, which is the very sphere of Heaven. The reason the sphere of **conjugal love** is the very sphere of Heaven, is that it descends from the heavenly marriage of the Lord and the Church.

55<sup>s</sup>. 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. —<sup>7</sup>.

56<sup>s</sup>. The third assigned as the cause (of beauty in the female sex), that to women there has been given a perception of the deliciousnesses of **conjugal love**; and as their whole body is an organ of this perception, it cannot be otherwise than that the dwelling of the deliciousnesses of **conjugal love** with its perception should be beauty.

57. On **Love Truly Conjugal**. Chapter.

— . **Conjugal love** is of infinite variety; it does not exist with one like what it is with another. Ex.

— . Still, no one can see the infinite varieties of this **love** . . . unless he first knows what is the quality of this **love** in its very essence and integrity; thus what was its quality, when, together with life from God, it was implanted in man . . . This is the reason why we here proceed to describe this **love** in its genuine essence . . . and as in that state it was **truly conjugal**, this chapter is inscribed, **On Love Truly Conjugal**.

58. That there exists a **love truly conjugal** which at this day is so rare, that its nature is not known, and scarcely that it *is*. Gen.art.

— . That there exists such a **conjugal love** as is described in what follows, may be acknowledged from the first state of this **love**, when it insinuates itself and enters into the hearts of a youth and a maiden; thus with those who begin to love one only of the sex, and to long for her as a bride; and still more in the time of betrothal . . . and lastly in the wedding and the first days thereafter. Who does not then acknowledge and consent to the following [statements]: that this **love** is the fundamental love of all loves; and that into it have been collected all joys and all deliciousnesses from primes to ultimates? And who does not know that after this pleasant time these gladnesses successively pass away and depart, until at last they are scarcely felt?

—<sup>e</sup>. From these things it is evident that the primitive love of marriage emulates **love truly conjugal**, and presents it to view in a certain image. This is done, because then the love of the sex, which is unchaste, is cast forth; and, in place of it, the love of one of the sex, which is **love truly conjugal**, and chaste, is seated in [him].

59. That nevertheless **love truly conjugal** is so rare that its quality is not known, and scarcely that it *is*, is because the state of pleasantnesses before the wedding is afterwards turned into a state of indifference . . . Thus with most at this day that image of **conjugal love** is so [completely] abolished . . . that its quality is not known . . .

60. That the origin of this **love** is the marriage of good and truth. Gen.art.

61. That **conjugal love** proceeds from the marriage of good and truth . . .

62. That the correspondence of this **love** is with the marriage of the Lord and the Church. Gen.art.

— . (This correspondence) is here mentioned to the end that it may be seen that **conjugal love** is celestial, spiritual, and holy; because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the Church.

—<sup>2</sup>. This correspondence also follows from the origin of **conjugal love** in the marriage of good and truth . . . because (this) marriage is the Church with man . . .

—<sup>e</sup>. Now as the Church is the Lord's because from the Lord, and as **conjugal love** corresponds to the marriage of the Lord and the Church, it follows that this **love** is from the Lord.

63. How the Church is formed . . . with two consorts, and, through it, **conjugal love**, shall be illustrated (below). Here, merely, that the Church is formed by the Lord with the man, and through the man, with the wife; and that after it has been formed with both, the Church is full; for there is then effected a full conjunction of good and truth, and the conjunction of good and truth is the Church.

—<sup>e</sup>. That the conjunctive inclination, which is **conjugal love**, is in a like degree with the conjunction of good and truth, which is the Church, will be confirmed in what follows.

64. That this **love**, from its origin, and from its correspondence, is celestial, spiritual, holy, pure, and clean, above every other love which is from the Lord with the Angels of Heaven and with the men of the Church. Ex.

— . (The above-mentioned) two marriages, from which **conjugal love** descends as an offshoot, are very holinesses; and therefore if it is received from its Author, who is the Lord, holiness from Him follows, which continually decants and purifies it. If, then, there is in the man's will a longing and an effort for it, that **love** becomes perpetually clean and pure from day to day.

— . **Conjugal love** is called celestial and spiritual because it exists with the Angels of Heaven; celestial, with the Angels of the highest Heaven . . . and spiritual with the Angels beneath that Heaven . . .

—<sup>e</sup>. The reason why this **love**, regarded in its essence from its derivation, is holy and pure above every other love . . . is that it is as the head of all other loves.

65. That it is also the fundamental love of all celestial, spiritual, and the derivative natural loves. Gen.art.

— . The reason **conjugal love**, regarded in its essence, is the fundamental love of all the loves of Heaven and the Church, is that its origin is the marriage of good and truth; and from this marriage proceed all the loves which make Heaven and the Church with man. The good of this marriage constitutes love, and the truth of it constitutes wisdom; and when love accedes to wisdom, or conjoins itself therewith, then love becomes love; and when wisdom in return accedes to love, and conjoins itself therewith, then wisdom becomes wisdom. **Love truly conjugal** is



nothing else than the conjunction of love and wisdom. Two consorts between whom . . . is this love, are the effigy and form of it . . . Now as two consorts are this love in effigy and form, it follows that every love which proceeds from the form of the love itself is a resemblance of it; and therefore if the conjugal love is celestial and spiritual, so also are the loves which proceed from it . . . and therefore the conjugal love is like a parent, and all the other loves are as the offspring. Hence it is that from the marriages of the Angels . . . are generated spiritual offspring, which are of love and wisdom . . .

[M.] 66. The like is clearly evident from the creation of men into this love, and from their formation from it afterwards. (Continued under MATE.)

68. That into this love have been collected all joys and all deliciousnesses from primes to ultimates. Gen.art.

— Now as conjugal love is the fundamental love of all good loves, and as it has been inscribed on the veriest singulars of man . . . it follows that the delights of it surpass the delights of all loves, and that it delights these loves according to its presence and . . . conjunction with them; for it expands the inmosts of the mind and at the same time the inmosts of the body, as the delicious current of its fountain flows through and opens them.

—<sup>2</sup>. That into this love have been collected all delights from primes to ultimates, is on account of the surpassing excellence of its use . . . and as this use was the end of ends of creation, it follows that all the blessednesses, happinesses, delights, pleasantnesses, and pleasures, which could possibly be conferred upon man by the Lord the Creator, have been collected into this His love.

—<sup>e</sup>. Each of (the five senses) has delights with variations according to its specific uses. What [then must be the delight belonging] to the sense of conjugal love, the use of which is the complex of all other uses?

69. I know that few will acknowledge that into conjugal love have been collected all joys and deliciousnesses from primes to ultimates; for the reason that love truly conjugal, into which they have been collected, is at this day so rare that its quality is not known, and scarcely that it is . . . for they are in no other conjugal love than what is genuine . . . The Angels have said that the inmost deliciousnesses of it, which are of the soul, and into which first inflows the Conjugal love and wisdom . . . from the Lord, are imperceptible . . . because they are at the same time [those of] peace and innocence; but that the same in their descent become more and more perceptible; in the higher things of the mind as blessednesses, in the lower things of the mind as happinesses, in the breast as delights from these; and that from the breast they diffuse themselves into each and all things of the body; and finally unite themselves in ultimates in the deliciousness of deliciousnesses . . . They say also that the varieties of these deliciousnesses in the souls of the consorts; and from their souls in their minds; and from their minds in their breasts, are infinite, and also eternal; and that they are exalted according to the wisdom with the husbands . . .

70. But that no others come into this love, and are able to be in it, than those who approach the Lord, and love the truths of the Church, and do its goods. Gen.art.

— The reason no others come into this love than those who approach the Lord, is that monogamous marriages . . . correspond to the marriage of the Lord and the Church, and because they originate from the marriage of good and truth; (from which) it follows that love truly conjugal is from the Lord, and is for those who approach Him directly . . . (and also that) conjugal love is with a man according to the state of the Church with him.

71. The reason no others can be in love truly conjugal than those who receive it from the Lord—who are they who approach Him directly, and live the life of the Church from Him—is that this love, regarded from its origin, and from its correspondence, is celestial, spiritual, holy, pure, and clean above every love which is with the Angels of Heaven and with the men of the Church; and these its attributes cannot possibly exist, except with those who are conjoined with the Lord, and by Him are consociated with the Angels of Heaven. For these shun extra-conjugal loves . . . as the lakes of Hell; and in proportion as the consorts shun these conjunctions, even as to the lusts of the will and the derivative intentions, in the same proportion is this love purified with them, and successively becomes spiritual; first while they live on earth, and afterwards in Heaven.

—<sup>2</sup>. With men, no love can ever become pure, nor with Angels, thus neither this love. But as the intention which is of the will is primarily regarded by the Lord, therefore in proportion as a man is in this, and perseveres in it, in the same proportion he is initiated into the purity and holiness of it . . .

— The reason no others can be in spiritual conjugal love, than those who are such from the Lord, is that Heaven is in it; and the natural man, with whom this love derives its pleasure solely from the flesh, cannot approach to Heaven, nor to any Angel, nor even to any man, in whom is this love; for this love is the fundamental love of all celestial and spiritual loves. (From experience.)

72. The reason those come into this love, and can be in it, who love the truths of the Church, and do its goods, is that no others are received by the Lord; for these are in conjunction with Him, and consequently can be kept in this love by Him. Ex.

—<sup>e</sup>. From these things the conclusion is evident that those are not endowed by the Lord with love truly conjugal who only know the truths of the Church . . .

73. That this love was the love of loves with the Ancients who lived in the Golden, Silver, and Copper Ages. (Des. in Memorable Relations. 75, et seq.)

74. These six Memorable Relations . . . concerning conjugal love, reveal what was the quality of this love in the first eras; and what it was after them; and what it is at this day; from which it is evident that this love has successively receded from its holiness and purity, even until it has become scortatory; but that

still there is hope of its being brought back again to its primeval or ancient holiness.

75. Once, while I was meditating on **conjugal love** . . .

—7. I saw their tabernacle as it were overlaid with gold . . . (and the man said,) It is in consequence of a flaming light . . . while there is conversation about **conjugal love**; for the heat from the Sun . . . at such times bares itself, and tinges the light . . . with its colour . . . and this takes place because **conjugal love** in its origin is the sport of wisdom and love; for the man was born to be wisdom, and the woman to be the love of the man's wisdom. Hence are the deliciousnesses of that sport in **conjugal love**; and, from it, between us and our wives. We have clearly seen in our Heaven for thousands of years that as to abundance, degree, and virtue, these deliciousnesses are excellent and eminent according to the worship with us of the Lord Jehovah from whom inflows that heavenly union, or that heavenly marriage, which is that of love and wisdom.

76. In a room adjoining the bridal-chamber there were many designs on the walls, and little images as it were cast of silver (which were) pictures and forms representative of the many qualities, predicates, and delights of **conjugal love** . . . We (then) saw as it were a rainbow on the wall . . . (in which) the crimson passed through the hyacinthine, and tinged the white with a deep blue; and this flowed back through the hyacinthine into the crimson, and raised it into a kind of flaming beam. . . The crimson, from its correspondence, signified the **conjugal love** of the wife; the white, the intelligence of the husband; the hyacinthine the beginning of **conjugal love** in the perception of the husband from the wife; and the deep blue, with which the white was tinged, the **conjugal love** then in the husband. That this colour flowed back through the hyacinthine into the crimson, and raised this as into a flaming beam, signified the **conjugal love** of the husband flowing back to the wife.

78. I said, Where then is **conjugal love**, which out of two souls makes one, and conjoins minds . . .

—8. On the way . . . we drew conclusions concerning the circle and the progression of **conjugal love**; concerning its circle, that it had passed from the east into the south, from the south into the west, and from the west into the north; concerning its progression, that it had decreased according to its circulation; namely, that in the east it had been celestial, in the south spiritual, in the west natural, and in the north sensual; and also that it had decreased in a like degree with the love and worship of God; from which things this conclusion is made: that in the first era this **love** was like gold, in the second like silver, in the third like brass, and in the fourth like iron; and that at last it ceased to be. Then said the Angel . . . Nevertheless I am nourished with the hope that this **love** will be resuscitated by the God of Heaven . . . because it is resuscitable.

79. We asked (the so-called wise ones of the Age of Iron and Clay) whether they knew, or were able to know, that there exists the **conjugal love** of one man

with one wife, into which are collected all the blessednesses, happinesses, delights, pleasantnesses, and pleasures of Heaven; and that this **love** is from the Lord according to the reception of good and truth from Him, thus according to the state of the Church.

—10. On hearing this, they turned away, and said, These men are insane . . . What has **conjugal love** in common with religion, and with inspiration from God? Is not this **love** with everyone according to the state of his potency? Is it not equally with those who are outside the Church as with those who are within it? . . . Has not everyone the strength of this **love** either from what is hereditary, or from health, or from temperance of life, or from the heat of the climate? It can be strengthened and stimulated also by medicines. Is it not the like with beasts, and especially with birds which live in pairs? Is not this **love** carnal? and what has that which is carnal in common with the spiritual state of the Church? Does this **love**, as to its ultimate effect with a wife, differ at all from the love as to that effect with a harlot? Is not the lust similar, and the deliciousness similar? Therefore it is injurious to deduce the origin of **conjugal love** from the holy things of the Church.

—11. On hearing this, we said to them, You reason from the burning heat of lasciviousness, and not from **conjugal love**. You are quite ignorant as to what **conjugal love** is, because it is cold with you. From what you have said we are confirmed [in the belief] that you are from the Age which is named from . . . iron and clay . . . for you make **conjugal love** and scortatory love one thing. Do these two cohere any more than iron and clay?

81. On hearing and understanding these (Glorifications of the Lord by the Heavens) . . . I went home in joy; and there I returned out of the state of the spirit into the state of the body, in which latter state I committed to writing what I had seen and heard: to which I now adjoin this:—That **conjugal love**, such as it was with the Ancients, will be resuscitated by the Lord after His Advent; because this **love** is from the Lord alone; and is with those who are made spiritual by Him, through the Word.

83. On the Origin of **Conjugal Love** from the Marriage of Good and Truth. Chapter.

— There are both internal and external origins of **conjugal love**, and the internal ones are many, and likewise the external; nevertheless, there is but one inmost or universal origin of all; (which is) the marriage of good and truth. The reason no one has heretofore deduced thence the origin of this **love**, is that it has lain hidden that there is any union between good and truth . . .

92. That from the influx of the marriage of good and truth from the Lord, there is the love of the sex, and there is **conjugal love**. Ex.

93. The reason **conjugal love** also is thence, is that this sphere inflows into the form of wisdom with men and Angels; for . . . 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; for with her it can be united

to the inmosts, in which is Heaven with its felicities : and this union is **conjugal love**.

[M.] 95. But that **conjugal love** (differently from the love of the sex) is of the internal or spiritual man ; and that this is proper to man. Ex.

— . The reason **conjugal love** is of the internal man, is that the more intelligent and wise a man becomes, the more internal or spiritual he becomes, and the more is the form of his mind perfected ; and this form receives **conjugal love** ; for he perceives and feels in this love a spiritual delight which is inwardly blessed ; and, from this, a natural delight, which derives its soul, life, and essence from the former.

97. That with man, **conjugal love** is in the love of the sex as a gem in its matrix. Ex.

98. That the love of the sex with man is not the origin of **conjugal love** ; but that it is its first ; thus it is like an external Natural in which is implanted an internal Spiritual. Ex.

— . The subject here treated of is **love truly conjugal**, and not the common love which is also called **conjugal**, and which with some is nothing but the limited love of the sex. But **love truly conjugal** exists solely with those who earnestly desire wisdom, and who thence progress more and more into wisdom. These the Lord foresees ; and for them He provides **conjugal love** ; which **love** does indeed begin with them from the love of the sex, or rather by means of it, but still it does not originate in it ; for it originates in the proportion in which wisdom advances and comes forth into the light with it ; for wisdom and this **love** are inseparable companions.

—<sup>2</sup>. The reason **conjugal love** begins through the love of the sex, is that before a consort is found, the sex is loved generally, and is regarded with a loving eye, and is treated with civil morality ; for a young man is in choice ; and then from the implanted inclination to marriage with one, which lies concealed in the adytum of his mind, his external is softly warmed. Further ex.

99. That when **conjugal love** has been implanted, the love of the sex inverts itself, and becomes the chaste love of the sex. Ex.

— . For when **conjugal love** comes to its origin, which is in the interiors of the mind, it sees the love of the sex . . . behind itself . . . and thus as something which it has passed by and left . . .

100<sup>e</sup>. Therefore there are two goods, one internal and the other external, which conjoin themselves with the truth with the husband, and cause him to be constantly in the understanding of truth, and the derivative wisdom, through **love truly conjugal**.

102<sup>2</sup>. When the interiors of the rational mind have been opened, the man becomes a form of wisdom ; and this is the receptacle of **love truly conjugal**.

—<sup>e</sup>. Moral wisdom shuns . . . lasciviousness especially, which contaminates its **conjugal love**.

103<sup>3</sup>. The wise in the kingdoms of Europe (summoned in the Spiritual World) to come and solve the secret concerning the origin of **conjugal love**, and [that] of its virtue or potency.

104. The Spaniards stated) that the origin of con-

**jugal love** is from the Most Ancient people in the Golden Age ; and, with them, from the creation of Adam and his wife. This is the origin of marriages, and, with marriages, the origin of **marriage love**. As concerns the potency of **marriage (or conjugal) love**, we derive it from the climate . . . Besides, what is **marriage love** but heat . . .

105. (The Dutchmen stated,) We . . . have agreed that the origin of **marriage (or conjugal) love** is the same as the origin of marriages, which have been decreed by the laws to restrain the concupiscences to adulteries which are connate with men . . . The case is the same with the potency of this love, in that this depends upon chastity . . . for with him who loves his consort alone, it is reserved for one, and is thus . . . as it were concentrated, and then it becomes noble . . . One of us five, who is a priest, has added predestination as a cause of this potency . . .

106. (The Italians stated,) We have seen this to be the principal cause of the origin of **marriage (or conjugal) love**, that it is the same as the origin of marriage, because this **love** did not come forth before ; and it came forth because when anyone desperately loves a maiden, he wants with soul and heart to possess her . . . and as soon as she promises herself, he regards her as one's Own regards one's Own. That this is the origin of **marriage love**, is clearly evident from the fury of every man against his rivals . . . Three of us have prevailed against two [in declaring] that the potency with a consort is from some license with the sex. They said that they know from experience that the potency of the love of the sex prevails over the potency of **marriage love**.

107. (The Englishmen stated,) We have come to the decision that the origin of **marriage love** and that of the love of the sex is the same, because the former is from the latter ; only that the love of the sex is unlimited . . . whereas **marriage love** is limited . . . and constant ; and that this **love** has therefore been decreed and established by the prudence of human wisdom, because otherwise . . . no society could exist . . . The potency of **marriage love** we deduce from the continual permanence of the health of the body . . .

108. (The Poles stated,) . . . We have seen and confirmed no other origin of **marriage love** than this : that every man, from incentives and consequent incitements which are concealed in the adytum of his mind and body, after indulging in various lusts of his eyes, at length fixes his mind and inclination on one woman of the sex . . . and from this time his heat goes from flame to flame, until at last it becomes a conflagration : in this state the love of the sex is banished, and instead of lust **marriage love** takes place . . . The origin of **marriage love** is therefore from this first ardour before the wedding ; and from this is its potency, (which) after the wedding . . . lasts with . . . decrease and increase, even to old age, by means of moderations, and by bridling the lusts . . . for lust precedes wisdom.

109. (The Germans stated,) We . . . have agreed on two causes of the origin of **marriage love** ; one of which is the right education of children, and the other is the distinct possession of inheritances. We have assumed

these two, because they look to the same goal, which is the public good ; and this is obtained, because infants conceived and born from **marriage love** become one's Own ; and these, in consequence of the love *storgé* being heightened by the consideration that they are legitimate, are educated to be heirs of all their parents' possessions, both spiritual and natural. . . There is the love of the sex, and there is **marriage love**. The latter appears as if it were one with the former ; but it is distinctly different ; neither is the one love near the other ; but is within it ; and what is within is more excellent than what is without ; and we have seen that from creation **marriage love** is within . . . and therefore when **marriage love** is set free from its shell, which is the love of the sex, it glitters before the Angels like a gem . . . This takes place because on **marriage love** is inscribed the well-being of the whole human race . . . The origin of its potency is the setting free and separation of **marriage love** from the love of the sex, which is effected by the husband by means of wisdom, and by the wife by means of the love of the husband's wisdom ; for the love of the sex is common [to men] with beasts, and **marriage love** is peculiar to men. Therefore in the proportion in which **marriage love** is set free and separated from the love of the sex, a man is a man and not a beast ; and a man acquires potency from his love, as a beast does from his.

110. (The Frenchmen stated,) We . . . have exhilarated our thoughts and derivative judgments from our meditation about **marriage love**. Who is not exhilarated from it ; for while this love is in the mind, it is at the same time in the whole body. We judge of the origin of this love from its delights . . . The delights of **marriage love** are felt in their origins as blessednesses, happinesses, and felicities ; in their derivations as pleasantnesses and pleasures ; and in their ultimates as the deliciousness of deliciousnesses. There is therefore the origin of the love of the sex when the interiors of the mind, and thence the interiors of the body, are opened for the influx of these delights ; but the origin of **marriage love** was when the primitive sphere of this love, through betrothals, ideally promoted them. . . The potency of this love arises from the capacity of this love of passing, with its vein, from the mind into the body. . . We also deduce the virtue of the potency from the stock . . .

111. (The Danes stated,) . . . We . . . have not discovered the real origin of **marriage love**, because it lies deeply concealed in the sanctuaries of the mind. The most consummate wisdom cannot . . . reach this love in its origin. . . We have contemplated this love beneath its origin, and have seen that in the minds it is spiritual, and is like the fountain of a sweet vein there, from which it flows down into the bosom, where it becomes delight, and is called bosom love, which, regarded in itself, is full of friendship, and full of confidence, from the full inclination to mutuality ; and that when it has passed through the bosom, it becomes generative love. When a young man is revolving these things in his thought . . . they kindle in his heart the fire of **marriage love** ; which fire, being the primitive of this love, is its origin. We acknowledge no other origin of its potency than that love itself ; for they are inseparable com-

panions ; but still they are such that sometimes the one precedes, and sometimes the other. When the love precedes . . . both are noble, because in this case the potency is the virtue of **marriage love** ; whereas if the potency precedes . . . both are ignoble, because in this case the love is of the carnal potency . . .

112. (The Swedes stated,) We . . . have distinguished between the spiritual, the natural, and the carnal love of the sex ; and by the spiritual love of the sex we have understood love truly conjugal, because this is spiritual : by the natural love of the sex we have understood polygamous love, because this is natural ; and by the merely carnal love of the sex we have understood scortatory love, because this is merely carnal. When we had carefully examined love truly conjugal . . . we clearly saw that this love is possible only between one male and one female ; and that from creation it is heavenly and inmost, and is the soul and father of all good loves, having been inspired into our first parents, and being inspirable into Christians. It is also so conjunctive that through it two minds can become one mind . . . Ill. As to the origin of the potency of love truly conjugal, we surmise that it comes forth from a similitude of minds, and from unanimity ; for when two minds have been conjugally conjoined, their thoughts spiritually kiss each other, and these inspire into the body their virtue or potency.

113. There were standing behind . . . some strangers from Africa, who cried out to the natives of Europe, Permit one of us also to give his opinion on the origin of conjugal love, and on that of its virtue or potency . . . He said, You Christians deduce the origin of conjugal love from love itself ; but we Africans deduce it from the God of Heaven and earth. Is not conjugal love a chaste, pure, and holy love ? Are not the Angels of Heaven in that love ? Is not the universal human race . . . the seed of that love ? And can so supereminent a thing derive its existence from any other source than God Himself, the Creator and Supporter of the universe ? You Christians deduce conjugal virtue or potency from various rational and natural causes ; but we Africans deduce it from the state of man's conjunction with the God of the universe. This state we call the state of religion . . . for when the love is from this state, and is stable and perpetual, it must needs produce its own virtue, which is like it . . . Love truly conjugal is known only to those few who are near God ; consequently the potency of this love is known to no others . . . As he said these words, they all rose, and behind the golden table on which lay the tiara there appeared a window . . . and through it was heard a voice, saying, The African is to have the tiara.

127. That there is a correspondence with conjugal love, semination, proliferation, the love of infants, and with the like things in marriages and from them. Ex.

—<sup>2</sup>. Conjugal love corresponds to the affection of genuine truth, its chastity, purity, and holiness ; semination corresponds to the potency of truth ; proliferation corresponds to the propagation of truth ; and the love of infants corresponds to the protection of truth and good . . .

130. That conjugal love is according to the state of

the Church—because it is according to the state of wisdom—with man. Gen.art.

[M.130]<sup>4</sup>. The wisdom of life . . . is the wisdom which is meant by the wisdom with which **conjugal love** binds itself; for it binds itself therewith by shunning the evil of adultery as the pestilence of the soul, of the commonwealth, and of the body; and as this wisdom springs from the spiritual things which are of the Church, it follows that **conjugal love** is according to the state of the Church . . . By this is also meant . . . that in proportion as a man becomes spiritual, in the same proportion is he in **love truly conjugal** . . .

131. That as the Church is from the Lord, so also is **conjugal love** from Him. Ex.

137. When I was in meditation about **conjugal love**, there appeared afar two naked infants with baskets in their hands and turtle-doves flying round them; and when they came nearer they appeared . . . to be adorned with garlands . . . but when they approached nearer they . . . appeared as two human beings in the first flower of their age, clothed in mantles and tunics of refulgent silk, in which were interwoven flowers . . . and . . . there breathed through them from Heaven a vernal heat, with a fragrant odour . . . They were two consorts from Heaven . . .

—<sup>2</sup>. They said . . . Thus from afar was represented our **conjugal love** . . .

—<sup>3</sup>. We have now been consorts for ages, and constantly in (this) flower of our age. Our first state was like that of a maiden and a youth when they marry; and we then believed, that that state was the very blessedness of our life. (Continued under MARRIAGE.)

—<sup>4</sup>. The reason there breathed on you a vernal heat, is that in our Heaven, **conjugal love** and that heat act as one . . . In heaven, where there is vernal heat, there is **love truly conjugal**; for the reason that what is vernal is nowhere else than where heat is equally united with light . . .

—<sup>7</sup>. The man (then) gave me his right hand, and conducted me to houses where there were consorts in the like flower of their age . . . and he said, These wives who are now seen as maidens, were in the world old women; and their husbands, who are now seen as youths, were there decrepit old men; and they have all been restored by the Lord into this flowering age, because they have mutually loved each other, and from religion have shunned adulteries as enormous sins. And he said, No one knows the blessed delights of **conjugal love** except him who rejects the horrid delights of adultery; and no one can reject these delights except him who is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses.

139. For **love truly conjugal** is chastity itself . . . From this it is evident that it is the purity of **conjugal love** which is called chastity. Still, there is a **marriage** (or **conjugal**) love which is not chaste, and which is yet not unchastity; as [that] between consorts who for various external reasons abstain from the effects of lasciviousness so far as not to think about them. Nevertheless, if this **love** has not been purified in their

spirits, it is not chaste. Its form is chaste; but it has not a chaste essence in it.

141. The reason what is chaste is predicated only of (monogamous marriages) is that with them **conjugal love** does not reside in the natural man, but enters into the spiritual man, and successively opens to itself a way to the spiritual marriage itself, which is that of good and truth . . . For this **love** enters according to the increments of wisdom, (which are) according to the implantation of the Church by the Lord . . . This cannot be done with polygamists, because they divide **conjugal love**; and this **love**, when divided, is not unlike the love of the sex . . .

142. For **love truly conjugal** keeps equal pace with the state of the Church in man.

143. That **love truly conjugal** is chastity itself. Ex.

144. That all the deliciousnesses of **love truly conjugal**, even the ultimate ones, are chaste. Ex.

— . The deliciousnesses of this **love** ascend and enter Heaven, and on the way pass through the delights of the heavenly loves in which are the Angels of Heaven; and they conjoin themselves with the deliciousnesses of their **conjugal love**.

—<sup>2</sup>. I have heard from the Angels that they perceive these deliciousnesses to be exalted and infilled with themselves when they ascend from chaste consorts on earth; and on the question being put, for the sake of the bystanders who were unchaste, as to whether [this is the case as to] the ultimate deliciousnesses also, they signified assent by nodding, and said silently, How can it be otherwise? Are not these (the deliciousnesses of **love truly conjugal**) in their fullness?

145. That with those who are made spiritual by the Lord, **conjugal love** is more and more purified and made chaste. The reasons are, 1. That the first **love** . . . partakes somewhat of the love of the sex; thus of the ardour proper to the body not as yet mitigated by the love of the spirit. 2. That from being natural, man successively becomes spiritual . . . and as wisdom and its love increase with consorts, so is the **conjugal love** purified with them . . .

—<sup>2</sup>. 3. As spiritual wisdom is such in itself that it grows warmer and warmer with the love of being wise . . . and as this is effected as it is perfected as it were by defecations, castigations, rectifications, intensifications, decantations, and sublimations . . . it is evident that **conjugal love**, whose parent is wisdom, is in like manner made successively more and more pure; thus chaste.

146. But it is to be known that **conjugal love** which is quite chaste or pure is not possible with men or Angels; there is still something not chaste or not pure which adjoins or subjoins itself to it; but this is of a different nature from that from which comes what is unchaste; for with the former the chaste is above and the non-chaste beneath; and there is as it were a door on hinges interposed by the Lord, which is opened by determination, and is carefully prevented from standing open, lest the one should pass into the other . . .

147. That **conjugal love** is purified and rectified according to the renunciation of scortations, is seen by everyone from common perception . . . (But) the con-

firmations are, that conjugal love becomes cold as soon as it is divided, and this coldness causes it to perish; for the heat of unchaste love extinguishes it; because two opposite heats cannot exist together. . . . When, therefore, the heat of conjugal love removes and rejects the heat of scortatory love, conjugal love begins to grow pleasantly warm; and, from a sense of its deliciousnesses, to bud and effloresce. . . . from the vernal temperature of the light and heat from the Sun of the Spiritual World.

148<sup>o</sup>. (The Angels) compared the external Conjugal from the internal to noble fruit. . . . and to a granary whose store is never diminished, but is constantly being renewed in proportion as it is drawn upon. But they compared the external separated from the internal to wheat in a winnowing shovel; for when it is cast forth all around, the chaff only remains, which is dispersed by the wind. So is it with conjugal love, unless what is scortatory is renounced.

151<sup>o</sup>. Eunuchs so made, being both men and women, cannot possibly regard conjugal love any otherwise than as a phantasy. . . .

152<sup>o</sup>. (Such) cannot have an idea of chaste heat in relation to conjugal love.

155. (For) after a vow of perpetual celibacy, conjugal love is cast out.

—<sup>e</sup>. When (these celibates) feel the sphere of conjugal love in Heaven, they become sad and anxious. . . .

156. Because the Church and conjugal love are constant companions.

155a. One morning very sweet singing. . . . awoke me. . . . I perceived that it was the affection of the deliciousnesses of conjugal love which was being sung by wives in Heaven. . . . I rose, and looked forth into the Spiritual World; and in the east. . . . there appeared as it were a Golden Shower. . . . I went forth. . . . and asked an Angel. . . . whether he saw a golden shower descending from the Sun.

—<sup>2</sup>. He replied that he saw one whenever he was in meditation about conjugal love. . . . That shower, said he, falls over a palace, in which are three husbands with their wives, who dwell in the midst of an eastern paradise. Such a shower is seen falling from the Sun over that palace because with them there resides wisdom concerning conjugal love and its deliciousnesses; with the husbands concerning conjugal love; and with the wives concerning its deliciousnesses. But I perceive that you are in meditation concerning the deliciousnesses of conjugal love; and therefore I will take you to that palace, and will introduce you. . . . The wives looked sharply into my eyes; and I asked why. They said, We can exquisitely see what is your inclination and derivative affection, and your thought from affection, concerning the love of the sex; and we see that you are meditating intensely, but still chastely, concerning it. What do you want us to tell you about it? I replied, Pray tell me something about the deliciousnesses of conjugal love. . . . This Angel. . . . told me that wives are the receptacles and sensories of them, because they are born loves. . . . They replied with a smile. . . . This is a wisdom deeply reserved in the hearts of our sex, and

is not opened to any husband, except him who is in love truly conjugal. . . . Then the husbands said, Our wives know all the states of our minds. . . . they see, perceive, and feel whatever proceeds from our will. We, on the other hand, know nothing of what is with our wives. This has been given to wives, because they are most tender loves, and as it were ardent zeals, for the preservation of conjugal friendship and confidence, and thus of the happiness of life for both, which they provide for. . . . from a wisdom implanted in their love, which is so full of prudence that they. . . . cannot say that they love, but that they are loved. . . . If the least of such a thing were to escape from their mouths, cold would invade their husbands, and would separate from bed, chamber, and sight; but this takes place only with those who do not hold marriages to be holy, and who therefore do not love their wives from spiritual love. It is otherwise with those who love them. In the minds of the latter this love is spiritual, and from this in the body is natural. We in this palace are in this latter love from the former; and therefore we entrust the husbands with the arcana concerning our deliciousnesses of conjugal love.

—<sup>4</sup>. The wives said, We will open something. . . . Every man-*vir*-has five senses. . . . but we have also a sixth, which is the sense of all the deliciousnesses of the conjugal love of the husband; and this sense we have in the palms, when we touch the breasts, arms, hands, or cheeks of our husbands, especially their breasts; and also when we are touched by them. All the gladnesses and pleasantnesses of the thoughts of their minds, all the joys and delights of their lower minds, and the festive and cheerful things of their bosoms, pass from them into us, and form themselves, and become perceptible, sensible, and tangible; and we discern them as exquisitely and distinctly as the ear does the modulations of a song, or as the tongue does the flavours of delicacies. In a word, the spiritual delights of our husbands put on with us a kind of natural embodiment; and therefore we are called by our husbands the sensory organs of chaste conjugal love, and of its derivative deliciousnesses. But this sense of our sex, exists, subsists, persists, 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.

—<sup>5</sup>. I asked the husbands, Have you a like sense of conjugal love? They replied, We have it in general, but not in particular. We have a general blessedness, a general delight, and a general pleasantness, from the particular ones of our wives; and this General, which we have from them, is like a serenity of peace. . . . Through the window there (then) appeared a swan standing on a branch of a fig-tree; and it spread its wings, and flew away. The husbands (then) said, This is a sign to us for silence about conjugal love. Return at intervals, and perhaps more things will be disclosed.

158. That conjugal love conjoins two souls and thence minds into a one. Ex.

—<sup>2</sup>. But, as the woman is from the man, and this conjunction is a species of reuniton, it may be seen. . . .

that it is not conjunction into a one ; but an adjunction, close and near according to the love, and [amounting] to contact with those who are in **love truly conjugal**. This adjunction may be called a spiritual cohabitation, which exists with consorts who love each other tenderly, however distant in body.

[M.]161. The reason why men receive the inspiration or insinuation of love from their wives, is that nothing of **conjugal love**, nor even of the love of the sex, is with men ; but only with wives and women. (Shown by experiment.)

162. That this conjunction (into a one) is effected successively from the first days of marriage ; and, with those who are in **love truly conjugal**, more and more deeply to eternity. Ex.

—<sup>2</sup>. When (friendship and confidence) conjoin themselves with the first love of marriage, **conjugal love** is effected, which opens the bosoms, and inspires into them the sweetnesses of love ; and this deeper and deeper in proportion as these two adjoin themselves to the primitive love ; and that love enters into them, and they into it.

167. That wives conceal this perception . . . in order that **conjugal love** . . . may be secured. Ex.

—<sup>2</sup>. **Conjugal love** would (then) be banished to such a degree that . . .

171<sup>2</sup>. These spheres . . . conjoin and disjoin the two consorts not only from without, but also from within ; and hence come all the differences and varieties of **conjugal love**.

172<sup>o</sup>. The applications and appropriations of the life of husbands with wives take place according to the **conjugal love** . . .

178. That those who are in **love truly conjugal** feel themselves to be a united man, and as it were one flesh. Ex.

— . For **love truly conjugal** does not exist with men on earth at this day . . .

179. That, regarded in itself, **love truly conjugal** is a union of souls, a conjunction of minds, an effort for conjunction in bosoms, and thence in the body. Ex.

— . The reason it is an effort for conjunction in the bosoms, is . . . that all things which are determined into the body from the soul and mind inflow first into the bosom ; and . . . in the bosom there is dominion over all things of the body ; for *there* are the heart and lungs ; and the heart reigns everywhere through the blood, and the lungs through the respiration . . . Therefore, when the souls and minds of the consorts have been united, and **love truly conjugal** unites them, it follows that this lovely union inflows into their bosoms, and through these into their bodies, and causes an effort for conjunction ; and this so much the more, because **conjugal love** determines the effort to its ultimates, in order to complete its happy pleasantnesses ; and as the bosom is midway, it is evident whence it is that **conjugal love** has obtained there the seat of its delicate sense.

180. That the states of this **love** are innocence, peace, tranquillity, inmost friendship, full confidence, and a longing of the lower mind and of the heart to make all

good mutual ; and, from all these, blessedness, happiness, delight, pleasure ; and, from the eternal enjoyment of these, heavenly felicity. Ex.

— . The reason all these things are in **conjugal love**, and thence from it, is that its origin is the marriage of good and truth ; and this marriage is from the Lord ; and because love is such that it wills to communicate with another whom it loves from the heart . . . and infinitely more the Divine love . . . to man . . . and, as He has created . . . the man for the reception of wisdom, and the woman for the reception of the love of the man's wisdom, therefore from the inmosts he has infused into human beings **conjugal love**, into which **love** He might bring together all things blessed, happy, delightful, and pleasurable, which proceed and inflow, together with life, solely from His Divine love through His Divine wisdom ; consequently into those who are in **love truly conjugal**, because these alone are recipients.

183. There appeared to me in the eastern quarter a grove of palm-trees and laurels, set in spiral gyres . . . At the end of the ways I saw a garden, which formed the centre of the grove . . . the gates of which were opened by the keeper. I asked him the name of the garden, and he said, Adramandoni, which is, The Deliciousness of **Conjugal Love**. I entered, and behold olive-trees, with running and pensile vines between each two, and flowering shrubs beneath and between them. In the middle of it there was a grassy circus, upon which were seated husbands and wives, and youths and maidens, in pairs ; and in the middle of the circus the ground was elevated, where was a little fountain leaping high from the strength of its vein. When near the circus I saw two Angels, in crimson and scarlet, speaking with those who were seated upon the grass. They were speaking about the origin of **conjugal love**, and about its deliciousnesses ; and, as the speech was about that **love**, there was eager attention and full reception ; and consequently there was an exaltation as from the fire of love in the discourse of the Angels.

—<sup>2</sup>. They spoke first about the difficult investigation, and the difficult perception, of the origin of **conjugal love** ; because its origin is Divine celestial ; for it is the Divine love, the Divine wisdom, and the Divine use ; which three proceed as a one from the Lord, and thence inflow as a one into the souls of human beings ; and through their souls into their minds, and into the interior affections and thoughts there ; through these into the longings near the body, and from these through the breast into the genital region, where all the derivatives from the first origin are together ; and, together with the successives, constitute **conjugal love**.

—<sup>3</sup>. Then some of that **conjugal company** said to the Angels, We have heard that the origin of **conjugal love** is Divine celestial, because it is from the inflow from the Lord into the souls of men ; and, as it is from the Lord, that it is love, wisdom, and use, which are the three essentials which together make one Divine essence ; and that nothing but what is of the Divine essence can proceed from Him, and inflow into the inmost of man, which is called his soul ; and that these three are turned into analogous and corresponding things in their descent into the body. We therefore now ask, first, What is meant by the third proceeding Divine

essential, which has been called use? The Angels replied, Love and wisdom, without use, are only abstract ideas of thought . . . but in use they are collected together, and there become a one, which is called a reality. Love cannot rest unless it is doing something . . . neither can wisdom exist and subsist unless it is doing something from love and with it; and to do its use . . . Love and wisdom with use not only make man, but also are man; nay . . . they propagate man. Ex.

—<sup>6</sup>. Those who were sitting on the grassy couches asked the Angels, Whence are the deliciousnesses of **conjugal love**, which are innumerable and ineffable? The Angels replied, They are from the uses of love and wisdom; (for) in proportion as anyone loves to be wise for the sake of genuine use, in the same proportion he is in the vein and potency of **conjugal love**; and in proportion as he is in these two things, in the same proportion he is in the deliciousnesses. Use effects this because [then] love through wisdom are deliciated together, and as it were sport like infants; and, as they grow up, they conjoin themselves in a generative manner, which is effected as it were by betrothals, weddings, marriages, and propagations; and these continually with variety to eternity. These things take place between love and wisdom inwardly in use. But in their beginnings these deliciousnesses are imperceptible; but they become more and more perceptible as by degrees they descend thence, and enter the body. By degrees do they enter from the soul into the interiors of the mind of man; and from these into its exteriors; and from these into the bosom; and from the bosom into the genital region. (—<sup>7</sup>.) In the soul these heavenly nuptial sports are not at all perceived by man; but from thence they insinuate themselves into the interiors of the mind under the form—*specie*—of peace and innocence, and into the exteriors of the mind under the form of blessedness, happiness, and delight; and into the bosom under the form of the deliciousnesses of inmost friendship; and in the genital region, from a continual influx even from the soul with the very sense of **conjugal love**, as the deliciousness of deliciousnesses. These nuptial sports of love and wisdom in use in the soul, in proceeding towards the bosom, become permanent, and present themselves sensible therein under an infinite variety of deliciousnesses; and, on account of the wonderful communication of the bosom with the genital region, the deliciousnesses there become the deliciousnesses of **conjugal love**; which have been exalted above all other deliciousnesses which exist in Heaven and in the world, for the reason that the use of **conjugal love** is the most excellent of all uses . . .

—<sup>8</sup>. The Angels added that they who are not, from the Lord, in the love of being wise for the sake of use, do not know anything about the variety of the innumerable deliciousnesses which are of **love truly conjugal**. For with those who do not love to be wise from genuine truths, but who love to be insane from falsities; and who, through this insanity, do evil uses from some love or other, the way to the soul is closed. Hence it is that the heavenly nuptial sports of love and wisdom in the soul, being more and more intercepted, cease; and, together with them, **conjugal love** ceases, with its vein, potency, and deliciousnesses.

—<sup>9</sup>. The hearers (then) said, We perceive that

**conjugal love** is according to the love of being wise for the sake of uses from the Lord. The Angels replied that so it is; and then upon the heads of some there appeared chaplets of flowers . . . because they had understood more profoundly.

188. By the heat into which women are elevated, is meant **conjugal love**, because spiritual heat . . . in its essence is love; and, with women, it is love conjoining itself with the intelligence and wisdom in men; which, in its complex, is called **conjugal love**; and, by determination, becomes that love.

—<sup>2</sup>. But the elevation into a higher heat with women is an elevation into a chaster and purer **conjugal love**; and is constantly towards the **Conjugal**, which from creation lies hidden in their inmosts. Regarded in themselves, these elevations are openings of the mind; for the human mind is distinguished into regions . . . into (which) the mind of man is elevated as it is opened; with men through wisdom; and with women through **love truly conjugal**.

191. (For) **conjugal love** with consorts is not only various, but is also diverse. It is various with those who interiorly love each other; for with these it is by turns intermitted; and yet inwardly it is constantly permanent in its heat. But this love is diverse with those consorts who love each other only exteriorly. With these it is . . . intermitted, from alternate cold and heat. The reason of these latter differences, is that with the latter the body plays the leading part; and the ardour of this circumscribes itself around, and snatches into communion with itself the lower things of the mind; whereas with the former . . . the mind plays the leading part, and carries the body into communion with itself. It appears as if the **love** ascends from the body into the soul, because as soon as the body catches the allurements, it enters through the eyes . . . into the mind; and thus . . . into the thoughts . . . But still it descends from the mind, and acts into the lower things according to their disposition; and therefore a lascivious mind acts lasciviously, and a chaste mind chastely; and the latter disposes the body, whereas the former is disposed by the body.

193<sup>2</sup>. (Thus) the woman was created out of the man by the transcription of his own proper wisdom . . . and the love of this was transferred from the man into the woman, in order to become **conjugal love** . . .

194<sup>2</sup>. The love of these two propria is turned into **conjugal love**, in proportion as the man cleaves to his wife; that is, receives her love.

199. A maiden (thus) becomes a wife, because in a wife there are things taken from the husband . . . A youth also becomes a husband, because in a husband there are things taken from the wife which exalt the receptibility of love and wisdom with him . . . But these things [are the case] with those who are in **love truly conjugal**.

200. **Love truly conjugal** conjoins two into one man more and more; and as a wife becomes a wife from and according to conjunction with her husband, and in like manner the husband with the wife; and as **love truly conjugal** lasts to eternity, it follows that the wife becomes more and more a wife, and the husband more



and more a husband. The cause itself is that in a marriage of **love truly conjugal**, each becomes a more and more interior man; for this love opens the interiors of their minds; and as these are opened the man becomes more and more a man . . .

[M.] 202. That the offspring born from a pair who are in **love truly conjugal** derive from their parents the Conjugal of good and truth; from which they have the inclination and faculty, if a son, for perceiving the things which are of wisdom; and if a daughter, for loving the things which wisdom teaches. Gen.art.

204<sup>o</sup>. (Thus) is the end manifestly evident for the sake of which marriages of **love truly conjugal** have been provided by the Lord the Creator, and are still provided.

205. Those who lived in the Most Ancient eras live at this day house by house, family by family, and nation by nation . . . and scarcely any one of a house is absent. The reason is that there was **love truly conjugal** with them; and thence their offspring inherited inclinations for the Conjugal of good and truth . . .

207<sup>7</sup>. That an Angel is alive according to the application of his mind from use, is manifestly evident from the fact, that everyone has **conjugal love** with its virtue, potency, and deliciousnesses, according to his application to the genuine use in which he is.

208. When I was in meditation about the arcana of **conjugal love** stored up with wives, there again appeared the Golden Shower; and I recollected that it fell over a palace in the east where there lived three **conjugal loves** . . . As if invited by the sweetness of the meditation upon that **love**, I hastened thither . . . (Continued under WIFE.)

209. There might be treated of . . . the elevation of natural **conjugal love** into spiritual **conjugal love**, and their conjunction . . .

210. That the sense proper to **conjugal love** is the sense of touch. Ex.

211. That with those who are in **love truly conjugal**, the faculty of being wise increases; but that with those who are not in **conjugal love**, it decreases. Ex.

— . For **love truly conjugal** is with the consorts from wisdom and according to it . . . (Another reason is) that the sense of this **love** is touch, and this is common to all the senses, and is full of deliciousnesses; hence it opens the interiors of their minds, as it opens the interiors of their senses, and therewith the organicals of the whole body; from which it follows that those who are in this **love**, love nothing more than to be wise . . .

—<sup>2</sup>. The spiritual deliciousnesses conjoined with natural deliciousnesses, which are the portion of those who are in **love truly conjugal**, make loveliness-*amabilitatem*, and the derivative faculty of being wise. Hence it is that the Angels have **conjugal love** according to wisdom; and increments of this **love**, and at the same time those of its deliciousnesses, according to the increments of wisdom; and that the spiritual offspring which are born from their marriages, are such things as are of wisdom from the father and of love from the mother, which they love from a spiritual storgé; which

love adds itself to their **conjugal love**, and continually elevates it, and conjoins them.

212. The contrary takes place with those who are not in any **conjugal love** from not being in any love of wisdom. These do not enter into marriages except also with the end of lasciviating; and in this end there is also the love of being insane . . . That these are against **conjugal love**, is evinced . . . in the Spiritual World, (where) at the first scent of **conjugal love** they flee away into caverns . . .

213. That with those who are in **love truly conjugal**, the happiness of cohabitation increases; but that with those who are not in **love truly conjugal**, it decreases. Ex.

— . (For) they who are in **love truly conjugal** mutually love each other with every sense. The wife sees nothing more lovely than the man, and the man nothing more lovely than the wife; nay, neither do they hear, smell, or touch anything more lovely; hence the happiness they have of cohabitation in house, chamber, and bed.

214. That with those who are in **love truly conjugal** the conjunction of minds increases, and, with this, friendship; but that with those who are not in **conjugal love**, the latter, together with the former, decreases. Ex.

—<sup>2</sup>. The reason why this conjunction increases, as friendship conjoins itself with **love**, is that friendship is as it were the face, and also the garment of this **love** . . . The **love** which precedes friendship is like the love of the sex, which departs after the vow; whereas **love** conjoined with friendship remains after the vow . . . It also enters more interiorly into the bosom, friendship introducing it, and making it **truly conjugal**; and then the **love** makes this its friendship also **conjugal**, which differs exceedingly from the friendship of every other love; for it is full.

—<sup>3</sup>. With those who are not in **conjugal love**, the first friendship, which had been insinuated at the time of betrothal, and afterwards in the first days after the wedding, recedes more and more from the interiors of the mind; and from these it departs successively even to the cuticles; and with those who think of separation, it goes away completely; but with those who do not think of separation, the **love** remains in the externals, but it is cold in the internals.

215. That they who are in **love truly conjugal** continually want to be one man; but that they who are not in **conjugal love** want to be two. Ex.

— . In its essence **conjugal love** is nothing else than that two want to be one; that is, that they want two lives to become one life. This will is the perpetual endeavour of this **love**, from which flow all its effectuations . . .

216. That those who are in **love truly conjugal**, in marriage look to what is eternal; but it is the reverse with those who are not in **conjugal love**. Ex.

— . For in (**love truly conjugal**) there is eternity; and its eternity is from this: that this **love** with the wife, and wisdom with the husband, increase to eternity; and in the increase or progression the consorts enter more and more deeply into the blessednesses of Heaven

... and therefore if the idea of what is eternal were to be plucked away . . . it would be as if they were being cast down from Heaven. From experience.

—<sup>4</sup>. (Thus) if the idea of what is eternal drops . . . out of their thought, they are disunited as to conjugal love, although not at the same time as to friendship; for the latter dwells in externals, but the former in internals.

216a. That conjugal love resides with chaste wives; but that their love depends on their husbands. Ex. (See WIFE, here.)

221<sup>2</sup>. Hence it is that a husband now recedes from conjugal love, and now accedes to it; and that the abundance is withdrawn in the one state, and is restored in the other.

223. That with the male sex there is not any conjugal love; but that it is solely with the female sex, and from this is transferred into the male sex, (is further proved by this) that the masculine form is the intellectual form, and the feminine the voluntary form; and the intellectual form cannot of itself become heated with conjugal heat; but it can be heated by the conjunctive heat of some one in whom this has been implanted from creation; consequently, it cannot receive that love, except through the voluntary form of woman adjoined to it; because the latter is also the form of love.

224. That where there is love truly conjugal, the conjugal sphere is received by the wife; and solely through the wife by the husband. Ex.

— . This may be known by a bridegroom and a newly-married husband. Is he not affected conjugally by whatever proceeds from his bride and newly-married wife; and not, then, by what proceeds from others of the sex? It is the like with those who live together in love truly conjugal. And as everyone, both man and woman, is encompassed by his own sphere of life, densely on the breast, and thinly on the back, it is evident whence it is, that husbands who are very fond of their wives, turn to them, and in the day-time regard them with a favouring look; and why, on the other hand, those who do not love their wives, turn away from them, and in the day-time regard them with a retracted look. By the reception of the conjugal sphere by the husband solely through the wife, is love truly conjugal known and distinguished from spurious, false, and frigid conjugal love.

225. That where the love is not conjugal, the conjugal sphere is indeed received by the wife, but not by the husband through her. Ex. (See MARRIAGE, here.)

226. That conjugal love may exist with one of the consorts, and not at the same time with the other. Ex. (See MARRIED PARTNER, here.)

229. That for those who long for love truly conjugal the Lord provides similitudes; and that if they are not given on earth, He provides them in the Heavens.—For all marriages of love truly conjugal are provided by the Lord. . . How they are provided in the Heavens. (See MARRIAGE, here.)

— . For all the delights of Heaven spring from the delights of conjugal love, as do sweet waters from the vein of a fountain.

230. That according to the defect and loss of conjugal love, a man approaches to the nature of a beast. Ex.

— . The reason is that in proportion as a man is in conjugal love, in the same proportion he is spiritual . . .

— . It is the contrary if he is in what is opposite to conjugal love; for, in proportion as he is in this, in the same proportion he is natural; and a merely natural man is like a beast as to his cupidities, appetites, and their delights . . .

238. That the origin itself of conjugal love resides in the inmosts with man—that is, in his soul—everyone is convinced of from . . .

—<sup>2</sup>. This conjugal effort, seated in souls, is the source from which conjugal love originally comes forth.

— . (Thus) the origin of the Church, and the origin of conjugal love, are in one seat; and they are in a continual embrace.

—<sup>3</sup>. Man has been created so that he can become more and more interior, and thus be introduced or elevated nearer and nearer to that marriage (of good and truth); and thus into love truly conjugal; and this even so that he perceives the state of its blessedness.

239. From the things now said, it follows that where there is no religion there is no conjugal love either; and that where this is not, there is cold.

— . The general ignorance at this day concerning love truly conjugal . . .

240. As love truly conjugal is the fundamental love of all spiritual loves . . . it is evident that there is (with those who reject religion) an intrinsic hatred against it; and an intrinsic . . . love in favour of . . . adultery. Therefore, these, more than others, will ridicule this Truth: that everyone has conjugal love according to the state of the Church [with him]; nay, they will perhaps laugh aloud at the mention of love truly conjugal. . . Those who are such are chilled with cold as to conjugal love more than others. If they cleave to their consorts, it is only on account of some external causes . . .

243<sup>2</sup>. With those (who have goods conjoined with the falsities of their religion) some conjugal love is possible. But with those who have falsified with themselves the genuine truths of the Church, it is not possible. From the latter comes the reigning ignorance concerning love truly conjugal, or the negative doubt that it is possible.

247. That the second of the external causes of cold, is that conjugal love is believed to be one with scortatory love; except that the latter is not allowed by law . . . Ex.

248. Conjugal love regards as among its first things a union of wills, and the derivative freedom of what is pleasing; both of which are cast out of the marriage by a striving for pre-eminence . . .

—<sup>2</sup>. (After one has gained the victory over the other, both suffer cold) because there is no longer any conjugal love. . . In place of conjugal love there is heat from pre-eminence; but this heat is utterly discordant with conjugal heat; but it can agree exteriorly by means of lust. After this tacit agreement between them, it appears as if conjugal love had become friend-

ship; but the difference between conjugal and servile friendship in marriages is like that between light and shade . . .

[M.] 249<sup>2</sup>. (With those who give themselves up to idleness) **conjugal love** is driven out into exile; (for then) the mind becomes stupid, and the body torpid; and the whole man becomes insensible to every vital love; especially to **conjugal love**, from which as from a fountain issue the activities and alacrities of life. The conjugal cold with these . . . is indeed the privation of **conjugal love**, but from defect.

252. As **conjugal love** is a conjunction of minds, if the mind of the one goes away from that of the other into what is diverse, this conjunction is dissolved; and, with this, the **love** vanishes. (See SEPARATION, here.)

254<sup>e</sup>. And yet the hope (of the procreation of offspring) nourishes and strengthens their **conjugal love**.

256<sup>e</sup>. With the Angels this commonness from what is constantly allowed, is the very deliciousness of the soul, and is the containant of their **conjugal love**; for they are continually in the delight of this **love**, and in its ultimates according to the presence of their minds not interrupted by cares; thus from the good-pleasure *-placitis-* of judgment with the husbands.

257. That (living with a consort from covenant and law seems to be compulsory, is a cause of cold) only with those with whom **conjugal love** is cold in the inmosts. . . With these, **extra-conjugal love** . . . is inwardly in heat; for the cold of the one is the heat of the other . . .

—<sup>2</sup>. It is the contrary with those who hold **extra-conjugal love** as accursed, and think of **conjugal love** as of what is heavenly and as Heaven . . .

—<sup>e</sup>. Hence it is that (with these) everything which is of this **love** is felt as what is free . . . and I have heard from the Angels, that the freedom of **love truly conjugal** is the greatest freedom; because this is the **love** of loves.

260<sup>2</sup>. This being the case, it may be seen, that while **conjugal love** is in the mind, it is like itself in the body; and, as **love** is heat, that it opens, from the interiors, the externals of the body; but that, on the other hand, the privation of it, which is cold, closes up, from the interiors, the externals of the body. From these things is manifestly evident the cause why faculty with the Angels lasts to eternity, and the cause of the defect with men of cold.

261<sup>3</sup>. The universals of Heaven opposite to these are these three loves: 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 means of them; and **love truly conjugal**.

270. One morning on awaking from sleep my thought was deeply engaged on some arcana of **conjugal love**; and finally on this: In what region of the human mind does **love truly conjugal** reside; and thence in what does **conjugal cold**.

—<sup>3</sup>. An Angel stood by me, and said, The palace (which you have seen) represents the dwellings of **conjugal love**, such as are in human minds. Its highest part, into which the turtle-doves betook them-

selves, represents the highest region of the mind, where dwells **conjugal love** in the love of good with its wisdom; the middle part, into which the birds of paradise betook themselves, represents the middle region, where dwells **conjugal love** in the love of truth with its intelligence; and the lowest part, into which the swans betook themselves, represents the lowest region of the mind, where dwells **conjugal love** in the love of what is just and right with its knowledge. (—<sup>4</sup>.) The three pairs of birds also signify these things. The pair of turtle-doves signifies the **conjugal love** of the highest region; the pair of birds of paradise, the **conjugal love** of the middle region; and the pair of swans, the **conjugal love** of the lowest region. The like things are signified by the three kinds of trees round about the palace: the olives, palms, and beeches. . . In that palace there stand forth as if were effigied all the arcana of **conjugal love**.

—<sup>5</sup>. He (added), **Love truly conjugal** dwells in the highest region in the midst of mutual love in the chamber of the will, and also in the midst of the perceptions of wisdom in the chamber of the understanding; and they are consociated in bed in the bed-chamber in front, which is in the east. I asked, Why are there two chambers? He said, The husband is in the chamber of the understanding, and the wife is in the chamber of the will.

—<sup>6</sup>. I asked, As **conjugal love** dwells there, where does **conjugal cold** dwell? He replied, Also in the highest region; but solely in the chamber of the understanding; the chamber of the will being closed there . . .

—<sup>e</sup>. He wanted to recount still more things about **conjugal love** from its effigies in that palace; but said, Enough for this time. Inquire first whether these things are above the common understanding. If they are, what is the use of more? But if not, more will be disclosed.

272. See CONJOIN, here.

276. This proposition (that matrimonies are to continue till the end of life) is adduced (to show) the necessity, utility, and Truth, that **conjugal love**, where it is not genuine, ought still to be affected, so that it may appear as if it were.

—<sup>2</sup>. As the covenant of marriage is for life, it follows that the appearances of **love** and friendship between the consorts are necessities.

278. That hence there are apparent **love**, apparent friendship, and favour between consorts. Ex.

281. Between two consorts, of whom one is spiritual, but the other natural . . . **conjugal love** with the spiritual one is heat, and with the natural one is cold. It is evident that heat and cold cannot be together . . . Hence it is that intestine **love** is not possible between consorts, one spiritual and the other natural; but that there can be a **love** emulative of intestine **love** on the part of the spiritual consort.

—<sup>2</sup>. But verily between two natural consorts intestine **love** is not possible, because both are cold. If they are warm, it is from what is unchaste. Nevertheless these can cohabit at home with separated lower minds, and can also fashion looks as of **love** and friendship to each other, however much their minds may be

discordant with each other. With these, the external affections—which for the most part are those of wealth and possessions, or those of honour and dignities—can as it were be ardent; and as this ardour induces the fear of the loss of them, therefore conjugal simulations are for them necessities. . . . 282<sup>2</sup>.

282<sup>0</sup>. Besides many other ends from which the assumed favours as of conjugal love become more or less simulatory. There are also favours as of conjugal love outside the house, and none within the house. . . .

285<sup>2</sup>. Hence it is evident that a simulation as of love truly conjugal, for the sake of peace and tranquillity at home, is a necessity, and also a utility.

291. Such rivalries (between consorts) flow from no other source than from no conscience concerning love truly conjugal; and from no perception of sense concerning the blessednesses of this love. From the absence of these, instead of this love there is desire, which counterfeits this love. . . .

293. I saw seven women sitting upon a Rose-garden at a certain fountain, drinking the water. . . . They said, We are wives, and are conversing here about the deliciousnesses of conjugal love, and from much confirmation we conclude that these deliciousnesses are also the deliciousnesses of wisdom. (—<sup>2</sup>.) This we know from the correspondence of the wisdom in our husbands with the deliciousnesses of conjugal love in ourselves; for the deliciousnesses of this love exalt and diminish themselves with us, and altogether qualify themselves, according to the wisdom with our husbands. . . . (—<sup>4</sup>.) These two things (spiritual rationality and spiritual morality) our husbands call the wisdom which in general operates love truly conjugal. We have heard from them also the cause: that through this wisdom there are opened the interiors of their minds and thence of their bodies, where there comes forth a free passage from primes down to ultimates for the vein of love; on the afflux, sufficiency, and virtue of which depends and lives conjugal love. The spiritual rational and moral wisdom of our husbands—in special as to marriage—has for its end and scope to love the wife alone, and to put off all concupiscence for other women; and, in proportion as this is effected, in the same proportion is this love exalted as to degree and perfected as to quality; and in the same proportion also do we feel more distinctly and exquisitely the deliciousnesses in ourselves which correspond to the delights of the affections and pleasantnesses of the thoughts of our husbands. (—<sup>5</sup>.) I afterwards asked whether they know how the communication is effected. They said, In all conjunction through love there must be action, reception, and reaction. The delicious state of our love is acting or action; the state of wisdom of our husbands is receiving or reception, and is also reacting or reaction according to the perception; and this reaction is perceived by us with deliciousnesses in the bosom according to the state constantly expanded and prepared to receive those things which in any relation—*ratione*—cohere with and proceed from the virtue with our husbands; thus also with the extreme state of love with ourselves. (But) beware lest by the deliciousnesses which we have mentioned, you understand the ultimate deliciousnesses

of this love. We never say anything about these, but about our bosom deliciousnesses, of which there is a perpetual correspondence with the state of the wisdom of our husbands. (Continued under WIFE, and WISDOM.)

—<sup>6</sup>. After these things, there appeared afar as it were a dove flying with a leaf of a tree in its mouth; but, as it approached, instead of a dove there was seen a little boy with a paper in his hand: and on coming up to us he held it out to me, and said, Read this before these Maidens of the Fountain. And I read these things, Tell the Earthdwellers with whom you are, that there exists love truly conjugal, the deliciousnesses of which are myriads, scarcely any of which the world as yet knows; but it will know them, when the Church betroths herself to the Lord, and is married.

294. I again saw the seven wives. . . . in a magnificent Rose-garden. . . . round, with the roses forming as it were a rainbow; (crimson, golden yellow, deep blue, and bright green, in circles, beginning from the outside); and within it a little lake of limpid water. The seven wives said. . . . We divine that (this Rose-garden) represents the deliciousnesses of conjugal love.

—<sup>2</sup>. I said. . . . I have told your discourse to the wives who stay in our region, and said to them. . . . I now know that you have bosom deliciousnesses which originate from your conjugal love, and which you can communicate to your husbands according to their wisdom; and that you are therefore continually looking at your husbands with the eyes of your spirit from morning to evening, and are studying to bend and lead their lower minds to be wise, for the sake of the end that you may secure these deliciousnesses. . . . But to these things the wives of our region answered with laughter, saying, What is this? . . . We do not know what conjugal love is. If there is any with our husbands, still there is not any with us. . . . You will not see a sign of such love in our faces. . . .

—<sup>3</sup>. To these things the wives sitting in the Rose-garden replied, Friend, you do not know the wisdom and prudence of wives, because they completely hide it from the men. . . . in order to be loved; for with every man who is not spiritually but only naturally rational and moral, there is cold towards a wife. This lies hidden with him in his inmosts. This a wise and prudent wife exquisitely and acutely takes note of, and conceals the same proportion of her conjugal love, and withdraws it into her bosom, and hides it there so deeply that not the least of it appears in her face, in the tone of her voice, or in her gesture. The reason is, that in proportion as it appears, in the same proportion the conjugal cold of the man pours forth from the inmosts of his mind. . . . into his ultimates, and induces on the body a total frigidity, and a consequent effort for separation from bed and bed-chamber. (—<sup>4</sup>.) . . . Conjugal cold is from their insanity in spiritual things; and everyone who is insane in spiritual things is inmostly cold to a wife, and inmostly warm to harlots; and as conjugal love and scortatory love are opposite to each other, it follows that conjugal love becomes cold when scortatory love is heat; and, when cold reigns with him, he cannot endure any sense of love, and thus not any afflatus of it, from his wife. . . . (but) in proportion as his wife conceals it

. . . the man is revived and repaired by the inflowing meretricious sphere. Hence it is that the wife of such a man has no bosom deliciousnesses . . . but only pleasures. (Continued under WIFE.)

[M. 294]. Their husbands (then) came (and said), We have perceived in our souls—with which yours are united—that you have been speaking to this man about **love truly conjugal**: that its deliciousnesses are the deliciousnesses of wisdom; and also about scortatory love: that its deliciousnesses are the pleasures of insanity. The latter are the wild grapes which have a foul savour; the former are the clusters of a delicate flavour; and they confirmed the discourse of their wives; adding, that in externals the pleasures of insanity appear like the deliciousnesses of wisdom; but not in internals . . .

—<sup>8</sup>. After these things, the little boy came again with a paper in his hand, and held it out to me, saying, Read. And I read these things: Know that the deliciousnesses of **conjugal love** ascend to the Highest Heaven; and on the way, and there, they conjoin themselves with the deliciousnesses of all heavenly loves; and thus enter into their own happiness, which lasts to eternity. The reason is, that the deliciousnesses of this love are also the deliciousnesses of wisdom. And know, also, that the pleasures of scortatory love descend down to the lowest Hell, and on the way, and there, conjoin themselves with the pleasures of all infernal loves; and thus enter into their own unhappiness, which consists in the destitution of all the delights of the heart. The reason is, that the pleasures of this love are also the pleasures of insanity. . . The Society from which the little boy was sent was a Society of the New Heaven, with which the New Church on earth will be conjoined.

299<sup>e</sup>. Extorted consent does not initiate the spirit, but it can the body; and thus turns chastity . . . into lust, whereby **conjugal love** is vitiated in its first heat.

300<sup>2</sup>. The reason these pledges are first favours, is that **conjugal love** promises for itself everlasting favour.

—<sup>3</sup>. As these pledges are stabiliments of **conjugal love**, presents after consent were received in use with the Ancients . . .

301<sup>5</sup>. (One of the reasons for betrothals is) that thus **conjugal love** may progress rightly from its first heat even to the nuptial flame. Consequently, 6. That **conjugal love** may progress and grow up in just order in its spiritual origin.

—<sup>e</sup>. As the initiations and progressions of **conjugal love** proceed in order, for the sake of their influx into effective love, which begins from the wedding, there are betrothals also in the Heavens.

302. That by betrothal both are prepared for **conjugal love**. Ex.

— . Besides . . . on **love truly conjugal** there has been inscribed this order: that it ascends and descends. It ascends from its first heat progressively upwards towards the souls with an effort after conjunctions there, and this by openings of the minds constantly more interior; and there is no love which attempts these

openings more intensely, or which opens the interiors of minds more strongly and skilfully than **conjugal love**; for the soul of each one intends this. But at the same moments in which this love ascends towards the souls, it also descends towards the body, and thereby clothes itself. But it is to be known that **conjugal love** in its descent is such as it is in the height to which it ascends. If it is in height, it descends chaste; but if it is not in height, it descends unchaste. The reason is, that the lower things of the mind are unchaste, whereas its higher things are chaste; for the lower things of the mind adhere to the body, but the higher things separate themselves from them.

305. (By being conjoined corporeally within the time of betrothal) the order which has been inscribed on **conjugal love** perishes. For in human minds there are three regions . . . In the lowest reside all . . . lasciviousnesses . . . but in the highest region . . . there is **conjugal chastity** in its own love. Into this region is man elevated through the love of uses; and, as the most excellent uses are from marriages, through **love truly conjugal**. (Thus) it may be seen, that **conjugal love**, from the first beginnings of its heat, must be elevated out of the lowest region into the higher region, in order to become chaste; and that thus it may be let down from what is chaste through the middle and lowest regions into the body. When this is done, this lowest region is purified by the descending chasteness from its unchaste things. Hence the ultimate of this love also becomes chaste. Now if the successive order of this love is precipitated through conjunctions of the body before their time, it follows that the man acts from the lowest region, which from birth is unchaste. That thence begins and arises cold for marriage, and neglect with loathing for the consort, is known.

306<sup>3</sup>. The wedding is the entrance to a full separation of the love of the sex from **conjugal love**; which is effected when, through a full abundance of conjunction, there is effected a close devotedness of the love of the one to the love of the other.

307. The **conjugal covenant** is to be ratified before the nuptials are celebrated, in order that the statutes and laws of **love truly conjugal** may be known . . .

—<sup>e</sup>. In a word, the antenuptial covenant manifests the sacred obligations of **love truly conjugal**; it establishes them; and binds libertines to the observance of them.

309<sup>e</sup>. That (by the festivities of the wedding) they themselves may be introduced into the joys of **conjugal love**.

310<sup>2</sup>. Let us now look at marriage. When **conjugal love** conjoins the minds of two, and forms them into a marriage, it then also conjoins and forms their bodies to it; for . . . the form of the mind is also interiorly the form of the body . . . But the mind formed from **conjugal love** is not only interiorly in the whole body . . . but, over and above this, it is interiorly in the organs allotted to generation, which . . . are situated beneath all the rest of the regions of the body. In these are terminated the forms of the mind with those who are united in **conjugal love**; consequently the affections and thoughts of their minds are determined thither. In

this differ the activities of minds [which are] from other loves : the latter do not reach thither. A conclusion is made from these things : that such as is conjugal love in the minds or spirits of two, such is it interiorly in these its organs.

311. That this is the order of conjugal love with its measures (or limits—*modis*), from its first heat to its first torch. Ex.

—<sup>e</sup>. Such as is the order of this love from its first heat to its first torch, such for the most part is it . . . in its progression afterwards ; for in this progression it unfolds itself . . . If (its first heat) has' been chaste, its chasteness is strengthened in the progressions ; but if it has been unchaste, its unchasteness is augmented as it progresses, until it is bereaved of all the chasteness, in which, from the time of betrothal, it has been from without, and not from within.

312. That conjugal love precipitated without order and the measures thereof, burns up the marrows, and is consumed. Ex.

313<sup>2</sup>. But consorts after marriage are quite in ignorance about the successives, which, having been insinuated, are in their lower minds from the antecedents ; and yet it is these things which give form to conjugal love, and make the state of their minds, from which they act with each other.

316. The keeper said, I look at you that I may see whether the delight of peace which is in your face derives anything from the delight of conjugal love . . . The delight of this love, which he saw in my face, was because I was meditating about conjugal love . . . He therefore said to me that I might enter.

—<sup>2</sup>. (The wedding garden des.) I saw at the right side of it a company of young men, to whom all . . . hastened. The reason . . . was that they were discoursing about conjugal love ; and this discourse attracts to itself by a certain occult force the lower minds of all. (Continued under MARRIAGE.)

318. That after the death of a consort, again to contract matrimony depends on the preceding conjugal love. Ex.

— Love truly conjugal is like a scale, in which are weighed the inclinations to repeated marriages. In proportion as the preceding conjugal love has approached to that love, in the same proportion the inclination to repeated marriage recedes ; but in proportion as the preceding love recedes from that love, in the same proportion the inclination to another marriage is wont to accede. The reason is obvious : that conjugal love is in a like degree a conjunction of the minds, which remains in the bodily life of the one after the decease of the other . . . But as the approach to this love is at this day rarely made, except for a few paces, the scale of the preponderance of the inclination for the most part rises to a level, and from this it wavers and tends over to the other side ; that is, to marriage.

—<sup>3</sup>. For in love truly conjugal there is the fear of loss ; and this loss is followed by grief ; and this grief and fear are in the very inmosts of their minds. Hence it is that in proportion as this love is in them, in the same proportion the soul inclines in both will and

thought . . . to be in the subject with which and in which it has been.

—<sup>e</sup>. But, as said above, at this day this love is rare, and there are few who touch it with a finger ; and those who do not touch it, and still more those who recede far from it, as they had desired separation in the preceding married life, which was cold, so after death they desire conjunction with another woman or man.

320. That with those who have not had love truly conjugal, nothing hinders . . . their contracting repeated matrimony. Ex.

— With those who have not had conjugal love, there is not any spiritual or internal bond, but only a natural or external bond . . .

321. That those who had lived together in love truly conjugal do not want a repeated marriage, except on account of reasons separate from conjugal love. Ex.

— For (those who had lived in love truly conjugal) have been united as to their souls, and thence as to their minds ; and this union . . . is an actual adjunction of the soul and mind of the one to those of the other, which cannot be at all dissolved . . . 2. They have also been united as to their bodies through the reception by the wife of the propagations of the husband's soul, and thus through the insertion of his life into hers, through which a maiden becomes a wife ; and on the other hand through the reception by the husband of the wife's conjugal love, which disposes the interiors of his mind, and at the same time the interiors and exteriors of his body, into a state receptive of love, and perceptible of wisdom, which state makes him from a young man become a husband. 3. Because the sphere of love from the wife, and the sphere of understanding from the man, is constantly flowing forth ; and because it perfects the conjunctions ; and because it is around them with its pleasant breath—*spiraculum*, and unites them . . . 7. To these reasons shall be added this new thing : that by the death of one of them these two are not separated, because the spirit of the deceased one constantly cohabits with the spirit of the one not yet deceased ; and this even to the death of the other, when they again meet and reunite themselves, and love each other more tenderly than before, because they are in the Spiritual World.

322. For between (a young man and a maiden) conjugal love can proceed in its just order, which is from its first heat to its first torch ; and afterwards from its first seed with the young husband, and from the flower with the maiden wife ; and thus it can germinate, grow, and fructify, and introduce itself into these things mutually . . . But between a young man and a widow there does not exist a like initiation . . . (or) progression . . .

323. A widower has already been initiated into conjugal life ; and yet conjugal love perceives and feels its pleasantness and delight in mutual initiation . . .

324<sup>2</sup>. For there are infinite varieties with those who are in conjugal love . . .

331<sup>2</sup>. Therefore if the men love their Own intelligence, the intelligence cannot be united with its genuine love, which is with the wife ; and if the intelligence of the man is not united with its genuine love . . . the intelli-

gence becomes insanity, from conceit; and conjugal love becomes cold . . .

[M.] 332. The reason why polygamous marriages are absolutely condemned by the Christian World, cannot be clearly seen by anyone . . . unless he has been previously instructed: That there exists **love truly conjugal**. That this **love** is not possible except between two. That it is not possible between two, except from the Lord alone. And that on this **love** has been inscribed Heaven with all its felicities. —<sup>2</sup>.

333. That **love truly conjugal** is not possible except with one wife, consequently neither are truly conjugal friendship, confidence, potency, and such a conjunction of minds that they are one flesh. Ex.

— That **love truly conjugal** is at this day so rare as to be generally unknown . . . and yet that it actually exists, has been demonstrated . . . Otherwise who does not know that such a **love** exists, which in excellence and pleasantness surpasses all other loves . . . That it exceeds the love of self, the love of the world, nay, the love of life, (shown from common experience).

—<sup>2</sup>. From this beginning of this **love** with many, who cannot rationally conclude that this **love** from its essence, dominates as supreme over every other love, and that the soul of the man is, then, in it . . . Who can see . . . any other cause than that he has devoted his soul and his heart to one . . . These things have been said, that you may acknowledge that **conjugal love** of such supereminence exists; and that it exists when one of the sex only is loved. What understanding . . . cannot deduce thence, that if a lover from his soul . . . constantly persists in love to that one, he will attain those eternal blessednesses which he has promised himself before consent, and promises in consent? That he also does attain them, if he approaches the Lord, and from Him lives true religion, has been shown above . . .

334. As **love truly conjugal** conjoins the souls and hearts of two, it is therefore united with friendship; and, through this, with confidence; and it makes both conjugal; which are so eminent above other friendships and confidences, that as the **love** is the **love** of loves, so also is this friendship the friendship of friendships; and in like manner the confidence. That [it is the same with] the potency also, there are many causes for . . . from which follows the enduring continuance of this **love**. That through **love truly conjugal** two consorts become one flesh, has been shown (above).

335. That thus the celestial blessednesses, the spiritual happinesses, and the natural delights, which from the beginning have been provided for those who are in **love truly conjugal**, are not possible except with one wife. Ex.

— These three regions (of the human mind) stand open with those who are in **love truly conjugal**; and the influx follows in order according to the openings. And as the pleasantnesses of this **love** are most eminent in the highest region, these are perceived as blessednesses; and as in the middle region they are less eminent, these are perceived as happinesses; and finally, in the lowest region, as delights . . .

—<sup>2</sup>. The reason why all these felicities have been provided, from the beginning, for those who are in **love**

**truly conjugal**, is that there is an infinity of all blessednesses in the Lord; and He is Divine love; and it is the essence of love that it wills to communicate all its goods to another whom it loves; and therefore, together with man, He created this **love**, and inscribed on it the faculty of receiving and perceiving these things. Who is so dull . . . that he cannot see that there is some love into which have been brought by the Lord all the blessed, happy, and delightful things which can ever be brought into it?

336<sup>e</sup>. That this **love** with its felicities is not given to any others than those who approach (the Lord), follows from this.

337. Consequently, that **love truly conjugal** is not possible, except with those who are of the Christian Church. Ex.

—<sup>2</sup>. That nevertheless **love truly conjugal** is rare in the Christian world, is because few there approach the Lord; and, among these, there are some who do indeed believe the Church, but do not live it . . . Nevertheless the Truth is valid, that **love truly conjugal** is not possible, except with those who are of the Christian Church. . .

340. That . . . with (the Israelitish nation) there was not the Christian Church, and thence neither was **love truly conjugal** possible. Ex.

341. That . . . as (the Mohammedans) do not acknowledge the Lord Jesus Christ . . . as the God of Heaven and earth . . . they cannot receive **love truly conjugal**. Ex.

344. The quality of the heat of the **conjugal love** of polygamists . . . has been perceived by me as the fetid heat of a bath.

345. The love (in polygamy) is . . . of the external or natural man, and thus is not **conjugal love**, which alone exists chaste. . . (For) divided love is not **conjugal love**; for this **love** is not divisible from one of the sex.

349. For **love truly conjugal** is from the Lord alone, and it cannot be given by the Lord to any others than those who know Him, acknowledge Him, believe in Him, and live the life which is from Him; and those to whom this **love** cannot be given know no otherwise than that the love of the sex and **conjugal love** are one . . .

—<sup>2</sup>. And the reason of the natural man is in mere thick darkness concerning **love truly conjugal**; and this **love**, in excellence, is spiritual.

350<sup>e</sup>. (Thus) the man who does not know . . . that the Lord has come into the world, and that He is God . . . is not in fault if he thinks no more of **conjugal love** than of the love of the sex; or because he believes polygamous love to be the only **conjugal love**.

353<sup>e</sup>. Therefore the wife continually draws to herself her man's conceit of Own intelligence, and extinguishes it with him, and vivifies it with herself, and thus turns it into **conjugal love**, and infills it with pleasantnesses beyond measure.

355<sup>e</sup>. (One of them who knew something about Heaven said,) It is not known there that there is any other love of the sex than **conjugal love** . . . and the

husbands have a perpetual faculty of deliciating. . . The novitiate Spirits . . . said, You are speaking incredible things . . .

—<sup>3</sup>. A certain Angel from Heaven (then) said . . . I have now lived with my wife a thousand years, and all through those [years] in the like flower of age in which you here see me. This I have from **conjugal love** with my wife; and I can asseverate that I have had and do have that perpetual faculty . . . I will speak about this matter with you from reasons . . . In the (primeval) state, all the interiors of the mind were open even to the Lord, and thence they were in the marriage of love and wisdom . . . and as the good of love and the truth of wisdom perpetually love each other, they also perpetually want to be united; and when the interiors of the mind are open, this spiritual **conjugal love** flows down freely with its perpetual effort, and presents that faculty. (Further ex.)

—<sup>6</sup>. Besides, **conjugal love** is altogether like vernal heat . . .

—<sup>8</sup>. He said, further, I will not speak to you about the **conjugal love** implanted in males and females from creation, nor of their inclination to legitimate conjunction . . . nor that in proportion as man loves wisdom from the love of it, or truth from good, in the same proportion is he in love truly **conjugal**, and in its attendant virtue.

367. That the zeal of **conjugal love** is called jealousy. Ex.

— . For this love . . . is the head of all loves. The reason is that this love induces on the wife the form of love, and on the husband the form of wisdom . . .

368<sup>e</sup>. This description of jealousy has been given me from Heaven by those who are in spiritual **conjugal love**; for there are natural **conjugal love**, spiritual **conjugal love**, and celestial **conjugal love**. Concerning the natural and the celestial **conjugal love**, and their jealousy, we shall (now) speak.

369. For (monogamists) alone can receive spiritual **conjugal love**.

— . The **conjugal love** with polygamists is natural.

370. The quality of the jealous fire into which polygamous **conjugal love** blazes forth . . .

371. Just grief . . . lest **conjugal love** be divided, and thus perish. Ex.

372. In **conjugal love** there is implanted a fear lest it be divided, and a grief lest it perish, and . . . its zeal is like a fire against violation. Ex.

— . Jealousy has something in common with honour, which also is in **conjugal love**; for he who loves his consort, also honours her.

—<sup>2</sup>. **Conjugal love** protects itself through the understanding . . .

—<sup>6</sup>. For adulteries principally destroy **conjugal love**.

375<sup>2</sup>. (For) everyone has **conjugal love** according to the state of the Church with him . . . Therefore when, in place of the Lord, living and defunct men are approached and invoked, it follows that there is not a state of the Church with which **conjugal love** can act as one . . .

—<sup>3</sup>. The intestine cupidity of revenge . . . completely inhibits the influx of **conjugal love** . . . and its delight, which is heavenly, it turns into the delight of revenge, which is infernal . . .

377. The reason jealousy for wives springs from the inmosts, is that **conjugal love** resides there. The reason it resides there, is that marriage—from its covenanted eternity . . . and also from the equality of the right . . . unites souls, and binds minds superiorly; and this binding and that union, once implanted, remain unseparated, whatever be the quality of the love . . . which ensues afterwards. Hence it is that an invitation to love by a wife chills the whole man from inmosts to ultimates . . .

384<sup>e</sup>. A flaming light, which is also the light of **conjugal love**, then infilled the house . . .

385. On the conjunction of **conjugal love** with the love of infants. Chapter.

— . But still the love of infants has been perpetually conjoined with **conjugal love** . . . The first end of **conjugal love** is the procreation of offspring; and the last end . . . is the procreated offspring.

387. That these two universal spheres (the sphere of procreating, and the sphere of protecting the things procreated) make one with the sphere of **conjugal love**, and with the sphere of the love of infants. Ex.

— . For procreation is the end, and **conjugal love** is the mediate cause . . .

389. The reason the spheres of procreating and of protecting the things procreated—or the spheres of **conjugal love** and of the love of infants—inflow into all things of Heaven and into all things of the world, from primes to ultimates, is that all things which proceed from the Lord . . . pass through the created universe down to its last ultimates. Ex.

393. (For) the sphere of **conjugal love** is received by women, and through women is transferred into men . . . It is the like with the love of infants, because this is originally from **conjugal love** . . . That on the **conjugal love**, into which women are born, has been inscribed the love of infants, is evident from . . .

401. The end, here, is the . . . love of procreating; the mediate cause through which, and into which, the end introduces itself, is **conjugal love**; the progressive series of efficient causes, is the loving, conception, gestation of the embryo . . . and the effect is the procreated child itself.

403. The love of procreating, and the consequent love of what has been procreated, are implanted in the **conjugal love** with women . . .

404. That with parents, **conjugal love** is conjoined with the love of infants through spiritual causes and derivative natural ones. Ex.

409. With the spiritual there is **conjugal love**; but not with the natural, except what is apparent and simulatory. That still the love of infants and **conjugal love** act as one, is because in every woman **conjugal love** has been implanted from creation; and, together with it, the love of procreating . . . Hence it is that in houses in which there is no **conjugal love** between the



man and the wife, it nevertheless is with the wife, and through it there is some external conjunction with the man.

[M.] 423. On the Opposition of Scortatory Love and Conjugal Love. (Title.)

424. That the quality of scortatory love is not known, unless the quality of conjugal love is known. Ex. 425<sup>3</sup>.

425. That scortatory love is opposite to conjugal love. Ex.

—<sup>2</sup>. When (adulterers) perceive the sphere of conjugal love flowing down from Heaven, they instantly either flee away . . . or . . . become like furies.

426. That scortatory love is opposite to conjugal love, as the natural man, regarded in himself, is opposite to the spiritual man. Ex.

—<sup>e</sup>. For . . . regarded in itself, conjugal love is a spiritual love . . .

427. That scortatory love is opposite to conjugal love, as the connubial connection of evil and falsity is opposite to the marriage of good and truth. Ex.

429. That thence scortatory love is opposite to conjugal love, as Hell is opposite to Heaven. Ex. (Compare 497.)

430. That the uncleanness of Hell is from scortatory love; and that the cleanness of Heaven is from conjugal love. Ex.

—<sup>2</sup>. The appearances under which (the chaste delights of conjugal love in Heaven) are presented to be seen, are gardens and flowery fields; the odours whereby they are presented to be smelled there, are the scents from fruits, and the fragrances from flowers; and the forms of animals under which they are presented to be viewed, are lambs, kids, turtle-doves, and birds of paradise.

431. Whereas those who are in the modest and chaste delights of conjugal love are associated by the Lord with the like Angels from Heaven.

432. That scortatory love makes a man—*homo*—more and more not a man, and a man—*vir*—not a man; and that conjugal love makes a man—*homo*—more and more a man, and a man—*vir*. Ex.

434. That there is a sphere of scortatory love, and a sphere of conjugal love. Ex.

435. That the sphere of scortatory love ascends from Hell; and that the sphere of conjugal love descends from Heaven. Ex.

436. That the two spheres (of scortatory and of conjugal love) meet each other in both worlds; but that they do not conjoin themselves. Ex.

437. That between (the spheres of scortatory and of conjugal love) there is an equilibrium; and that man is in it. Ex.

—<sup>2</sup>. If (man's Rational disposes itself to scortatory love), he turns his back to the Lord; if to (conjugal love), he turns his forehead and breast to the Lord . . .

440. That the delights of scortatory love begin from the flesh, and that they are of flesh even in the spirit; but that the delights of conjugal love begin in the

spirit, and that they are of the spirit even in the flesh. Ex.

441. But the delights of conjugal love have nothing in common with the feulent delights of scortatory love . . .

—<sup>2</sup>. In the same degree (the spirit) perceives the delights of conjugal love as harmless and chaste; and at last as delicious and blessed. That the delights of conjugal love become also of the spirit in the flesh, is because after the delights of scortatory love have been removed . . . the spirit, being loosed from them, enters chaste into the body, and infils the bosoms with the deliciousnesses of its blessedness; and, from the bosoms, the ultimates also of this love in the body . . .

442. That the delights of scortatory love are pleasures of insanity; but that the delights of conjugal love are deliciousnesses of wisdom. Ex.

443. That the delights of conjugal love are deliciousnesses of wisdom, is because no others than spiritual men are in this love; and the spiritual man is in wisdom . . .

444<sup>3</sup>. As good and evil are opposites, there is an intermediate, and an equilibrium there . . . From this equilibrium the Lord draws all to Himself . . . It is the like with love, especially with conjugal love and with scortatory love . . . Every man who hears the Lord's voice, and follows from freedom, is introduced by the Lord into conjugal love, and into all its delights and happinesses; but he who does not hear, and follow, introduces himself into scortatory love; first, into its delights; afterwards into its undelights; and finally into its unhappinesses.

449. For fornication is not opposite to conjugal love, as is adultery. In fornication, conjugal love can be stored up within, as what is spiritual in what is natural . . . If fornication comes forth from the natural love of the sex, it can be wiped away, provided conjugal love is regarded, wished for, and sought, as the principal good. 452, Ex.

454. Each (kind of adultery) is estimated according to its opposition to, and consequent destruction of, conjugal love . . .

455. That the sphere of the lust of fornicating, such as it is in the beginning, is a middle one between the sphere of scortatory love and the sphere of conjugal love, and makes an equilibrium. Ex.

—<sup>2</sup>. If (he turns himself) to conjugal love, he turns himself to Heaven . . .

456. That care is to be taken lest conjugal love be destroyed through immoderate and inordinate fornications. Ex.

457. That (the Conjugal of one man with one wife) is the jewel of human life, is because the life of a man is such as is this love with him; for it makes the inmost of his life; for it is the life of wisdom cohabiting with its love, and of love cohabiting with its wisdom; and thence it is the life of the deliciousnesses of both. In a word, a man is a living soul through this love . . .

460. That pellicacy is . . . (to be) kept separate from conjugal love. Ex.

—<sup>2</sup>. For the conjugal love with women acts as one with their virginity; and hence is the chastity, purity, and holiness of this love . . .

—<sup>e</sup>. Conjugal love (then) perishes.

466. Simultaneous concubinage . . . is scortation more opposite to conjugal love than common scortation, which is called simple adultery . . . because, in common scortation . . . there is not a love analogous to conjugal love; for it is only a burning heat of the flesh . . . and therefore this effervescing lasciviousness, if not done from what is purposed or from what is confirmed, and if the adulterer repents of it, derogates only some little from conjugal love. It is otherwise with polygamous scortation: in this there is a love analogous to conjugal love; for it does not cool down . . .

474<sup>2</sup>. These (causes) are fabricated by the men . . . when unchaste lusts have deprived them of conjugal love; and have infatuated them with the idea of its likeness to scortatory love.

475. That those who from causes legitimate, just, and really weighty, are in this concubinage, can be at the same time in conjugal love. Ex.

—<sup>2</sup>. For . . . conjugal love, with marriage, is not separated; but is only interrupted; and love interrupted, and not separated, remains in the subject.

—<sup>3</sup>. The reason this concubinage is only a veiling around of conjugal love, is that the love of concubinage is natural, and the love of marriage is spiritual . . .

480. For the conjugal love of a man with one wife, after the compact and the covenant, unites their souls. Adultery does not loose this union, because it cannot be loosed, but it closes it up; like one who stops up a fountain at its spring . . . and fills the cistern with feculent . . . waters. In like manner is conjugal love—the origin of which is a union of souls—beslimed and covered over through adultery; and when it is thus beslimed there rises up from below the love of adultery, which, as it increases, becomes fleshly; and this rises up against conjugal love, and destroys it. Hence is the opposition of adultery and marriage. 482.

482. That conjugal love, in this highest seat, is spiritual, holy, and pure, is for the reason that the soul of every man is from its origin celestial, and therefore it receives influx immediately from the Lord; for it receives from Him the marriage of love and wisdom . . . From this union of souls, conjugal love, which is there in its spiritual holiness and purity, flows down into the life of the whole body, and infills it with blessed delights, so long as its vein remains open; which is done with those who are made spiritual by the Lord.

—<sup>2</sup>. That nothing else than adultery closes up . . . this seat, origin, or fountain . . . of conjugal love, is evident from the Lord's words, that solely on account of adultery is it allowable to send away a wife, and marry another . . .

503. That virginity is the crown of chastity, and the token of conjugal love. Ex.

504<sup>2</sup>. After this door of conjugal love has been broken through, she . . . becomes a harlot.

509. That this lust (of varieties) utterly annihilates conjugal love with itself. Ex.

—<sup>e</sup>. (Thus) this lust is deadly to conjugal love; and, as conjugal love makes the inmost of life with man, it is deadly to his life . . .

510. Everyone has excellence of life according to his conjugal love; for this excellence conjoins itself with the life of the wife; and, through the conjunction, exalts itself; but as, with these, there does not remain a whit of conjugal love—and thence neither anything of the inmost of life—therefore their lot after death is miserable. Des.

—<sup>3</sup>. The reason (they have no loins), is that the loins with men correspond to conjugal love . . .

511<sup>2</sup>. The cause of this is, that after conjugal love, and also scortatory love, have worn out by exercise . . . they want to be set on fire by absolute resistances.

514<sup>e</sup>. When these feel anything from conjugal love, they flee away . . .

523. On the imputation of both loves, scortatory, and conjugal. Chapter.

531. That thus conjugal love is imputed to everyone. Ex. (See MARRIAGE, here.)

—<sup>2</sup>. The reason is, that this love, in its steps, accompanies religion; and religion, because it is the marriage of the Lord and the Church, is the initiament and the inoculation of this love; and therefore conjugal love is imputed to everyone after death according to his spiritual rational life; and for him to whom this love is imputed, a marriage in Heaven is provided after death, whatever kind of a marriage he has had in the world.

—<sup>e</sup>. (Thus) we are not to conclude concerning anyone, from the appearances of marriages, nor from the appearances of scortations, as to whether he has conjugal love, or not. Therefore, 'Judge not, lest ye be condemned.'

534. I spoke with the Angels: that something further is being revealed in the world by the Lord. They asked, What is that? I said, Concerning love truly conjugal, and concerning its heavenly deliciousnesses. The Angels said, Who does not know that the deliciousnesses of conjugal love exceed the deliciousnesses of all loves? And who cannot see that into some love have been collected all the blessednesses, happinesses, and delights which can ever be conferred by the Lord; and that the receptacle of them is love truly conjugal, which can receive and perceive them to the full sense. I replied that they do not know this, because they have not approached the Lord, and lived according to His precepts by shunning evils as sins, and by doing goods; and love truly conjugal with its deliciousnesses is solely from the Lord, and is given to those who live according to His precepts; thus that it is given to those who are received into the Lord's New Church . . . To these things I added, that I am in doubt as to whether in the world at this day they want to believe that this love, in itself, is a spiritual love, and thence from religion; for the reason that they cherish concerning it only a corporeal idea. They then said to me, Write about it, and follow the revelation, and afterwards the Book written about it shall be let down by us from Heaven; and we shall see whether those things which are therein are received; and at the same time whether

they are willing to acknowledge that this love is according to the religion with a man; [being] spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

T. 431. Every man is carried into these (domestic duties of charity) from some other love . . . a husband towards a wife, and a wife towards a husband, from conjugal love and according to it.

—<sup>2</sup>. But conjugal love, and love towards children, with their duties and exercises of duties, do not produce love towards the neighbour, as do the exercises of duties in employments . . .

Hist. Crea. iii. 1. As in this conjugal love . . .

iii. 7. In proportion to the impurity there was in the conjugal love . . .

Ad. 736. The dudaim were flowers . . . by which conjugal love is signified; thus, in the inmost sense, the love between the Messiah and the Church, which is likened to conjugal love . . . 737<sup>e</sup>.

3/5681. For all loves regard conjugal love as the principal; for such as is the conjugal love, such are all the other loves.

3/5682. What the conjugal love (of the Sons of Israel) involved, may be evident; namely, that they desired offspring solely for the sake of the command of the earth, and their own life in their posterity . . . Thus their conjugal love—from which they wanted to have offspring—was perverted . . .

3/5683. When there is such a thing in the conjugal love, there is such in the lying together; for this is only an act of that love . . .

D. 1070<sup>e</sup>. Thus bursting asunder conjugal love,

1201. The Inmost Heaven is that through which the Lord insinuates love truly conjugal. The beginning or origin of this love is from the Inmost Heaven; and also is through the midst of the lower Heavens . . .

1663<sup>2</sup>. He had thus put off all love truly conjugal . . . (Compare A.2746.)

1683. On conjugal love, and [that] of parents towards children.—Whence is love truly conjugal, and whence the love of parents towards children, and the greater [love] towards grandchildren, no one knows . . . The beginning of it is manifest; namely, that the Lord loves all Angels, Spirits, and men as His: hence He has compared this love to conjugal love; and it is predicated of the Lord as the Bridegroom and Husband, and of the Church as the bride and wife. Without the Lord's love towards each and all, and its manifest influx into the inmost, and thus the more interior, human minds, there never could come forth any conjugal love, and consequently never any love of good, which is in various ways derived from conjugal love . . .

1992. One method in which good, almost unknown to the Spirits, is turned into evil with them, is that they who have loathed their wives, and have thence taken as it were a disgust, even for conjugal love, when anything of what is delicious . . . and which is of conjugal love, comes to them . . . it is at once turned with them . . . into what is contrary.

2611<sup>e</sup>. The other tree signified conjugal love.

2612<sup>e</sup>. They pertain to the province of conjugal love.

2613. For the nerves which are devoted to the province of conjugal love, are those which extend themselves from the thigh downwards to the heel.

2705. For every heavenly Society has been founded in conjugal love; from which are derived all good loves and affections . . .

— These are . . . completely against conjugal love . . . They induce the innocent, who can be imbued with conjugal love, to live afterwards in harlotry . . . Thus they are homicides of interior nature; for it is well enough known, that it is the first flower of love which inducts virgins into conjugal love . . .

2706. Such cupidities . . . are what are meant by the sins against the Holy Spirit; for the holiness of the Angels is founded in conjugal love, and in innocence . . . which are the beginnings of all spiritual and celestial loves . . . thus of the Societies in the Heavens . . .

2770<sup>e</sup>. Therefore (the brutes) also are affected with marriage (or conjugal) love.

3196<sup>2</sup>. Therefore also never in the universe is there such deliciousness as that of conjugal love; as is known from the externals alone . . . and such conjugal love is Heaven on earth. (The reason ex.)

3208. It is a heavenly arcanum that conjugal love can, as to the appearance, so enter into Heaven, that [it can enter] to the inmost with a perception of the felicity . . . That the communication is also actually given, is because the Lord's life inflows through the Inmost Heaven . . . through the consequents, into the conjugal love of those who are kept such by the Lord; with whom it does not appear otherwise than that it enters from them into Heaven.

3316. (The influx of conjugal love and storgé with the degenerated descendants of the Most Ancient Church.)

3319<sup>e</sup>. Cruelty thus conjoins itself with such conjugal love.

3348<sup>e</sup>. Could he not in some measure deduce the quality of heavenly joy solely from conjugal love, which he has called . . . Heaven on earth . . .

3428. Pref. This is evident from conjugal love, which goes out in the proportion that the love of commanding enters. Conjugal love is the fundamental of all loves.

3440<sup>e</sup>. It was said to him . . . that conjugal love is the one only [love] from which . . . all other loves are derived . . .

3453<sup>e</sup>. That marriages are at last detested and abominated, and conjugal love, and also the whole female sex; consequently, all the loves thence derived; so that their life is at last a life of winter, and filthy.

3530. This can be seen in an image from true conjugal love . . .

3532<sup>2</sup>. The conjugal love (of the common people) was communicated to me; which was such that they mutually loved each other, as consorts; but it was simple . . . I spoke with them about conjugal love . . .

3534<sup>2</sup>. They insidiate especially against **conjugal love**; consequently . . . against spiritual and celestial things.

3599<sup>e</sup>. They suppose that (the wives and virgins lose nothing by scortating with them) when yet **conjugal love** is thus destroyed; thus all other loves; and consequently the felicities of eternal life.

3778. See MARRIAGE, here.

3794<sup>e</sup>. (For) **conjugal love** is the beginning . . . of all loves; and consequently of consociations. 3795, Ex.

3795<sup>e</sup>. (Thus) the bond of conscience is primarily founded in **conjugal love**. 3848.

3818. It appears as if beasts also partake of what is spiritual and celestial; [for instance] as to **marriage (or conjugal) love** . . .

3874<sup>e</sup>. Love towards a consort has with it that **conjugal love** is the principal of all loves; for genuine **conjugal love** has with it all Knowledges, not only concerning **conjugal love**, but also all others derived thence in order . . .

3875. And, as with the inhabitants of this Earth what is of **conjugal love** has been almost obliterated, it may be known especially from birds that **conjugal love** has with it all Knowledge . . .

3899. Thus **conjugal love** has been destroyed with them, and has become loathsome; and therefore they can rarely have offspring; and if they have them they do not love them; for this follows from the destruction of **conjugal love**.

3906<sup>e</sup>. (This may be known) from **conjugal love** . . . in that they love their consorts more than themselves . . .

3908. They who . . . have lived in **conjugal love**, have happiness in the other life also . . .

3910. They who are in phantasies, and in Falsities, provided they have held **conjugal love** to be holy, and have had conscience, especially in that, . . . are amendable in the other life . . .

3946. **Conjugal love** is nauseous to them . . .

3975. On the love of marriage.—I manifestly perceived that the joys and happinesses from **conjugal love** in the other life, as to its most general things, or universal genera, are indefinite . . .

4091. He could not possibly be in the sphere of Spirits who were in **conjugal love** . . .

4156. **Conjugal love**.—**Conjugal love** was represented . . . by diamond-like auras . . .

—<sup>2</sup>. **Conjugal love**, from the heavenly marriage, thus from the Lord and His mercy towards the human race, is the principal and fundamental of all the loves into which the heavenly Societies are distinguished.

4175. On the beauty of **conjugal love**. (Continued under BEAUTY.)

4229. On **conjugal love**.—**Conjugal love** is the fundamental love of all mutual love. Mutual love is to will better for another than for self; but the conjunction of **conjugal love** is closer. One not only receives the highest happiness in this, that he gives himself wholly to his consort, and that they are united in mind as one; but it is also the love of the preservation of the whole

human race. It is the Lord's mercy towards the universal human race which inflows into **conjugal love**; thence with consorts, into their **conjugal love**, [inflows] the love of procreating offspring, and the love towards offspring itself . . .

4350. On **conjugal love**.—It was perceived . . . that with those who are in true **conjugal love** the interiors are opened towards Heaven and the Lord; for it is an affection which is from the Lord alone, who inflows through the inmost . . . from which [also] is love towards infants; and, as he is thus apt to receive heavenly loves, he also receives mutual love towards the neighbour; for it follows from genuine **conjugal love** as from a certain fountain.

4399<sup>e</sup>. He who is delighted with the praises of his wife has a formal affection; **conjugal love** itself is the essential affection . . .

4408. On **conjugal love**.—**Conjugal love**, or that between two consorts who love each other, is the inmost of all loves; and is such that consort sees consort in his lower mind and in his mind; so that each consort has the other in himself; that is, that the image, nay, the likeness of the husband is in the mind of the wife, and the image and likeness of the wife is in the mind of the husband; so that the one sees the other in himself; and they thus cohabit in their inmosts . . . De Conj. 42.

4409. The love of lasciviousness . . . does not enter into the mind; it remains in externals; and it was insinuated that such love is for the most part confounded with **conjugal love** . . . In such matrimony (as exists between a husband and a number of wives) there never can be **conjugal love**; (nor) with those who love others outside of marriage; for **conjugal love** is such that he does not even admit thought about any other woman; nay, he abhors it; (for) in true **conjugal love** there is the inmost of conscience.

4436. In mutual love there is a certain derived likeness—*species*—of **conjugal love**, in that the one wills to be of the other, and so reciprocally, which is [a characteristic] of **conjugal love**. But [that] of mutual love is that the one wills to give all that is his to the other except his life, which [is what] **conjugal love** wills. Hence it may be evident that mutual love is derived from **conjugal love**.

4631. A Hell . . . where are those who insidiate against **conjugal love**, and study with unspeakable arts to separate lower minds; they attempt it also with those who have been united . . . 4638.

4719. On the spiritual and the celestial as to **conjugal love**.—With the spiritual, **conjugal love** begins from externals, thus from a certain lasciviousness; they love nakedness, and it excites them. At last, indeed, the externals vanish; but then **conjugal love**, in its effect, is wont to cease. It is otherwise with the celestial; with them, **conjugal love** begins from the internals; thus from a conjunction of lower minds; nor do they care for nudities, as in the warm zones. (Continued under CELESTIAL.)

4784. I passed through the Hell of those who by every method and study labour to pervert, invert, and extinguish the things which are of **conjugal love**, and

to induce the things which are of adultery. They acted almost like Genii . . . 583o.

[D.] 5124<sup>2</sup>. **Conjugal love** cannot be described. Nothing enters into it which is lascivious; they do not at all know what this is. But **conjugal love** is the fundamental love; it is their Heaven; that is, the happiness of their life. This **love** cannot be at all described at this day; for, in the world, it is not separated from what is lascivious. This, or its opposite which is nothing of love, and foul, still adheres to it.

5954. On **conjugal love**.—I spoke with Spirits about marriage and its love . . .

—<sup>e</sup>. Those not in **conjugal love** are like swine . . .

5996<sup>e</sup>. Whence is the profanation of **conjugal love** . . .

6051<sup>2</sup>. **Conjugal love** descends from the marriage of good and truth . . .

—<sup>5</sup>. Through **conjugal love**, man receives the form of love, within and without; through adultery, the form of Hell; and heavenly love is implanted only through **conjugal love**.

—<sup>6</sup>. That **conjugal love** is the fundamental love of all loves; for, when a man becomes a form of love, he becomes an image of the Lord.

—<sup>7</sup>. Therefore the delights of **conjugal love** exceed in number and quality all other delights.

—<sup>8</sup>. That heavenly joy is founded upon this **love** in Heaven; and, in proportion as anyone is in it, in the same proportion he is in heavenly joy of every kind and degree.

—<sup>13</sup>. There is also a certain form of lying together, [which] being the effect of this **love**, when it is from what is chaste, delights Heaven in the highest degree; but on the other hand it afflicts them in proportion as it is from adultery.

6054<sup>o</sup>. The former deprive themselves of all the delight of marriage; thus of **conjugal love**; but not the latter.

6055. Continuation concerning **conjugal love**.—They who are in **conjugal love** are in such a state that they can have congress with their wife whenever they want. It is never wanting, because all things of their body are in this **love**; and after congress they are affected with cheerfulness, and never with sadness; so that they are vivified by it. But the contrary happens with those who are in adulteries.

—<sup>2</sup>. The husband's love depends on the wife's love. In proportion as the latter loves such things, in the same proportion does the husband. It is the contrary in **love** not **conjugal**. The reason is that they are one, and are conjoined as to the interiors . . .

—<sup>3</sup>. They who are in **conjugal love** feel exactly whether there is what is lascivious or not; for all lasciviousness is of adultery; whereas with those who are in **conjugal love** there is nothing of what is lascivious. This is felt by them most exactly. That sensation is from the interior; the exterior act is the like. With adulterers there is no sensation except what is exterior . . . when yet all spiritual delight is in the interiors, and is incomprehensible to those who are not spiritual. —<sup>7</sup>. 6110<sup>25</sup>.

—<sup>4</sup>. No one can be in **conjugal love** unless he is spiritual, and unless he acknowledges the Lord; for the

supreme cause of it is from the marriage of the Lord with Heaven and with the Church . . .

—<sup>5</sup>. As the woman has been born the affection of truth and good, and the man the understanding of truth and good, it is evident that they have been conjoined as one; and that **conjugal love** continually unites them; and that thus they are loves, and images of the Lord.

—<sup>9</sup>. That Cerberus signifies that the delight of **conjugal love** shall not flow down into Hell. 6110<sup>26</sup>.

6096. Concerning **conjugal love**. The order (of the propositions).

6110<sup>3</sup>. How, through **conjugal love**, two consorts become one form of love. From the union of minds is effected the form of bodies.

—<sup>7</sup>. If a man concentrates his **love** upon his wife, by shunning adultery as sin, then the **love**, with its potency, increases daily; whereas if they take from this **love** and consume it with harlots, the **conjugal love** becomes like chaff, and dies.

—<sup>8</sup>. The Angels said that . . . this Common, while there is **love truly conjugal**, is the plane in which the deliciousnesses form themselves from the interior, as it were upon the plane of the rose . . . —<sup>75</sup>.

—<sup>16</sup>. Unless what is eternal, or an eternal conjunction, is thought of, she is not a wife but a concubine. From the idea of what is not eternal, **conjugal love** perishes.

—<sup>17</sup>. That the bond must be on this side and backwards—*cis et retro*, or anteriorly and posteriorly. If not, there is not **conjugal love**. The bond on this side and backwards (means) that the affection of the wife is in the understanding of the man, and that the understanding of the man is with the wife.

—<sup>22</sup>. That **conjugal love** is innocence itself from Adam.

—<sup>24</sup>. A wife and a virgin have beauty from chaste **conjugal love**; a man has wisdom.

—<sup>25</sup>. The reason (there is nothing lascivious in **conjugal love**) is that within **conjugal love** there is Heaven down to the ultimates; but within the love of adultery there is Hell; and the ultimates of both appear alike as to the delights; but still they are not; the differences are not felt except from **conjugal love**.

—<sup>27</sup>. **Conjugal love** continually has regard that two may be one, or one flesh. If **conjugal love** has not regard to this, it is the love of adultery. They can become one more [and more] to eternity.

—<sup>30</sup>. The Most Ancients, who were celestial, called **conjugal love** the principal of all loves; and also the delight itself of life . . .

—<sup>55</sup>. But the fear of **conjugal love** is lest the wife be injured . . .

—<sup>61</sup>. **Love truly conjugal**, in the beginning, is as the man—*homo*—is being reformed and then regenerated. It inverts itself; and, when it has been inverted, the man's love proceeds from the wife's love; and, such as is the latter, such is the former.

—<sup>69</sup>. But with those who are in **conjugal love**, the delights of this **love** are communicated; those of the wife to the man; there inflows of the wife into the sense of the husband; so that the very sensations

and delights are mutually and reciprocally communicated . . .

—70. **Conjugal love** does not exist except with man.

**D. Min. 4604.** On **conjugal love**, and mutual love.—They who in the life of the body have lived in **conjugal love**, are together in the other life; for the reason that **conjugal love** is innocence; there is nothing of what is lascivious in it, although they appear naked to each other.

4605. Whereas they who have lived in some other marriage, in which there was not **conjugal love**, but lascivious love, are separated; for nothing of what is lascivious is tolerated in the other life. Still more are those consorts separated who have been averse to each other; and still more they who have lived in hatred.

4606. **Conjugal love** is such that it wants to be the other's, thus mutually.

4612. For instance: when anyone is in **conjugal love**, and takes up the principles that to love a consort is solely an obligation from the compact—if anyone confirms himself in this false principle, he then destroys **conjugal love**, and turns it into what is lascivious . . .

4628. On the love of marriage and of infants.—The men of the Most Ancient Church loved their consorts more than their children; their descendants loved their children more than their consorts. **Conjugal love** is heavenly, and therefore love begins from thence . . . Whereas even the worst can love their children and not their consorts . . . It is then the love of lasciviousness which reigns . . . Each moment there appears something like when they were first married . . . They are then like infants, and sport almost in like manner. But this love recedes if there is not **conjugal love**.

4629. **Conjugal love** is that the one wants to be the other's, altogether as one; and that it is the highest happiness not to be one's own, but the other's; and so reciprocally. It is such a conjunction of souls and minds, that the life of the one is the life of the other; thus reciprocally.

4641. They who are in **conjugal love** have what is reciprocal, and this in each and all things; so that the wife wants to be the husband's, and the husband the wife's; and this in each and all things of life, and in each and all things of affection, and in each and all things of thought.

4642. They who are in good and truth can be in **conjugal love**; but not others, although they suppose themselves to be; for **conjugal love** descends from the Divine marriage, which is that of good and truth, and of truth and good.

4643. They who have not been in **conjugal love**; or, if not married, in the marriage of good and truth . . . but in the contraries, cannot be in Heaven. Ex.

4771. Because he had lived in **conjugal love** in his own way . . .

4775. On infernal dust, and on those who are against **conjugal love**.

**E. 618<sup>e</sup>.** That **conjugal love** itself, spiritual and natural, will perish. Sig. 'The womb,' or 'belly,'=

**conjugal love** spiritual; and 'the thigh'=the same natural.

710<sup>o</sup>. Because all the members devoted to generation, with both males and females, = **conjugal love**; and 'the womb,' its inmost . . . for it is the inmost of the genital members.

—27. The Israelites and Jews were natural . . . and they who are merely natural are also hard at heart, because they are not in any **conjugal love** . . .

— From this discordance, **conjugal love**, which is of truth and good, and the derivative Heaven and the Church with man, completely perishes; for, when the interior conjunction, which is that of minds and lower minds, is null, the marriage is dissolved.

—32. For the womb corresponds to the inmost **conjugal love**, which, in its essence, is celestial love; and, from this love, is produced spiritual good . . .

863<sup>o</sup>. From (the marriage of good and truth) is **conjugal love**; for the wife is the affection of good; and the husband is the understanding of truth . . .

949<sup>o</sup>. In proportion as (man) shuns adulteries—thus also unchaste and filthy thoughts—in the same proportion **conjugal love** enters, which is the inmost love of Heaven; in which love chastity itself resides.

983<sup>o</sup>. The origin of **love truly conjugal** is the Lord's love towards the Church . . .

986<sup>o</sup>. The love of marriage is represented in the Spiritual World as a virgin, whose beauty is such as to inspire into the beholder the deliciousnesses of life . . . Hence it is that in the Heavens the Angels have beauty according to the quality of the **conjugal love** with them . . . In a word, with the Angels of Heaven, according to the **conjugal love** is there life in their faces, in the gestures of the body, and in their speech . . . The delights of **conjugal love** are sensitively represented in the Spiritual World by the fragrances from fruits and flowers of various kinds.

991<sup>o</sup>. It has been said that **conjugal love**, which is natural, descends from the love of good and truth, which is spiritual; hence this Spiritual is in the natural love of marriage, as a cause is in its effect . . .

993<sup>o</sup>. That **love truly conjugal** contains in itself so many ineffable delights as to exceed numbers and words, may also be evident from the fact that this love is the fundamental of all celestial and spiritual loves; because through it a man becomes love; for from it consort loves consort as good loves truth, and truth loves good; thus, representatively, as the Lord loves Heaven and the Church. Such love cannot come forth except through a marriage in which the man is truth and the wife good. When man has become such love through marriage, he is then also in love to the Lord and in love towards the neighbour; consequently, in the love of all good, and in the love of all truth; for from man as love there cannot proceed anything except loves of every kind: hence it is that **conjugal love** is the fundamental love of all the loves of Heaven. Now, as it is the fundamental love of all the loves of Heaven, it is also the fundamental of all the delights and joys of Heaven . . . From these things it follows, that heavenly joys, in their order, and in their degrees, derive their origins and causes from **conjugal love**.

[E.] 995<sup>2</sup>. Love truly conjugal is from the Lord alone . . . because it descends from the Lord's love towards Heaven and the Church, and thence from the love of good and truth ; for it is the Lord from whom is good, and it is Heaven and the Church in which is truth. Hence it follows that **love truly conjugal** in its first essence is love to the Lord. Hence it is that no one can be in **love truly conjugal**, and in its pleasantnesses, delights, blessednesses, and joys, except him who acknowledges the Lord alone ; that is, the Trine in Him. He who approaches the Father as a Person by Himself, or the Holy Spirit as a Person by Himself, and these not in the Lord—these have not **conjugal love**.

996<sup>2</sup>. As **love truly conjugal** in its first essence is love to the Lord from the Lord, it is also innocence. Ex.

997<sup>4</sup>. As **conjugal love** in its first essence is love to the Lord from the Lord, and is thence also innocence, therefore also **conjugal love** is peace such as there is in Heaven with the Angels. Ex.

998<sup>4</sup>. Man has intelligence and wisdom (in both quantity and quality) according to the **conjugal love** with him. Ex.

1000<sup>4</sup>. They who are in **love truly conjugal**, after death, when they become Angels, return into their youth and adolescence . . . Each consort returns into the flowers and into the joys of their age, while **conjugal love** begins to exalt their life with new delights, and to inspire sports for the sake of procreation. Into this state, first exteriorly, and afterwards more and more interiorly to eternity, comes the man who had shunned adulteries as sins, and had been inaugurated by the Lord into **conjugal love** in the world. As they are always growing young interiorly, it follows that **love truly conjugal** is continually increasing and entering into its deliciousnesses and happinesses, which have been provided for it from the creation of the world ; and which are the deliciousnesses and happinesses of the Inmost Heaven originating from the Lord's love towards Heaven and the Church ; and thence from the love of good and truth together ; from which loves is every joy in the Heavens. Further ex.

1001<sup>2</sup>. The Angels have all their beauty from **conjugal love**. Ex.

1004<sup>2</sup>. **Love truly conjugal** is not possible except between two. Ex.

— From this universal marriage (between good and truth) is the **conjugal love** between a husband and a wife ; the husband has been so created as to be the understanding of truth, and the wife has been so created as to be the will of good . . .

—<sup>4</sup> There are consorts there who are in such **conjugal love** that both can be one flesh. (Continued under MARRIAGE.)

1005<sup>6</sup>. In chaste marriages, the man's life, through the seed, adds itself to the life of the wife. Thence is the inmost conjunction from which they are not two, but become one flesh ; and according to the conjunction thereby the **conjugal love** increases ; and, with it, every good of Heaven.

J.(Post.) 339. Marriage is Heaven itself ; because all there are in **conjugal love**, each in his own degree . . .

**De Conj.** 1. On the representation of **conjugal love** by the most beautiful things. Gen.art. (See DELICIOUS, here.

2. As **love truly conjugal** in its origin is the pure deliciousness itself of the mind ; and as this **love** is the fundamental of all loves ; and as from love is all beauty with the Angels in Heaven ; for love or the affection of love forms everyone . . . hence it is that all the beauty with the Angels in Heaven is from their **conjugal love** ; for the inmost of life is thence, which shines through. I have seen an Angel who had been in pure **conjugal love** ; he was from the Third Heaven ; he had such beauty that the bystanders were rapt in admiration, saying that it was beauty itself in its own essence.

3. That **love truly conjugal** is such beauty and also such deliciousness, is from its first origin, which is the union of the Lord's Divine love with His Divine wisdom ; and also the Lord's marriage with Heaven and with the Church ; and the derivative marriage of good and truth with everyone. 113.

4. That in **love truly conjugal** there is nothing at all of lasciviousness. Ex.

— The internal of **conjugal love** is from the Lord, and thence from Heaven and from all its happiness . . . Every external derives its essence from the internal things ; hence the external of **conjugal love** is not like the external of adultery. The external of **conjugal love** is full of all the deliciousnesses of Heaven ; and the delight of Heaven which is in this **love** expels all the delight of Hell. Hence these two delights, in the external form, are, from their internals, utterly unlike. Moreover, the Angels manifestly perceive from the sphere of the love of two consorts, whether there is in it what is lascivious, and also the quality and quantity thereof ; and in the same proportion they remove themselves from them. The reason (they do so) is that the lasciviousness of adultery communicates with the Hells ; whereas the chastity of marriage communicates with Heaven.

5. That **love truly conjugal** is chastity itself.

6. That **conjugal love** is innocence itself.

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 . . . are in **love truly conjugal**. **Love truly conjugal** is not possible except from the Lord.

20. Through **conjugal love** a man receives the form of love in mind and thence in body ; thus the form of Heaven.

21. **Conjugal love** is the fundamental love of all heavenly loves ; and it is an image of Heaven ; thus of the Lord.

22. Heavenly joy is founded upon **conjugal love**.

27. **Conjugal love** communicates with the Heavens ; and the organs of generation have correspondence with the Third Heaven, especially the womb. The congress from **conjugal love** also communicates.

28. This **love** originates from the sole influx of the Lord through the Third Heaven.

30. **Conjugal love** increases in potency and effect to eternity, insomuch that it is love as to all potency and effect; hence the life of their lower mind.

31. No one can be in **conjugal love**, unless [he is] spiritual through combat against evils and their falsities; and unless he acknowledges the Lord [and] His Divine.

34. **Conjugal love** depends upon the wife's love; and such is the husband's love, in reciprocation; and the wife's love does not depend on the husband's love. Ex. It is the reverse with those who are not in **conjugal love**.

40. Through **conjugal love** the interiors of the mind are opened; because the influx into it is from the Lord through the Third Heaven. Hence the man becomes receptive of all heavenly loves, and also Truths.

41. In **conjugal love** is the inmost of conscience.

42. On **conjugal love** with the Angels.—They said that it is the inmost of all loves; and that it is such that consort sees consort in his lower mind and in his mind; insomuch that his spiritual image is there; and thence that consort has consort as it were in himself; and that this is cohabitation in the spiritual sense . . . Hence they have delicious conjunctions.

60. On the torment of those who are from Hell from the influx of **conjugal love**. Ex.

63. On those who insidiate against **conjugal love**. Ex.

66. That love truly **conjugal** is naked. Gen.art.

— The Angels of the Third Heaven are they who are in the heavenly marriage more than all others; for they are in love to the Lord, and thence in the conjunction of good and truth. Hence, also, more than all the other Angels, they are in **conjugal love**, and in innocence and chastity. They walk with a cincture round their loins when out of doors, but without a cincture when at home; and yet in their nakedness they regard a consort as a consort; nor is there anything of what is lascivious in it. They say that to look at a consort clothed takes away the idea of marriage; and, wonderful to say, nakedness does not excite or instigate; yet it is as the external bond of **conjugal love**. *In lecto jacent copulati sicut sunt creati, ac ita dormiunt, dicunt quod non possent aliter, quia ipse amor conjugalialis, qui perpetuus est copulat.* Thus also is communicated the life of the one with the life of the other; and the life of the husband becomes appropriated to the wife; so that it is as we read of Adam when he saw Eve his wife: 'Behold my bone and my flesh;' and also that 'they were naked, and did not blush;' that is, there was no lasciviousness . . . See E.992<sup>3</sup>.

71. That **conjugal love** descends from the marriage of good and truth.—From much experience it has been made known to me that no one has **conjugal love** unless he is in the love of truth from good, and in the love of good through truth; that is, in the heavenly marriage; and that he cannot be in any mutual love of good and truth, unless . . . he shuns adultery . . . For heavenly things must inflow into **conjugal love** . . . 114.

72. That **conjugal love** makes man to be love. Ex.

73. The exploration of Spirits through **conjugal love**. Ex.

105. The Inmost Heaven, through which the Lord insinuates **conjugal love** . . .

108. It is sufficient to know that love truly **conjugal** has immediate communication with the Third Heaven . . . Its acts; as kissing, embraces, and many more . . . delight that Heaven . . .

113<sup>e</sup>. Therefore, the union of minds from good united to truth from the Lord is **conjugal love** itself.

119. With those who live in **conjugal love** the interiors of the mind are opened through Heaven even to the Lord . . .

120. Genuine **conjugal love** is not possible except between two . . .

122<sup>e</sup>. Everything of Heaven . . . is founded upon **conjugal love**.

### Married Partner, Consort. *Conjux.*

See under MARRIAGE, and MARRIAGE (OR CONJUGIAL) LOVE.

See also under COLD, FEMALE, HUSBAND, MALE, MAN-*vir*, WIFE, and WOMAN.

A. 1123. Their highest deliciousnesses were to love their **consort** for the sake of offspring.

2730<sup>e</sup>. They began to love their children, not their **consorts**; for . . . a **consort** cannot be loved except by the good. D.3316. 4628. De Conj. 115.

8375. They love their **consorts** only.

8851<sup>e</sup>. Their deliciousnesses are to love their **consort** . . .

9182<sup>3</sup>. (Thus) a legitimate conjunction is effected, when one of the **consorts** is in truth, and the other in the corresponding good . . .

9806<sup>2</sup>. The conjunction (of good and truth) is represented in the Word by two **consorts** . . . when it treats of the heavenly marriage . . .

H. 367<sup>e</sup>. Therefore two **consorts** in Heaven are not called two, but one Angel.

382a<sup>e</sup>. As there are not nuptials in the Heavens, two **consorts** there are not called husband and wife; but the **consort** of the other, from an angelic idea of the conjunction of two minds into one, is called by a word which signifies what is one's own mutual reciprocally.

494<sup>2</sup>. This is a general thing (after death): that **consort** meets **consort**, and that they mutually congratulate each other. They also stay together; but longer or shorter according to their delight of cohabitation in the world. But still, if love truly **conjugal** has not conjoined them . . . after some delay they are separated. But if the minds of the **consorts** had been in disagreement with each other . . . they break out into open enmities, and sometimes fight together; and nevertheless they are not separated, until they enter the second state (of man after death).

W. 414. If it loves its **consort** wisdom . . .

R. 351. There is no love without its **consort**, which is knowledge, intelligence, and wisdom. The **consort**



of natural love is knowledge ; of spiritual love is intelligence, and of celestial love is wisdom.

M. 20<sup>e</sup>. The consorts (then) entered their chamber . . .

42. A pair of consorts (from the Third Heaven), seen and des.

44<sup>s</sup>. Whether there is a like love between consorts in the Heavens . . .

45. On the state of married partners after death. Chapter. De Conj. 50, Gen.art.

47a. That two consorts for the most part meet after death, recognize each other, consociate, and for some time live together ; which takes place in the first state ; thus while they are in externals as in the world. Ex.

48a. But that successively, as they put off externals, and enter into their internals, they perceive in what love and inclination they had been mutually towards each other ; and thence whether they are able to live together or not. Ex.

49. That if they are able to live together, they remain consorts ; but if they are not able, they separate from each other ; sometimes the man from the wife ; sometimes the wife from the man ; and sometimes both from each other. Ex.

50. That there is then given to the man a suitable wife, and to the woman a husband in like manner.—The reason is that no other consorts can be received into Heaven, so as to remain there, than those who have been interiorly united, or are able to be united, as into a one ; for *there* two consorts are not called two, but one Angel. Ex.

—<sup>2</sup>. If (the consorts) are external inclinations, and not at the same time internal ones, the very house, or place, separates, rejects, and drives them away.

51. That consorts enjoy like intercourse as is in the world, but more delightful and blessed ; yet without procreation . . . in place of which they have spiritual procreation, which is that of love and wisdom. Ex.

54. All those consorts who are merely natural, are separated after death. The reason is, that with them the love of marriage is cold, and the love of adultery warm. Nevertheless, after separation they sometimes consociate as consorts with others ; but after a short time they recede from each other, which is often done repeatedly ; and at last the man is delivered over to some harlot, and the woman to some adulterer, which is done in an infernal prison, where promiscuous scortation is forbidden . . .

—<sup>2</sup>. Consorts, of whom one is spiritual and the other natural, are also separated after death ; and to the spiritual one a suitable consort is given ; but the natural one is relegated to places of lasciviousness . . .

66. From which it is evident, that two consorts are the very forms and effigies of the marriage of love and wisdom . . . —<sup>e</sup>.

77<sup>4</sup>. In proportion as anyone loves his consort alone, in the same proportion he becomes heavenly and internal ; and in proportion as anyone does not love his consort alone, in the same proportion he becomes natural and external . . .

101. That two consorts are the form (of the marriage

of good and truth) in their inmosts ; and thence in the sequents therefrom, as the interiors of their mind are opened. Ex.

137. They were two consorts from Heaven. Des. (See MARRIAGE LOVE, here.)

—<sup>3</sup>. We have been consorts for ages . . .

—<sup>7</sup>. Where there were consorts in the like flower of age . . .

144. When they ascend from chaste consorts on earth.

158<sup>2</sup>. Spiritual cohabitation . . . exists with consorts who love each other tenderly, however distant in body.

171. The inclinations of consorts towards each other are from (these spiritual spheres).

—<sup>2</sup>. Hence two consorts who differ in their lower minds, and disagree in their affections, lie in bed turned away from each other . . . ; and . . . two who agree in lower minds and affections, lie turned towards each other.

—<sup>3</sup>. The spheres . . . conjoin and disjoin two consorts not only from without, but also from within . . .

177<sup>e</sup>. Therefore two consorts are there called two, when they are named as husband and wife ; but one, when they are named as Angels.

178. The body . . . blunts and absorbs the sensation that the two consorts are a united man . . .

— . From those who have lived for ages with their consorts in Heaven, I have heard . . . that they feel themselves to be thus united, the husband with the wife, and the wife with the husband, and each in the other . . . mutually and reciprocally ; as also in the flesh, although they are separated. They said that the cause of this rare phenomenon on earth, is that the union of their souls and minds is felt in their flesh . . . (for) as the soul and mind adjoin themselves closely to the flesh of the body . . . it follows that the union of the soul and mind with a consort is felt in the body also as one flesh.

191. The states of life with consorts after marriage. Ex.

192<sup>e</sup>. In general, married partners have an interior comeliness of face ; for the man derives from the wife the lovely redness of her love, and the wife from the man the bright lustre of his wisdom ; for two consorts *there* are united as to their souls ; and besides, there appears in both a human fulness.

193<sup>2</sup>. 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.

216<sup>2</sup>. The state of consorts in Heaven, when the idea of what is eternal is cut out of their minds. Ex. (See MARRIAGE, here.)

226. That conjugal love may exist with one of the consorts, and not at the same time with the other.—For one may from the heart devote himself to chaste marriage, and the other not know what chasteness is ; one may love the things of the Church, and the other the things of the world only ; one as to the mind may be in Heaven, and the other in Hell ; hence with one there may be conjugal love, and not with the other. The minds of these, as they are turned contrarily, are

inwardly in collision with each other; and if not outwardly, still the one who is not in conjugal love regards his consort from the covenant as a loathsome old thing.

227. That there are various similitudes, and various dissimilitudes, both internal and external, with consorts. Ex.

— The external ones appear, but not the internal ones, except after times of cohabitation, to the consorts themselves; and, by indications, to others. (Continued under LIKENESS.)

241. When conjugal love is banished, cold ensues; but this is with the consort of no religion . . . (This) cold . . . descends from the soul into the body even into the cuticles, from which at last he cannot bear to look his consort directly in the face, nor to accost him in a communion of respirations, nor except with a voice of retracted tone; nor to touch him with the hand, and scarcely with the back; not to mention the insanities which, from that cold, creep into the thoughts . . . which is the reason why such marriages are dissolved of themselves. Moreover, it is known that an impious person holds his consort cheap; and all who are devoid of religion are impious.

242<sup>o</sup>. Hence, with the consort who is in falsities of religion, there commences a cold, which is intensified as he goes away into what is diverse from the other. Once . . . I entered a house where there were staying consorts of diverse religion. . . The Angels said, We cannot remain with you in that house, because the consorts there are in discordant religion. This they perceived from the internal disunion of their souls.

245<sup>o</sup>. I will add an arcanum which is from Heaven: that between the disjoined souls of two, especially of married partners, conjunction is effected in a middle love, and otherwise there would not be effected conceptions with men.

248. That the third of the external causes of cold is a striving for supereminence between the consorts. Ex.

278. That hence is apparent love, apparent friendship, and favour between the consorts. Ex.

283. As it is important for those in authority to . . . provide (for) order in a composite Society, so with consorts in their singular one. But this order is not possible if the husband and wife are dissident in lower minds . . . and therefore, to preserve order . . . necessity demands that the master and mistress agree, and make one; and if, on account of the difference of their minds, this cannot be done, it is necessary and also becoming that it be done by means of representative conjugal friendship.

287. That (conjugal simulations) are for the sake of various favours expected from the consort, or from his relations . . . Ex.

288. These blemishes are (therefore) buried in silence by the other consort.

—<sup>e</sup>. The excusations of such things . . . are causes of the simulation of love and friendship with a consort.

289. Between consorts who from various causes are discordant in minds, there are alternate dissidences and

confidences, estrangements and conjunctions; nay, quarrels and . . . reconciliations . . .

290. That if favour does not cease with the wife, when faculty ceases with the man, there may be a friendship emulating conjugal friendship when (the consorts) become old. Ex.

— The primary of the causes of separation of lower minds between consorts, is favour failing with the wife [on] faculty ceasing with the man . . . for in like manner as heats communicate together, so also do colds. That from the defect of love with both, friendship ceases; and, if the destruction of the family affairs in the house is not feared, favour also, is evident . . . If, therefore, the man tacitly imputes the cause to himself, and the wife still perseveres in chaste favour towards him, a friendship may thence result, which, as it is between married partners, appears like love emulating conjugal love. That a friendship as if of that love is possible between aged consorts, experience testifies from . . .

291. That various species of apparent love and friendship are possible between consorts, of whom one has been subjugated, and consequently is subject to the other. Ex.

— After the first time of marriage have passed, there arise between married partners rivalries about right and Power: about right, in that according to the statutes of the covenant made there is equality, and each has dignity in the offices of his function; and about Power, in that superiority is insisted on by the men in all things of the house, because they are men; and inferiority for the women, because they are women. Such rivalries . . . flow from no other source than from no conscience concerning love truly conjugal . . . (Therefore) instead of this love there is desire . . . (and) from this desire . . . flows forth a striving for Power, which is in some from the delight of dominating; in some it has been implanted by artful women before the wedding; and to some it is unknown. The men who are in this striving . . . reduce their wives either into their rightful possession, or into compliance with their mastery, or into slavery . . . But if the wives are in this striving . . . they reduce their husbands either into an equality of right with themselves, or into compliance with their mastery, or into slavery; but as with wives . . . there remains desire which counterfeits conjugal love, which is restrained from the law and from fear of legitimate separation, if they extend their Power beyond what is right . . . they lead a consociate life with their husbands . . .

292. That there are . . . infernal marriages between consorts who interiorly are the most deadly enemies, and exteriorly are the most conjoined friends. Ex. (See WIFE, here.)

306. On (the wedding) day . . . they put on the state and name of consorts, and partners of the bed.

313<sup>o</sup>. But consorts after marriage are entirely in ignorance about the successives . . .

316. (Two novitiate consorts receiving their friends, seen.)

319. After the death of a consort . . .

[M.] 320. Hence it is, that the Natural separated from the Spiritual with two consorts, does not effect any conjunction of minds, and thus of wills; but only a conjunction of some of the external affections . . .

355<sup>7</sup>. The Angel . . . said, You know that while you were in the virtue of love, you loved your consorts . . . But you do not know that we in Heaven do not love our consorts from that virtue; but that we have the virtue from the love; and, as we perpetually love our consorts, that virtue is perpetual with us . . . Does not he who perpetually loves his consort, love her with the whole mind and with the whole body? for the love turns all things of the mind and all things of the body to that which it loves; and, as this is done reciprocally, it conjoins them so that they become as a one.

371. See JEALOUSY, here. 373. 375<sup>2</sup>.

375<sup>2</sup>. Heat for harlots, and ice for the consort.

379. Jealousy is one thing with consorts who love each other spiritually, and another with consorts who love each other naturally; it is one thing with consorts who are dissident in lower minds, and another with a consort who has put his consort under the yoke . . .

405. That the love of infants is one thing with spiritual consorts, and another with natural ones. Ex.

409. That hence it is that there is this love (of infants) with consorts who mutually love each other; and also with consorts who do not love each other at all. Ex.

D. 3316. The love of a consort had perished (with the descendants of the Most Ancient Church), and had remained in love towards offspring . . .

4076. He loves his consort solely for the sake of cohabitation, etc.

4408. So that each consort has the other in himself. (See MARRIAGE LOVE, here.) De Conj. 42.

463<sup>8</sup>. In the life of the body they did not tolerate that married partners should live together in love.

6051<sup>12</sup>. Thus to love a consort is to do what is good before the Lord; for this is to love the Lord so from chastity. It communicates with the Heavens, and delights the souls of the Angels to such a degree that it cannot be believed. De Conj. 26.

6110<sup>65</sup>. Christian Spirits cannot endure the sphere of nudity between married partners; and then flee away.

D. Min. 4612. (The idea that) to love a consort is solely an obligation from the compact . . .

4628. They can be averse to their consorts, and love their children; and can be with a consort and not love at all; which is what is inverted. It takes place for the sake of the education of the infants, etc. . . and if there are no infants, they repudiate (their consort) at heart.

4679. The delight which married partners have in lying beside each other. (See LIE—*cubare*, here.)

E. 984<sup>2</sup>. For two consorts who are in conjugal love from the Lord, love each other mutually and reciprocally from the heart; thus from inmosts; and hence, although they are apparently two, still they are actually one; they are two as to bodies, and one as to life . . .

993<sup>2</sup>. The consorts (there) pass the night in each other's bosoms, as if they had been created into one . . . De Conj. 66.

993<sup>2</sup>. From it consort loves consort as good loves truth . . .

998<sup>4</sup>. This appears manifestly from the Angels in the Heavens; these, separated from their consorts, are indeed in intelligence, but not in wisdom; whereas when they are with their consorts, they are also in wisdom; and, what I wondered at, in proportion as they turn their faces to their consort, in the same proportion they are in a state of wisdom; for, in the Spiritual World, the conjunction of good and truth is effected through aspect; and the wife there is good, and the man there is truth; therefore, as truth turns itself to good, so is truth vivified.

1004<sup>4</sup>. There are consorts there who are in such conjugal love that both can be one flesh. (Continued under MARRIAGE.)

D. Love xii<sup>3</sup>. Delights are those with a consort, etc.

D. Wis. xi. 5. Faithfully to love a consort (a general use).

De Conj. 52. They who (after death) cannot wait for the other consort, whether male or female, are meanwhile conjoined with another like one; but there is then given the perception that it is the same consort whom they had had in the world. But this is loosed—because there had not been betrothals and nuptials—when the real consort comes thither; for then, from their cohabitation in the world, the one consort well knows the other; and those who want, remain with their own.

Marrow. *Medulla*.

Marrowy. *Medullatus*.

Medullary. *Medullaris*.

Medullose. *Medulosus*.

See MEDULLA OBLONGATA, and SPINAL MARROW.

A. 2341<sup>2</sup>. 'Marrowy things'=goods.

2492. The interior memory is presented like a medullose substance, such as is in the human brain. H.466.

2830<sup>3</sup>. 'Burnt-offerings of marrowy things' (Ps.lxvi. 15)=the celestial things which are of love.

4039. The correspondence of the medullae (of the brain). Tr.

4040. From these, fibres run forth, which constitute the medulla of the brain . . .

4529<sup>6</sup>. For the happiness penetrated to the medullary things.

4750. For the sphere of their love passed through even to the medullary things.

8625<sup>6</sup>. Poison . . . which penetrates to the very marrows.

W. 316<sup>3</sup>. From these go forth fibres through the medullary substance . . . into the body.

366. (The brains) consist of . . . a cortical substance and a medullary substance . . . and the medullary substance (consists of) innumerable *quasi* fibres.

—<sup>2</sup>. But the medullary or fibrillary substance everywhere begins and proceeds from (the cortical);

and from it are the nerves, from which are all things of the body.

**M. 312.** Burns up the marrows.

— By the marrows are meant the interiors of the mind and the body.

**T. 347<sup>2</sup>.** Faith without truths is like seed bereaved of the medullary substance.

**351<sup>3</sup>.** The other (substance of the brain) is fibrillary, and is called medullary . . . It consists of perpetual confasculations of fibres which go forth from the glands of the (cortical) substance . . .

**D. 2656<sup>e</sup>.** It injects its poisons into the marrows, as they say; that is, into the interiors of the ideas . . .

**E. 775<sup>2</sup>.** From these proceed fibrils . . . from which is produced the medullary substance of the whole cerebrum, and of the cerebellum, and of the medulla oblongata. From this medullary substance are protended the visible fibres . . .

**1159<sup>3</sup>.** 'A feast of fat things, of marrowy fat things' (Is.xxv.6)=good both natural and spiritual with joy of heart.

**D. Wis. v<sup>2</sup>.** (The will and the understanding are within the substances which make the cortex of the brain, and also sparsely in the medullary substance of the cerebrum, especially in the corpora striata, and also within the medullary substance of the cerebellum, and also in the spinal marrow, of which they make the nucleus . . .

**Marry.** See under MARRIAGE, and LEAD—*ducere.*

**Marry.** *Maritare.*

**A. 552.** When the understanding has been coupled to the will, or faith to love, the man is called by the Lord 'a married land' (Is.lxii.4).

**2517.** 'She is married to a husband' (Gen.xx.3)=that the doctrine of true faith is . . . conjoined with the Celestial. . . Here, therefore, 'married to a husband'=that truth is so conjoined with good that truth also is good.

**9595<sup>2</sup>.** 'More sons than the sons of her that is married' (Is.liv.1)=more truths than the truths of the former devastated Church.

**10837.** She is not allowed to go out until the day she is to be married.

**R. 535<sup>2</sup>.** 'She that is married'=the Jews who had the Word.

**M. 460.** Provided (the pellicacy) is not with a married woman.

**D. Min. 4628<sup>e</sup>.** The like as when they were first married, or conjoined in marriage . . .

**4643.** Or, if not married . . .

**E. 223<sup>16</sup>.** 'The sons of her that is married'=the truths with those who are in the Church.

**721<sup>5</sup>.** The Church which has the Word, from which the Lord is known, is meant by 'her that is married who has not sons.'

**Marry.** *Nubere.*

**Marriageable.** *Nubilis.*

**A. 4334<sup>4</sup>.** 'Eating and drinking, marrying and giving in marriage' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity, and the derivative conjunction therewith. . . 'To marry'=conjunction with evil; and 'to give in marriage'=conjunction with falsity . . .

**10837.** A daughter at about her marriageable age is (in that Earth) kept at home . . .

— She is then brought to a house . . . where (are) many others . . . who are marriageable . . .

**M. 299.** The love of daughters in their first marriageable age, and also in the second one, is dependent on things coveted from the senses . . .

**428<sup>e</sup>.** He who is in good and weds truth . . .

**502.** (The wives) said that when they came into their marriageable state . . . they began to love a conjugal life . . .

**E. 1099<sup>3</sup>.** By 'to marry' (in the Word) is meant to be conjoined with Heaven in a certain Society of it; and he is conjoined with it in proportion to the intelligence and wisdom he has acquired for himself in the world from the Lord through the Word . . .

**Mars.** *Mars.*

**A. 7171.** The planet Mars appears to the left in front (in the same direction as Jupiter, but nearer).

**7358.** On the inhabitants and Spirits of the planet Mars. Gen.art. 7475. 7620. 7742. U.85. D.1539. 3251.

— The planet Mars appears . . . to the left in front, at some distance in the plane of the breast; and thus outside the sphere where are the Spirits of our Earth.

**7359.** Spirits thence came to me, and applied themselves to my left temple, and there breathed speech on me; but I did not understand it. . . It was like a very soft aura. . . It entered through the Eustachian tube into the brain. When the afflatus arrived there, I understood their speech . . . I observed that when they were speaking with me they moved the lips with me, and also the tongue a little. Ex. D.1541, Ex. 3488, Ex.

**7360.** (Thus) the speech of the inhabitants of Mars is . . . not sonorous; but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and (is therefore) fuller and more perfect . . . Moreover the very affection of the speech is represented with them in the face, and its thought in the eyes; for, with them, thought and speech, and also affection and face, act as one. They account it nefarious to think one thing and speak another; or to will one thing and show another in the face. They do not know what hypocrisy is, or what fraudulent simulation and deceit are.

**7362.** The respiration of the Spirits of Mars . . . is interior, proceeding from the region of the chest towards the navel, and thence rolling itself upwards through the breast, with an imperceptible breath towards the mouth. (Thus) they are of a celestial genius, and not unlike

those who belonged to the Most Ancient Church in this Earth. D.1543. 3490. —a.

[A.] 7363. They are not under commands—*imperii*; but are distinguished into societies greater and less; and therein they consociate with themselves such as agree in lower minds; and this they know at once, from the face and speech . . . they are then friends at once; but they are not averse to the rest; for there is no aversion, still less hatred. They also said that their consociations are delightful; and that they speak together about those things which are taking place in the Societies, especially about those which are taking place in Heaven; for many of them have manifest communication with the Angels who are in Heaven. . . They are so consociated, that their societies, taken together, through that Earth, represent a general angelic Society; for the societies there are all various, but the Lord conjoins them all by the heavenly form. . . D.1540. 1542.

7364. Those who, in their societies, begin to think wrongly, and thence to will wrongly, are dissociated. They leave them alone by themselves, whence they pass their time outside the society, very miserably, in rocks or elsewhere; for they no longer care for them. Some societies try to compel such to repentance by various methods; but when this is done in vain, they dissociate themselves from them. Thus do they guard against the creeping in of the cupidity of dominion and of the cupidity of gain. . . Everyone there lives content with his own goods, and everyone with his own honour, in that he is styled just and a lover of the neighbour. This delight and tranquillity of the lower mind would perish, unless those who are thinking evilly and willing evilly were cast out, and unless, prudently and severely, they went to meet the love of self and the love of the world in their very beginnings in those with whom they are. D.1548.

7475. The Spirits of Mars appear to themselves as men such as they had been in the world; on which account they also appear similarly to others. . . When I wondered at this, they said that they cannot appear otherwise, because, when they had lived in the world, they had known that they were Spirits clothed with a body; and because they had then thought but little about their body, and only about the life of their spirit in the body. Hence, when they come into the other life, they are almost unaware that the state of their life has been changed; and as they then also think about the life of their spirit, in like manner as in the world, they therefore then appear like themselves. All Spirits are indeed in the human form, but not in so prominent a one as that in which are the Spirits of Mars; for with them the idea remains such as they had had in the world. D.3251.

7476. The Spirits of Mars are among those Spirits who are best of all from the Earths of the world of this sun. They are as to the most part celestial men. . . When represented as to their quality, they are represented with the face in Heaven and the body in the World of Spirits; and those who are of their Angels, with the face to the Lord and the body in Heaven.

7477. They acknowledge and adore our Lord more than other Spirits. They say that He is the Only God;

and 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 often appears with them in their Earth.

7478. Once, when the Lord was named, I saw that those Spirits humbled themselves so inmost and profoundly, that it cannot be described. For in their humiliation they had the thought that they from themselves are in Hell, and that thus they are utterly unworthy to look to the Lord, who is the Holy itself. They were so profoundly in this thought from faith that they were as it were outside of themselves; and in this they remained upon their knees, until the Lord elevated them, and then as it were drew them out from Hell. When they thus emerge from humiliation they are full of good and of love, and thence of joy of heart. When they are thus humbling themselves, they do not turn the face to the Lord; for this they then dare not do; but avert it. The Spirits who were around me said that they had never seen such humiliation. D.3252.

7479. I have spoken with some from that Earth concerning the faith of those who are there. They said that there they believe that there is nothing but what is filthy and infernal with them, and that everything good is the Lord's. Nay, they said, further, that from themselves they are devils, and that the Lord draws them out from Hell, and continually withholds them.

7480. I have been instructed that the Spirits of Mars relate to something which is interiorly in man; and in fact to the intermediate between the Intellectual and the Voluntary; thus to thought from affection; and those who are the best of them, to the affection of the thought. Hence it is that their face acts as one with their thought; nor can they simulate before anyone.

7481. As they relate to this in the Grand Man, that middle province which is between the cerebrum and the cerebellum corresponds to them. . . On this account, when they were near me, I sensibly apperceived a retraction of the anterior part of the head towards the occiput; thus of the cerebrum towards the cerebellum. D.3489, margin.

7482. Once, when the Spirits of Mars were with me, and were occupying the sphere of my mind, there came Spirits from our Earth, and wanted to infuse themselves also into that sphere. But the Spirits of our Earth then became as if insane; for the reason that they did at all agree with it; for the Spirits of our Earth regard themselves and the world; thus, in idea, they are turned to themselves: but the Spirits of Mars regard Heaven; thus the Lord and the neighbour; and hence they are, in idea, turned from themselves. . . But there then came angelic Spirits of Mars, at whose coming the communication was taken away; and so the Spirits of our Earth receded. D.3331.

7483. An inhabitant of that Earth was presented to me. His face was like the face of the inhabitants of our Earth; but the lower region of the face was black; not from a beard, which they have not; but from a blackness in place of it. This also is from correspondence. That blackness extended itself as far as beneath the ears on both sides. The higher part of the face was yellowish,

like the face of the inhabitants of our Earth who are not quite fair. D.1545.

7484. They said that they feed on the fruits of trees ; and especially on a certain round fruit, which grows out of their land, and on leguminous plants besides. D.1546.

7485. They are clothed there in garments which they prepare from the bark fibres of certain trees ; and which have such a consistence that they can be woven, and also conglutinated by a kind of gum which is among them. D.1547.

7486. Besides other things, they also said that they know how to make fluid fires there, from which they have light in the times of evening and night. D.1550.

7620-7622. Continuation concerning the Spirits and inhabitants of the Earth Mars.—I saw a certain very beautiful flaming thing. It was of various colours ; crimson ; also reddish from bright white ; and these colours sparkled beautifully from the flame. I saw also a certain hand . . . to which (this flaming thing) adhered . . . Then the hand with the flaming thing was removed to a distance, and, where it stood still, there was a lucidity, (in which) the hand receded ; and then the flaming thing was changed into a bird, which at first had like colours to those of the flaming thing . . . but they were successively changed . . . The bird flew round about ; at first round my head, then forward into a kind of narrow chamber ; and, as it flew forward, so did its life recede more and more, and at last become stony ; being then first of a pearly colour ; afterwards dark ; but, although devoid of life, it still flew. (7621.) While that bird was flying round my head, and was still in the vigour of its life, a Spirit was seen who was rising up from beneath through the region of the loins to the region of the breast. He wanted to take away that bird . . . He strongly persuaded (the Spirits around me) that the Lord was with him . . . (and then they) no longer prevented him from taking away the bird ; but as Heaven then inflowed, he could not retain it, but presently let it go free out of his hand. (7622) . . . The Spirits . . . knew that a flaming thing=celestial love and its affections ; that a hand . . . =life and its power ; changes of colours, the varieties of life as to wisdom and intelligence ; in like manner also a bird, with the difference that what is flaming=celestial love and the things of that love, and a bird spiritual love and the things of this love . . . and that the changes of colour, and at the same time of life, in the bird, even until it became stony=the successive varieties of spiritual life as to intelligence. They knew also that the Spirits who ascend from beneath, through the region of the loins to the region of the breast, are in a strong Persuasive that they are in the Lord ; and thence believe that all things which they do—even evil and wicked things—they do with the Lord's will. But still they could not know . . . who were meant by this appearance. At last they were instructed from Heaven that the inhabitants of Mars were meant ; that their celestial love, in which many still are, was signified by the flaming thing which adhered to the hand ; and that their wisdom and intelligence were signified by the successive variations of colours ; and that the bird at first . . . signified their spiritual love ; but that that bird's be-

coming as it were stony and of no life, and of a dark colour, signified the inhabitants who had removed themselves from the good of love, and are in evil, and yet believe that they are in the Lord. D.3246-3250. 3874-3876.

7743. The inhabitants of Mars are in celestial love . . . (but) that many at this day are beginning to recede from this celestial love, and solely to love Knowledges, and to place celestial life in these alone, was represented by that bird's being changed into a stony one ; for by a bird is signified spiritual life ; (and) by its being turned into a stony one, is signified the life of Knowledges without love, which is no longer spiritual life, but cold life as it were stony, into which there does not inflow anything from Heaven. And that they still believe that they are in the Lord, like those there who are in the life of celestial love, was signified and shown by the Spirit who rose up, and wanted to take away the bird. 7748-7750.

7743a. By the stony bird was also represented the inhabitants of that Earth, who by a foreign method transmute the life of their thoughts and affections into almost no life. 7744, Ex. (The Spirit of the longitudinal sinus.)

7745. While I was in conversation with this Spirit, certain Spirits introduced themselves to the front part of the head . . . and he gave place to them. (They) conversed together ; but (no one) understood what they were saying. . . They were Spirits from the Earth Mars, who were skilled to speak together thus. (This way of speaking ex.) I was further instructed that the inhabitants of the Earth Mars who place celestial life in Knowledges alone . . . have fashioned such speech ; yet not all ; and that when these become Spirits, they retain it. These are they who were in special signified by the stony bird . . . D.3881. 3882. 3883.

7746. The Spirits of Mars acknowledged that this was what they were speaking together about . . . D.3884.

7747. Afterwards the Spirits of Mars inflowed from above into my face. The influx was felt as a thin striped rain ; which was a sign that they were not in the affection of truth and good . . . They then (told me) that the inhabitants of their Earth speak together similarly. They were then told that this is evil, because they thus obstruct internal things, and recede from them to external ones, which they also deprive of their life . . . D.3885-3889.

10585. (The Spirits of the Fourth Earth) proceeded a little to the left in front, even to the Earth Mars ; and there strove to emerge ; which was also done, but with difficulty. Ex. D.3268.

D. 1539. On the inhabitants of the Earth Mars. Gen.art.

— Spirits appeared in front to the left, who were said to be from the Earth Mars ; and who said that they were holy ; not that they were holy ; but that their holiness was the Lord . . .

1543. The Spirits of Mars constitute that in man which is called thought. 1549. 1558a°.

1550a. A Spirit of Mars with me, a Subject of others, drew back towards the occiput the higher anterior part

of the head, signifying that thus is the thought with them, [being] not of their cerebrum or of their will, but [being] drawn back . . . to the cerebellum, so that they do not act from their will, but from the fear of the Lord . . .

[D.] 3250. It has been insinuated that if the inhabitants of **Mars** should not remain in their state, which with us is called the state of perfection—*integritatis*—, others will succeed from a New Earth, who would be like them; for, when one perishes, the other succeeds; for there cannot be anything wanting; so does the Lord provide.

3260°. It was said that this was in the Earth **Mars**.

3352. I was shown by communication what is the nature of the adoration of the Lord by the inhabitants of **Mars**, which is so great and profound, and [attended] with such amazement, and at the same time with such full delight, that it cannot be described.

3488. Concerning the best Spirits, of another Earth [**Mars**], like those of the Primitive or the Moravian Church, Gen.art.

3881°. I perceive that the inhabitants of **Mars** have induced such a speech upon themselves, because they are in thoughts, and have receded from affection, in which they were at first, so that they speak in like manner; thus from thought, and not from affection, which is the pearly bird.

3882. But the forms of the inhabitants of **Mars** are still more subtle, because their speech is of the lips, and is thus much fuller than the speech of words.

3892. It was perceived and said to a good Spirit of **Mars** . . .

3893. An angelic Spirit of **Mars** with me . . .

**Marsh.** *Palus*.

**Marshy.** *Paludinosus*.

See under LAKE—*stagnum*.

A. 2702<sup>15</sup>. 'Miry things and marshes' (Ezek. xlvii. 11) = things inapplicable and impure.

10194°. Around those who are in falsities from evil, there appear marshes, etc.

H. 585. Some (of the gates to the Hells appear like) marshes.

J. 50. The evil were cast into marshes and pools.

R. 484°. Where that house had been, there was a marsh.

926°. In place of the floor there was a marsh, in which was a multitude of frogs.

D. 4656. They are in marshes there.

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

4788. What a marshy place, or mud, is. Ex.

4789. The marshy pool was his nature which he had acquired for himself in the world . . . It was such that he thought about men solely according to gain, and not according to their merit . . . but in his lower mind he had often . . . praised him from whom he received or could receive gain, and had vituperated him from whom

he had not or could not get it . . . Hence he was utterly senseless, believing that the world was everything. This is what is marshy in the other life.

4854. (In the Hells of the profaners) are marshes, etc.

4861. (Genii) dwell in marshes and very dirty places.

4897. In the Hells there are forests here, marshes there . . .

5274. See LAST JUDGMENT, here. 5416. 5634. 5635. 5768. 5838.

E. 5137. Those who cannot be reformed, because they are in falsities of evil, are signified by 'the miry things and marshes which are not healed, and go away into salt.' 3427.

659°. The milder falsities and evils correspond to marshy things . . . Hence it is . . . that such Genii and Spirits dwell in the sepulchres, privies, and marshes which are in our world, although they do not know it. The reason is that they correspond; and the things which correspond conjoin . . . And nothing is more delightful than a marshy and also a urinous stink to those who have confirmed themselves in falsities, and have extinguished with themselves the affection of truth.

**Martha.** *Martha*.

D. 1573. See CARE, here.

**Martyr.** *Martyra*.

**Martyrdom.** *Martyrium*.

**Martyrization.** *Martyrisatio*.

A. 9930<sup>11</sup>. Hence to those who were fighting against evils and falsities, and were overcoming, crowns were assigned; and therefore also the crowns of martyrdom were ensigns of command from the Lord over evils.

R. 103. As the martyrs wished it, after death crowns were given them, by which was signified the reward of victory. These still appear in their crowns in Heaven, as has been given me to see.

112. 'In the days in which Antipas My faithful martyr, who was killed among you . . .' (Rev. ii. 13) = when all Truth has been extinguished . . . By 'a martyr' is signified the confession of the Truth, the like as by 'a witness;' because, in the Greek language, 'martyr,' and 'witness,' are one word.

300. As temptations are spiritual combats, which the martyrs endured, therefore crowns were given them as ensigns of victory.

D. 1325. They are unwilling to admit into Heaven any except martyrs . . .

3187. On martyrdoms.

— Some have pretended that because they were martyrs, and adorned with the crown of martyrdom, they were to predominate over others; to whom it has been given to say . . . that those who place merit in these things, and thus desire to predominate in Heaven, are not the true martyrs, because such a thing is not heavenly . . . Besides . . . there are many kinds of martyrdoms, as those of the Quakers, and others; so

that every heresy can have its martyrs; for they who persuade themselves are willing, nay desire, to undergo death for their persuaded things, whatever phantasies they are. In monasteries . . . how many martyrizations are extant . . . And it was also given to say that many have undergone torments, dangers, and death for the sake of women . . .

E. 137. 'Antipas My faithful martyr'=those who are held in hatred on account of the acknowledgment of the Divine Human of the Lord . . .

358<sup>2</sup>. The like is signified by the crown of the martyrs, because they had been in affliction, and were faithful even unto death, and had also been in temptations, and had overcome. Crowns were also given them after death; but, lest they should arrogate to themselves honour therefrom, and should thus contract conceit, they cast them from off their heads.

394<sup>2</sup>. He who does not know from revelation who (the souls under the altar) are, will opine that only the martyrs are meant; when yet the martyrs are not meant; but all those who had suffered persecution and had been infested by those who had been in the former Heaven.

**Marvel.** See WONDER.

**Mary.** *Maria.*

A. 1460. The exteriors with Him were human from Mary His mother.

2657<sup>e</sup>. Hence He was no longer the son of Mary. 4692<sup>5</sup>. 6872<sup>e</sup>. 10057<sup>e</sup>. 10830. N.295.

C. J. 66. Mary the Lord's mother once passed by, and was seen (in Heaven) above the head in white clothing (as of silk); and then she stayed a little and said that she had been the mother of the Lord, and indeed that He was born from her; but that having become God, He had put off the human from her; and that therefore she now adores Him as her God; and that she is unwilling for anyone to acknowledge Him as her son, because in Him everything is Divine. T.102<sup>3</sup>. 827. D.5834. 5992. De Dom.31. J.(Post.)68.

L. 35<sup>4</sup>. In other places, **Mary** is called His 'mother'; but not from His mouth.

R. 294<sup>11</sup>. You call **Mary** the mother—*genitricem*—of God; consequently you acknowledge that she bore God; that is, the Divine Human . . .

—<sup>11</sup>. A monk . . . said that he could think of the Divine Human in relation to the most holy virgin **Mary**, the god-bearer. T.111<sup>12</sup>.

M. 119<sup>2</sup>. By these words is meant, that the Lord did not acknowledge **Mary** as His mother; but the Church; and therefore He called her 'Woman,' and 'the mother' of the disciple.

466<sup>3</sup>. In the same proportion (a Christian polygamist) at heart acknowledges the Lord . . . as the son of **Mary**, and not at the same time as the Son of God.

T. 92. This has been effected through the Human which He assumed through the virgin **Mary** . . .

— . He is called the Son of God, the Son of Man, and the Son of **Mary**; and by . . . the Son of **Mary** is properly meant the Human which He assumed . . .

That by the Son of **Mary** is meant what is merely human, is manifestly evident from the generation of men, in that the soul is from the father, and the body from the mother . . .

94. In modern Christian Churches it is a general thing to call our Lord the Saviour the Son of **Mary**, and rarely the Son of God, unless they then understand the Son of God born from eternity. The source of this is that the Roman Catholics have sanctified **Mary** above the rest, and have set her over all their saints as a goddess or queen; when yet the Lord, when He had glorified His Human, put off everything of His mother, and put on everything of the Father . . . From this general thing in the mouth of all, that He is called the Son of **Mary**, many enormities have inflowed into the Church . . . (which) are, that the idea of Divinity in relation to the Lord perishes, and, with this, all that which has been said in the Word concerning Him as the Son of God; then, that through this there enter Judaism, Arianism, Socinianism, Calvinism such as this was in the beginning; and, at last, naturalism; and, with this, the frantic madness that He was the son of **Mary** by Joseph; and also that He had His soul from the mother . . . Let everyone, both clergyman and layman, consider with himself as to whether he has conceived and cherishes any other idea about the Lord, as the son of **Mary**, than as of a mere man.

—<sup>e</sup>. These things take place while a man regards the Lord God the Redeemer and Saviour as the mere son of **Mary**; thus as a mere man.

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 hallucinates. That He has been 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 the Human from the Father . . . (as) may be seen from this: that He Himself has never called **Mary** His mother. Ill. . . Thus did the Lord not call her 'mother,' but 'woman;' and He gave her to John as a mother. In other places she is called His 'mother;' but not from His own mouth.

342<sup>3</sup>. He who does not believe this; but only that He is the son of **Mary**; implants in himself various ideas about Him which are hurtful and destructive of his salvation.

E. 205<sup>e</sup>. Hence it is that He was not the son of David, as neither was He the son of **Mary** . . .

710<sup>31</sup>. The leaping in the womb at the salutation of **Mary**, represented joy from the love of the conjunction of good and truth . . .

768<sup>3</sup>. By 'the woman' (Gen.iii.15) the Papists understand **Mary** and the worship of her . . .

1055. With those who are of Babylon, (the Word) is acknowledged as Divine on account of . . . the historicals about **Mary**, etc.

Ath. 150. That which was born from **Mary**, the Lord . . . expelled.

J. (Post.) 68. The Virgin **Mary** was seen . . .

Can. Redeemer ii. Jehovah God . . . assumed the Human in the Virgin **Mary**.



[Can. Redeemer] iv. The Holy Spirit who came upon **Mary**=the Divine truth; and 'the Power of the Highest which overshadowed her'=the Divine good . . .

ix.6. Christ, through this human . . . from [being] the son of **Mary**, made Himself the Son of God.

8. But **Mary** His mother afterwards represented the Church; and in this respect she is to be named His mother.

**Masculine.** See under MALE.

**Mash.** *Masch.*

A. 1234<sup>e</sup>. 'Mash' (and the other sons of Aram), (Gen.x.23)=so many kinds of these Knowledges, and of deeds according to them.

**Masorites.** *Masoretæ.*

S. 13<sup>e</sup>. It has been done of the Lord's Divine Providence that each thing in (the Books of the Prophets of the Old Testament) was counted. This was done by the Masorites. (See also J.41<sup>e</sup>. P.260<sup>3</sup>.)

De Verbo 4<sup>e</sup>. From these things it is evident that it has been done of the Lord's Divine Providence that all the letters of the Word in the Hebrew Text have been counted by the Masorites.

**Mass.** *Missa.*

J. 56<sup>e</sup>. The worship (of the Babylonians there) consists in masses, as in the world, which are performed in a language not common to Spirits; but composed of high-sounding words, which strike a holy external and tremor; and which are not at all understood.

P. 257<sup>5</sup>. To prevent (the profanation of all things of the Word and of the Church) the Lord by His Divine Providence took care that they should . . . place holy worship in masses not understood by the common people . . .

R. Pref. III. (The doctrinals of the Roman Catholics) concerning masses, quoted.

792<sup>e</sup>. The external affections in which they are while they are hearing masses . . . are merely natural, sensuous, and corporeal . . .

795<sup>2</sup>. Is this not solely for the sake of masses, which they call sacrifices propitiatory, most holy, pure, with nothing but what is most holy in them; by which they infuse holiness into the bodily senses of men, and at the same time infuse night into all things of faith and spiritual life; and this for the reason that in the thick darkness they may dominate and acquire gain?

T. 159<sup>4</sup>. For a like reason the Roman Catholics cry out their masses in the Latin idiom . . .

E. 1054. For they . . . instituted Divine worship in masses not understood by the common people . . . Sig.

**Mass.** *Moles.*

A. 18<sup>2</sup>. Man, when inspected from Heaven, appears like a black mass, in which there is nothing vital. D.4060.

D. 1271. (This Spirit) was perceived as a huge shapeless mass . . . 1276.

3215. The deceitful murderer then appeared as an inanimate mass . . .

**Massah.** *Massah.*

A. 8587. 'He called the name of the place **Massah**' (Ex.xvii.7)=the quality of the state of temptation . . . In the Original Language, 'Massah' means temptation.

E. 444<sup>9</sup>. By the holy man whom they tempted in **Massah**, and at the waters of Meribah' (Deut.xxxiii.8) is meant the Lord as to Divine truth . . .

**Mast.** *Malum.*

A. 6385. See SHIP, here.

**Master.** See SUBDUE=*domare*, and under DOMINION.

**Master.** *Herus.*

A. 3582. 'Be a master to thy brethren' (Gen.xxvii.29)=dominion . . .

H. 219. In every house (in Heaven) there is a master and there are domestic servants; the master loves the servants, and the servants love the master; whence from love they serve each other mutually; the master teaches how men ought to live, and tells what is to be done; the servants obey, and perform their offices.

W. 249<sup>2</sup>. For the natural man is a servant, and the spiritual man is a master and lord.

T. 10. A house (would fall to pieces) unless (it depended upon) one master.

131. In like manner . . . a servant is united to his master by doing those things which are agreeable to his will . . .

134<sup>3</sup>. No upright master can deal so with his servants and maid-servants.

431. The household duties of charity are those of . . . a master and a mistress towards their male and female domestic servants; and of the latter towards them. . . The duties of a master and mistress towards their male and female servants, partake of the love of reigning; and this of the state of each one's mind.

**Master.** *Magister.*

**Tutorship.** *Magisterium.*

A. 2921<sup>6</sup>. 'Ye call me **Master** and Lord; and ye say rightly; for so I am' (John xiii.13)=that He was Jehovah God. He is there called 'Lord' as to good, and 'Master' as to truth. 9167<sup>2</sup>.

4973<sup>5</sup>. When the Lord had been glorified . . . He became Divine good, from which the Divine truth then proceeds. Hence it is that after His resurrection the disciples did not call Him 'Master,' as before; but 'the Lord.' Ill.

9167<sup>2</sup>. Hence it is that by . . . 'God,' 'King,' and 'Master,' is meant the Lord as to Divine truth. Ill.

10225<sup>5</sup>. A state of intelligence commences with a man, when he no longer thinks from a master, but from himself; which does not take place until the interiors are being opened towards Heaven. Ex.

H. 334<sup>e</sup>. (The infants are then) transferred into another Heaven, where they are instructed by masters.

352<sup>2</sup>. Those who in childhood have supposed the things which they have heard from their masters to be true . . .

S. 51<sup>6</sup>. In the natural sense it is allowable (to 'call another master'); but not in the spiritual.

R. 606. Not . . . to be decorated with the laurel of tutorship.

611<sup>5</sup>. (The boys) said to their master . . . Master, let us not stay in this place . . . and then the master instructed them . . .

M. 17<sup>3</sup>. While their nurses and masters sit in the porches of the houses . . .

T. 80<sup>2</sup>. I said (to the satan), As you are come from a Society where there are tutorships, tell me what you believe . . . about God.

185<sup>8</sup>. He replied, I am a laurelled master; and then I said, Master, . . .

E. 409<sup>8</sup>. When the external man serves the internal . . . he is then 'as his master and as his lord' (Matt. x. 25); for they act as one . . .

631. When a man is in a spiritual idea, he will think of the Lord alone as Father and Master . . .

778<sup>5</sup>. From their masters they believe . . .

803<sup>2</sup>. I. Let a man . . . learn from a master, and from preachings, the dogmas of his own religion.

### Mate. *Compar.*

A. 2025<sup>4</sup>. Like, but not equal. 2093<sup>1</sup>.

P. 74<sup>2</sup>. Every affection has its own mate as consort . . . For an affection without its mate as consort is not anything . . .

96<sup>3</sup>. To understand, is its consort or mate . . .

—<sup>4</sup>. Desire, with its mate knowledge. 161.

M. 216. They are then consociated with mates of similitude.

229<sup>2</sup>. They know as from instinct that they are mates.

**Material.** See under MATTER.

**Maternal.** See under MOTHER.

### Maternal Aunt. *Matertera.*

D. 5979. On adultery with a maternal aunt. Ex. . . It was said that these were they who had completely confirmed themselves that all sins have been remitted them through the Holy Supper, and still have led an evil life. De Conj. 84.

E. 1006<sup>2</sup>. From those who have separated faith from good works in both doctrine and life, adulteries breathe forth as of sons with their mother or with their maternal aunt.

### Mathematics. *Mathematica, Mathesis.*

D. 4744. Because in the world they had studied such things as are . . . means for acquiring understanding; as mathematics . . .

5141. Those correspond to the bones who have studied various sciences, and have made no use of them; as they who have studied mathematics—*mathesi*—solely to find rules, and have not looked to use.

D. Min. 4578. The useful sciences are mathematics, etc. . . from which as means each one can become rational.

### Matrimony. *Matrimonium.*

#### Matrimonial. *Matrimonialis.*

A. 471<sup>0</sup>. The reason why everyone contracted matrimony within the families. Ex. 483<sup>0</sup>.

865<sup>0</sup>. The celestial man (therefore) abhors matrimony with a number.

3024<sup>6</sup>. The reason why they were not to contract matrimonies with the daughters of the Canaanites. Ex. 8998.

3914. When what is matrimonial is meant, (it)= conjunction.

9002. **Matrimony**, which is here meant by 'betrothal,' in the spiritual sense, is the conjunction of the life of one with that of the other. According to Divine order, it is conjunction of life from the truths of faith with life from the good of charity. Hence is all spiritual conjunction, from which as from its own origin natural conjunction comes forth.

M. 49. (The limited choice that there is in contracting matrimony).

274. That there are external affections according to which matrimonies are commonly contracted in the world. Gen.art.

275. But if the internal affections which conjoin minds are not in them, the matrimonies are dissolved in the house. Gen.art.

276. Still, matrimonies in the world are to continue to the end of life. Gen.art.

277. In matrimonies in which the internal affections do not conjoin, there are external ones which simulate internal ones, and consociate. Gen.art.

282. For a spiritual man coupled in the matrimonial covenant with a natural one, intends nothing else than amendment of life . . .

318. That after the death of a consort again to contract matrimony depends upon the preceding conjugal love. Ex. 319, Ex.

320. That with those with whom there has not been love truly conjugal, nothing stands in the way of their contracting repeated matrimony. Ex.

D. 3190. With him who rejects all the matrimonial duty . . . when adultery is committed, Heaven is closed; because the matrimonial duty involves the Divine Heavenly, and the love of heavenly things; still more with a woman than with a man.

3613<sup>0</sup>. There are obscenities of speech, of thought, and of life (in Christian countries) which cause matrimonies to become vile, which yet are for the sake of the propagation of the human race.

3899. (On women who nauseate matrimonies.)

4409. In such matrimony (polygamy) there never can be conjugal love.

D. Min. 4742. Without conscience injuring the matrimonial compact . . .

E. 617<sup>31</sup>. 'Contracting matrimony, and giving in wedlock' (Matt.xxiv.38)=to conjoin falsity with evil and evil with falsity.

### Matrix. *Matrix.*

W. 165<sup>e</sup>. (The terraqueous globe) is also as a **matrix**, from which effects, which are the ends of creation, are produced.

M. 97. Like a gem in its **matrix**. Ex.

389<sup>e</sup>. That there is something similar (to the love of infants) in minerals, is evident from the **matrices** . . . in which noble gems and metals are stored up . . .

T. 192. As he judges of a precious stone from the **matrix** . . .

E. 721<sup>17</sup>. Occurs. S65<sup>3</sup>. D.Wis.viii.<sup>5</sup>.

### Matter. *Materia.*

#### Material. *Materialis.*

#### Materially. *Materialiter.*

#### Materialiated. *Materialatus.*

See under IDEA, and SUBSTANCE.

A. 880<sup>3</sup>. In every work of charity the work itself is nothing except a **material** something . . .

995. In themselves, corporeal and sensuous things are nothing except things **material**, inanimate, and dead . . .

1025<sup>2</sup>. The **material**, worldly, and corporeal ideas which man has when he reads the Word, with the Angels become spiritual and celestial ideas. Examp.

1072. The thought of man is nothing but what is earthly, corporeal, and **material**; because it is from earthly, corporeal, and **material** things, which constantly adhere; and in which the ideas of his thought are founded and terminated . . .

1408<sup>2</sup>. So the historicals of the Word, and also all the several words in it, are general, natural, nay, **material**, vessels, in which are spiritual and celestial things.

1472<sup>2</sup>. In the same proportion, scientifics close themselves towards the Lord, and become **material**.

1526<sup>2</sup>. In what great light are they who are withdrawn from **material** ideas in spiritual things.

1645<sup>e</sup>. The Angels care nothing for the rest, which are ideal and **material**.

1876. The names of men, kingdoms, cities, which are in the Word, in like manner as the words of human speech, perish at the first threshold, when they ascend; for they are earthly, corporeal, and **material** things, which the Souls who come into the other life successively put off . . .

—<sup>2</sup>. The Spirits . . . could not pronounce (one word of human language), because these words are grossly **material**; so that they were below their sphere . . .

1953<sup>2</sup>. The first ideas, which are taken up from the objects of sight, are **material**; as they are also called.

1955<sup>e</sup>. Abstractedly from **material** ideas . . .

2657<sup>2</sup>. The ideas of the corporeal memory . . . are relatively very **material**.

3741<sup>e</sup>. Thought and will . . . are spiritual and celestial; but the forms or substances which receive them . . . are **material** . . .

3745<sup>e</sup>. So that the things which are corporeal and **material** with man, are there celestial and spiritual.

4364<sup>4</sup>. The body through the **material** eyes can see the things in the world, and can act through the **material** muscles . . . Still, there is something which thinks and wills interiorly, whose **material** instrumental or organ the body is . . .

4408. The imagination . . . the ideas of which are called by philosophers **material** ideas . . . The ideas of (thought) are called immaterial . . . 6987<sup>3</sup>.

4411<sup>e</sup>. In the eye, this (truth) is presented **materially** . . .

4659<sup>2</sup>. The body is what is **material** annexed to it . . .

4901<sup>3</sup>. The lower thought, the ideas of which are called **material**.

5102<sup>2</sup>. The Angels do not see the faces of man in the **material** form . . .

5559. Those with whom . . . the **material** things there obey spiritual things . . .

6200. The **material** ideas of thought have (then) appeared to me as if in the midst of a kind of wave . . . Thus it appeared as **material**. 6201.

6486<sup>e</sup>. When building a palace, he first heaps up **material** of every kind . . .

6697<sup>2</sup>. The Earths are . . . bodies of earthly **matter**, because they reflect the lumen of the sun.

6809<sup>e</sup>. (The Spirits of Mercury) said that it is no delectation to them to look at **material**, corporeal, and earthly things; but only real ones . . . They relate to the memory of things abstracted from **material** and earthly things. 6921.

6811. But merely **material** things carry the lower mind downwards . . .

6814. As the speech of words is **material**, they are averse to it . . . Their memory . . . is not of images purely **material** . . . For the thought which is above the imagination requires for objects things abstracted from **material** things.

6816. The Spirits of our Earth . . . care for **material**, worldly, corporeal, and earthly things.

—<sup>e</sup>. The Spirits of Mercury (say) that they love the products from **material** things.

6921. For **material** things are like heavy things, which induce slowness . . . for they carry the mind downwards, and immerse it in earthly things, and thus remove it from the Spiritual World, whence is all clear-sightedness.

6924<sup>e</sup>. In their place they present words, which are forms of **material** things.

7253. The Spirits of Venus . . . relate to the memory of **material** things which corresponds to the memory of immaterial things . . .

7381<sup>2</sup>. For man has formed his ideas from the things which are in . . . grosser nature; that is, from the things which he has seen and touched with the sense in

the world and upon the earth, which are **material**. The ideas of the interior thought with man, although above **material things**, are still terminated in **material things**; and, where they are terminated, there they appear to be; thence does he perceive what he thinks.

9127<sup>4</sup>. In which light, the **material things** which are in the thought from the body disappear.

10216. These names . . . are among **material things** . . .

10316. They said (that if they saw through my eyes) they would see nothing but earthly and **material things**; from which they remove their thoughts as much as they can.

10582. Still, it is false with *them*; for they have a **material** and earthly idea about the truth, and not at the same time a spiritual and celestial one; and every **material** and earthly idea, if there is not light from Heaven in it, swarms with fallacies. Examp.

—<sup>2</sup>. When they think about God, they think **materially**; and therefore either deny God, or . . .

10604<sup>2</sup>. But the ideas of thought which man comprehends, and which fall into words, are natural, and by the learned are called **material**; but the interior ones are called spiritual, and by the learned immaterial . . .

10758<sup>3</sup>. But this idea . . . is changed into a **material** idea about his earthly body . . .

H. 432<sup>2</sup>. As what is **material** is not alive . . .

453<sup>2</sup>. The eye, in so far as it sees in the world, is **material**; and what is **material** sees only what is **material** . . . and therefore when the **Material** of the eye is veiled over and deprived of its co-operation with the Spiritual, Spirits then appear in their own form . . .

N. 39. The man whose Internal is with the External in the light of the world, thinks not spiritually but **materially**; for he thinks from such things as are in the nature of the world, all of which are **material**. To think spiritually is . . . also to see the qualities of things and to perceive their affections, abstractedly from **matter**; whereas to think **materially** is to think, see, and perceive them together with **matter**, and in **matter**; thus relatively grossly and obscurely.

U. 38. For in the other life everyone . . . speaks **materially** in proportion as he had not believed in God.

L. 35<sup>2</sup>. The human from the mother, which was in itself like the human of another man, and thus **material**, He put off . . .

—<sup>10</sup>. As His body was now not **material**, but Divine substantial, He came to the disciples when the doors were closed; and, after He had been seen, He became invisible . . .

W. 5<sup>2</sup>. But He *can* create from substances and **matters** so formed that they can receive heat itself and light itself; comparatively as the sun of the world cannot produce germinations on the earth through its heat and light immediately; but from the **matters** of the soil . . .

65. Ultimates are . . . each and all things of the mineral kingdom, which are **matters** of various kinds . . .

158<sup>e</sup>. (Otherwise) the earths . . . could not have subministered the **matters** through which man comes forth and subsists.

207<sup>e</sup>. (These) are successive compositions . . . from the simples, which are their first substances or **matters**.

229. It is delivered by some that there is a substance so simple . . . that out of it . . . composite things come forth, and at last the substances which are called **matters** . . .

287<sup>e</sup>. In so far he becomes a man after the death of the **material** body.

302. That the atmospheres, which are three in each world . . . in their ultimates cease into substances and **matters** such as are in earths. Gen.art.

— . The atmospheres . . . at last become so compressed and inert, that . . . they are substances at rest; and, in the natural world fixed, such as are in earths, and are called **matters**. From this origin of substances and **matters**, it follows, *First*: That these substances and **matters** are also of three degrees. *Secondly*: That they are held together in connection by the ambient atmospheres. *Thirdly*: That they are accommodated to the production of all uses in their forms.

305. That in the substances and **matters** from which are earths there is nothing of the Divine in itself; but that still they are from the Divine in itself. Gen.art.

—<sup>e</sup>. From this sphere (which encompasses the Lord), by continuation from the Sun by means of the atmospheres, have arisen the substances and **matters** from which are earths.

307. That all uses . . . receive forms from the substances and **matters** such as are in earths. Gen.art.

310. For the substances and **matters** from which are earths are the ends and terminations of the atmospheres which proceed as uses from the spiritual Sun . . . It follows that thence there is in them a perpetual endeavour to produce forms of uses . . . It is said that this endeavour and quality are in earths; but the meaning is that they are with those substances and **matters** from which are earths; whether they are in earths, or are exhaled from earths in the atmospheres . . .

—<sup>2</sup>. That there is such an endeavour and quality in the substances and **matters** of earths, is manifestly evident from the fact, that seeds of every kind, opened by means of heat even to their inmost, are impregnated by very subtle substances, which cannot be from any but a spiritual origin, and thereby they are in the power of conjoining themselves with use, from which is their Prolific; and then, through conjunction with **matters** from a natural origin, they can produce forms of uses . . .

311. The atmospheres in ultimates become such forces, by which the substances and **matters** such as are in earths, are actuated into forms, and are held together in forms, both within and without.

313. The first forms (of the mineral kingdom) are the substances and **matters** from which are earths, in their leasts; the second forms are congregations from these . . .

315. The heat, light, and atmospheres of the natural world only open seeds . . . and put upon them the **matters** which fix them.

[W.315]<sup>6</sup>. The image of creation is spiritual ; but in order that it may appear and perform use in the natural world, and may stand fixed and be lasting, it must be **materiated** ; that is, filled full with the **matters** of this world.

340. It is the Spiritual . . . which produces the forms of plants and animals . . . and packs them with **matters** from the Earth, in order that they may be fixed and constant forms.

344<sup>2</sup>. He said that if that bird were infilled in its leasts with corresponding **matters** from the Earth, and were thus fixed, it would be a durable bird . . .

370. The very forms of the members, organs, and viscera . . . are fixed through substances and **matters** such as are in earths, and from earths in the air and ether. This is effected by means of the blood. Therefore, in order that all things of the body may subsist in their formation, and thus be permanent in their functions, man is to be nourished with **material** food . . .

388. The **material** form, which is added and superinduced in the world, is not a human form from itself ; but it is from those things added and superinduced that man is able to do uses in the natural world ; and also to take with him from the purer substances of the world a certain fixed containant of spiritual things . . .

419. This love (of self and the world) is corporeal natural, and may be called **material**.

P. 29. It is otherwise in the natural world, in which all are **material** . . . There are spaces . . .

R. 504. When the Lord is thought of as a **material** man . . .

611<sup>2</sup>. His meditation then appears from afar as a horse . . . miserable and dead in proportion as he meditates on the Word **materially**. —7.

—<sup>6</sup>. The boys then asked, What is it to meditate spiritually and **materially** upon the Word? The master replied . . . Everyone who thinks about God solely from Person, and not from Essence, thinks **materially**. He also who thinks about the neighbour solely from form, and not from quality, thinks **materially**. And he who thinks about Heaven solely from place, and not from the love and wisdom from which Heaven is, likewise thinks **materially**.

—<sup>7</sup>. This is the reason why they who think about the Trinity . . . **materially**, cannot, from the ideas of their thought, which is **material**, do otherwise than from one God make three.

— To think of His Essence from His Person, is to think **materially** of His Essence also . . . As the ancient Gentiles thought **materially** about God, and also about the attributes of God, they invented . . . as many as a hundred. Know ye that the **Material** does not inflow into the Spiritual, but the Spiritual into the **Material**. . . . And therefore he who cherishes a **material** idea about God, and also about the neighbour and Heaven, cannot understand anything in (the Word).

M. 31<sup>2</sup>. As a natural or **material** man sees a natural or **material** man ; but not contrarivise ; on account of the difference between the Substantial and the **Material** ; which is like the difference between the Prior and the Posterior . . .

— This natural or **material** man was to it as a covering, or as exuviae . . .

207<sup>5</sup>. You had cherished an idea of the Spiritual abstracted from the **Material** ; and that which was abstracted from the **Material** appeared to you as nothing . . . Here, all things are substantial and not **material** ; and **material** things derive their origin from substantial ones. We, who are here, are spiritual men, because we are substantial and not **material** . . .

235<sup>2</sup>. To clothe spiritual things with adequate garments, that is, with **matters**, to operate ultimate ends in nature.

269<sup>2</sup>. The love of the world . . . is a **material** love ; the love of self . . . is a corporeal love.

328. Substantial things are the beginnings of **material** things.

I. 1<sup>2</sup>. It is according to order that . . . the Spiritual should inflow into the **Material** . . .

16<sup>4</sup>. The atmospheres of the natural world derive from their origin that they are **material**.

T. 24<sup>6</sup>. That Jehovah God from His Sun . . . also produced the natural world, and all its natural things, which are also innumerable, but **material**.

75<sup>2</sup>. Hence all things which come forth here, are **material**, and are called natural.

79<sup>7</sup>. For there they were in a **material** body . . . (and) a **material** man sees himself and all his companions . . . For the Substantial is the Primitive of the **Material**.

— Is distinct as the Substantial is from the **Material** . . .

92. Everything **material** man has, is from the mother.

160. Men . . . must be in a natural **material** body.

280<sup>8</sup>. You (in the Spiritual World) are substantial, and not **material** ; and substantial things are the beginnings of **material** things. What is **matter** except a congregation of substances? . . .

281. But not in a **material** body ; but in a substantial body, which before their senses appears as if it were **material**, although it is not.

569. When the **material** body has been taken away . . .

709. Natural and sensuous ideas, which are **material**, corporeal, and carnal, about the Lord's flesh and blood.

793<sup>2</sup>. The difference . . . is that a man in the natural world is clothed with a **material** body, in which, within, is his substantial body ; and a . . . **material** man sees a **material** man ; but a substantial man cannot see a **material** man, nor a **material** man a substantial man, on account of the difference between the **Material** and the Substantial . . .

798. Before, he had been . . . also in a **material** body, which clothed the substantial one round ; and the **material** body had been rejected . . .

Ad. 1457<sup>2</sup>. For in the air and ether there are floods of such parts . . . *There* are perpetual **material** beginnings, from which all composition is possible.

D. 2299. He perceived it **materially** . . . as small white lines, which is a sign that spiritual things are

conceived **materially**; which, however, are not **material things**, because they are forces from substances. When therefore, those who want to enter from physics or philosophy into those things which are spiritual . . . the **material ideas** remain, which are thus represented in the other life.

2512. It was given me to see that in use there can be nothing **material** . . .

— . For the Natural cannot be distinguished from the **Material**; as heat, moisture, dew, rain, which are natural.

2751. I spoke with Spirits about the corporeal or **material things** of man: that they are the ultimates of order . . . Whence is the memory of objects, which are **material ideas** . . .

2762. On the regeneration of the corporeal or **material things** of man or Spirit: how they are represented.

— . As the corporeal and **material things**, which are the ultimates of man, are at last subordinated to the Lord's good pleasure . . .

2763<sup>o</sup>. Thus are represented the corporeal or **material things** of a regenerated man . . .

3022. As man is the ultimate of order, his ideas are thus terminated in . . . the **material ideas** of his memory . . .

3605<sup>e</sup>. They drew back the foot when places were thought of, a sign that . . . places and **material things** were the supports on which they stand.

3610. Hence it is evident that the ideas of Spirits are terminated in **material things**, the ultimates of order; and that when these are taken away they do not know where they are; and they disappear before they have fixed their ideas in other **material things**. So in the Word of the Lord . . .

3753. That Spirits terminate their ideas in **material things**. Ex.

— . A remarkable example that they terminate their ideas in **material things**; without which they are absent. Des.

—<sup>e</sup>. Hence it is evident in what way the ideas of Spirits are terminated in **material things**; and it was perceived . . . that such a thing was their foot . . . There are also Spirits who have my books . . . for their ultimate of order.

3852. I told them . . . that order is terminated in **material things**, which when some Spirits lose, they seem to themselves to have nothing on which to stand, so that they seem to themselves to lose their feet.

4143. On the **material things** of words. Ex.

— . When I took, and inserted, one word which was not in my memory, there took place a change of Spirits. Other Spirits succeeded, and the others complained much . . . that thus they cannot be present . . . The reason was that Spirits had succeeded who indulge in words, or in the **material things** of speech; while the former ones [indulge] solely in thoughts. Thus . . . the former Spirits and the latter cannot be together . . . for they who inhere in the **material things** of the Word take away the faculty of thinking from those who want solely to think.

4184. The idea is dead, because **material** and closed with man.

4211. In the World of Spirits they have their ideas founded in **material** and corporeal things; and the ideas which are not **material** they still bound, and make them **material** . . .

4212. But the interior Spirits do not thus make their ideas **material**; but they make the things (or subjects) themselves **material**; and to the things so made they adjoin ideas . . .

5625. All the natural ideas there perish . . . thus **material things** perish . . .

5626. Hence it is that spiritual wisdom increases in proportion as it is removed from the **material notion** . . .

5787a. But they who are in externals (there) speak according to the nature of the thing in the world; and still they are understood, because there is correspondence. But this speech is therefore **material**.

5936. Women who think about religious things as men do, and speak much about them, and still more if they preach in meetings . . . become **material** . . .

6049. On the **material idea** with Spirits and Angels. Ex.

— . All those who have not believed in the Lord by acknowledging His Divine, and have not lived according to the precepts of religion, in the other life think in the **Material**; thus they cannot think spiritually; that is, abstractedly from space, time, persons . . . (So with Polhem and Wolf . . . they cannot do otherwise than think in the **Material**. It has been tried with them, that **material things** should be separated, but in vain. Hence it is that in the other life the same speak in the spiritual language, but still it is mixed with their venacular . . .

E. 30. In Heaven . . . they call the thought about (the Lord's flesh and blood) **material** . . .

—<sup>2</sup>. The Angels wonder that the man of the Church (should) think **materially** about the Lord and His flesh and blood. But . . . they were told that most, especially the simple . . . when they have approached the Holy Supper, have thought nothing about the flesh and blood . . . and that this is constantly provided by the Lord, for the reason that the man of the Church may then be in a spiritual idea, and not in a **material** one.

—<sup>3</sup>. The reason a **material** eating is understood . . . in the doctrines, is that they have thought about the Lord's Human as about the human of another man . . . (and therefore) could not but think **materially** about His flesh and blood.

543<sup>3</sup>. The sensuous thought of man is that which is called **material** thought . . .

654<sup>2</sup>. After death, the thought with a merely natural man is indeed spiritual; but it is gross and devoid of intelligence of truth and affection of good; for it consists of corresponding ideas, which indeed appear as if **material**, but still are not **material**.

781<sup>4</sup>. For a natural man takes the ideas of his thought from earthly, corporeal, and worldly things, which in themselves are **material**; and, when the thought of a man is not elevated above these things, he thinks

**materially** about spiritual things; and **material** thought, without spiritual light, derives all it has from the loves of the natural man and from their delights . . .

[E.] 1131<sup>2</sup>. And everything extended (in thought) is of **matter**.

—<sup>4</sup>. The light itself and the heat itself from the sun of the world are not **material**; but still they affect **material** substances . . .

1139<sup>6</sup>. Just as the light of the sun cannot be united to a subject of the Earth, and become **material** as it is; and in like manner the heat.

1207<sup>3</sup>. The reason the Spiritual can be clothed by the **Material**, is that all things which come forth in the nature of the world . . . are effects produced by the Spiritual as the cause; and effects act as one with the cause . . .

—<sup>4</sup>. For the sake of this end the sun of the world has been created; and, through the sun, nature; and, in the ultimate, the terraqueous globe, in order that there may be ultimate **matters** there, in which all the Spiritual may cease, and in which creation may subsist: to the end also, that the work of creation may there continually endure and be perennial . . .

1211<sup>4</sup>. Hence the **matters** in the earths of our Earth are fixed, and the germinations constant. But the **matters** or substances in the earths which are in the Heavens are not fixed, and thence neither are the germinations from them constant . . .

1218<sup>2</sup>. Pure love, from which all things in the Spiritual World come forth immediately, is immaterial; but pure fire, through which all things in the natural world come forth mediately, is **material**. Hence it is . . . that all things which come forth in the natural world, are, from their secondary origin, **material**; and **material** things are in themselves fixed, stated, and measurable; fixed, because they are permanent, however the states of men may be changed; as lands, mountains, and seas: stated, because they constantly recur by turns; as times, generations, and germinations: and measurable, because all things can be bounded; as spaces by miles . . . and ells, and times by days, weeks, months, and years. (Contrasted with the Spiritual World.)

—<sup>3</sup>. Not knowing that the things which they see and feel there, are not **material**, but substantial from a spiritual origin . . . But still I can asseverate that the things in the Spiritual World are more real than those in the natural world; for the deadness which accedes to the Spiritual in nature does not make realness, but diminishes it . . .

J. (Post.) 267<sup>2</sup>. Colours are not **material**, as neither is light . . . In the world neither the heat nor the light is **material**, but natural; and they inflow into **matters** . . . and therefore neither are the colours **material**, as they would be if they were to come forth from atoms of various colours.

323. It is to be known that all the things which have been enumerated (as lands, mountains, animals, etc.) are (there) not **material**, but spiritual; that is, that they are from a spiritual origin; and yet Spirits know no otherwise than that they are **material** . . .

—<sup>6</sup>. He, like others, knew no otherwise than that he was **material**, when yet he was spiritual. He was soon instructed that his **material** body . . . which had then invested his spiritual body, is buried.

De Verbo 3<sup>6</sup>. All the thoughts of man, with each of their ideas, derive something from . . . **what is material** . . .

— . Hence these thoughts or ideas of thoughts are exceedingly limited and terminated, and are thus gross, and are to be called **material**.

—<sup>7</sup>. Therefore the speech of men partakes in each word of . . . **what is material**.

—<sup>9</sup>. All the Celestial inflows into the Spiritual; and the Spiritual into the Natural; and into the ultimate of this, which is corporeal and **material**, it ceases, and there subsists. Without such an ultimate—into which the intermediates may inflow—there is no subsistence . . .

D. Love viii. But the waters and the **matters** of the Earth are only the means of their generation and production.

D. Wis. viii<sup>6</sup>. The quality of the substances in the Spiritual World, relatively to the **matters** in the natural world, shall now be told. The substances in the Spiritual World appear as if they were **material**; but still are not; and, as they are not **material**, they are therefore not constant . . . But in the natural world there are **matters**, through which, and from which, procreations, and afterwards formations, can be effected . . .

xii. 5<sup>3</sup>. All things which appear in the natural world . . . are in like manner from a spiritual origin, but are at the same time from a natural origin. A natural origin has been added, in order that they may be at the same time **material** and fixed, for the sake of the end of the procreation of the human race, which is not possible except in ultimates . . .

Can. God iv. 8. Natural things are **material**; and these have come forth and subsist from spiritual things, as the Posterior from the Prior, or the Exterior from the Interior.

Coro. 11. Not a **material** man, as before; but a substantial man.

### Matter. *Sanies*.

Life 110<sup>6</sup>. Hereditary evil thus shut in . . . after death . . . breaks forth like **matter** through an ulcer only exteriorly healed.

P. 278a<sup>5</sup>. All evil which does not appear . . . is like the **matter** in a wound which is not opened . . . 281<sup>2</sup>.

R. 681. By 'blood as of one dead,' or by gore and **matter**, is signified infernal falsity . . .

M. 149. Still, the unchastity lies within like the **matter** in a wound only outwardly healed.

T. 435<sup>2</sup>. If evil is in the internal man, and good in the external . . . the good in the external man is like a wound cured palliatively, within which there is putrescent **matter**.

E. 700<sup>21</sup>. The **matter** of the haemorrhoids = truth defiled.

**Inv. 25.** It would be like a palliative curing, a wound in which the matter remains and eats away the neighbouring parts. Orthodoxy is this very matter . . .

**Mature.** See under ADOLESCENCE.

**Mature.** *Maturus.*

**Maturity.** *Maturitas.*

**Mature, To.** *Maturescere.*

**A. 2960<sup>e</sup>.** The quality of the state of the man of the Spiritual Church when he is yet immature; when he begins to mature; and when at last he has matured. Des.

**5117.** 'The clusters thereof ripened grapes' (Gen. xl. 10)=the conjunction of spiritual truth with celestial good. 'To ripen'=the progress of regeneration even to the conjunction of truth with good; thus conjunction. . . Their conjunction in the Sensuous is circumstanced as is the ripening-*maturitio*-of clusters into grapes; for in the regeneration all truth tends to conjunction with good; before this, truth does not receive life . . . This is represented in the fruits of trees when they ripen. In unripe ones, which here are 'the clusters,' is represented the state when truth as yet predominates; but in the ripe ones, which here are 'the grapes,' the state when good has the predominance. The predominance of good is also represented in the flavour and sweetness which are perceived in ripe grapes.

**7604.** 'Because the barley was a ripening ear' (Ex. ix. 31)=that that good . . . stood forth, and looked downwards. . . 'A ripening ear'=that they stood forth . . . for those which are ripe stand forth in their ear and stalk, so that they fall downwards. Ex.

**8851.** They come to maturity more quickly than in this Earth . . .

**10185<sup>3</sup>.** Fruit corresponds to good itself, which, in proportion as it ripens like fruit, in the same proportion puts itself forth into works.

**R. 649<sup>4</sup>.** 'Because her grapes have ripened' (Rev. iv. 18)=that it is the last state of the Christian Church. The like is signified by 'the grapes of the vineyard having ripened,' as above by 'the harvest having dried up;' but 'the harvest' is said of the Church in general, and 'the vineyard' of the Church in particular.

**M. 187<sup>2</sup>.** An age which is midway between mature and immature . . .

**D. 4515.** She was not yet ripe (for such a doom), which they found out by the fact that she hung like something aerial, and which was carried to and fro.

**Maul.** (*An Englishman.*) D.4827.

**Mausoleum.** *Mausolaenum.* T.676<sup>2</sup>.

**Maxim.** See under RULE-*regula*, SAY-*effari*, and SENTENCE.

**Me.** *Me.*

**A. 6081.** 'In me' (Ex. iv. 10) is a formula of asseveration that so it is; and therefore it=what is certain. 6995.

**H. 556.** What is this to me?

**Meadow.** *Pratum.*

**A. 3220.** When the Angels have discourse about the things which are of intelligence and wisdom, and about perceptions and Knowledges . . . the influx thence into the corresponding Societies of Spirits, falls into the representations of such things as are in the vegetable kingdom; as into those of paradises, vineyards, forests, meadows with flowers . . . which surpass all the imagination of man. Hence it is that the things which are of wisdom and intelligence are described in the Word by 'paradises,' 'vineyards,' 'forests,' 'meadows;' and that, where these things are mentioned, such things are signified.

**5201<sup>2</sup>.** 'To pasture in a broad meadow' (Is. xxx. 23)=to be instructed abundantly.

**—4.** When there is discourse in Heaven about instruction, and about doctrine from the Word, then in the World of Spirits . . . there are represented to the sight green meadows with grass, herbs, flowers, and also flocks therein; and this with all variety according to the quality of the discourse . . .

**6049<sup>2</sup>.** 'A broad meadow'=the doctrine of truth . . .

**9699.** (In the First Earth) there appeared many meadows and forests . . .

**10161.** They said that (in the Second Earth) they have meadows, flower-gardens, forests . . .

**M. 355.** I saw in a certain meadow, men clothed in like garments to those of men in the world . . .

**E. 644<sup>12</sup>.** 'A broad meadow'=the Word through which is Divine influx and spiritual nourishment . . .

**730<sup>28</sup>.** 'Meadows' (Ps. lxx. 13)=those things which are of the spiritual mind and thence of the rational.

**Meal.** See FLOUR.

**Meals.** See SUPPER.

**Means.** See under MEDIUM.

**Measure.** See under METHOD-*modus*.

**Measure.** *Choinix.*

**A. 3941<sup>6</sup>.** 'A measure of wheat for a penny'=that love is so rare; 'three measures of barley for a penny'=that charity is so.

**R. 315.** 'A measure of wheat for a penny, and three measures of barley for a penny' (Rev. vi. 6)=because the estimation of good and truth is so little, that it is scarcely any. These things are signified, because by 'a measure,' which was both a measure-*mensura*-and the quantity measured, is signified quality.

**E. 374.** 'A measure of wheat for a penny, and three measures of barley for a penny'=that the genuine good of the Church with them is as nothing, and also the genuine truth of the Church; as is evident from the signification of 'a measure,' which was the measure-*mensura*-for wheat and barley with the Greeks, and which=the quality of the estimation; for by measures-*mensuras*-in the Word . . . is signified the quality of a thing as to good and as to truth.



**Measure.** *Mensura.*

**Measure, To.** *Metiri, Mensurare.*

**Measurement.** *Mensuratio.*

**Measurable.** *Mensurabilis.*

A. 576. Here, (Ezek. xlv. 10-14), it treats, by means of measures (the 'ephah,' 'bath,' 'homer,' and 'cor') of the holy things of Jehovah, by which are signified the kinds of holy things . . .

602. The remains with him are described by measures ('cubits') (Gen. vi. 15).

648. That the numbers and measures in the Word=celestial and spiritual things . . . Ill.

— . The measurement of the New Jerusalem, and of the New Temple.

3104<sup>2</sup>. 'Weight' is predicated of good; and 'measure,' of truth. Ex.

3405. 'He found in that year a hundred measures' (Gen. xxvi. 12)=abundance. . . 'A measure'=the state of a thing as to truth.

3858<sup>3</sup>. This number, 'the measure of a man, that is, of an Angel'=the state of truth and good. 'Measure'=state.

4482. In the Word, the things which are described according to measures, in the internal sense do not signify measures, but such things of state; for measures involve spaces . . . (Therefore,) lengths, breadths, and heights, which belong to measured space,=such things as are of state.

—<sup>e</sup>. Hence it is evident, that the things which are of measures, and which are limitations of space . . . in the spiritual sense are those things which determine the states of the affections of good and of the affections of truth.

5658. Weights and measures are (frequently) mentioned in the Word; but, in the internal sense, they do not=weights and measures; but weights=the state of a thing as to good; and measures, the state of a thing as to truth.

5708. 'By five measures' (Gen. xliii. 34)=that it was much increased . . . 'Measures'=the states of truth from good.

7984<sup>3</sup>. Everyone who is either damned or saved, has a certain measure, which can be infilled; the evil, who are damned, have a certain measure of evil and falsity; and the good, who are saved, have a certain measure of good and truth. This measure is infilled with everyone in the other life; but some have a greater measure, and some a less. This measure is acquired in the world through the affections which are of the love; the more anyone had loved evil and the derivative falsity, the greater is the measure he has acquired; and the more anyone had loved good and the derivative truth, the greater is his measure. The limits and degrees of the extension of this measure, in the other life manifestly appear, and cannot be there transcended; but they can be infilled, and also actually are infilled; namely, with goods and truths with those who have been in the affection of good and truth; and with evils and falsities with those who have been in the affection of evil and falsity. Hence it is evident, that this measure is the faculty of receiving either evil and falsity, or good and truth, which has been acquired in the world. Sig.

—<sup>e</sup>. That everyone's measure is infilled, the Lord also

teaches in: 'Give, and it shall be given unto you; good measure, pressed, shaken, and running over, shall they give into your bosom' (Luke vi. 38). From these things it is now evident what is meant by a full state.

8468. 'An omer' is mentioned only in this chapter; elsewhere 'a homer,' which was a measure containing ten ephahs . . .

—<sup>2</sup>. 'A homer' is predicated of good, because it is a measure of wheat and barley; in like manner 'an ephah'; whereas 'a bath' is predicated of truth, because it is a measure of wine; and, as it is also a measure of oil . . . 8540.

8473. 'They measured with an omer' (Ex. xvi. 18)=the power of the reception of good.

8533. That it may be a measure for those who are of that Spiritual Church . . . Thus a measure of how much good this Church possessed. Sig.

— . As to the measure or degree of good belonging to a Church, it is to be known that goods in the other life are as to quality, and as to quantity; and that they are defined with everyone when he lives in the world; they are defined according to the quality and quantity of everyone's faith and charity in the life . . . The quantity and quality of the good possessed by everyone and by the Church, is represented by the weights and by the measures in the Word . . .

8750<sup>2</sup>. In the other life, all things are measured by progressions of state, and their successive changes from beginning to end, as in the world by times.

8988<sup>4</sup>. By 'to measure,' and 'a measure,' is signified the state as to truth . . .

9487<sup>2</sup>. By 'the measuring' of the New Jerusalem as to length, is signified the quality of the good; and as to breadth, the quality of the truth.

9603. 'One measure for all the curtains' (Ex. xxvi. 2)=a like state of the thing; (for) 'a measure'=the state of a thing as to truth . . .

—<sup>2</sup>. That 'a measure'=the state of a thing as to truth, and also the state of a thing as to good, is evident from the places in the Word where it treats of the measurements of the New Jerusalem, and also of the New Temple. . . By their measures are signified states as to truth and as to good. Ill. and Ex.

— . 'The measure of a man, that is, of an Angel'=that such was the state of the Church and of Heaven as to the goods of love and the truths of faith; for 'a man'=the Church; and 'an Angel'=Heaven . . .

—<sup>3</sup>. The like is signified by the measurement in Zechariah ii. 1, 2 . . . and also in Ezek. xl. -xlii. . . Unless the measurements there signified the states of a thing as to truth and as to good, such things would never have been mentioned.

— . By 'to measure,' in general, is signified the states of truth and good. Ill.

9643<sup>e</sup>. The measures of the earth (Job xxxviii. 5)=states of good and truth.

10123<sup>2</sup>. 'To measure' (Rev. xi. 1)=to know the quantity and quality of truth and good; and therefore it is not only said, 'Measure the temple and the altar,' but also 'those adoring in it' . . . 'To measure'=to know the state of a thing as to truth and good. Ref.

10136°. The 'ephah' and 'hin' were measures; and by measures is signified the quantity of the thing which is being treated of; by an 'ephah,' which was a measure of fine flour, of wheat, and of barley, the quantity of good; and by 'a hin,' which was a measure of wine, and of oil, the quantity of truth.

10179. Equally from both, is signified by 'its length a cubit, and its breadth a cubit;' thus by the measure being equal; because by the measures in the Word, a thing is determined as to its quantity and quality; and the determination is made by the numbers.

10262. 'A hin,' which was a measure of liquids, here, of oil, = the quantity of the conjunction.

—<sup>2</sup>. Two measures, which were in holy use, are mentioned in the Word; one for liquids, which was called 'a hin;' and the other for dry things, which was called 'an ephah.' By the hin were measured oil and wine; and by the ephah, meal and fine flour; the measure hin . . . was divided into four; but the measure ephah was divided into ten. Ex. and III.

—<sup>4</sup>. There were other measures besides, which were in general use, both for dry things and for liquids; the measures for dry things were called 'the homer,' and 'the omer;' and the measures for liquids, 'the cor,' and 'the bath;' the homer contained ten ephahs, and the ephah ten omers; and the cor contained ten baths, and the bath ten lesser parts; concerning which, see Ex.xvi.36; Ezek.xlv.11,13,24. But in Ezekiel, where it treats of the New Temple, there stands forth another division of the ephah and of the bath. The ephah and the bath are there not divided into ten, but into six; and the hin there corresponds to the ephah; as is evident in xlv.13,14,24; xlvi.5,7,11,14. The reason is that it does not treat there about celestial good and its conjunction; but about spiritual good and its conjunction; and, in the Spiritual Kingdom, the numbers twelve, six, and three, correspond, because by them are signified all things; and, when predicated of truths and goods, all things of truth and good in the complex.

H. 73°. 'The measure' = its quality. S.43°.

307°. By 'the measure of the wall 144 cubits, which is the measure of a man, that is, of an Angel,' the Angels understand all these protecting truths in the complex, and their quality.

349. Those who have had little affection and longing, receive little; but still as much as they can receive within that degree. But those who have had much affection and longing, receive much. The degree itself of the affection and longing is as the measure, which is increased to the full; more, therefore, to him who has a great measure; and less to him who has a small one. The reason it is so, is that the love—to which belong the affection and the longing—receives all that which is in agreement with itself; therefore, in proportion as is the love, in the same proportion he receives. This is meant by the Lord's words: 'To everyone who hath shall be given, that he may have more abundantly' (Matt.xiii.12; xxv.29); 'Into the bosom shall be given good measure, pressed, shaken, and overflowing' (Luke vi.38).

N. 1°. By 'measure' is signified the quality of the thing as to truth and as to good. Refs.

W. 73. The space in nature is measurable, in like manner the time. The time is measured by days, weeks, months, years, and ages; and a day by hours; a week and a month by days; a year by the four seasons; and ages by years. Nature derives this measurement from the apparent circumgyration . . . of the sun of the world. But it is otherwise in the Spiritual World . . .

P. 334. Each Angel is perfected according to the degree of the affection of good and truth in which he was when he went away from the world. It is this degree which is being perfected to eternity. That which is beyond this degree is outside the Angel . . . and that which is outside of him cannot be perfected within him. This is meant by 'the good measure, pressed . . .'

R. 313. By 'a balance in the hand,' is signified the estimation of truth and good; for all the measures, as well as the weights, in the Word, = the estimation of the thing which is being treated of. That measures and weights = such things, is evident from (the writing on the wall, Dan.v).

—<sup>2</sup>. That the quality of truth and good is signified by measures and by scales in the Word. III.

485°. By 'to measure' is signified to Know.

486. 'Arise, and measure the temple of God, and the altar, and those who adore in it' (Rev.xi.1) = the Lord's command that he should see and Know the state of the Church in the New Heaven. . . 'To arise and measure' = to see and to Know. 'To measure' = to Know and scrutinize the quality of the state.

—<sup>3</sup>. That 'to measure' = to Know and scrutinize the quality, is because by 'a measure' is signified the quality of the thing or state. This is signified by all the measures of the New Jerusalem . . . Further ill.

904. 'A golden reed to measure the city, and the gates thereof, and the wall thereof' (Rev.xxi.15) = that there is given by the Lord to those who are in the good of love, the faculty of understanding and knowing the quality of the Lord's New Church as to doctrine, and its introductory truths, and as to the Word from which they are. . . By 'to measure' is signified to Know the quality of a thing; thus to understand and know. —<sup>2</sup>, III.

907. 'And he measured the city with the reed unto twelve thousand furlongs . . .' (ver.16) = that there was shown the quality of that Church from doctrine . . . By 'to measure with the reed' is signified to Know the quality of the thing; and as the Angel measured it before John, there is signified to show it so that he might Know.

909. 'And he measured the wall of it, a hundred and forty-four cubits' (ver.17) = that it was shown what is the quality of the Word in that Church; that from it are all its truths and goods.

910. 'The measure of a man, which is of an Angel' (id.) = the quality of that Church, that it makes one with Heaven. By 'the measure' is signified the quality of the thing.

D. 181. Their imaginations were entirely concerned about mensurations . . .

D. Min. 4791. Spirits who are infernal are rather

long in the World of Spirits, and there exercise their wickednesses, for the sake of tempting Spirits, and this even until the measures of their evil are infilled. . . At last, when the measures are infilled, they endure more grievous, and at last the most grievous, penalties, and this in a rather long series, on the way to Hell, by many repetitions; and, at last, they are cast into Hell.

E. 220<sup>9</sup>. By 'to measure' is signified to explore its quality.

280<sup>13</sup>. 'The measure'=the quality.

304<sup>42</sup>. 'The stone,' here,=truth; and the measure, good.

373. For all the measures and weighings which are mentioned in the Word=the estimation of the thing which is being treated of as to good and as to truth; the numbers added determine the estimation as to its quality and quantity . . .

— The measures in the representative Church were many; as the omer, the homer, the ephah, the bath, the hin; and there were besides balances, and scales . . . and by the latter, in special, are signified the estimations of the thing as to truth; and therefore the weights . . . were stones or of stone.

—<sup>4</sup>. By the measures, here, (Is.xl.12) are described the just ordination and estimation of all things in Heaven and in the Church according to the quality of the good and truth. The measures here are, 'the handful,' 'the span,' 'the triantal,' 'the scales,' and 'the balances.'

374. See MEASURE-*choiniz*-here.

—<sup>9</sup>. 'The measured wheat, and the designated barley, and the designated spelt' (Is xxviii.25)=to apply good and truth to the use of life.

429. Number and measure are mentioned in many places in the Word . . . (by which) in the spiritual sense is meant the quality of the thing which is being treated of. The quality itself is determined by the numbers which are expressed . . .

—<sup>2</sup>. Spiritual things are not numbered and measured; but still they fall into numbers and measures when they fall out of the Spiritual World, or out of Heaven where the Angels are, into the natural world, or into the earth where men are.

430<sup>4</sup>. A 'City' is measurable; and therefore the spiritual things of that Church are designated by the measures in numbers.

— It is said that 'the measure 144 cubits was the measure of a man, that is, of an Angel.' What this involves, no one can know, unless he knows that by 'the measure,' in the spiritual sense, is signified the like as by 'the number;' namely, the quality of the thing which is being treated of . . .

627. For by 'to measure,' is signified to explore; and by 'the measure,' the quality of the thing. Hence, by 'the reed,' by which the temple and the altar were measured . . . or by the reed of measure, is signified the method of exploring the quality . . .

—<sup>3</sup>. That it was a reed by which the measurement was effected, is because by 'a reed' or cane, is signified Divine truth in the ultimate of order . . . and by truth

in the ultimate of order . . . is effected all visitation or exploration. Ex.

628. For in the Spiritual World there are no distances which are constant and thence measurable, as in the natural world . . .

629. 'Arise, measure the temple of God, and the altar, and those who adore in it'=that he should explore the quality of the Church as to the reception of Divine truth and Divine good, and thence as to the worship of the Lord. 'To measure'=to explore a thing as to its quality.

—<sup>2</sup>. That 'to measure,' in the spiritual sense, does not signify to measure, may be evident from the fact that it was commanded to measure not only the temple and the altar, but also those adoring in it—and also that 'to measure the temple and the altar' involves something which is signified by their measures, thus which is signified by their length, breadth, and height—for 'to measure those who are adoring in the temple' cannot be said, unless 'to measure'=to explore their quality, or the quality of the thing.

—<sup>3</sup>. That 'to measure'=to explore the quality of a thing, and also to designate it, may be evident from the places in the Word where 'to measure,' and 'measures' are mentioned. Ill.

— (Thus) 'to measure' these things does not mean to measure them, but to designate the quality of the thing which is designated by each of the things measured . . .

—<sup>4</sup>. There are only three things which are measured; namely, breadth, length, and height; and by the breadth is signified the truth of the Church; by the length, the good of the Church; and by the height, both as to degrees . . .

—<sup>5</sup>. 'To measure the temple or house'=to thoroughly investigate and explore of what quality is the Church as to truth and as to good . . .

—<sup>6</sup>. 'To measure Jerusalem' (Zech.ii.2)=to explore that New Church, and thence to know what its quality and quantity will be.

—<sup>9</sup>. 'He stood and measured the earth' (Hab.iii.6)=exploration then of the quality of the Church. 'To measure'=to explore.

—<sup>10</sup>. The ordination of all things in the Heavens from Own power by means of Divine truth, is signified by 'Who hath measured the waters in His handful . . .' (Is.xl.12) . . . By 'to measure the waters' is signified to designate Divine truths.

—<sup>13</sup>. That by 'to mete-*metiri*,' and 'to measure-*mensurare*' is signified to designate and to determine the quality of a thing, and also to explore it, is because by 'a measure' is signified the quality of a thing, or quality. That this is signified by 'a measure,' may be evident from the following places. Ill.

—<sup>14</sup>. That the spiritual affection which is called charity will remain after death according to its quantity and quality, is meant by 'With what measure ye measure it shall be measured again to you;' and that this quantity and quality will be infilled to eternity, is meant by 'the measure being superadded to you who hear;' and that 'there shall be given into the bosom good measure, pressed, shaken, and overflowing.' 'Measure,' there, is the quantity and quality of the

affection or the charity, which will be augmented to eternity within or according to the degree of it in the world.

—<sup>15</sup>. 'Not given by **measure**' (John iii.24)=above all the quantity and quality of men, consequently what is infinite. . . . From which it follows that '**measure**,' here, also=quality. . . .

—<sup>16</sup>. 'Make known to me, Jehovah, mine end, the **measure** of my days what it is' (Ps.xxxix.4)=that he may know the state of his life and its quality; thus what quality of life would remain with him.

—<sup>17</sup>. As '**measures**'=the quality of a thing, it is evident what is signified by 'the house of **measures**' (Jer.xxxii.14); by 'the portion of **measures**' (Jer.xiii.25); and also by 'men of **measures**' (Is.xlv.14). By '**measures**,' there, is signified quality in all the complex.

—<sup>e</sup>. By these **measures** and by these weights is signified the estimation of a thing according to the quality of the truth and the good. Ill.

727<sup>13</sup>. 'They shall eat bread by weight. . . and drink waters by **measure**' (Ezek.iv.16)=a defect of good and truth, and thence of power to resist evils and falsities.

951<sup>4</sup>. By the **measurement** of the Temple, is there described the New Church as to its quality; the numbers of the **measures**=this.

1218<sup>2</sup>. See MATTER, here.

**Measure.** *Satum.* A.2137.

**Measure.** *Trientalis.* E.373<sup>4</sup>. 629<sup>10</sup>.

**Meat.** See FOOD—*cibus*, and under FOOD—*alimentum*.

**Meat-offering.** *Mincha.*

A. 2177. The **meat-offering** consisted of fine flour mixed with oil, and made into cakes.

— To these sacrifices was adjoined also the **meat-offering**, which. . . consisted of fine flour, mixed with oil, to which frankincense also was added, and likewise a libation of wine. These things represented. . . similar things to the sacrifices, but in a lesser degree; thus the things which are of the Spiritual Church, and also which are of the External Church.

—<sup>3</sup>. As regards the **meat-offering**, its nature is described, and how it was prepared into cakes, in a whole chapter in Moses (Lev.ii), and also in Num.xv., and elsewhere. The law of the **meat-offering** is described in these words in Leviticus: . . . 'This is the law of the **meat-offering**; that the sons of Aaron bring it before Jehovah to the faces of the altar, and he shall take from it his handful from the fine flour of the **meat-offering**; and of the oil thereof, and all the frankincense which is upon the **meat-offering**, and shall burn it upon the altar; an odour of rest, for a memorial to Jehovah; and the residue thereof Aaron and his sons shall eat; the unleavened things shall be eaten in a holy place; in the court of the Tent of the Assembly they shall eat it; it shall not be baked fermented; I have given it their part of my fiery things; the holy of holies is it' (vi.14-17). . . . That 'they should take a handful,' represented that they should love with all their forces. . . . 'Fine

flour,' 'with oil,' and 'frankincense,' represented all things of charity; 'fine flour,' the Spiritual thereof; and 'oil,' the Celestial; 'frankincense,' what is thus grateful. . . . That it was 'unleavened,' or 'not fermented'=that [it should be] sincere, thus from a sincere heart, and devoid of things unclean. That 'Aaron and his sons should eat the residue,' represented the Reciprocal of man, and appropriation, thus conjunction through love and charity; and therefore it was commanded that they should eat it in a holy place; and hence it is called 'the holy of holies.' These were the things which were represented by the **meat-offering**. . . .

—<sup>6</sup>. The **meat-offering** is further treated of, as to what its nature ought to be in relation to each kind of sacrifice, and also in what way it was to be baked into cakes; and also what quality of one was to be offered by those who were being cleansed; and also on other occasions (in) Ex.xxix.39-41; Lev.v.11-13; vi.14-21; x.12,13; xxiii.10-13,16,17; Num.v.15 *et seq.*; vi.15-17,19,20; vii.xxviii.xxix. *passim*. Fine flour made into cakes, in general represented the same as bread, namely, the Celestial of love; and meal, its Spiritual. . . . The breads which were called 'the bread of faces'. . . were made from fine flour, which was prepared into cakes. . . .

3881<sup>8</sup>. 'Sweet' was the worship from love, which is 'the **meat-offering** of Judah;' and the worship from the derivative faith, which is 'the **meat-offering** of Jerusalem' (Mal.iii.4).

4262<sup>2</sup>. For all the sacrifices in general, of whatever kind, were called 'gifts;' but the **meat-offerings**, which were of bread and wine, or of cakes with a libation, in special; for 'a **meat-offering**,' in the Original Language, means 'a gift.'

4581<sup>4</sup>. To the sacrifices were added the **meat-offering** and the libation. The **meat-offering**, which consisted of fine flour mixed with oil, signified celestial good; or, what is the same, the good of love; 'oil,' love to the Lord; and 'fine flour,' charity towards the neighbour. But the libation (or drink-offering), which consisted of wine, signified spiritual good; or, what is the same, the good of faith. Both, therefore, the **meat-offering** and the drink-offering, [signified] the same things as the bread and wine in the Holy Supper.

—<sup>5</sup>. That these were added to the burnt-offerings and sacrifices, is evident (from) Ex.xxix.38-41; Lev.xxiii.12,13,18; Num.vi.13-15,17; xv.3-5,11; xxviii.6,7.

— Further, concerning the **meat-offerings** and drink-offerings in the various kinds of sacrifices, see Num.xxviii.7-end; xxix.1-end.

—<sup>6</sup>. That 'the **meat-offering**,' and 'the drink-offering,' signified these things, may also be evident from the fact, that love and faith make the all of worship; and that the bread, which is there fine flour mixed with oil; and wine, =love and faith, thus the all of worship, in the Holy Supper. Refs.

6377<sup>2</sup>. 'Bread' (in the Holy Supper) is the good of celestial love; and 'the wine,' the good of spiritual love. This may also be evident from the **meat-offering** and the drink-offering in the sacrifices; the **meat-offering** there signified the good of love, and the drink-offering the good of faith. The **meat-offering** consisted

of such things as signified the good of love; and the drink-offering, from wine, which signified the good of faith. Moreover, the sacrifices themselves were called 'bread.'

[A.] 7356<sup>e</sup>. As the signification of 'an oven' [was derived] thence, therefore the bread which was fabricated for the sacrifices, and was called 'the **meat-offering**'—that which was fabricated in an oven—was distinguished from the **meat-offering** which was fabricated in a cooking-pot (or pan) (Lev.ii.4,5,7). It was the diversities of the good of love which were signified by these things.

7978. The bread of cakes is distinguished from common bread in this: that by the bread of cakes is signified the good of love towards the neighbour, thus spiritual good; and by common bread is signified the good of love to the Lord, thus celestial good. This spiritual good was signified by the **meat-offering**, which was offered and burned with the sacrifice upon the altar; for the **meat-offering** was baked into cakes and into wafers—*lagana*. [The *laganum* was a kind of cake made of flour and oil.] Ill.

8159<sup>2</sup>. 'The **meat-offering** which they will bring to Jehovah' (Mal.iii.4) is faith and charity.

8540<sup>3</sup>. That 'an ephah'=good, is evident from the places where it treats of the **meat-offering**, for which meal or fine flour was determined by the ephah. Ill. And the '**meat-offering**'=good.

9475<sup>4</sup>. But the things which are of affection and thence of the heart, are signified by 'the **meat-offering**' (Mal.i.11).

—<sup>e</sup>. **Meat-offering** and burnt-offering' (Dent.xxxiii.10)=such things as are of the affection and the heart, and have relation to the goods of love.

9993<sup>4</sup>. That 'cakes'=the celestial [middle] in the internal man, is because they are in the second order; for in the first is 'the bread of unleavened things;' in the second are 'cakes mixed with oil;' and in the third are 'lagana anointed with oil.' These three were called the '**meat-offerings**,' and were offered upon the altar together with the burnt-offerings and sacrifices. The way in which they were to be fabricated is described in Lev.ii.; and the way in which they were to be offered, in various places . . .

9995<sup>3</sup>. As this is so, all the **meat-offerings**, which were fabricated in various ways, were made of fine flour mixed with oil. Ill.

10079<sup>2</sup>. Why it was appointed that not only the fat of the ram and its right flank were to be burned upon the altar, but also the breads, which were called '**meat-offerings**,' when yet by the fat and by the flank good is equally signified as by the breads or **meat-offerings** . . . The reason was that sacrifices and burnt-offerings were not commanded, but permitted, and therefore there was not anything in them which was well-pleasing in the Heavens; and therefore the **meat-offerings**, which were breads, were also employed, and also libations of wine, in which there was what was well-pleasing; for 'bread'=all celestial good; and 'wine,' all its truth. Hence, too, it is that the sacrifices and burnt-offerings were called 'bread,' and also the **meat-offerings** or gifts; for, in the Original Language, '**meat-offerings**' are 'gifts'

. . . Hence it is evident that it was also on account of this reason that the burnt-offerings and sacrifices were abrogated by the Lord, and the bread and wine retained. But it is to be known that the flesh of the sacrifice and of the burnt-offering in special signified spiritual good; but the bread of the **meat-offering**, celestial good; and that therefore not only flesh, but also bread was offered. 10137<sup>2</sup>.

10129<sup>4</sup>. As 'the bread,' and 'the **meat-offering**,' signified the good of love from the Lord to the Lord, which is celestial good, they also are called 'the holy of holies.' Ill. That the **meat-offering**, which was of unleavened bread, of cakes, and of unleavened lagana mixed with oil,=celestial good, or the good of love. Refs. —<sup>5</sup>.

10137. Here, ('wine')=spiritual truth corresponding to spiritual and celestial good, which is signified by 'fine flour mixed with oil.' For . . . where it treats of good it also treats of truth . . . Hence it is that when the **meat-offering** was offered, which was bread, there was also offered a libation which was wine. In like manner in the Holy Supper. Hence it is that by 'a libation of wine' is here meant truth corresponding to the good which is signified by the **meat-offering**, treated of just above.

—<sup>3</sup>. That the **meat-offering** which was bread=the good of love, and that the libation which was wine=the good of faith. Ill.

—<sup>4</sup>. Hence it is evident that the '**meat-offering**,' and 'the libation,'=worship from the good of love and the good of faith.

—<sup>6</sup>. 'A **meat-offering** of the evening' (Ps.cxli.2)=the good of love in the external man.

—<sup>7</sup>. 'A gift in oil' is a **meat-offering**.

—<sup>8</sup>. From these things it may be evident that the **meat-offering**, which was bread; and the libation, which was wine,=such things as are of the Church and Heaven; namely, heavenly food and drink; in like manner as the bread and wine in the Holy Supper. Ex.

—<sup>9</sup>. It may also be evident that each and all things which are said and commanded in the Word concerning the **meat-offering** and the libation, or concerning the bread and wine, contain within them Divine arcana; as, that the **meat-offering** was fine flour, upon which was oil, and also frankincense, and that it was wholly salted, and that it was unleavened or unfermented; and also that there was one mode—*ratio*—of its composition when a lamb was being sacrificed, another when a ram, another when a bullock; and also different ones in the sacrifices of guilt and of sin . . . In like manner there was a different mode of the wine in the libation.

—<sup>10</sup>. In the eucharistic sacrifices and burnt-offerings there was for every lamb a **meat-offering** of one tenth of an ephah of fine flour mixed with the fourth of a hin of oil; and wine for the libation, the fourth of a hin. For every ram, there was a **meat-offering** of two tenths of fine flour, and a third of a hin of oil; of wine for a libation, the third of a hin. For every bullock there was a **meat-offering** of three tenths of fine flour mixed with oil, the half of a hin; and of wine for a libation, the half of a hin. (Num.xv.xxviii.xxix). Ex.

—<sup>11</sup>. But in the sacrifices for confession, there was 'a **meat-offering** of unleavened cakes mixed with oil,

of unleavened lagana anointed with oil, of fine flour puffed up cakes mixed with oil ; besides fermented cakes of bread' (Lev.vii.11,12). And in the sacrifices of guilt and of sin, there was a **meat-offering** 'of the tenth of an ephah of fine flour ;' but 'no oil and frankincense' upon it (Lev.v.11). The reason no oil and frankincense were put upon the **meat-offering** of the sacrifice of sin and of guilt, was for the reason that by 'oil' is signified the good of love, and by 'frankincense,' the truth of this good ; and by 'the sacrifice of sin and of guilt' is signified purification and expiation from evils and the derivative falsities, which were therefore not to be commingled with good and the derivative truth.

—<sup>12</sup>. Besides, concerning the **meat-offering** of Aaron and his sons on the day in which they were anointed, see Lev.vi.13-15. Concerning the **meat-offering** of the first-fruits of harvest, Lev.ii.14,15 ; xxiii.10-17. Concerning the **meat-offering** of the Nazarites, Num.vi. Concerning the **meat-offering** of jealousy, Num.v. And concerning the **meat-offering** of one cleansed from leprosy, Lev.xiv. And concerning the **meat-offering** baked in an oven ; concerning the **meat-offering** of the pan ; and concerning the **meat-offering** of the cooking-pot, Lev.ii.3-7. That no ferment should be in the **meat-offering**, nor any honey ; and that the **meat-offering** was to be wholly salted, Lev.ii.10-13. The reason no ferment or honey was to be in the **meat-offering**, was that 'ferment,' in the spiritual sense, is falsity from evil ; and 'honey,' external delight thus commingled with the delight of the love of the world, by which also celestial goods and truths ferment, and thus are dissipated : and that it was to be wholly salted, was for the reason that 'salt'=truth longing for good ; thus conjoining both.

10140. 'According to the morning **meat-offering**, and according to the libation thereof, thou shalt make it' (Ex.xxix.41)=spiritual good from celestial, and its truth sufficient for conjunction. 'The morning **meat-offering**,' or the **meat-offering** for the second lamb,=spiritual good from celestial . . .

10177<sup>11</sup>. 'A **meat-offering**,' etc.=the good of love.

—<sup>12</sup>. By 'a **meat-offering**' (Jer.xvii.26) is signified the good of love.

— Hence also it was that 'upon the **meat-offering** there was oil and also frankincense' . . . but not upon 'the **meat-offering** which was for sin,' nor upon 'the **meat-offering** of jealousy' . . . The reason they were not upon these **meat-offerings**, was because they were given for expiation from evils ; and so long as a man is in expiation, he cannot receive the good of love and the truth of faith ; for the evils stand in the way . . .

—<sup>13</sup>. As the good which is of love is not possible except together with the truth of faith . . . upon every **meat-offering** there was frankincense . . .

10206. 'Nor burnt-offering and **meat-offering**' (were to be offered on the altar of incense) (Ex.xxx.9)=no representative there of regeneration through the truths and goods of celestial love . . . 'A **meat-offering**'=celestial good, into which man is introduced through regeneration ; and also a representative of regeneration. Refs. . . For regeneration is one thing, and worship another. Ex.

10603<sup>3</sup>. For the sake of that nation, **meat-offerings**, etc., were commanded, and are therefore mentioned in the Word . . . as the most holy things of worship ; when yet these things were only conceded, because they had been first instituted by Eber, and had been quite unknown in the Ancient Representative Church.

N. 218<sup>2</sup>. That the **meat-offerings** in the sacrifices, which were cakes and lagana, signified worship from the good of love. Refs.

R. 316<sup>3</sup>. By the **meat-offering** and the libation in the sacrifices, like things were signified. Ill. The **meat-offering** was of the fine flour of wheat ; hence it was in the place of bread . . .

E. 242<sup>9</sup>. 'To bring to Jehovah a **meat-offering** in justice' (Mal.iii.3)=the worship of the Lord from the good of charity.

— That 'a **meat-offering**'=the good of love and of charity. Refs.

324<sup>11</sup>. Worship . . . from celestial good is signified by 'a **meat-offering**' (Mal.i.11).

—<sup>14</sup>. As 'a **meat-offering**' signified the good of celestial love, and 'frankincense,' the good of spiritual love, therefore upon the **meat-offering** of fine flour were put oil and frankincense . . .

— The reason this **meat-offering** was instituted, was because 'fine flour'=genuine truth ; and, as this is from good—namely from celestial good and thence from spiritual good—therefore there were put upon it oil and frankincense ; 'oil'=the good of celestial love ; and 'frankincense,' the good of spiritual love ; in the internal sense, the one from the other. There were also other species of **meat-offering**, which were prepared with oil, by which the like was signified.

325<sup>2</sup>. 'Let . . . the lifting up of my hands [be] as the **meat-offering** of the evening' (Ps.cxli.2). . . The lifting up of the hands is called 'a **meat-offering**' . . . because the like is signified by . . . 'the lifting up of the hands' as by 'a **meat-offering**.' . . By 'a **meat-offering**' is signified celestial good, which is the good of love to the Lord ; thus . . . worship.

340<sup>17</sup>. 'A **meat-offering**,' which was bread, (Joel ii.14) =good.

376<sup>23</sup>. Therefore it was commanded that, upon the altar with the sacrifices, they should offer also a **meat-offering** and a libation ; and the **meat-offering** was bread, and the libation wine ; by which things was signified the worship of the Lord from the good of love and the derivative truths ; for all worship is from these. —

—<sup>40</sup>. As by the **meat-offering** and the libation, which were bread and wine, is signified worship from the good of love and the truths of faith ; thence, in the opposite sense, by the **meat-offering** and the libation is signified worship from the evils which are of the love of self and from the falsities of faith ; which were signified by the **meat-offering** and the libation which were offered to idols and gods. Ill.

433<sup>12</sup>. That then 'sweet should be to Jehovah the **meat-offering** of Judah and of Jerusalem' (Mal.iii.4)=that then there will be accepted worship from the good

of love to the Lord ; the 'meat-offering of Judah' = this worship.

[E.] 444<sup>7</sup>. By 'the meat-offering' (Jer. xxxiii. 18) is signified worship from the good of charity towards the neighbour . . .

449<sup>5</sup>. 'Meat-offering and frankincense' (Jer. xvii. 26) = good and the truth of good in the natural man.

491<sup>2</sup>. By 'the meat-offering' (Is. xliii. 23), which was of fine flour, thus bread, is signified celestial good . . . —<sup>3</sup>.

—<sup>3</sup>. Therefore upon the meat-offering there was poured oil, and frankincense was put . . . and this for the reason that by the meat-offering there should be represented the conjunction of celestial good and spiritual good ; for the oil signified celestial good, and the frankincense spiritual good.

—<sup>5</sup>. Where 'meat-offering and frankincense' are not mentioned, 'oil and frankincense' are mentioned, and 'gold and frankincense ;' because by 'oil,' and 'gold,' in like manner as by 'the meat-offering,' is signified celestial good. Ill.

630<sup>5</sup>. By 'to eat these sanctified things in the court' (Lev. v. 9, 19) was signified to appropriate to themselves the goods of the Church which were signified by 'the meat-offerings' and those 'sacrifices.'

637<sup>14</sup>. By 'the meat-offering' (Joel i. 13) is signified the good of the Church . . .

661<sup>e</sup>. Therefore . . . also the meat-offerings and libations were called 'gifts.' Ill.

684<sup>40</sup>. 'The sacrifice' = worship from truths ; and 'the meat-offering' (Dan. ix. 27) = worship from goods.

1153. 'Fine flour' = truth from a spiritual origin ; and 'wheat' = good from a spiritual origin . . . The reason these signify worship also, is that from these was prepared the meat-offering, which, together with the sacrifices, was burnt upon the altar . . . For the meat-offerings were prepared with oil.

## Mechanic. *Mechanicus.*

A. 6057. All the arcana of mechanics—mechanics—are inscribed on and applied to (the body).

H. 353. By the sciences, are meant experimental things of various kinds, mechanics, etc.

D. 768. As concerns mechanical [science], when any one indulges too much in mechanical practice—*praxi*, he then forms his mind so that he [believes] that there is nothing except what is mechanical ; not only the whole of nature, but also spiritual and celestial things, of which, unless he can reduce them to mechanical principles and their powers, he believes nothing ; so that he becomes corporeal and earthly. 769.

4722. On mechanicians. (See POLHEM, here, and at 6071.)

5040<sup>e</sup>. They who in the world have exercised arts from what is ingenious, as mechanics, etc., turn such things into magic. 5043<sup>e</sup>. 5046.

5059<sup>2</sup>. They who were making these magical things, were chiefly mechanicians who in the world had denied God and eternal life . . .

D. Min. 4657. Still there are many useful sciences, which strengthen and illustrate ideas ; as all physical science . . . and especially that of experiment ; as mechanics, etc.

## Media. *Media.*

### Mede. *Medus.*

See MADAI.

A. 3240<sup>5</sup>. 'All the kings of Media' (Jer. xxv. 25) . . . where the desolation of the Spiritual Church is treated of ; of which Church the differences are mentioned in order, and are signified by 'Media,' etc.

F. 66<sup>e</sup>. The like is afterwards meant in (Dan. viii.) by 'the kings of Media and Persia,' as by 'the ram' . . .

E. 242<sup>16</sup>. By 'the Mede' (Is. xiii. 17) are meant those who are against the truths and goods of the Church ; and therefore it is said of them, 'who shall not esteem silver, nor be delighted with gold' . . . 357<sup>17</sup>. (= those who make nothing of the truth and good of the Church, and destroy those things which are thence of understanding and love. 710<sup>24</sup>.) 724<sup>15</sup>.

710<sup>24</sup>. By 'the Mede' is not meant the Mede ; but such persons and such things in the Church as devastate it.

## Mediastinum. See under DRUDGE.

## Mediate. *Mediare.*

### Mediation. *Mediatio.*

### Mediator. *Mediator.*

### Mediate. *Mediatus.*

### Mediately. *Mediate.*

See under IMMEDIATE, and INFLUX.

A. 4211<sup>2</sup>. Conjunction is not possible with the Lord's Supreme Divine, but with His Divine Human ; and through the Divine Human with His Supreme Divine. Hence it is . . . also, that He is 'the Mediator.'

4724<sup>2</sup>. Hence also the Lord as to the Divine Human is called 'the Mediator.'

5419. The general truths of the Church without mediation. Sig. . . The reason it is without mediation, is that they came without Benjamin, who is the medium.

6370<sup>e</sup>. This order is preserved by the Lord, both immediately, and mediately through the celestial Angels.

6574<sup>2</sup>. Then the Lord Himself immediately, and through the Angels mediately, is present, and resists, with those who are in temptation . . .

6804<sup>4</sup>. That the Lord as to the Divine Human is 'the Mediator ;' and that no one can come to the Divine Itself, which is in the Lord, and is called 'the Father,' except through 'the Son,' that is, through the Divine Human, has been known in the Church . . .

6996. The Divine truth immediately proceeding from the Lord's Divine Human can be heard and perceived by no man, and not even by any Angel ; and therefore, in order that it may be heard and perceived, there must be mediation, which mediation is effected by means of Heaven, and then by means of the Angels and Spirits with man. Ex.

—<sup>2</sup>. This being the case, it may be evident that the Divine truth proceeding from the Lord, in order to be heard and perceived, must pass to man by means of mediations. The last mediation is by means of the Spirit who is with the man, who inflows either into his thought, or by a living voice. —<sup>e</sup>.

6998. Moses represents the Lord as to the Divine truth which proceeds immediately from the Lord; and hence Aaron represents the Divine truth which proceeds mediately . . . from the Lord, which truth is the doctrine of truth and good. 7009, Ex. 8337, Ex.

7251. When (the Spirits of Venus) had lived in their Earth, they had believed in a certain highest Creator without a Mediator. These are they who are so devastated, and finally saved, when they have first been instructed . . . that the Lord is the Only God, the Saviour, and the Mediator. I have heard them confessing that without a Mediator they could never be saved, because they are filthy and unworthy.

727<sup>2</sup>. Provided that before expiring they from apparent confidence would confess the mediation of the Lord . . .

8705. 'Thou shalt bring the words to God' = mediation and intercession; (for) 'to bring the words to God,' when said of the Divine truth, = to mediate with the Divine Itself and to intercede; for he who mediates and intercedes, brings the matter to him who renders aid. Mediation and intercession are of Divine truth, because this is proximately with the Divine good, which is the Lord Himself . . .

— . How the case is with the mediation and with the intercession of the Lord . . . shall be told. (Continued at full length under INTERCEDE.)

8728. Through (the Angels and the angelic Societies) the Lord mediately acts and rules men. Ex.

8729. 'A difficult word they shall bring to Moses' = mediation and intercession.

8735. (On those in Jupiter who call themselves the Lord's mediators. See JUPITER, here.)

878<sup>2</sup>. For the truth from the Divine, which is represented by Moses, is that which mediates of the Divine with those who are of the Church; for, in order that conjunction may be effected . . . there must be mediation. Therefore, also, by Moses is represented the truth from the Divine below Heaven conjoined with the truth Divine in Heaven. This for the sake of mediation.

8805<sup>4</sup>. By Moses in this and the following chapters is represented truth from the Divine below Heaven conjoined with the truth Divine in Heaven, and thence mediating between the Divine in Heaven and the good into which truths are to be implanted, which is that of the Spiritual Church; thus mediating between the Lord and the people.

8864<sup>2</sup>. That the Divine Itself cannot communicate with the Angels in Heaven, and still less with men on earth, except through the Divine Human, has been known in the Churches from the Lord's words in the Evangelists, where He says that He is 'the Door,' that He is 'the Mediator,' that 'no one can come to the

Father except through Him,' that 'no one knows the Father except Him,' and that 'no one has seen the Father,' not even any 'shape' of Him.

9414. 'Moses' = that which mediates between the Lord and the people; thus the Word as to its holy external; for this is what mediates. Ex. 9415. 9419. 9435.

9615<sup>e</sup>. The Lord inflows into all the Heavens both immediately and mediately; mediately, through the Inmost Heaven into the Middle one; and through the internal of this into its external.

10270<sup>c</sup>. Into celestial good . . . the Lord inflows from the Divine Human immediately: into spiritual good . . . the Lord inflows from the Divine Human, also mediately through celestial good; and into spiritual natural good . . . the Lord inflows from the Divine Human, again also mediately. It is said also mediately, because the Lord inflows into the goods of these Heavens not only mediately, but also immediately.

10578<sup>3</sup>. The life of Heaven, which is called eternal life, is not poured into anyone immediately, but mediately.

H. 37 (s). On mediate influx through the Spiritual World into the natural world. Refs.

480<sup>e</sup>. They do not know that the Divine mercy is mediate . . .

600. The conjunction of man with Heaven and with Hell is not immediately with them, but mediately through Spirits who are in the World of Spirits . . .

S. 99<sup>2</sup>. Before His Advent into the world, the Lord was indeed present with the men of the Church, but mediately through Heaven; whereas after His Advent into the world, He is present with the men of the Church immediately . . . W. 233<sup>2</sup>.

W. 150. The nature of the mediation (of Spirits and Angels) . . .

233<sup>e</sup>. The light of the moon is the mediate light of the sun.

303. He who thinks that there are perpetual mediations from the First to the ultimates . . .

R. 484<sup>3</sup>. Why do you say access to God the Father for the sake of the Son? and why not to God the Father through the Son? Is not the Son the Mediator and Saviour? Why do you not approach Him as the Mediator and Saviour? Is He not God and Man? Who on earth ever approaches immediately any Caesar, king, or prince . . .

T. 135<sup>2</sup>. The leader of our Church . . . attributes to each (of the three Divine Persons) . . . His peculiar properties . . . which are not only creation, redemption, and sanctification; but also imputation, mediation, and operation. Is there not then . . . another who has redeemed us, and who also mediates? and a third who operates the mediated imputation? . . . Who does not know that the Son of God was sent by the Father into the world . . . and thus became the Expiator, Mediator, Propitiator, and Intercessor?

—<sup>3</sup>. Having heard these things, I was silent, but thought with myself, Oh what fatuity! They do not know anything of what is meant in the Word by



'mediation.' Then, by the Lord's command, three Angels descended from Heaven, and were associated with me, in order that I might speak from interior perception . . . in special concerning mediation, intercession, propitiation, and expiation, which are attributed by them to the Second Person . . . but not until He had become man, many ages after the creation, when these four means of salvation were not as yet in existence; and thus God the Father was not propitiated, the human race was not expiated, nor was anyone sent from Heaven who interceded and mediated.

[T. 135]. Then, from the injected inspiration, I spoke with them, saying . . . Hear what is meant in the Word by mediation, intercession, expiation, and propitiation. These are four predications of the grace of the one God in His Human. God the Father can never be approached, nor can He come to any man, because He is infinite, and is in His Esse, which is Jehovah; and if He should come to man from this, He would dissolve him . . . This is evident from . . . that 'no one can see Him and live' (Ex. xxxiii. 20) . . . 'No one hath ever seen God, except the Son who is in the bosom of the Father' (John i. 18; Matt. xi. 27) . . . 'No one hath heard the voice of the Father, nor seen His shape' (John v. 37). We do indeed read that Moses saw Jehovah face to face, and spoke with Him mouth to mouth; but this was done through an Angel. In like manner with Abraham and Gideon. (Therefore) God the Father was pleased to assume the Human, and in this to admit men, and thus to hear them, and to speak with them; and this Human is what is called 'the Son of God;' and this is what mediates, intercedes, propitiates, and expiates.

—<sup>6</sup>. I will therefore tell you what these four predications of the Human of God the Father signify. Mediation signifies that that Human is the intermediate, through which man can approach God the Father, and God the Father man, and thus teach and lead him in order that he may be saved; and therefore the Son of God, by whom is meant the Human of God the Father, is called 'the Saviour;' and, in the world, 'Jesus;' that is, 'salvation.' Intercession signifies perpetual mediation; for love itself . . . perpetually intercedes; that is, mediates, for those who do His precepts, whom He 'loves.'

D. 985. The Lord has no need of mediations, when so it is well pleasing to Him.

2966<sup>e</sup>. So that there is a certain continual mediation, or continual influx.

3020. Both immediately from Himself, and mediately through Angels . . .

3314a. (Those from the Most Ancient Church) said that they cannot speak of the Lord . . . But when He was represented as the Mediator and Regenerator, then, almost half admitting it, they acknowledged it, because there were then celestial ideas, which gave perception.

4924. By mediations they endured the light there . . . The heat . . . was tempered by mediations.

Medicine. *Medicina.*

Medicament. *Medicamentum.*

Medical. *Medicus.*

Physician. *Medicus.*

Drugs. *Medicamina.*

See HEAL.

A. 57<sup>e</sup>. 'The leaf' = intelligence, which is with them for the sake of the use, which is called 'medicine' (Ezek. xlvii. 12).

885. 'The leaf' = the truths thence, which serve for the instruction of the human race, and its regeneration; and therefore the leaf is said to be 'for medicine.'

6502. 'Joseph commanded his servants the physicians' (Gen. l. 2) = preservation from the evils which hindered conjunction. . . 'Physicians' = preservation from evils. . . The reason 'physicians' = preservation from evils, is that in the Spiritual World diseases are evils and falsities . . . for (these) take away health from the internal man . . .

—<sup>2</sup>. That 'physicians,' 'medicine' [that is, the art of healing], and 'medicaments,' in the Word, = preservations from evils and falsities. III.

—'. 'I am Jehovah thy physician' (Ex. xv. 26) = the Preserver from evils; for these are signified by 'the diseases upon the Egyptians.'

—<sup>3</sup>. In the same sense the Lord calls Himself 'a physician,' in Luke: 'the whole have no need of a physician . . .' (v. 31).

—'. 'Is there no balm in Gilead? is there no physician there?' (Jer. viii. 22). 'Physician' = preservation from the falsities in the Church . . .

—<sup>4</sup>. That 'healings,' 'cures,' 'remedies,' and 'medicaments' are . . . said in the Word in a spiritual sense. III.

—<sup>e</sup>. 'The leaf which was for medicament' = the truth of faith.

9031<sup>d</sup>. 'The leaf which was for medicaments' = the truths of faith which are for the recreation and restitution of the spiritual life.

—<sup>5</sup>. As . . . 'curings,' and 'medicaments,' are not said in the Word of the natural life . . .

R. 936. 'The leaves of the tree for the medicine of the nations' (Rev. xxii. 2) = the rational truths thence, by which they who are in evils and the derivative falsities are brought to think soundly, and to live becomingly.

T. 524. Unless medicines are applied . . .

D. 2511<sup>e</sup>. Medicine, mentioned.

4571<sup>e</sup>. Medical means are also mediate causes (of the cure of fevers), which the Lord disposes from Providence . . . 4585.

6035<sup>10</sup>. (In the Third Heaven) they know diseases from the correspondence. They have medicaments which correspond, and with which also they are healed; yet all from a spiritual origin.

D. Min. 4650. Drugs help; but still more the Lord's Providence . . .

E. 654<sup>14</sup>. 'In vain hast thou multiplied medicaments' (Jer. xlvi. 11) = that such things, in whatever abundance, afford no aid, because thus truths themselves are falsified.

1214<sup>e</sup>. Those skilled in the botanical, chemical, medical, and pharmitic art, after death come into the knowledge of spiritual uses from the plants there, and also exercise this knowledge, and are most highly delighted with it. I have spoken with them, and have heard wonderful things from them.

**Medicine.** *Pharmacus.*

**Pharmaceutical.** *Pharmaceuticus.*

**Pharmitic.** *Pharmiticus.*

M. 79<sup>10</sup>. By medicines also it can be strengthened and stimulated.

D. Min. 4578. The useful sciences are pharmaceutics, etc.

E. 1214<sup>2</sup>. Bodies are healed by the various lixivia, menstrua, and medicines made from them.

—<sup>e</sup>. See MEDICINE—*medicina*, here.

**Meditate.** *Meditari.*

**Meditation.** *Meditatio.*

**Meditating earnestly.** *Meditabundus.*

A. 3196. 'Isaac went out to meditate in the field' (Gen. xxiv. 63) = the state of the Rational in good. . . 'To meditate in the field' = its state in good; for 'to meditate' is the state of the Rational when it puts the mind on the stretch. . . Hence the ancient formula 'to meditate in a field' for to think in good, which belongs to a man not wived, when thinking about a wife. 3317<sup>e</sup>.

5172. There are some upright Spirits who do not think by meditation, and hence they think quickly and utter the things which arise in thought as it were without premeditation. They have interior perception, which is not made so visual by means of meditations and thoughts as it is with others. . . Such belong to the province of the thymous glands. . . D. 1048.

8622<sup>4</sup>. Such men become Genii. . . as have continually meditated evil against the neighbour. . .

9013. The reason is that he who is in deceit meditates evil. . .

H. 360. Those who. . . devoted themselves to pious meditations. . . in the other life are of a sorrowful genius. . .

438<sup>e</sup>. Those who think abstractedly from the body. . . sometimes appear in their own Society. . . they go meditating earnestly. . .

U. 38<sup>2</sup>. How the case is in the other life with the learned who imbibe intelligence from their Own meditation kindled by the love of knowing truths for the sake of truths; thus for the sake of uses abstracted from worldly things; and how it is with those who [do so] from others without their Own meditation; as those are wont to do who desire to know truths for the sake of the mere reputation of learning. Ex. from experience.

W. 404<sup>3</sup>. But when a man is in the affection of understanding, and through this comes into the perception of truth, he is then in the thought of his spirit, which is meditation; which does indeed fall into the thought of the body, but the tacit thought; for it is

above this, and views the things which are of the thought from the memory as beneath itself; for from these it either concludes, or confirms. But the affection of truth itself is not apperceived otherwise than as an effort of the will from something pleasurable which is within in the meditation as its life, and which is little attended to.

P. 34. Thus it is perceived how man meditates, perceives, and thinks; but not how their soul, which is the affection of good and truth, produces these things.

61. This is the reason that when a man is thinking alone from his spirit, which is the case when he is meditating with himself at home, he thinks from the affection which is of his love.

296<sup>6</sup>. A man sometimes appears (in his own Society) when he is in deep meditation.

—<sup>10</sup>. The means (of the separation, purification, excretion, and withdrawal of the delights of the concupiscences of evil of the internal man) are especially the delights of meditation, of thought, of reflection, for the sake of certain ends which are uses. . .

—<sup>11</sup>. For example: an unjust judge. . . is continually in the delight of meditation, thought, reflection, and intention, to bend the right. . .

R. 611<sup>9</sup>. For when a man goes meditating from the Word, his meditation then appears from afar as a horse. . .

961. Once. . . I fell into profound meditation about God. . .

M. 208. When I was in meditation about the arcana of conjugal love. . .

267. I walked (in that grove) in meditation about those who are in the concupiscence. . . of possessing the things of the world. . . Two Angels. . . said, We perceive in ourselves that you are meditating what we are speaking about, or that we are speaking what you are meditating about; which is from the reciprocal communication of the affections. . .

T. 76. One day I was in meditation about the creation of the universe. . .

301. The Lord made (the Sabbath) day a day. . . also of meditation in such things as belong to salvation and eternal life.

767. The Sun of Heaven. . . is what appears before their eyes when they are in spiritual meditation.

D. 6071<sup>e</sup>. Where he was deprived of that meditation.

D. Min. 4793<sup>2</sup>. He was in this meditation almost continually. . .

E. 364<sup>3</sup>. There is a place. . . where many go meditating earnestly; and when anyone comes thither there appear to him horses of various colours. . . The former say that they are not riding on horses or being conveyed in chariots; but that they go meditating.

411<sup>10</sup>. 'The meditation of my heart' (Ps. xix. 14) = the perception of good.

**Mediterranean Sea.** *Mare Mediterraneum.* D. 4777.

**Medium, Middle, Means.** *Medium.*  
**Middle.** *Medius.*

See SECOND (or MIDDLE) HEAVEN; and under BENJAMIN, GOSHEN, and LABAN.

A. 105. 'In the midst of the garden' (Gen.ii.9)=in the will of the internal man.

200. The reason the tree of knowledge is here said to be 'in the midst of the garden,' but before, the tree of lives . . . is that 'the midst of the garden'=the inmost; and the inmost of the celestial man . . . was the tree of lives, which is love and the derivative faith; but of this man, who may be called a celestial spiritual man . . . 'the midst of the garden,' or the inmost, was faith.

218°. By 'the midst of the tree of the garden,' in which 'they hid themselves' (Gen.iii.8) is signified natural good: that which is inmost is called 'the midst.' 225.

1074. That 'the midst of the tent' (Gen.ix.21)=the principal thing of faith. . . 'The midst,' in the Word, =the inmost . . . Charity is the inmost; that is, the principal thing of faith and of worship; and is thus 'the midst of the tent.'

1276. In front are those of a middle sort.

1495. Without intellectual truths as **media**, the Celestial is violated. Ex. and Sig.

1702°. The interior man is middle between the internal and the external man . . . Without this middle, no communication is ever possible. The Celestial is distinct from the Natural . . . and unless there is a middle through which there is communication, the Celestial can never operate into the Natural . . . The interior or middle man is the rational man himself . . .

1736°. 'For My name is in the midst of him' (Ex. xxiii.21) . . . 'In the midst'=the inmost.

1831°. Therefore the middle space between the parts (Gen.xv.10)=that with man which is called perception, internal dictate, and conscience. The things which are above . . . are the Lord's; those below are with man.

1835°. When conscience is relaxed, there is no **medium** through which the Lord may inflow . . . But then a new **medium** succeeds and is formed, which is external, namely, through the fear of the law, etc.

1883. The man is reduced into a certain state which is middle between sleeping and waking . . .

2252. 'In the midst of the city' (Gen.xviii.24) . . . 'The midst'=within. 2261.

2310°. Thus the Word is a **medium** uniting Heaven and earth . . . 3476.

2936°. 'The middle' (of a field, etc.)=much; but the extreme or 'end'=little.

2940. 'Ephron sitting in the midst of the sons of Heth' (Gen.xxiii.10) . . . 'The midst,' or 'in the midst,' =what is primary, or principal, and also what is inmost. (This signification of) 'the midst' is from the representatives in the other life. When there is represented anything good . . . the best is presented in the midst; and the decreases of good are presented by degrees from the midst; and, lastly, at the circumference, those things which are not good . . . The ideas

of thought are also thus represented, and also affections, and all changes of state; so that things good or evil vary as to their situation towards the midst. This originates from the form of spiritual and celestial things, which is such.

2973°. In the Word *passim* 'the midst,' and 'the circuit,' are mentioned; as when it is treating of the Land of Canaan, then [that] was called 'the midst' where were Zion and Jerusalem; but 'the circuit,' where were the nations which were round about . . . These representatives derived their origin from those things which are in the Lord's Kingdom in the Heavens; there, the Lord as the Sun is in the midst . . .

—<sup>3</sup>. From this, then, it is, that 'the midst'=the inmost; and 'the circuit,' the outermost; and that the things which proceed in order from the inmost to the outermost are in such a degree of innocence, love, and charity, as they are distant. The like is the case in every heavenly Society; there, those who are in the midst are the best of that kind . . .

—<sup>4</sup>. These things are the like with man . . . the soul is in the midst or inmost; and the body is in the circuit . . .

3089°. Still, (falsities and evils) had served as **means**.

3209°. In order that the good of the Rational might inflow into the Natural, there must be a **medium**. The **medium** could be nothing else than a Natural which should partake of the Divine. This is represented by the elder servant of Abraham's house administering all things which he had.

3518°. After (natural good) has served as a **means** for this use, it is separated . . . Hence it is evident that the former delights . . . had served as **means**.

—<sup>e</sup>. Hence it is evident how natural or domestic good . . . may serve as a **means** for producing the good of the Natural . . .

3563°. For the Voluntary . . . admits many things which are of service for regeneration; it is like a sponge which draws in both clear and muddy waters; thus also such things as would otherwise be rejected, and which yet serve as **means** . . . 3570.

3570°. Some (of these things) serve as **means** for as it were digesting and tempering; some for opening and introducing . . .

3573°. These (conjunctions) can never come forth except through **means** provided by the Divine; and indeed through such as are quite unknown to man . . . But still all these **means** (or **media**) are disclosed in the internal sense of the Word.

3575°. This (truth) cannot be produced except through many **means**, which are the things which are here described by 'Esau' and 'Jacob' . . .

3603°. This (worldly love) is the **means** of his learning more things . . .

3702. So that man might be a **medium** uniting the Divine with the world of nature, and the world of nature with the Divine . . .

3902. It treats (in Gen.xxx.) of the conjunction of natural truth by **media** with spiritual good; and this in the order in which it is effected with the man who is being regenerated.

3913. 'Behold my maid-servant Bilhah'=an affirming medium which is between natural truth and interior truth; (for) 'a maid-servant'=the affection of the Knowledges which are of the exterior man; and as this affection is the medium for conjoining interior truths with natural or external ones, by 'a maid-servant' is here signified the affirming medium between them.

—<sup>2</sup>. When man is being regenerated, the internal man is to be conjoined with the external . . . These cannot be conjoined without media. Media are such things as derive something from the one part, and something from the other; and which cause that in proportion as the man accedes to the one, in the same proportion the other is subordinated. These media are the things which are signified by 'the handmaids;' the media on the part of the internal man, by the handmaids of Rachel; and the media on the part of the external man, by the handmaids of Leah.

—<sup>3</sup>. That there must be media of conjunction, may be evident from the fact, that from himself the natural man is not in any agreement whatever with the spiritual. Ex.

— . The spiritual man . . . does not spurn dignities, provided that through them as through means he can be of service to the neighbour . . .

—<sup>4</sup>. Therefore in order that man may become spiritual, it is necessary that . . . ends for self and the world be put off, and ends for the neighbour and the Lord's Kingdom be put on. The former cannot possibly be put off and the latter put on, thus they cannot be conjoined, except through media. These media are the things which are signified by 'the handmaids;' and, in special, by the four sons born from the handmaids.

—<sup>5</sup>. The first medium is the affirming or affirmative of interior truth; namely, that so it is. Ex.

3925<sup>e</sup>. It here treats of the second general medium which serves for the conjunction of the internal man with the external.

3928<sup>2</sup>. After this (infernal) delight has prevailed, it cannot be dulled and dissipated through any other medium than the affirmation and acknowledgment of the Holy of faith and the good of life, which is the first medium signified by 'Dan;' and then through temptation, which is the second medium, and is signified by 'Naphtali;' for this medium follows the other; for they who do not affirm . . . good and truth . . . cannot come into any combat of temptation . . .

3931. 'She took Zilpah her handmaid'=an affirmative medium conjoining . . . the external man with the internal.

3935<sup>e</sup>. The good of faith which is of the internal man, and the good works which are of the external man, and which correspond, are the third general medium ('Gad'), which must be acknowledged in faith and act, before a man can enter into the Lord's Kingdom . . .

3937<sup>e</sup>. The acknowledgment of another general truth ('Asher') which may serve as a medium of conjoining the external man with the internal.

3982<sup>2</sup>. In infancy and childhood, man learns many things for this sole use: that through them as through means he may learn more useful things; and succes-

sively, through these, things more useful still; until at last he learns the things which are of eternal life; and, when he learns these, the former things are almost obliterated. In like manner is man led when he is being born anew from the Lord by means of many affections of good and truth which are not genuine affections of good and truth, but are useful merely to apprehend these, and afterwards to imbue them, and (then) the former things are given to oblivion . . . because they had served only as means. So . . . with the collateral good which is signified by 'Laban' . . .

3993<sup>12</sup>. For deceit . . . puts evil in the midst . . .

—<sup>e</sup>. For the evils with which goods are mixed, and the falsities with which truths are mixed, are wonderfully disposed in order by the Lord; for they are not conjoined . . . but adjoined and applied, and indeed so that the goods with the truths are in the midst, as it were in the centre; and, by degrees to the circuits or circumferences, are such evils and falsities. Hence it is that the latter are illustrated by the former, and are variegated like white and black by the light from the midst or centre. This is heavenly order.

4024. 'Laban'=middle good, whereby the Natural has goods and truths.

4025. It here treats of the Lord, how He made His Natural Divine, and this from Own power, but still through media according to order.

4037. 'Maid-servants and men-servants'=mediate goods and truths; that is, natural ones themselves.

4038. What is meant by interior, middle, and exterior and external goods and truths . . .

—<sup>2</sup>. With man . . . the Corporeal is outermost, the Natural is middle, the Rational is interior . . .

4046. A number of Spirits appeared at a middle distance . . . From this I could conclude that they were of a middle sort; namely, that they belonged to both the province of the heart and that of the lungs . . .

4047<sup>e</sup>. Thence it was perceived that (the Spirits of the pia mater) can serve the Angels as mediums; for there are middle Spirits between the Heavens, through whom there is communication . . .

4063<sup>3</sup>. The concupiscences of the world must be put off, and the affections of Heaven must be put on; this is effected through innumerable media which are known to the Lord alone . . . but still each and all of them are manifested in the internal sense of the Word . . .

— . As therefore the states of man's life are to be so much changed, it cannot be otherwise than that he is long kept in a certain middle good; namely, in a good which partakes both of the affections of the world and of the affections of Heaven; and unless he is kept in this middle good, he never admits heavenly goods and truths. This middle good is what is signified by Laban and his flock. But man is kept in this middle good no longer than until it has served this use . . . Tr.

—<sup>5</sup>. This comparison can only serve for knowing that delights are media; and that these are left when the man enters the following state. . . Nor does anyone arrive at this state, except through the media of regeneration, which are provided by the Lord alone; thus through the middle good . . . and when he has

been brought to the state that he no longer has worldly, earthly, and corporeal things as ends . . . that **middle** good is separated.

[A.] 4065. Another good had indeed served the Lord as a **means** . . . but through this **means** He acquired those things by which He made His Natural Divine by His Own power. It is one thing to acquire something from a **means**, and another through a **means**. He acquired through a **means**, because He was born a Man . . . but not from a **means**, because He was conceived from Jehovah . . . For the Divine Itself has no need . . . even of that **middle** good, unless He had willed that all things should be done according to order.

4067<sup>3</sup>. These (Spirits) communicated with Hell; the man is in the midst of them . . .

—<sup>4</sup>. From these things it may now be evident how the case is . . . with the **middle** delights and goods, through which man is brought by the Lord from the state of the old man to the state of the new man; namely, that it is effected through angelic Societies, and through changes of them. **Middle** goods and delights are nothing else than such Societies, which are applied to man by the Lord, in order that through them he can be introduced to spiritual and celestial goods and truths; and, when he has been brought to these, those Societies are separated, and more interior and perfect ones are adjoined. Nothing else is meant by the **middle** good which is signified by 'Laban,' and by the separation of this good, treated of in (Gen.xxxi.).

4073<sup>2</sup>. When the Societies of Spirits and Angels which are in **middle** good recede; then new Societies accede which are in more perfect good. The state of man is altogether according to the Societies of Spirits and Angels in the midst of whom he is . . .

4088. The Societies which are in such (**middle**) good . . . are Societies of Spirits which serve for **media** and for communication.

4099. (As to) the goods and truths which are innated through a **middle** good; or (as to) the Societies of Spirits which serve for a **middle** good, (it is to be known that) the Societies of Spirits which serve for a **middle** good are in worldly things; whereas the Societies of Angels which serve for introducing the affections of truth are not in worldly but in heavenly things. These two Societies act with a man who is being regenerated . . .

4110. It now treats of the separation of the **middle** good which is 'Laban,' from the good thence procured, which is 'Jacob.'

—<sup>2</sup>. There are good Spirits, and there are Spirits of a **middle** sort, and there are evil Spirits, who are adjoined to man when he is being regenerated, to the end that he may be introduced by them into genuine goods and truths, and this by means of Angels from the Lord. . . The separation of these (Spirits) is effected diversely . . . The separation of the Spirits of a **middle** sort is effected through many **means**, even until they recede in freedom; for they are remitted into the state of their good . . . in order that they may therein perceive their delight and bliss; but as they had derived pleasure from a former consorting, they are sometimes brought back, and are sometimes remitted, even until

they feel what is undelightful in tarrying longer; and thus they recede in freedom.

4136. How the case is with the separation of **middle** good from genuine good . . . namely, that it is effected in freedom . . .

4145. Collateral good, or that which does not inflow directly, is that good which has been called **middle** good; for this good derives very many things from worldly things which appear as goods, but are not goods . . .

—<sup>2</sup>. Every man who is being regenerated is first in **middle** good; for the reason that this may serve for introducing genuine goods and truths; but this, after it has served that use, is separated; and he is brought to the good which inflows directly. Examp.

—<sup>3</sup>. Beauty, agreement of manners, or the external application of the one towards the other, or an equal condition on both sides . . . are the **middle** goods, the first ones of conjugal love.

4151<sup>2</sup>. When the Societies of Spirits which are in **middle** good are in Society with the Angels, it then altogether appears to them as if the truths and goods of the Angels were their own . . . But when they are separated, they apperceive that it is not so. Sig. 4186.

4154. The goods and truths of the external man are also of three degrees . . . for there are **middle** goods and truths between the internal and the external man, or mediating ones; for without **middle** or mediating things there is no communication.

4217<sup>3</sup>. Therefore the Word is a **medium** uniting man with the Lord; and, unless there was such a **medium**, Heaven could not inflow with man; for without a **medium** there would be no union . . .

4234. Jacob then represented **middle** good. (See JACOB, here.)

—<sup>3</sup>. Still less is it known, that when a man is being regenerated, truth is conjoined with good, distinctly in the Natural, and distinctly in the Rational, and these by innumerable **media**.

4243<sup>2</sup>. The case is this: truth cannot be implanted in good, except by **media**; which **media** have been treated of in the preceding chapters . . .

4286<sup>3</sup>. The external (in the Second Heaven) who are called 'Israel,' partake of the Natural; for they are **middle** ones between the Rational and the Natural.

4552<sup>2</sup>. But when a man does not suffer himself to be led by the Lord, but by evil, he is then in the opposite order; evil with falsities is then in the **middle**; and truths are rejected to the circumferences . . . This order is infernal.

4686. 'Binding sheaves in the midst of a field' (Gen. xxxvii.16) = those who teach from doctrine. . . 'The **midst** of a field' = interiorly in the Church; so are they who are in the faith of some charity; for 'the **midst**,' in the internal sense, = that which is interior, and that which is inmost. For in every Church there are those who are in its **midst**, or those who are inmost; and they are those who are in charity . . . With these the Lord is present . . . 4688<sup>2</sup>.

5131<sup>2</sup>. The end must take administering **means** . . . The cause also must take administering **means** . . .

These administering means are the things which correspond. (Fully quoted under END.)

5133<sup>e</sup>. For charity is the uniting medium . . .

5164. 'In the midst of his servants' (Gen.xl.20)= which are among those things which are in the exterior Natural. 'In the midst'=among them.

5344. 'The things which were round about it, he put in the midst thereof' (Gen.xli.48)=that the things which before were in the exterior Natural, he stored up in the interiors of the interior Natural. . . 'The midst'=the things which are within.

5354<sup>3</sup>. Regeneration . . . is effected from the first infancy up to the end of life, and afterwards in the other life to eternity, and this by Divine means, innumerable and ineffable . . . Of these means scarcely any are known at this time; for the reason that man does not suffer himself to be regenerated.

5356<sup>e</sup>. By means of temptations . . . evils with falsities are rejected to the sides . . . but goods with truths are in the midst . . .

5368<sup>e</sup>. The External obeys . . . when he regards corporeal and worldly things as means, and not as the end; and he regards them as means . . . when he loves the neighbour more than himself . . .

5398<sup>e</sup>. That when the Word is being read by man . . . the Angels may be in the delight of serving as media.

5411. The Spiritual of the Celestial which is the medium. Sig. and Ex.

— . It is to be known that the Internal cannot have communication with the External, and conversely, unless there is a medium . . .

— . A medium, in order to be a medium, must partake of both . . . The reason there must be a medium, is that the Internal and the External are most distinct from each other . . . The External dies when the medium is broken; and the External lives when the medium is between, in the same proportion . . .

5413. That with external things alone . . . the medium would perish. Sig.

— . For the case with a medium is this. It comes forth from the Internal, and therefore it subsists from it; for it comes forth through the view of the Internal into the External from the affection and end of associating the External with itself. Thus that which is a medium is conjoined with the Internal, and from the Internal with the External; but not with the External without the Internal. Hence it is evident that that which is a medium, with the External alone . . . will perish.

5422. Non-conjunction because without a medium. Sig. and Ex.

—<sup>e</sup>. The like is the case with internal truths, when they are regarded from external truths without conjunction through a medium; those truths then appear altogether strange to the latter . . . For the latter, without conjunction through a medium, cannot regard the former otherwise than from the light of the world separated from the light of Heaven . . .

5427. From this light, which is truth from the Divine, appear each and all truths which are below . . . in the Natural; but not contrariwise, if there is not a medium . . .

—<sup>2</sup>. (So also) the Angels of a higher Heaven can see all things which are taking place under them in a lower Heaven; but not contrariwise, unless there is a medium. Moreover, there are middle Spirits, through whom communication is effected, forwards and backwards. On this account, those who are below, who have no medium, and still more who have no correspondence, when they look into the light of Heaven, see nothing whatever . . . This may be illustrated by this unique experience. There appeared to me a great City, where there were thousands and thousands of various things which were delectable and beautiful. I saw them, because a medium was given me; but the Spirits who were with me, because without a medium, could not see the least thing there; and it was said, that they who are not in correspondence, although there, nevertheless apperceive not a whit of what is there.

—<sup>3</sup>. (So with) the soul. This can see each and all things which are and are taking place in the exterior man; but not contrariwise, unless there is correspondence and a medium. Hence it is, that to the exterior man which is not in correspondence, the interior appears as nothing . . . Whereas when there is correspondence, then the exterior man also sees through a medium what is being transacted in the interior; for the light which the interior man has inflows through the medium into the light which the exterior man has . . . and illuminates it . . . Hence the exterior or natural man has intelligence and wisdom; whereas if there is not a medium, and still more if there is not correspondence, the interior man sees and perceives what is being transacted in the exterior, and in a certain fashion also leads it, but not contrariwise . . .

5428. When this glory of Heaven is looked at from natural light without a medium, and still more if there is not correspondence, it is by no means acknowledged. (Shown by exams.)

—<sup>2</sup>. They who think about angelic power . . . from natural light not illuminated by the light of Heaven, because without a medium, and still more if there is not correspondence, can form (only a natural) idea of it . . .

—<sup>3</sup>. Another example: He who looks at freedom from the Natural without a medium . . .

5432. It treats . . . of the truths of the Church, that they are to be appropriated to the Natural, and that they cannot be appropriated to it, except through influx from the Celestial of the Spiritual through a medium. . . . The medium is 'Benjamin.'

5461<sup>e</sup>. From these things it may be evident what is meant by that faith in the will ('Simeon') must be separated, before the medium ('Benjamin') was presented present.

5463. Until the medium is present. Sig. (For) 'Benjamin'=the medium . . . between the Celestial of the Spiritual and the Natural.

5482. For truth from the Divine ('Joseph') inflows through the medium into the good of faith, and through this into the truth of it . . . There is no other way of influx with a man who has been regenerated . . .

5527. For when conjunction has been effected through

the medium . . . namely, that of the external man . . . with the internal . . . or, what is the same, when the man has been regenerated, then truths are continually being fructified from good . . .

[A.] 5530. The truths with a man are disposed and ordained into series; those which are most in agreement with the loves are in the **midst**; those which do not agree so well are at the sides; and, finally, those which do not agree at all are rejected to the last circumstances. Those which are contrary to the loves are outside of this series. Therefore, those which are in the **midst** are called consanguineous . . .

—<sup>2</sup>. With those who are in the loves of self and of the world, such things as favour these loves are in the **midst** . . . Whereas with the Angels there is a flaming beam in the **midst** from the good of celestial and spiritual love . . .

5542. That neither (the doctrine of truth nor the doctrine of good) would live, unless the **medium** . . . is conjoined. Sig. . . By these words Reuben confirms that it will be all over with the Church, unless there is a **medium** . . . (Otherwise) Reuben would never have said to his father that he should cause his two sons to die unless he brought Benjamin back.

5583<sup>e</sup>. For the **medium** must be conjoined through good. Sig.

5585. Not that there is no commiseration with the Lord . . . but that when there is no **medium** which conjoins, it then appears to the man as if there were no commiseration in the Lord. The reason is, that if there is no **medium** conjoining, there is no reception of good . . .

5586. Unless there is a **medium** with you. Sig.

— . The **medium** which Benjamin represents is the **medium** between the Internal and the External, or between the spiritual and the natural man, and is the truth of good which proceeds from the truth from the Divine which is represented by Joseph; (and which) is called the Spiritual of the Celestial. The Internal of man and his External are most distinct from each other; for his Internal is in the light of Heaven, and his External in the light of the world; and, as they are most distinct, they cannot be conjoined except through a **medium** which derives from both.

5600<sup>e</sup>. It is this interior truth which is the **medium** between the truth from the Divine and the truth in the Natural.

5612. These things are said because there cannot be any good of the Church without the **medium** between the Internal and the External which is represented by Benjamin; for both the good and the truth of the Church inflow from the Internal through the **medium** into the External . . .

5639. The apperception by the Celestial of the Spiritual of the spiritual **medium** with the truths. Sig. and Ex.

— . The reason it is here called a spiritual **medium**, is that the truths which are represented by the ten sons of Jacob were now to be conjoined with the truth from the Divine which is represented by Joseph; and this conjunction is not effected except through a **medium**

which is spiritual; and therefore when this **medium** was apperceived, it immediately follows . . . 'Bring the men home . . .' by which is signified that they were to be introduced and conjoined because with a **medium**. 5643.

5686. As it is a **medium**, it comes forth from the Celestial of the Spiritual . . . as a father, and from the Natural as a mother; for it must derive from both in order to serve as a **medium**. Ex.

5688. For the **medium** with man is born after all; for when a man is being born spiritually . . . his Rational . . . is first regenerated by the Lord, and afterwards his Natural. The **medium**, therefore, as it derives from both . . . and as the **medium** cannot derive anything from the Natural, unless this too is made new, therefore the **medium** cannot be born except afterwards; and, indeed, according to the degree in which the Natural is regenerated.

5692. And as both the **medium** and the Internal proceed from the Celestial of the Spiritual . . . it is said, towards the Internal from himself.

5696. Mercy from love is towards the **medium**, because through it are regenerated those things which are beneath; but the Lord's mercy and love do not appear until conjunction has been effected through the **medium** . . .

5698. Perception of the conjunction through the **medium** with the truths in the Natural. Sig. and Ex.

5700<sup>e</sup>. But when scientifics are in inverted order, they are disposed into the form of Hell, and then the falsest are in the **midst**, and the things which confirm them are at the sides; but truths are outside . . .

5707. Good for the **medium** above the goods for the truths in the Natural. Sig. and Ex.

—<sup>2</sup>. The reason is that the **medium** is more interior . . .

5728. It treats in (Gen. xlv.) concerning the **medium** between the internal celestial man, and the external natural one: first, that the internal celestial man in-filled the **medium** with spiritual truth from himself. . . The spiritual truth which was with the **medium** is Joseph's 'silver cup.' 5736.

5736. 'The mouth of the wallet,' when predicated of Benjamin, . . . = where the **medium** is adjoined to the Natural; for the **medium**, in order to be a **medium**, communicates with the External and with the Internal.

5816<sup>2</sup>. For unless this truth (of good) were subject to internal good, so that it has an influx of good thence into itself, there would be no reception of the mercy which continually inflows from the Lord through internal good; for there would be no **medium** . . .

5822. Unless there is together [with them] a **medium** conjoining. Sig. and Ex.

— . The **medium**, in order to be a **medium**, must derive from both; namely, from the Internal and the External; otherwise it is not a **medium** conjoining. The **medium** which Benjamin represents, derives from the External or Natural, in that it is new truth there; for the new truth . . . is in the Natural . . . and this **medium** derives from the Internal . . . through influx; thus it derives from both.

5893. 'Two years the famine in the **midst** of the land' (Gen.xlv.6)=the defect of good in the natural mind. . . It is said, 'in the **midst**,' because 'the **midst**'=the inmost, where good is.

5897. The **middle** and the inmost of the Church. Sig. and Ex.

—<sup>e</sup>. It is said the **middle**, and the inmost, because that which is inmost with man—that is, in the Natural, where inmost and interior things are together—holds the **middle**. Ex.

5912<sup>e</sup>. The reason is that the conjunction of the Celestial Internal with the truths in the Natural is not possible except through a **medium**.

5920. Especially from the perception of the **medium**. Sig. and Ex.

—<sup>e</sup>. As Benjamin represented the **medium**; and this **medium** was interior truth immediately depending upon the internal good which is 'Joseph,' therefore it had a clearer and more exquisite perception than the truths which were below, or which were external. . .

5926. Inmost conjunction with the **medium**. Sig. and Ex.

5955. That the **medium** had a fulness of truth from good. Sig. and Ex.

5956. The reason the **medium** had *truth from the Natural*, is because to be a **medium** it must derive from the Internal, and from the External. That it derives from the Internal, is meant by that the **medium** had a fulness of truth from good, which is signified by 'three hundred of silver;' that it derives from the External, is meant by much of truth from the Natural, which is signified by 'five changes of garments.'

5992<sup>3</sup>. Hence man is in the **midst** (between Angels and evil Spirits); and, as he is in the **midst**, he is in freedom to turn himself either to the one or to the other.

6028. From the **middle** in the Natural. Sig. and Ex.

—<sup>e</sup>. 'Goshen'=the **middle**, that is, the inmost, in the Natural. By the **middle**, or inmost, in the Natural, is signified what is best there; for what is best is in the **middle**; that is, in the centre or inmost; around it on every quarter are goods disposed into the heavenly form, nearer and more remotely, according to the degrees of goodness from what is best in the **middle**. Such is the ordination of goods with the regenerate; whereas with the evil the worst things are in the **middle**. . .

—<sup>e</sup>. From the things which have been said concerning what is best in the **middle**. . . it may be evident what is meant by the communication of the good of the Church with the Celestial Internal from the **middle** in the Natural.

6052. When good with truths is in the **middle** or inmost. . . then the perverted scientifics. . . are cast out.

6068. That (the goods and truths of the Church) are in the **middle** in the Natural where scientifics are. Sig. and Ex.

—<sup>e</sup>. (For) when the goods and truths which are of the Church. . . are acknowledged and received with faith in the Natural, they then hold the **middle** there. For those things which are directly under the view are in the **middle**; but those which are not directly under the

view are at the sides: hence those which are in the **middle** appear clearly; but those which are at the sides, obscurely. Examp.

—<sup>e</sup>. So is the internal sight fixed upon the scientifics which are most in agreement with the truth and good in which the man is: these scientifics are then to him in the **middle**.

6285. 'Let them grow to a multitude in the **middle** of the land' (Gen.xlviii.16)=extension from the inmost. 'The **middle**'=the inmost.

6435<sup>2</sup>. The external of the Celestial Kingdom coincides with the internal of the Spiritual Kingdom through the **medium** (or **middle**) which is called the Celestial of the Spiritual. Ex.

6690<sup>2</sup>. The dominant love is in the **middle**. . .

6911. 'Which I will do in the **midst** of it' (Ex.iii.20) = which touch them directly. 'The **midst**'=that which is within; thus, that which touches directly. . .

7270<sup>2</sup>. The truth which proceeds immediately from the Lord. . . cannot possibly be received by any living substance which is finite. . . and therefore the Lord has created successives, through which as *media* (that truth) can be communicated. . .

7444. 'That thou mayest know that I Jehovah in the **middle** of the land' (Ex.viii.22)=the apprehension that the Lord alone is the God of the Church. . . 'The **middle** of the land'=where there are truth and good with those who are of the Lord's Church: the inmost is where there is truth from good: thus by 'the **middle** of the land' is signified the Church. . .

7480. The Spirits of Mars relate to. . . the **middle** between the Intellectual and the Voluntary; thus to thought from affection; and those who are the best of them, to the affection of thought.

7577. 'To walk in the **middle** (of the hail)' (Ex.ix.24) =to be together; and indeed the cupidity of evil inmostly.

7777. 'I will go out into the **middle** of Egypt' (Ex.xi.4)=the presence of the Divine everywhere then. . . Everywhere is signified by 'the **middle**,' when it is predicated of the land; for 'to go out through the **middle** of Egypt,' is [to go] into the whole of it.

7819. He loves self and the world, but no otherwise than as the **means** to an end. . . For he loves self as a **means** to the end of being able to serve the Lord; and. . . he loves the world as a **means** for the sake of the end that he may be able to serve the neighbour. When, therefore, the **means** is loved for the sake of the end, it is not the **means** which is loved, but it is the end.

7859. 'His head upon his legs and upon his **middle**' (Ex.xii.9)=from the inmost to the external. . . 'The **middle**'=the things which are still lower; as the things which belong to the belly and the intestines.

—<sup>3</sup>. By 'the **middle**' (of the paschal lamb) is meant the Natural still more exterior, or the Sensuous.

8885. Man's thought involves many things together. . . The things which come to manifest perception, are then in the **middle**, and thus are in the light of the internal sight. . .

8995<sup>4</sup>. His head is in Heaven when (the delights of



the love of self or the love of the world) are for means to an end; for . . . the means to the end are of themselves not alive, but receive life from the end. Hence the means from the ultimate end are called the middle ends. Further ex.

[A.] 9164. When a man is in truth from good, then the truth which is of the greatest faith is in the middle . . .

— But when falsity steals into the place of truth, the order is inverted . . . and the falsities of evil occupy the middle.

9184<sup>2</sup>. He then regards the former things, which are the delights of gain and of honours, as means to that end. It is known that the means have no life from any other source than the end . . . So the delights of gain and of honours, when they have become means, have life from the life from Heaven . . .

9310. 'My name is in the midst of him' (Ex.xxiii.21) = that from Him is all the good of love and truth of faith. . . 'In the midst of him' = that which is in Him; thus also that which is from Him. Ex.

9324. 'I will remove disease from the midst of thee' (ver.25) = protection from the falsifications of truth and the adulterations of good.

9365<sup>9</sup>. For with them the doctrine of the Church is only a means to their ends; and in proportion as ends are desired, in the same proportion the means are loved, and are also believed.

9421. When Moses ascended to the mountain, he represented the external Holy of the Word, which is intermediate, or middle, between its internal Holy and the representative which is of the external sense.

9562. 'In the candelabrum' = the middle through which is conjunction, and from which are powers. . . Here, as there is meant the middle part from which the six reeds went forth . . . there is therefore signified the middle through which there is conjunction, and from which are powers.

9592. In (Ex.xxvi.) . . . there is represented the middle (or medium) uniting (the Second or Middle Heaven) and the Inmost Heaven, by the veil between the Habitation and the ark of the Testimony.

9604<sup>9</sup>. In the middle of (the things of man's right and left sides) there is the communication of good with truth, and of truth with good, whence is perpetual and constant conjunction.

9666. 'The middle stave passing in the middle of the boards from extremity to extremity' (Ex.xxvi.28) = the primary power from which are continued powers everywhere . . . 'The middle' = what is inmost and what is primary. Refs.

9670. 'Thou shalt make a veil' = the medium uniting (the Middle) Heaven and the Inmost Heaven; thus spiritual good with celestial good. Ex.

—<sup>2</sup>. These two Heavens . . . constitute one Heaven through middle angelic Societies, which are of such a genius that they can accede to the good of each Heaven. These Societies are what constitute the uniting medium which was represented by 'the veil.'

— To the middle Angels, who accede to each Heaven, and conjoin them, correspond the cardiac and

pulmonary plexuses, through which is effected the conjunction of the heart with the lungs; and also the medulla oblongata, where the fibre of the cerebellum is conjoined with the fibre of the cerebrum.

9673<sup>2</sup>. Therefore there are middle angelic Societies, which are in celestial spiritual good, and in spiritual celestial good, through which (Societies) conjunction is effected. With these angelic Societies, these goods are not conjoined; but are distinct from each other. From these things it is evident that these Societies are guards to prevent the commingling of the two goods.

9686. 'Thou shalt make a hanging for the door of the Tent' = the medium uniting the Second or Middle Heaven with the First or Ultimate one. Ex. 9689.

9825. 'The robe' = the middle of the Spiritual Kingdom; thus the truth itself which is there. . . For this Kingdom is distinguished into three degrees; the inmost, the middle, and the external . . . For the inmost there communicates with the Celestial, and the external with the natural; and thus the middle derives equally from both . . . —<sup>2</sup>.

9873<sup>7</sup>. As 'the onyx,' and 'the sapphire' . . . signified the externals of the two Heavens, they were put in the middle of the three stones of the second and fourth rows . . . for the middle involves the whole . . .

9891. The conjunction and preservation of the middle part (of Heaven). Sig. and Ex.

9922. 'In the midst of them round about' (Ex.xxviii.33) = from the interior of the scientifics of good on every side. . . 'In the midst' = what is interior; thus 'in the midst,' when said of the hearing and perception of doctrine and worship . . . = from the interior . . . The reason the bells were placed in the midst of the pomegranates, was that scientifics . . . are recipients . . .

10153. 'I will dwell in the midst of the sons of Israel' (Ex.xxix.45) = the presence of the Lord and His influx through good in Heaven and in the Church. . . Therefore also it is said 'in the midst,' because by 'the midst' is signified the inmost; and the inmost is good. Refs.

10259<sup>9</sup>. Whereas 'aromatic cinnamon' and 'aromatic calamus' signified interior truths, which are middle ones; and from the last and the inmost there must be what is full; but from the middle ones as much as is correspondent; for middle things must be circumstanced correspondently to what is first and last.

10531. 'I will not ascend in the midst of thee' (Ex.xxxiii.3) = that nevertheless the Divine is not with the nation itself. . . 'In the midst of thee' = in its internal.

10627. 'Let the Lord go, I pray, in the midst of us' (Ex.xxxiv.9) = that the Divine may be within in it. . . 'In the midst' = within in it. Refs.

H. 43. The more perfect (Angels in a Society); that is, those who excel in good; thus in love, wisdom, and intelligence, are in the middle . . . They who are in the middle are also in the greatest light . . .

50. The wiser of those (who dwell solitarily) are also in the middle . . .

52. In the whole Heaven also they are in the middle who surpass the rest . . .

229. If I were to publish—*afferem in medium*.

275. The Angels in one Heaven, and also in one Society of Heaven, are not in like wisdom . . . In the greatest wisdom are they who are in the **middle** . . .

293. Spirits from Hell act on the one side, and Spirits from Heaven on the other, and man is in the **middle**.

315. Divine order never comes to a stand in the **middle**, and forms anything there without an ultimate; for it is not in its fulness and perfection . . .

425. But in proportion as the truths which are of the understanding have not been conjoined with the goods which are of the will, in the same proportion the man is in a **middle** state.

440. The man is brought into a state which is **middle** between sleep and wakefulness . . .

543<sup>e</sup>. The only **means** of restraining the violences and furies of those who are in the Hells is the fear of the penalty. There is no other **means**.

600. As the case is so, the World of Spirits is **middle** between Heaven and Hell . . .

J. 48. In the **middle** appeared those collected who are called the Reformed . . . The English were in the **middle** (of these).

S. 107. In every Society of Heaven, they who are in the **middle** of it, in like manner relate to the heart and lungs; and with these there is the greatest light. . . It has been shown that when those who were in the **middle** . . . were taken away, those who were around were in shade . . .

Life 19. So long as man is in the world, he is in the **middle** between Hell and Heaven . . . 69.

69. Or, what is the same, so long as man is in the world, he stands in the **middle** between the Lord and the devil . . . Or, what is the same . . . he is in the **middle** between evil and good . . .

F. 14. As use loves the **means**, it produces the affection of the **means**, from which is the Knowledge of them; and, through these in their series, the affection of use comes forth and becomes charity. 25.

W. 65. **Middle things** are each and all things of the vegetable kingdom . . .

—<sup>3</sup>. The **middle things** (of the animal kingdom) are birds and beasts. . . For in each kingdom there are lowest, **middle**, and highest things; lowest ones for the use of the **middle ones**; and **middle ones** for the use of the highest ones.

186. Each Heaven is distinguished . . . by degrees of breadth; they who are in the **middle**, or in the centre, are in the light of wisdom.

P. 109. The life's love . . . places a vicar beneath itself, which is called the love of the **means**; and enjoins upon it to beware . . . lest anything from its concupiscences should appear . . . 110<sup>e</sup>.

279<sup>2</sup>. For man is such that he can come from one affection into another . . . and thus from one **middle** into another. The affection of a man makes the **middle** while he is in it; for he is then in the delight and in the light of it.

283<sup>2</sup>. Evils are only removed . . . to the sides; and

when they are there, and good is in the **middle**, the evils do not then appear; for whatever is in the **middle** is directly under the view, and is seen and perceived. But it is to be known that although good is in the **middle**, still man is not therefore in good, unless the evils which are at the sides verge downwards or outwards. If they look upwards or inwards they have not been removed; for they are still striving to return into the **middle**. They verge and look downwards or outwards when the man shuns his evils as sins, and still more when he is averse to them . . .

335. That the operation of the Divine Providence continually takes place through **means** from pure mercy. Gen.art.

— . There are **means** and methods of the Divine Providence. The **means** are those from which man becomes man, and is perfected as to understanding and as to will. The methods are those through which these things are done. The **means** from which man becomes man, and is perfected as to the understanding, are called by the general term truths, which in the thought become ideas, and in the memory are called things, and which in themselves are Knowledges, from which are knowledges. All these **means**, regarded in themselves, are spiritual things; but as they are in natural things, they appear, from their covering or clothing, as natural things, and some as material things. These **means** are infinite in number, and are infinite in variety. They are more, or less, simple or compound; and they are more, or less, imperfect or perfect. There are **means** for forming and perfecting civil natural life; and also for forming and perfecting moral rational life; and also for forming and perfecting spiritual celestial life.

—<sup>2</sup>. These **means** follow in succession, one kind after the other, from infancy to man's last age, and after this to eternity; and as they succeed [one another] by growing, so do prior things become the **means** of posterior things; for they enter everything formed as **middle** causes; for from these every effect . . . becomes a cause. Thus do the posterior things successively become **means**; and as this takes place to eternity, there is no last or ultimate which is the close. Ex.

—<sup>e</sup>. As many also are the **means** through which man is formed and perfected as to the will; but these are called by the general term goods . . .

336. But the methods through which the Divine Providence operates into the **means**, and through the **means**, to form man and to perfect him, are also infinite in number and in variety . . .

R. 44. 'In the **midst** of the seven candlesticks one like the Son of Man' (Rev.i.13)=the Lord as to the Word, from whom are these things. . . 'In the **midst**'=in the inmost, from which those things which are around . . . derive their essence; here, their light, or intelligence . . . Ill. E.63.

—<sup>2</sup>. 'In the **midst**'=in the inmost, and thence in everything of it.

75. 'In the **midst**' (Rev.ii.1)=in the inmost, and thence in all things.

90. 'Which is in the **midst** of the Paradise of God' (ver.7)=interiorly in the truths of wisdom and of faith. 'In the **midst**'=the inmost; here, interiorly.

[R.] 239. 'In the **midst** of the throne, and around the throne, four animals' (Rev.iv.6)=the Word of the Lord from primes in ultimates, and its guards. Ex.

268. 'In the **midst** of the throne, and of the four animals, and in the **midst** of the elders' (Rev.v.6)=from the inmosts and thence in all things of Heaven, of the Word, and of the Church. 'In the **midst**'=in inmosts and thence in all things.

314. 'I heard a voice in the **midst** of the four animals . . .' (Rev.vi.6) . . . By 'in the **midst** of them' is meant the Word as to the internal spiritual sense, which the Lord guards.

383. By 'the Lamb in the **midst** of the throne' (Rev.vii.17) is signified the Lord as to the Divine Human in the inmost, and thus in all things of Heaven. 'In the **midst**'=in the inmost and thus in all things.

415. 'An Angel flying in the **midst** of heaven' (Rev.viii.13)=instruction and prediction by the Lord. . . 'To fly in the **midst** of heaven, and say'=to perceive and understand . . . (=manifestation everywhere by the Lord. E.869).

933. 'In the **midst** of the street and of the river . . . (Rev.xxii.2)=that in the inmost of the Truths of doctrine and thence of life in the Church is the Lord in His Divine love . . . By 'in the **midst**' is signified in the inmost, and thence in all things around.

M. 183. In the **middle** of (the garden) there was a grassy circus . . . and in the **middle** of the circus the ground was elevated, where there was a little fountain . . .

T. 13. All things from which is the world are **means** to that end; for he who wills the end, wills also the **means** . . .

—<sup>3</sup>. For everyone who is in the end, is also in the **means**; for inmostly in all the **means** is the end, which actuates and leads the **means**.

678. In the Spiritual World . . . Christians are in the **middle** . . .

D. 197. In the **middle** of them are the worst . . .

4322. That no one becomes good without **media**, or miraculously. Ex.

4640. Between the Third Heaven and the Second is the **Middle**; through the **Middle** there is conjunction . . . the **Middle** is represented by Benjamin.

4936. In the **middle** (of the places of worship there) are those who conjoin.

4986. In the cities . . . where are the evil, the worst are in the **middle** . . . Those in the **middle** are those through whom there is communication.

5034<sup>e</sup>. In the cities where are the good, the best are in the **middle** . . .

5039<sup>e</sup>. The order (then) is, that the worst are in the **middle** . . .

5511. In the Societies (which are being purified) the best are in the **middle** . . .

5592a. In the **middle**, and thus in the light, is the thing which is the subject . . .

5678. That man at this day does not believe heavenly

things . . . when they are under his view in the **midst**. Ex.

5682. But the simple do not thus place things under the **midst** . . .

D. Min. 4647. In the **midst** (of these forms, the Spirit) determines something visible . . .

4684. So the men of the Church, who are in good, as to their souls are in the **middle**; they who are in truth are around . . . That **middle** is the heart; around it are the lungs.

E. 110. 'The **midst**'=the centre to which look all things which are round about, and from which they proceed.

222<sup>3</sup>. 'In the **midst**'=within with man.

294. Ends are meant in the spiritual sense . . . which, in the sense of the letter, are said only as the **means** . . .

304<sup>24</sup>. 'The **midst** of the land' (Is.vi.12)=where truth is in the greatest light; and therefore when there is no light there, there is thick darkness through the whole . . .

313. 'In the **midst**'=the inmost, and thence also the whole.

—<sup>3</sup>. That 'the **middle**,' or 'in the **middle**'=the inmost and thence the whole. Ex. and Ill. 340<sup>18</sup>.

417<sup>8</sup>. In the **middle** are those who are in the highest wisdom and intelligence . . .

431<sup>2</sup>. 'To be set in the **midst**'=all things thence.

482. 'In the **midst** of the throne' (Rev.vii.17)=in the universal Heaven; for 'in the **midst**'=in all and each, or in the whole.

529. 'In the **midst** of heaven' (Rev.viii.13)=in the universal Heaven, or all who are in the Heavens. 'In the **midst**'=in the Universal, and thus all.

555<sup>16</sup>. 'The **middle** of the house' (Deut.xxi.12)=the interiors, which are spiritual.

654<sup>8</sup>. 'In the **midst** of the land of Egypt' (Is.xix.19)=everywhere and in all things of the natural man.

659<sup>11</sup>. 'Their **middle**' (Ps.v.9)=interiorly.

684<sup>40</sup>. By 'the **middle** of the week' (Dan.ix.27) is not signified the **middle** of that time, but the inmost of the state with the Reformed; for 'the **middle**'=the inmost; and 'the week,' the state of the Church.

803<sup>2</sup>. iv. The reason is, that man is constituted in the **middle** between Heaven and Hell . . . 806<sup>3</sup>. 902<sup>2</sup>. 936<sup>2</sup>.

869<sup>e</sup>. 'In the **midst**'=everywhere.

922<sup>2</sup>. 'In the **midst**'=all (people), and everywhere.

957<sup>3</sup>. There is a clear idea with the Angels who are in the **middle** of the Societies of Heaven . . .

1014<sup>2</sup>. These two opposite spheres meet together in the **middle** between Heaven and Hell, and fight with each other. In this **middle** is man while he lives in the world . . .

1053<sup>2</sup>. There is another kind of profanation of holy things with those who have . . . the holy things of the Word, of the Church, and of worship, as **means**. It is according to Divine order that . . . domination be the **means** to promote the end; for when holy things are the end, and domination is the **means**, the Lord is worshipped . . . But when . . . holy things are the

**means**, man is worshipped in the Lord's place. For **means** regard the end as servants their lord; and the end regards the **means** as a lord his servants.

—<sup>3</sup>. And the end conjoins the **means** with itself, so that they are as a one.

1086<sup>3</sup>. For when the Lord operates, He does not operate from primes through **middle things** into ultimates; but from primes through ultimates, and so into **middle things** . . .

1089. For the end selects the **means**, and applies them to itself; and **means** which are applied to the end, which is domination over the souls of men . . . cannot be truths . . .

1148<sup>3</sup>. Man lives in the **middle** between Heaven and Hell . . . 1162<sup>2</sup>. Coro. 28<sup>e</sup>.

1185<sup>e</sup>. If (these things) are not ends, but **means**, they are blessings.

1187. As the end which is the love . . . through the understanding provides for itself **means**, through which it comes forth—the last end, to which the first end progresses through the **means**, is the end coming forth—*exists*, and this is the use,—it follows that the end loves the **means** when they perform this use; and that it does not love them if they do not perform it; and that then it rejects them, and through the understanding provides for itself others . . .

—<sup>2</sup>. For example: a priest whose principal end is the love of money . . . His **means** are the ministry, the Word, doctrine, learning, preaching from these, and through these the instruction of the men of the Church, and their reformation and salvation. These **means** are esteemed by him from the end and for the sake of the end; but still they are not loved . . . for it is the opulence which is loved, because this is the first and last end, and the former end is the all in the **means**. (Other examp.s.)

J.(Post.) 2. The Protestants were brought into the **middle**; and then appeared in this order: the English in the **middle** . . . The Swedes at the north and west in the **middle**.

135<sup>e</sup>. The good are separated from the evil; and the evil are in the **middle**; and then the **middle** subsides, and the circuit remains . . .

D.Wis. viii. 7. (A Spirit) takes with him from the inmost things of nature a **medium** between the Spiritual and the Natural, through which he is bounded, so as to be subsistent and permanent. Through this he has what is relative to the things which are in nature, and also what is correspondent to them. Through this also Spirits and Angels can be adjoined to and conjoined with the human race. For there is conjunction; and where there is conjunction there must also be a **medium**. That there is such a **medium**, the Angels know; but as it is from the inmost things of nature, and the words of languages are from its ultimates, it cannot be described except by abstract things.

Inv. 49. See INMOST, here.

**Medulla Oblongata.** *Medulla oblongata.*

A. 4325. The fibres (of the voluntary sense from the cerebrum, and of the involuntary sense from the cere-

bellum) conjoin themselves in the two appendices which are called the **medulla oblongata** and the **medulla spinalis**, and pass through them into the body, and form together its members, viscera, and organs.

9670<sup>2</sup>. To the middle Angels, who accede to each Heaven, and conjoin them, correspond . . . also the **medulla oblongata**, where the fibre of the cerebellum is conjoined with the fibre of the cerebrum.

W. 366<sup>2</sup>. This cortical or glandular substance makes the surface . . . also of the corpora striata, from which is the **medulla oblongata**; and makes the middle of the cerebellum, and also the middle of the spinal marrow.

D. 3607. In what way (the fluxions of the fibres) connect themselves with the fibres of the **medulla oblongata**.

D.Min. 4714<sup>e</sup>. The Spirits of the two provinces (of the cerebellum and of the cerebrum) are entirely and miraculously separated for the sake of the spiritual, when yet they make a one; as in man the cerebellum is separated from the cerebrum, but still they communicate, both in general, as in the **medulla oblongata**, and also in each of the fibres and nerves . . .

E. 775<sup>2</sup>. From which is produced the medullary substance of the whole cerebrum, cerebellum, and **medulla oblongata**; and from this medullary substance are protended visible fibres . . .

**Medullary.** See under MARROW.

**Medusa.** *Medusa.*

B. 66<sup>2</sup>. Like the head of Gorgon or of **Medusa** . . .

**Meek.** See MILD.

**Meet.** *Competere.* A. 1735. 8732<sup>e</sup>.

**Meet.** *Convenire.*

**Assembly.** *Conventus.*

**Agreement.** *Convenientia, Conventio.*

**Suitably.** *Convenienter.*

A. 1641<sup>2</sup>. But with Spirits it is discussed in a minute . . . by perceiving the **agreements** and disagreements (of these things).

1717. He reduced all things in the external man into an **accordant** state.

2732<sup>e</sup>. In the other life they for the most part **meet**. (See MARRIAGE, here.)

3255. All who are in the same good, **meet** and are together in the other life; and also all who are in the same truth. Sig.

3708<sup>10</sup>. As all the good which inflows with light from the Lord is terminated in what is obscure of man, the north is called 'the **assembly**' (Is. xiv. 13, 31).

3806. See MEET—*obviam*, here.

4121<sup>2</sup>. (Relatives) for the most part **meet** there . . .

5061<sup>2</sup>. They who have hated each other . . . **meet** there . . .

5089<sup>2</sup>. The thought can no longer . . . choose the things which **agree** . . .

5182<sup>e</sup>. The third (introduction into gyres) is that

they mutually agree together as to thoughts and as to affections. The fourth is that they agree in truths and goods.

[A.] 9104. Hence it is that in the other life those meet who in the world had been in any conjunction either through love, friendship, or veneration, when they long for it; but they are afterwards disjoined according to the dissimilitudes of the state of the life.

9521. 'I will meet thee there' (Ex.xxv.22)=hearing and reception. 'To meet,' when said by Jehovah, = hearing and reception.

10147. 'Where I will meet you to speak to thee' (Ex.xxix.42)=His presence and influx. . . For 'to meet' = presence. 10148. 10197. 10305.

10547. 'He called it the Tent of the assembly' (Ex.xxxiii.7)=the external of worship, of the Church, and of the Word, in which are internal things. . . By 'the assembly' is signified where internal things are; for all internal things are together in external ones. By 'the assembly,' in the sense of the letter, is meant the assembly of the sons of Israel; but in the internal sense is signified the assembly of the truths and goods of the Church. . . And all celestial and spiritual things inflow into natural and worldly ones, and cease in them, and form and constitute them. Hence it is that the external is signified by 'the assembly.' Such is the case with the external sense of the Word. . . and also with the externals of the Church and of worship. . .

10837<sup>2</sup>. From their faces they see whether their lower minds agree. . .

—<sup>e</sup>. If they do not see a girl who is suitable to them. . .

H. 120. The Angels are veiled over with a thin suitable cloud.

149. The like (arrangement according to the quarters) takes place in the assemblies (in Heaven). E.422<sup>7</sup>.

223. The nature of the assemblies in the Temples (in Heaven). Des.

420<sup>2</sup>. They know no otherwise than that Heaven is in one place, where there is an assembly of all.

426. In the World of Spirits. . . is the first assembly of all (Spirits).

427. Still, in the World of Spirits all meet and speak together, when they long for it. . . But those who come into Heaven or into Hell see each other no more. . .

474. To proceed, is to be produced and presented in a suitable form. . .

508<sup>4</sup>. I have seen such adoring a magician in an assembly. . .

589<sup>2</sup>. The other receives and yields suitably.

J. 56<sup>3</sup>. There is another assembly (of the Babylonians) in the western quarter. . .

W. H. 3. This place is called the Assembly of the Intelligent and Wise. E.364<sup>3</sup>.

W. 103<sup>e</sup>. Therefore no other light (than spiritual) is suitable to their essence.

P. 181. It moves. . . also the face to agreement.

R. 656<sup>6</sup>. After this agreement—*conventio*—the wise one said. . .

M. 47a. That after death two consorts for the most part meet. . . and live together for some time. . . Gen.art.

132. This day the sign for the assembly has been given.

273<sup>3</sup>. It often happens that after death friends meet. . . But when this consociation, which is solely of the external affections, is perceived in Heaven, a separation is effected according to the internal affections; and then from that assembly some are relegated into the north, and some into the west. . . so that they never see one another any more, nor do they know one another. . .

296. The reason choice belongs to the men. . . is that the understanding can clearly see the agreements and disagreements. . .

T. 447<sup>e</sup>. In the first time of preparation (friends and relatives) meet. . . but they are separated by little and little, which is done insensibly.

D. 2771. These (haters) also meet. . . D.Min.4807.

3775. (The Quakers) in their meeting preach now and then. . . In their meetings they had constantly awaited the Holy Spirit.

E. 357<sup>15</sup>. 'An assembly of the perfidious' (Jer.ix.2).

449<sup>7</sup>. Occurs. 687<sup>12</sup>.

727<sup>11</sup>. By 'the Tent of the assembly' was represented and thence signified Heaven, whence are the truths of the Church.

817<sup>9</sup>. 'Nor one solitary in thine assemblies' (Is.xiv.31)=that not one truth will be left among the Knowledges.

1029<sup>13</sup>. 'The Mount of Assembly at the sides of the north' (Is.xiv.13)=where there is an ascent into the Heavens.

Coro. *De Miraculis*<sup>e</sup>. The Angels. . . said that they would sometimes invite me to their assemblies.

**Meet.** *Obvenire.* See HAPPEN.

**Meet, To.** *Obviam.*

**Meeting.** *Obvious.*

A. 1721. 'To go out to meet' (Gen.xiv.17)=to submit himself.

1831. 'He gave each his part to meet the other' (Gen.xv.10)=parallelism and correspondence as to celestial things.

2004<sup>2</sup>. Man on his part goes to meet this life which is from the Lord, through scientifics and Knowledges.

2063<sup>3</sup>. These (truths) the Lord goes to meet through good. . .

2326. 'He rose up to meet them' (Gen.xix.1)=acknowledgment, and also the mood of charity.

3205. 'Who is that man walking in the field to meet us?' (Gen.xxiv.65). . . 'To meet us'=for conjunction.

3806. 'He ran to meet him' (Gen.xxix.13)=agreement. . . for it regards conjunction. Agreement, or likeness, conjoins.

4247. 'Esau . . . goeth to meet thee' (Gen.xxxii.6) . . . 'To come to meet'=to inflow. Ex. 4350.

4347°. The Divine inflows through the internal man, and comes to meet truths . . . 4350.

6030. 'He went up to meet Israel his father' (Gen. xli.29)=influx . . . Ex.

7000. 'Lo (Aaron) goeth forth to meet thee' (Ex.iv. 14)=reception. 'To go forth to meet,' here, =to be presented prepared to receive Divine truth . . . thus the reception of it. Angels and Spirits who receive the Divine truth proceeding from the Lord, and further promote it, are said 'to go forth to meet,' when they are presented by the Lord prepared to receive.

7054. 'Go to meet Moses' (ver.27)=that he should be conjoined with the truth proceeding immediately from the Divine. 'To go to meet'=to be conjoined. 7056.

7159. 'Standing to meet them in their going out from Pharaoh' (Ex.v.20)=manifestation then . . .

8662. 'Moses went forth to meet his father-in-law' (Ex.xviii.7)=the application of truth Divine to Divine good. Ex.

M. 447. Meeting-*obvius*-and reciprocal.

D. 4396. They had thought justly and rightly about things obvious-*de obviis*; namely, about worldly things.

### Meet. *Occurrere.*

A. 1495°. Unless the celestial and spiritual things . . . presented themselves . . . N.51<sup>3</sup>.

2435°. While man is being regenerated, charity meets faith; that is, good meets truth . . .

4235. 'The Angels of God met him' (Gen.xxxii.1)=illustration by good.

4337°. The good . . . inflows into the will, and there meets the good of truth . . .

4408°. Interior light . . . meets those things which have entered through the external sight.

6903. 'Jehovah the God of the Hebrews hath met us' (Ex.iii.18)=the Divine of the Lord in the Church, and His command. . . 'To meet,' here, =what is commanded. Ex. 7099.

7042. 'Jehovah met him' (Ex.iv.24)=opposition. Ex.

7056. 'He met him in the Mount of God' (ver.27)=conjunction in the good of love there. 'To meet,' or 'to come to meet-*obviam*'=conjunction.

7158. 'They met Moses and Aaron' (Ex.v.20)=thought concerning the law Divine and the derivative doctrine. 'To meet'=thought. Ex.

9010. 'God made it meet to his hand' (Ex.xxi.13)=appearing as if chance.

9227°. Good from the Lord there meets the truths which have entered by an external way.

E. 781<sup>14</sup>. 'To meet them as a bear bereaved' (Hos. xiii.8)=the falsification of the sense of the letter.

Meet. *Offendere.* See under OFFEND.

Meeting. See under PREACH-*contionari*.

Meeting. *Comitium.* T.174°. 503.

### Megiddo. *Megiddo.*

R. 707<sup>2</sup>. Love from loftiness is meant by 'Megiddo' in the old Hebrew, as is evident from its meaning in the Arabic language. The like is signified by 'Hadradrinmon in the valley of Megiddo' (Zech.xii.11) . . . But what is signified there by 'the valley of Megiddo' cannot be seen, unless the series of the things . . . be disclosed by means of the spiritual sense. Ex.

—e. The like is also signified by 'Megiddo' (2 Kings xxiii.29,30; 2 Chron.xxxv.20-24); but in the spiritual sense.

E. 1010. It is believed that by 'Armageddon' is meant Megiddo, where Josiah king of Judah was slaughtered fighting against Pharaoh (2 Kings xxiii.29, 30; and also Zech.xii.11). But what is there signified by 'Megiddo' . . . is as yet unknown; and therefore it shall be told. By 'Armageddon' is signified the love of honour, of command, and of supremacy; and this love is signified also by 'Megiddo' in the old Hebrew language, as is evident from the meaning of this word in the Arabic language.

### Mehujael. *Mechujael.*

A. 404. 'Irad begat Mehujael, and Mehujael begat Methusael . . .' (Gen.iv.18). All these names=heresies derived from the first one which is called 'Cain.'

### Melancholy. *Melancholia.*

#### Melancholic. *Melancholicus.*

A. 620<sup>2</sup>. Such is the influx with those who from no cause are pressed with melancholic anxiety; and also with those who are in spiritual temptation . . .

816°. There is also a third kind (of temptation), namely, melancholic anxiety, which derives its cause for the most part from an infirm state of the body or lower mind. In this anxiety there may be something of spiritual temptation, or there may be nothing of it therein.

H. 299. It has been given to know whence man has . . . the interior sadness which is called melancholy. (Fully ex. under ANXIETY, here.)

P. 141. No one is reformed in a state of sickness of the lower mind, because it takes away rationality . . . Such sicknesses are melancholies, etc. . . which are sometimes accounted as temptations, but are not; because genuine temptations have spiritual things for their objects . . . whereas these have natural things for their objects . . .

D. 1336. A certain person in the life of the body had been driven to despair by melancholy . . .

2400°. There must be other states . . . in order that man, when without fear, pain, or melancholy, may acknowledge those things which are truths of faith.

2779°. They would reject such, as simple and melancholy ones . . .

3625. Hence come the melancholies of many . . . for with those who are thus kept in thought about spiritual things, about the life after death, and about misfortunes, Spirits . . . infuse many things which belong to the

memory, and hold them long, even to insanities and phantasies. And therefore those who are in solitude of life easily fall into such things; for they are dispelled by varieties, and thus by societies . . .

[D.] 5394<sup>o</sup>. They ought not to . . . go as it were melancholy; because such a thing has never been commanded.

5570. When a man is in interior joy, or in interior sadness and melancholy, it comes from no other source than from the influx of Spirits who are thinking and speaking against his loves, or with his loves. 5778.

6110<sup>52</sup>. Virgins who have imbued piety even to some melancholy, become sad wives . . .

### Melancthon. *Melancthon.*

C. J. 47. I have spoken with Melancthon; and I then asked him in what state he was; to which he did not want to reply; and therefore I have been informed about his lot by others; which is that he is by turns in a chamber of rock full of crevices, and in Hell; and that in the chamber he appears clothed with a bear-skin on account of the cold; and that the new-comers from the world who want to come to him on account of the reputation of his name, he does not admit into his chamber—*lacunar*—on account of the uncleanness there. He still speaks about faith alone, which in the world he, above others, established.

T. 797. I have not spoken with Melancthon so often or so near as with Luther . . . because he could not approach me in the same way, inasmuch as he devoted his study so fully to justification by faith alone, and not to charity . . .

—<sup>2</sup>. I have heard that as soon as he entered the Spiritual World, a house was prepared for him like the house in which he had stayed in the world . . . In his chamber also all things were like: a like table, a like desk with compartments, and also a bookcase; and therefore, as soon as he came thither . . . he placed himself at the table, and continued to write; and this concerning justification by faith alone; and in like manner for some days; and nothing whatever about charity. When this was perceived by the Angels, he was asked through messengers why he did not write about charity also. He replied that in charity there is nothing of the Church; for if that were to be received as a kind of essential attribute of the Church, man would also ascribe to himself the merit of justification, and thence of salvation; and thus he would also bereave faith of its spiritual essence.

—<sup>3</sup>. When the Angels perceived this . . . they receded. A few weeks after this was done, the things which he had used in his chamber began to be obscured, and at last to vanish; until finally there remained nothing there except the table, the papers, and the ink-stand; and, moreover, the walls of his chamber appeared to be plastered with lime, and the floor to be covered with a yellow, brick-like material; and he himself in a ruder garment. When he wondered at this . . . he was told that it was because he had removed charity from the Church . . . As he . . . continued to write about faith as the one only essential of the Church . . . and to remove charity more and more, he suddenly seemed to himself to be under the earth in a certain workhouse . . .

and when he wanted to go out he was held back, and it was denounced to him that no other lot awaits those who cast charity and good works out of the doors of the Church. But, as he was one among the Reformers of the Church, he was by the Lord's command taken out thence, and was sent back into his former chamber . . . But still, from his confirmed ideas, he bedaubed the papers with the same error; and therefore he could not be guarded from being alternately let down to his captive comrades, and sent out again. When sent out, he appeared clothed in a hairy skin, because faith without charity is cold.

—<sup>4</sup>. He himself has told me that there was another chamber . . . adjoined, in which there were three tables, at which sat those like himself, who were also casting charity into exile; and that a fourth table also sometimes appeared there, upon which were seen monstrous things in various forms, by which however they were not deterred. He said that he spoke with these [persons], and that he was confirmed by them from day to day. But after some time he was smitten with fear, and began to scribble something about charity; but what he wrote on the paper one day, he did not see on the next; for this happens to everyone there when he commits to paper anything from the external man only . . . thus from compulsion . . .

—<sup>5</sup>. But after the New Heaven began to be instaurated by the Lord, from the light from this Heaven he began to think that perhaps he was in error; and therefore from his anxiety on account of his lot, he felt impressed upon him some interior ideas about charity. In this state he consulted the Word, and then his eyes were opened, and he saw that the whole of it was full of love to God, and of love towards the neighbour . . . From this time he was translated interiorly into the south towards the west, and thus into another house, from which he has spoken with me, saying that now his writing about charity does not vanish as before, but that it appears obscurely on the following day.

—<sup>6</sup>. At this I have wondered: that when he walks, his steps have a knocking sound, like the steps of those who go with iron shoes on a stone pavement. To these things must be added, that when any novitiates from the world entered his chamber to speak with him and to see him, he summoned one of the magical Spirits, who by phantasy could induce various becoming shapes, and who then adorned his chamber with ornaments and with flowered tapestry, and also as it were with a bookcase in the middle. But as soon as they went away, these shapes disappeared, and the former lime-plastering and emptiness returned. But this was when he was in his former state.

### D. 5920. On Melancthon and the Persuasive . . .

— . I have spoken with Melancthon . . . Melancthon has confirmed himself in faith alone, and would scarcely hear about charity and its good; and therefore his thought was full of such things, and he has thence acquired a Persuasive, which indeed is not a strong one, but still is such as extinguished the light of intelligence with others . . . and, as the species of his persuasion, which appeared snowy, was such, therefore when he could not vanquish some by reasonings about faith alone,

he looked into them, and poured out his Persuasive into their eyes; and thus they could not bring forth anything against him . . . He has also poured out such a Persuasive into us, and has tried in like manner to induce shade on the light of truth. J.(Post.)26.

5921. But . . . he was told that such a thing is persuasive; and that in the Spiritual World it is entirely forbidden to speak from what is persuasive . . . To these things he replied that he knows how to present such a Persuasive; and therefore, as it is forbidden, he has been brought hither and thither, in order that this Persuasive might be taken away from him; but for some time he has been protected from those who were in a like situation with him, by their also having been separated from the rest. He came to me in his persuasion, and there exhaled from him as it were the stench of garlic . . .

5922. Melancthon afterwards remained some days, and behind to the left; and he loved places whence his life was a little communicated; and then it was evident that he had been a hypocrite; for he induced on the temples and teeth of both sides a certain pain; concerning which he spoke with some, who said that he has said that he loves a life of good, and that he lives it, when yet from the principle of his religion he has completely rejected it. It was said also that he has preached sometimes; and that when [he did so] about faith alone, the Church does not want to hear such things; and therefore he had desisted from preaching so.

5923. It was afterwards shown in what way he has prepared for himself communication with Heaven by the abuse of correspondences, in that in front upon his forehead he has extended something red . . . and that he has formed it variously. Having made communication by this, he has spoken with some there; and has been reproved, because such a thing is magical. Besides like things; and other like things in the air.

—<sup>2</sup>. He has himself said that he has ascended into that Heaven; and that when he came thither, he saw nothing; but that when his eyes have been opened, he has seen magnificent things; but that he has been at once driven to descend; which has been permitted, in order that he might know the nature of Heaven; because he had thought about it.

—<sup>3</sup>. But after some days he began to act as one with the malevolent who were secretly infesting me, by instigating those who were above to persist in it; and therefore he was then rejected to those who are in faith alone, and who dispute from falsities; where there is the gnashing of teeth.

5926. I have spoken in the presence of Melancthon about faith alone . . .

6040. Concerning Melancthon and Luther.—A certain person came from the northern quarter near the west, from very far away there, where are the more cunning ones. He was a devil among the more cunning and malicious ones. When he walked, his walking was heard heavy, ponderous, like the walking of a bear; and when he had been some days about me he did many things wickedly. I did not know who he was, but it has been disclosed. He came to Luther, in his chamber, and sat there opposite to him, and spoke with him, say-

ing that he used to Know him, and that he had spoken with him in the world; and he disclosed very many things which he had then spoken with him; from which Luther knew that he was (Melancthon), and that he had spoken with him many things about faith alone without good works. Luther asked what was the nature of his lot now. He said that he is by turns in a chamber full of crevices, and in Hell under a judge. When he is in his chamber, that he is clothed in a mantle with a bear-skin within, which keeps him from the cold; and sometimes he writes there many things . . . about faith alone; and that sometimes he prays to God that he may write well; and then the Angels dictate to him about the goods of charity; but when he reads them over he understands nothing, and he therefore rejects them. But by turns he is in Hell under a judge; there, like the rest there, he is in vile work. He has been in a great cupidity of punishing, and he has also treated many evilly. He has often been punished: I have heard the judge speaking about his punishment. He has great fear of the judge, because he is very powerful. J.(Post.)27.

6042. On Melancthon and Luther.—I have been told further that in his chunky chamber there are many things which are rude and sad; and that when he sees with others who are writing that the things are more ornamental there, he asks the reason, and is told because they think of good works also; and, when he hears this, he too wants to think about them; but as he cannot, he prays to God for the ability, and there then inflows something from Heaven as it were dictated, which he writes; but still, when he afterwards reads, he does not understand it; and then still his chamber appears adorned with various things; but presently they disappear. Many come to him from the earth, chiefly Englishmen; but he does not admit them, on account of the unseemly things which are in his chamber; but he finds out how by phantastic art to make appearances of seemly ones; but these disappear while they are speaking; and they appear as they are wont to do; and therefore they go away, and do not return. (Continued under LUTHER.) J.(Post.)28.

6048. On Melancthon.—Melancthon went out of his prison, and spoke with a certain one who had read his writings; and then Englishmen came, and also spoke with him, saying concerning faith alone that they do not know what it is; and is it anything. They asked him what it was. He said that faith is to believe that God has sent His Son, and that He has suffered for our sins. They said that this is only what is historical. What besides? He said that from that faith they have eternal life. They replied has he eternal life? and he could reply nothing else than that he will have when all are saved. They said that the infernals are never saved. They said, besides, that they hear preachers about faith alone and about justification; and that when they hear them, it sounds in their ears as if it might be wisdom . . . but when they go away, they still know nothing of what they have said, and do not comprehend it. J.(Post.)29.

6065. Melancthon was let out of his cell, and was driven to congregate those Spirits who in the world had



confessed faith alone . . . (They are separated and instructed.) J.(Post.)30.

[D.] 6097. See LUTHER, here. Inv.23.

E. 1176<sup>2</sup>. Melancthonism (mentioned as a heresy).

J. (Post.) 210. I have spoken with Melancthon about faith alone: that he can see from reason alone that faith alone does not save; because every man is his own good and his own evil . . .

### Melchizedek. *Malkizedech.*

A. 1657. The Lord's internal man in the interior man, or the Divine in the Rational, is 'Melchizedek,' from whom is the blessing after the combats. Tr.

1659<sup>2</sup>. It has been known within the Church that Melchizedek represented the Lord . . .

1724. 'And Melchizedek, king of Shalem, brought out bread and wine; and he a priest to God Most High' (Gen.xiv.18). 'Melchizedek'=the celestial things of the interior man with the Lord. 'King of Shalem'=a state of peace as to interior or rational things. 'Brought out bread'=celestial things, and the recreation thence. 'And wine'=spiritual things, and the recreation thence. 'And he a priest'=the Holy of love. 'To God Most High'=the internal man, who is Jehovah. 1725, Ex.

1725<sup>2</sup>. The celestial things of the interior man are all those which are of celestial love . . . These celestial things with the Lord's interior man, or the Lord's interior man as to these celestial things, is called 'Melchizedek.' The internal man was Jehovah Himself. The interior man, when purified after the combats of temptations, was also made Divine and Jehovah . . . But now, when it was in a state of the combats of temptation, and not as yet thus purified by the combats of temptations, as to celestial things it is called 'Melchizedek,' that is, 'King of Holiness and of Justice.'

—<sup>3</sup>. That this is the case, may be evident also from David, where in like manner it treats of the Lord's combats of temptations, and at last His interior man as to celestial things is called 'Melchizedek' (Ps.cx.1-5). 6148<sup>4</sup>.

1728<sup>2</sup>. If only Divine truth (were predicated of the Lord) no mortal could be saved . . . whereas Divine good, which is of mercy, elevates from Hell to Heaven. These are the things which . . . Melchizedek represented, as 'king of Shalem, and priest to God Most High.'

1732<sup>2</sup>. When the communication of celestial things (takes place), the interior man is called 'Melchizedek.'

1741<sup>2</sup>. The Spiritual of the Lord which was adjoined to the internal man is 'Abram the Hebrew;' but the Celestial which was adjoined to the internal man is represented and signified by 'Melchizedek.'

2015<sup>10</sup>. As (the Divine truth and the Divine good) with the Lord are conjoined, they were anciently represented by the royalty conjoined with the priesthood; as with Melchizedek, who was king of Shalem and at the same time Priest to God Most High. 6148<sup>4</sup>.

9809<sup>5</sup>. 'According to My word Melchizedek' (Ps.cx.4) =that His Divine Human is like [to the Divine good of the Divine love]. 'Melchizedek' is 'King of Justice;' thus Jehovah made justice through combats and victories.

S. 101<sup>2</sup>. That [such worship] was before the time of Abram . . . is still more evident from Melchizedek the king of Shalem; in that he brought out bread and wine . . . and that Melchizedek represented the Lord; for he is called 'priest to God Most High;' and it is said of the Lord in David, 'Thou a priest to eternity, according to the mode of Melchizedek.' Hence it said that Melchizedek brought out bread and wine, as holy things of the Church . . . and that Melchizedek could bless Abram; and that Abram 'gave him tithes of all.' T.715.

E. 179<sup>1</sup>. 'A priest to eternity according to the mode of Melchizedek'=that Divine good and Divine truth proceed from Him . . .

376<sup>27</sup>. By 'Melchizedek,' there, (Gen.xiv.) is represented the Lord as to Divine good and as to Divine truth; by him as a priest, Divine good; and by him as a king, Divine truth; and therefore he brought out bread and wine, because by bread is signified Divine good; and by wine Divine truth.

**Melecheth.** See under QUEEN.

### Melioration. *Melioratio.*

D. 4951. Such (magicians, and such as inflow into the Voluntary) cannot be drawn to melioration . . .

### Melodious. *Canorus.*

A. 418<sup>2</sup>. The spiritual choirs, from their winged melodious sound . . .

T. 347<sup>2</sup>. Faith is (then) only like the melodious sound—*vox*—of a whistle.

D. 512. They act gyres . . . with singing, or a melodious voice.

553. They acted their melodious gyres.

### Melody. *Melos, Melodia.*

M. 55. I once heard from Heaven a very sweet melody . . .

207<sup>2</sup>. They expressed (the ode) with angelic melody.

T. 353<sup>2</sup>. The exaltation of faith by an abundance of Truths, may be illustrated by comparison with the exaltation of the clangour, and at the same time the melody from many musical instruments [played in] concert.

452<sup>2</sup>. They are like birds taught to sing the melody—*melodia*—of a sacred hymn.

**Melon.** See GOURD—*cucurbita*.

### Melt. *Liqueferi, Colliqueferi.*

A. 847. 'The sun waxed hot and it melted' (Ex.xvi.21)=that it vanished according to the degree of the increasing concupiscence. . . 'To melt'=to vanish.

E. 400<sup>7</sup>. 'The hills shall melt' (Nahumi.5) . . . As the love of self and of the world is meant, it is said 'melt' . . . for 'fire'=these loves; and 'to melt,' and 'be burnt up,'=to perish thereby. 741<sup>21</sup>.

405<sup>12</sup>. Concerning the evils of the loves of self and of the world, which are signified by 'the mountains,' it is said that 'they shall melt like wax before the fire' (Micah i.4); because 'fire'=those loves.

538<sup>6</sup>. 'Thou hast melted, O Philistia, the whole of thee' (Is. xiv. 31) = the vastation of the Church as to the truth of doctrine, and thence as to faith. 817<sup>9</sup>.

594<sup>4</sup>. 'The heart of Egypt shall melt in the midst of it' (Is. xix. 1) = (the destruction of) the natural man separated from the spiritual. (= the terror of the natural man on account of visitation. 654<sup>48</sup>.)

**Melt.** *Liquescere.*

See under DISSOLVE-*diffluere.*

A. 8487<sup>2</sup>. That the good of truth . . . would vanish according to the degree of the increasing concupiscence, is signified by that 'the manna melted when the sun waxed hot.' Ex.

E. 219<sup>4</sup>. 'I will judge the melting ones of the earth in recitudes' (Ps. lxxv. 3). The melting ones of the earth' = those of the Church who are not in truths, but still long for them.

304<sup>19</sup>. The earth (which = the Church) is said 'to melt' (id.) when the truths are deficient through which there is good.

**Melt.** See MOLTEN IMAGE.

**Member.** *Membrum.*

See under GENERATION and GENITAL.

A. 1509<sup>6</sup>. In the other life they are useless members . . .

2853<sup>2</sup>. The Lord's Kingdom on earth consists of all those who are in good ; who, although scattered through the whole world, still are one, and as members constitute one body.

3624. On the correspondence of all the organs and members of both the interior and the exterior man with the Grand Man. Gen.art.

3986<sup>2</sup>. The Societies which constitute Heaven . . . form together one Heaven. They are circumstanced like the members and organs of the human body . . .

4206<sup>2</sup>. Like the life with man, (which) inflows and acts into the various sensory and motor organs of the body, and into the various members and viscera, and everywhere presents variety . . .

4280<sup>2</sup>. (This signification) is from the correspondences of all the members, organs, and viscera of man with the Grand Man.

4459<sup>6</sup>. He who is in the interior spiritual degree, regards intelligence and wisdom as a mediate end that he may be able to serve as a useful member in the Lord's Kingdom . . .

6115<sup>3</sup>. It is the more general Societies to which correspond the members, organs, and viscera in man . . .

7396. Empires and kingdoms are represented in Heaven as a man ; and the societies which are therein are represented as the members of that man ; but the king as the head . . . For the universal Heaven represents one man ; and the Societies there represent its members ; and this according to their functions.

7836<sup>2</sup>. The universal Heaven is one Society . . . The general Societies there, are as many as are the members, viscera, and organs in man ; but the special Societies are as many as the little viscera within each content

of a viscera, member, or organ ; and the particular Societies are as many as are the lesser parts in these constituting a greater one. That it is so, is evident from the correspondences of man, and of his members, organs, and viscera with the Grand Man.

10062<sup>2</sup>. It is to be known that the ultimate or extreme of any member signifies the same as the whole member . . .

H. 65. As the whole Heaven relates to one man . . . therefore Heaven is distinguished into members and parts, like man ; and they are also named in the same way. Moreover, the Angels know in what member one Society is, and in what another ; and they say that this Society is in some member or province of the head ; this, in some member or province of the chest ; this, in some member or province of the loins ; and so on.

94. Therefore the Societies which are in any member there, correspond to the like member in man . . .

96. The correspondence of the two Kingdoms of Heaven with the heart and lungs is the general correspondence of Heaven with man ; but there is a less general one with each of his members, organs, and viscera. Ex. and Enum.

—e. The influx of Heaven is into the functions and uses of the members . . .

100. To the Third Heaven corresponds the Second one ; and to the Second Heaven corresponds the First one ; and this corresponds to the corporeal forms in man, which are called his members, organs, and viscera. Thus it is the Corporeal of man into which Heaven ultimately ceases . . .

R. 66. See CHURCH, here.

T. 372. It is known that the Church makes the Body of Christ ; and that everyone in whom the Church is, is in some member of that Body ; according to Paul (Eph. i. 24 ; 1 Cor. xii. 27 ; Rom. xii. 4, 5).

D. 1765. Let such beware, who are the media which disturb societies, and cause enmities and hatreds among the members of the society . . .

1004<sup>2</sup>. All things which are in the body, which are called members, viscera, and organs, are nothing else than natural corporeal forms corresponding to the spiritual forms of the mind. Hence each and all things of the body so correspond to each and all things of the mind, that whatever the mind wills and thinks, the body acts in an instant at its nod. When, therefore, two minds are acting as one, the two bodies are also so united potentially, that they are no longer two, but one flesh. To want to become one flesh is conjugal love . . .

Inv. 28. (The Grand) Man is distinguished into Societies, of which each relates to one member, or organ and viscus in man . . .

**Membrane.** *Membrana.*

**Membranaceous.** *Membranaceus.*

A. 5188. Such (as act by artifices and lies) relate to . . . what are called the spurious tubercles which are wont to be inborn on the pleura and other membranes . . . so that at last the whole membrane is destroyed.

5557. There are Spirits through whom others speak,

and who scarcely understand what they are saying . . . but still they speak much. Such do those become who in the life of the body have merely babbled, and have thought nothing about what they said, and have loved to speak about all things. There are cohorts of them, and some of them relate to the membranes which cover the viscera of the body, and some to the cuticles which derive but little from what is sensitive; for they are only passive forces; and act nothing from themselves, but from others. D.1723.

[A.] 774S. Those who love Knowledges alone, but not a life according to them, relate to the interior membrane of the skull; whereas those who are accustomed to speak without affection, and to draw the thought to themselves, and to draw it away from others, relate to that membrane, but made bony . . . D.3888.

899<sup>o</sup>. They who are solely in the truths of faith, and not in the good of charity, are relatively servants . . . They who are such up to the end of life remain permanently in this state, nor can they ever be brought to a state in which they act from the affection of charity . . . but from obedience. In the Grand Man . . . these constitute the things which serve interior things, as the membranes and skins. Refs.

H. 436. They would fill parchments, as the saying is. R.29. 463<sup>10</sup>. T.54. 371<sup>e</sup>. E.193<sup>2</sup>.

W. 260. It would be as if the membrane investing the motor fibres of a muscle were not to react against the forces of these fibres in acts; not only would action cease, but all the interior textures would be resolved.

P. 254<sup>3</sup>. It has been provided by the Lord that those to whom the Gospel could not come, but only religion, might also have a place in that Divine man—that is, in Heaven—by constituting those things which are called skins, membranes, cartilages, and bones; and that in like manner as others they should be in heavenly joy. For it does not matter whether they are in joy such as is possessed by the Angels of the highest Heaven, or in joy such as is possessed by the Angels of the ultimate Heaven; for everyone who comes into Heaven, comes into the highest joy of his heart; he cannot endure a higher one; for in that he would be suffocated. Examp.

R. 335. By 'a book rolled together' is meant a parchment rolled together, because their books were parchments . . . E.299<sup>3</sup>.

M. 43. I saw an Angel from that Heaven holding in his hand a parchment, which he unrolled, saying . . . In this parchment there are arcana of wisdom concerning (conjugal love) . . . The Angel (then) let down the unrolled parchment, which a certain angelic Spirit took, and laid upon a table in a certain chamber, which he at once closed, and held out to me the key, and said, Write.

77<sup>6</sup>. He showed us . . . that the Second Age set down its writings upon parchments; and he brought a parchment, upon which were copied the canons of the primeval people from their tablets of stone . . .

294<sup>8</sup>. Again came the little boy with a parchment in his hand . . . and I read these words . . . (Compare M.293<sup>6</sup>.)

T. 34<sup>e</sup>. The reception of life in the ultimate degree

(may be compared to) the influx of light into . . . a transparent membrane.

335. I saw fatuous lights . . . some like parchments full of writing, which, being folded together again and again, at last appeared like falling stars, which in their descent vanished in the air. Ex.

577<sup>2</sup>. Hence a respiration of every membrane in the body. Thus the meninges of the brain, the pleura, the peritoneum, the diaphragm, and all the other [membranes] which cover the viscera, and which compose them within, act and are acted upon; and thus cooperate; for they are elastic; hence [their] coming forth and subsistence.

D. 1060. So also the membranes of the body, and also the muscular textures, are to be referred to the class of spiritual things.

1721. [On] those who constitute the interior membranes of the body; as the pleura. Gen.art.

1723. For the membranes are no otherwise, and perform no other use, than being passive forces; and they act that which the active forces infuse into them.

1725. For the interior membranes of the body are continued membranes of the head; as the pituitaries of the mouth, and thus the meninges of the brain . . .

1726. Such Spirits are very numerous; for the membranes of the body are spacious; and are continued around and upon all the viscera, and enter the same; thus it is now insinuated that the most part of (these Spirits) are women.

1730. They who constitute the thin membranes of the brains are similarly circumstanced in the Spiritual World . . . as are these membranes, which admit the sanguineous spirit to the interiors . . . and also invest the fascicles of the fibres or little nerves.

1741. With all those who constitute the externals of man there reign insanities, that is, phantasies . . . Such phantasies or insanities are very numerous . . . and therefore so long as they are in them, they constitute such things . . . especially the skins and the membranes, which act against internal things. The most part of such are from this our Earth; for our orb is now in externals, and almost commands internals; and, in proportion as it commands, in the same proportion it is tormented in the other life, even until such phantasies have been moderated, so that they constitute an equilibrium; nor are they before admitted to act such membranes; but 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: in which, because there are also very many vexations there, while they are being perfected, they are advanced still more interiorly; thus into Heaven; for all the membranes go forth more perfect in proportion as they go to more and more interior things; nay, there exists nothing in the human body except from membranes; hence are the organic forms which are actuated by the blood and spirit, which also are organic forms, but active ones in respect to the others . . . The actives of life are called celestial things; the passives of life, spiritual things;

and, as celestial things, or love, ought to rule spiritual things . . . so have these things been constituted in the body. But the influx of the one into the other, and the nature of it, may indeed be evident from the organic things of the body; but as it belongs to the vastest work, it can never be understood, except [as to] the things which are most general . . .

3419. That the whole Grand Man is organic, and relates to the purer and grosser **membranaceous things** of the body; and the Lord alone to the interior things . . . Ex.

6109<sup>3</sup>. They who constitute the middle of the sole (of the feet) make beautiful **skins**, which they sell, from which they make pretty little caskets.

### Memorable. *Memorabilis.*

A. 10159. What is **memorable** . . .

H. 463<sup>2</sup>. I will add something **memorable** . . . R.153.

R. 224. I will add this **memorable thing**. 255. 294. 341. 386. 463. 531. 611. 655, etc.

484. I will add three **memorable things** which happened in the Spiritual World. The first **memorable thing** was . . .

—<sup>4</sup>. The second **memorable thing** was this.

—<sup>7</sup>. The third **memorable thing** was this.

566. I will add these **memorable things**. 875.

961. I will add two **memorable things**. The first is this.

M. 1. I foresee that many who read . . . the **memorable things** after the chapters, will believe that they are inventions of the imagination; but I asseverate in Truth that they are not inventions, but have been truly done and seen; not seen in any state of lulling of the mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of the New Church which is meant by 'the New Jerusalem' in the Apocalypse; for the sake of which end He has opened the interiors of my mind and spirit, from which it has been given me to be in the Spiritual World with the Angels, and at the same time in the natural world with men; and this now for twenty-five years. T.851.

39<sup>e</sup>. In the **memorable things** which follow after the paragraphs or chapters of this Work.

42. I will subjoin two **memorable things** from the Spiritual World . . .

44. The second **memorable thing**.

55. I will add two **memorable things**. 103. 132. etc.

74. These six **memorable things** which are from the Spiritual World concerning conjugal love . . .

I. 19. I will subjoin this **memorable thing** . . .

B. 114. To these things shall be added two **memorable things** taken from the Apocalypse Revealed. 118.

T. 4. It is a **memorable thing** that the Lord . . . called together His twelve disciples . . .

12. To illustrate this I will adduce this **memorable thing** from the Spiritual World . . .

16. I will add one **memorable thing** . . .

25. I will add this **memorable thing** . . . 35. 48.

71. I will add three **memorable things** . . .

76. A first **memorable thing**.

77. A second **memorable thing**. (And so on.)

110. I will add these **memorable things** . . . 134. 159. etc.

851<sup>2</sup>. That such things as have been described in the **memorabilia** appear in the Heavens, may be evident from the like things which were seen and described in the Apocalypse . . . and in the Prophets. Ennm.

### Memorial. *Memoralis.*

A. 6888. 'This My **memorial** into generation, generation' (Ex.iii.15) = that (the Divine Human) is to be perpetually worshipped. 'A **memorial**' = that which is to be remembered; and, when predicated of the Divine, the quality in the worship . . . 'Memorial' is predicated of the quality of the Divine in worship, as to truth . . . That '**memorial**' = the quality of the Divine in worship. III.

—e. 'Holy' is predicated of truth; worship thence is signified by 'the **memorial** of his holiness' (Ps.xxx.4; xvii.12).

7881. 'The day shall be to you for a **memorial**' (Ex. xii.14) = the quality of that state in worship.

8067. 'And for a **memorial** between the eyes' (Ex. xiii.9) = that it should be perpetually in the understanding; 'a **memorial**' = perpetual remembrance. It is said 'a **memorial**,' because in the Word this is predicated of the Intellectual.

8526<sup>e</sup>. That it is for a **memorial**. Sig.

8620. 'Write this **memorial** in a book' (Ex.xvii.14) = for perpetual memory. 'A **memorial**' = what is to be remembered, or what is in the memory.

H. 462a<sup>3</sup>. Their **memorial** books . . . have been opened . . .

N. 202. Baptism has been instituted . . . for a **memorial** that (man) is to be regenerated. A.10386. R.776<sup>3</sup>.

P. 258<sup>3</sup>. A **memorial** Appendix to all the psalm-books.

T. 224<sup>e</sup>. This **memorial** thing shall be given . . .

E. 324<sup>7</sup>. 'That it be bread for a **memorial**' (Lev. xxiv.7) = that it be received and heard by the Lord.

### Memory. *Memoria.*

### Remember. *Memini.*

See under KNOW-*scire*, RECOLLECT, and REMEMBER.

A. 27. When he knows that there is an internal man and an external one; and that truths and goods inflow, from the Lord . . . through the internal man to the external—although it does not appear so—then these truths and goods, or Knowledges of truth and good, which are with him, are stored up in his memory, and are referred among scientifics; for whatever is insinuated into the **memory** of the external man, whether it be natural, or spiritual, or celestial, remains there as a scientific, and is produced thence by the Lord. These Knowledges are 'the waters gathered together to one place, and called seas.'

A.] 30<sup>o</sup>. First through faith of the **memory**, which is scientific faith . . .

268. It is the external man, or his affection and **memory**, in which are implanted the seeds of good and truth . . .

608<sup>e</sup>. Doctrinal things then succeeded, which were first apprehended by the external senses, from which the material ideas of the **memory**, and the derivative ideas of thought, were formed . . .

913<sup>e</sup>. The fructification of good, and the multiplication of truth, take place in the external man; the (former) in his affections; the (latter) in his **memory**. Sig.

984. The goods of charity and the truths of faith with one regenerated . . . as they are implanted through faith, or through the hearing of the Word, are first in his **memory**, which is of the external man. When he has been regenerated . . . the goods of charity put themselves forth in the affections which are of the external man; and the truths of faith in the **memory**; and in both they increase and are multiplied.

991. For scientifics are of three kinds: intellectual, rational, and sensuous. All are inseminated in the **memory**, or rather, in the **memories**; and in one regenerated they are called out thence by the Lord through the internal man.

1197. Being such, they could not do otherwise than make the Knowledges of faith things of **memory**; for the Knowledges of spiritual and celestial things . . . become no other than things of **memory**, when the man who is skilled in them is without charity. The things of **memory** are as things dead, unless the man is such that he lives according to them from conscience. When this [is the case] then the things of the **memory** are also simultaneous things of life; and then for the first time are they of use and salvation for him after the life of the body.

1408<sup>e</sup>. The things of the sense of the letter are like the things which are with man in his body, namely, the scientifics of the **memory** which are from sensuous things; which are general vessels . . .

1435. The ideas of thought are founded upon those things which have been impressed on the **memory** from sensuous things; and therefore scientifics are vessels for spiritual things . . .

1460. For . . . with the external man there are recipient vessels, which are called [those] of the **memory**. These are formed through Knowledges . . . with the inflowing and assisting of the internal man; consequently, Knowledges are learned and implanted in the **memory** according to the influx of the internal man. So also with the Lord when a child . . .

1469<sup>e</sup>. Whatever is in the **memory** of man is nothing less than [it is] truth . . . but truth is in these things as in vessels . . .

1637<sup>e</sup>. When (Spirits) are with man, the ideas of their thought fall into the words which are with the man [in his **memory**] . . . 1638.

1639. The speech of words . . . is the speech proper to man, and indeed to his corporeal **memory**; whereas

the speech of ideas of thought is the speech of Spirits, and indeed of the interior **memory**, which is the **memory** of a Spirit. Men do not know that they have this latter **memory**, because the **memory** of particular or material things, which is corporeal, makes everything, and darkens the interior **memory**; when yet without the interior **memory**, which is proper to his spirit, man can think nothing. From this **memory** I have often spoken with Spirits; thus in their Own language; that is, by ideas of thought . . .

1798<sup>e</sup>. For what is doctrinal is only knowledge, which is of the **memory** . . .

—<sup>4</sup>. Are not known by the **memory**; but are in his heart . . . because they are in charity.

1900. The internal man . . . cannot have communication with the external . . . until recipient vessels have been formed, which are of the **memory**; which is effected through Knowledges and knowledges . . .

—<sup>2</sup>. But this life becomes by degrees more distinct, as the vessels of the exterior **memory** are formed through Knowledges, and the vessels of the interior **memory** through rational things. Ex.

—<sup>3</sup>. (Truths) in the organic forms of both **memories** are genuine vessels . . .

1901<sup>e</sup>. This intellectual truth . . . inflows . . . through an internal way . . . and constantly comes to meet the Knowledges which are insinuated through sensuous things and implanted in the **memory** . . .

1940<sup>e</sup>. When they inflow into the sensuous scientifics of the **memory** . . . Sig.

1980<sup>e</sup>. Many dissimilar dreams may be presented from . . . one origin; for the reason that those things which are in the **memory** and the affection of man are recipient vessels, in which ideas are varied and received representatively, according to the variations of their form, and their changes of state.

2249<sup>e</sup>. For nothing can ever be kept in the **memory**, still less enter into anything of thought, except through some idea, however formed . . .

2256<sup>e</sup>. All the good ever thought and done by a man . . . remains; and in like manner all the evil . . . They have been inscribed on his book of life; that is, on both his **memories**; and on his nature . . .

2268<sup>e</sup>. If the truths which are in the **memories** of a man, and in the thoughts of his mind, are without goods, they are like a city without inhabitants; thus are empty.

2284. Remains are . . . all the good and all the truth with a man, which lie stored up in his **memories**, and in his life.

2469. On the **memory** remaining with man after death; and the reminiscence of those things which he had done in the life of the body. Gen.art.

— . As yet it has been known to scarcely anyone that every man has two **memories**; one exterior, and the other interior; and that the exterior one is proper to his body, and the interior one to his spirit.

2470. While a man lives in the body he can scarcely know that he has an interior **memory**, because then the interior **memory** acts nearly as a one with his exterior **memory**; for the ideas of thought, which are of the in-

terior memory, inflow into the things which are in the exterior memory, as into their vessels, and are there conjoined [with them]. Ex.

2471. These two memories are entirely distinct from each other. To the exterior memory, which is proper to man while he is living in the world, belong all the words of languages, also the objects of external sensuous things, and likewise the scientifics which are of the world. To the interior memory belong the ideas of the speech of Spirits, which are of the interior sight, and all rational things, from the ideas of which thought itself comes forth. That these things are distinct from each other, man does not know . . .

2472. Hence it is that men . . . cannot speak with each other, except by means of languages in articulate sounds . . . for the reason that this is done from the exterior memory. Whereas Spirits speak with each other by means of a universal language distinguished into ideas . . . and thus they can have converse with any Spirit . . . for the reason that this is done from the interior memory. Into this language comes every man immediately after death, because he comes into this memory, which . . . is proper to his spirit.

2473. The interior memory immensely excels the exterior one, and is circumstanced as are some myriads to one, or as what is lucid to what is dark ; for myriads of ideas of the interior memory inflow into one of the exterior memory, and there present a general obscure something ; hence all the faculties of Spirits, and still more those of Angels, are in a more perfect state ; namely, both their sensations, and their thoughts and perceptions. The nature of the excellence of the interior memory over the exterior one, may be evident from examples. When a man remembers any [other] man whose quality is known to him from an intercourse of many years, whether a friend or an enemy, that which he then thinks about him is presented as one obscure thing ; and this because he is thinking from the exterior memory. But when the same man has become a Spirit, that which he then thinks about him is presented as to all the ideas which he had ever taken up about him ; and this because he is thinking from the interior memory. The like is the case with everything. The thing itself about which he knows many things presents itself in the exterior memory as one general something ; but in the interior memory as to every single thing about which he has ever procured for himself an idea ; and this in a wonderful form.

2474. All things whatever which a man hears and sees, and with which he is affected, are, unknown to the man, insinuated as to the ideas and ends into his interior memory ; and they remain in it, so that not anything perishes ; although the same things are obliterated in the exterior memory. Such, therefore, is the interior memory, that there are inscribed on it all the single, nay, the most singular, things, which the man has ever thought, spoken, and done, nay, which have appeared to him as a shade, with the most minute things, from his first infancy to the last of old age. The memory of all these things the man has with him when he comes into the other life ; and he is successively brought into the recollection of them all. This is the Book of his

Life, which is opened in the other life, according to which he is judged. . . All the ends, which to him had been in obscurity, and all the things he has thought, together with all things which he has thence spoken and done, to the smallest point of all, are in that book ; that is, in the interior memory ; and are open before the Angels as in clear day whenever the Lord grants permission.

2475. From much and daily experience through many years, it has been given to know, that after death man does not lose a whit of those things which have been in his memories, either exterior or interior ; insomuch that nothing so small and minute can be thought of which the man has not with him ; so that after death he leaves nothing whatever behind him except the bones and flesh . . .

2476. But, as to his exterior memory, the case is this : that he has each and all things of it with him ; but he is not then allowed to use this memory, but only the interior one. The reasons are many. The first is . . . that from the interior memory, in the other life, he can speak and have intercourse with all in the universe. The second is, that this memory is proper to a Spirit, and is adequate to the state in which he then is ; for exterior things—that is, scientific, worldly, and corporeal things—are adequate to man, and correspond to his state while he is in the world and the body ; but interior things—that is, rational, spiritual, and celestial things—are adequate and correspond to a Spirit.

2477. It was proposed to (the Spirits) to think and speak together [on the question] as to whether it is advantageous for Spirits to use the exterior memory. . . The Spirits who were for corporeal and worldly things confirmed this by many things . . . that thus they would have lost nothing, but after death would be men equally as they had been before ; that thus they would have been able to come into the world through man ; that the delight of life is in the exterior memory ; and that in no other faculty or gift are there intelligence and wisdom ; besides many other things . . . But others then thought and spoke from the opposite principle, knowing that what they said was true, because it was from Divine order. They said that if Spirits were allowed to use the exterior memory they would then be in the like imperfection to that in which they had been before when they were men ; that thus they would be in gross and obscure ideas, in comparison with those which are in the interior memory ; and thus they would not only become more and more foolish, but would also descend and not ascend ; thus neither would they live to eternity ; for to immerse themselves again into worldly and corporeal things would be to give themselves again into a state of death ; also that if Spirits were allowed to use the exterior memory, the human race would perish ; for every man is ruled by the Lord through Spirits and Angels ; and if Spirits were to inflow into man from the exterior memory, man would not be able to think from his own memory, but from that of the Spirit ; thus man . . . would be obsessed ; the obsessions of yore were nothing else ; besides many other things.

2478. In order that I might know how the case is that man could not think from his own memory if

Spirits inflowed from the exterior **memory**, it has been twice or thrice permitted that this should be done ; and I then knew no otherwise than that was mine which was not mine, but the Spirit's ; and that I had thought those things before which I had not thought ; and this I could not apperceive until they had receded.

[A.] 2479. A newly arrived Spirit was indignant because he could not **remember** more things which he had known in the life of the body, grieving on account of the delight which he had lost . . . But he was told that he had lost nothing at all, and that he knows each and all things ; but that in the other life it is not allowable to bring out such things ; and that it is sufficient that he is now able to think and speak much better and more perfectly ; without immersing his Rational, as before, in the dense, obscure, material, and corporeal things which are of no use in the Kingdom into which he has now come ; and that those things which had been in the Kingdom of the world had been left behind ; and that he now has whatever conduces to the use of eternal life ; and that thus and no otherwise can he become blessed and happy : thus that it is of ignorance to believe that in the other life intelligence perishes with the none-use of the corporeal **memory** ; when yet the case is that in proportion as the mind can be withdrawn from sensuous and corporeal things, in the same proportion it is elevated to spiritual and celestial ones.

2480. As men after death are in the interior **memory**—which had been that of their Rational—hence it is that they who in the world had been pre-eminently skilled in languages cannot bring out one syllable of them ; and they who had been pre-eminently in knowledges cannot bring out anything of their scientifics . . . But whatever they have imbibed by means of languages and knowledges, because it has formed their Rational, they bring forth into use. The Rational thence procured is that from which they think and speak. He who has imbibed falsities by means of languages and knowledges, and has confirmed himself in them, reasons from nothing but falsities ; but he who has imbibed truths speaks from truths. It is the affection itself which gives the life . . .

2481. That . . . Spirits do not lose a whit of the things which belong to their exterior or corporeal **memory** ; but that they have with them all things of it, that is, that they have with them the whole of it, although it is not allowed to bring forth from it the particulars of their life, has been given me to know from much experience ; as may be evident from what follows :—Two whom I had known in the life of the body, and who had been mutual enemies, met ; and I heard one describing the genius of the other with many circumstances, and also the nature of the opinion he had had about Him, reciting a whole letter which he had written to him, and many things in series, which were particulars, and of the exterior **memory** ; and which the other acknowledged . . .

2482. I heard a certain one upbraiding another, in that he had kept back his money . . . and this with the circumstances, which were of the exterior **memory** . . . I also heard the other replying, and recounting the

reasons why he had done it, all of which were worldly particulars.

2483. A certain female was let into the state in which she had been in the world when she had attempted a crime ; and then every single thing of her thoughts, and of her conversation with another woman, came forth as in clear day.

— A certain female of the crew of the Sirens, because she kept on denying that she had been such in the life of the body, was let into the state of the corporeal **memory**, and then her adulteries and flagitious things, which when she lived had been known to scarcely anyone, were opened, and were recited in series, almost to hundreds (with all the particulars) and all to the life as in open day ; and so she was convicted. Such things are brought forth when anyone wants to exculpate himself . . .

2485. A Spirit . . . whom I had not known in the life of the body, when I asked him whether he knew whence he was, did not know ; but by means of the interior sight he was led by me through the cities where I had been, and at last through the city whence he was ; and then through the streets and public places, all of which he knew ; and at last into the street where he had dwelt ; and, if I had known the houses, and how they were situated, I could have known his house too.

2486. That men have with them each and all things of the corporeal **memory**, could also very frequently be evident to me from those whom I had known in their life of the body, in that when I have spoken with them they have recognized each and all things which they had done in my presence, and which they had then spoken and thought.

—<sup>e</sup>. From these and many other experiences, it has been given me to know for certain that man carries with him into the other life all things of the exterior or corporeal **memory**.

2487. Regarded in itself, the exterior **memory** is nothing else than an organic something formed from the objects of the senses—especially of the sight and the hearing—in the substances which are the beginnings of the fibres ; and according to the impressions from their variations of form take place, which are reproduced ; and these forms are varied and changed according to the changes of state of the affections and persuasions. The interior **memory** is in like manner organic ; but purer and more perfect ; formed from the objects of the interior sight, which objects are disposed in a stated series in incomprehensible order.

2488. I had supposed . . . that no Spirit could ever know the things in my **memory** . . . But I can asseverate that the Spirits who are with man know and take note of the least things of his **memory** and thoughts ; and this much more clearly than the man himself ; and that the Angels know and take note of the ends themselves . . .

2489. The things which are of the interior **memory** manifest themselves in the other life by a certain sphere, from which the quality of Spirits is known at a distance . . . This sphere comes forth from the activity of the things in the interior **memory**.

2490. With the interior **memory** the case is this: that there are retained in it not only each and all things which from his infancy the man has ever seen and heard, and the things which he has thought, spoken, and done; but also those things which he sees and hears, and which he thinks, speaks, and does, in the other life. But this takes place with a difference. Those who are in the persuasion of falsity and the cupidity of evil imbibe and retain all things which agree therewith; for they enter like water into sponges. All other things do indeed also flow thereto; but they are retained so lightly that they scarcely know that they are anything. But they who are in the faith of truth and the affection of good, retain all things which are true and good, and thence are continually being perfected. Hence it is that they can be instructed, and that they are instructed in the other life.

2491. There are Spirits . . . who have relation to the interior **memory**. These wander about in cohorts, and by wonderful methods elicit whatever others know; and whatever they hear they communicate to their own ones.

2492. The quality of **memories** is sometimes presented to view in the other life. . . The exterior **memory** is thus presented . . . as a callosity; the interior **memory** like a medullary substance such as is in the human brain. . . With those who in the life of the body have studied for the **memory** alone, and thus have not cultivated their Rational, their callosity appears hard, and inwardly striated. With those who have filled the **memory** with Falsities, it appears hairy and rough, and this from the inordinated heap of things. With those who have studied for the **memory** for the sake of the love of self and of the world, it appears conglutinated and indurated.

—<sup>2</sup>. With those who have wanted to penetrate into Divine arcana by means of scientifics, especially by means of philosophical things, and who would not believe until they had been persuaded by means of them, it appears dark, and is of such a nature that it absorbs the rays of light, and turns them into darkness. With those who have been deceitful and hypocrites, it appears as if it were bony and of ebony, and reflects the rays of light. But with those who have been in the good of love and the truth of faith, no such callosity appears, because their interior **memory** transmits the rays of light into their exterior one; in the objects or ideas of which—as in their basis, or as in their ground—the rays are terminated, and there find delicious receptacles; for the exterior **memory** is the ultimate of order, in which spiritual and celestial things are softly terminated and reside, when there are goods and truths there. H.466.

2493. I have spoken with the Angels about the **memory** of past things, and the derivative anxiety about future ones; and I have been instructed that the more interior and perfect the Angels are, the less do they care for past things, and think about future ones; and that thence also is their happiness . . . But although they do not care for past things, and are not solicitous about future ones, they still have the most perfect reminiscence of past things, and view of future ones; because in all their present there are both what is past

and what is future. Thus they have a more perfect **memory** than can ever be thought of or expressed.

2494. When men who are in love to the Lord and in charity towards the neighbour are living in the world, they have with them and in them angelic intelligence and wisdom, but stored up in the inmosts of their interior **memory**; which intelligence and wisdom can never appear to them until they put off corporeal things. Then the **memory** of particular things . . . is lulled; and they are awakened into the interior **memory**; and successively afterwards into the angelic one itself. H.467.

2503<sup>2</sup>. Rational truths are interior, and scientific truths are exterior: these are distinct from each other exactly as are the two **memories** of man.

2520<sup>2</sup>. (This) may be evident from the ideas which a man cherishes concerning Divine arcana—there always adheres to them some idea from worldly things, or from things analogous to worldly things, through which it is retained in the **memory**, and through which it is reproduced into the thought . . .

2590<sup>2</sup>. Nevertheless the truths of faith with (those who are in evil) go no further than into the **memory**. They do not penetrate to the affection which is of the heart; and therefore also the truths of their **memory** are dissipated, and become null, in the other life.

2657<sup>2</sup>. But these things (of the first Rational) at that time go no further than a little above the ideas of the corporeal **memory**, which are relatively very material . . .

2750<sup>6</sup>. The things which (an adulterer against whom Heaven has been closed) speaks about (the things of love and faith), do not come from his interiors, but solely from his **memory** and mouth . . .

2831. Without an idea nothing remains in the **memory**, otherwise than as an empty thing . . . The idea itself, when confirmed by many things, causes it not only to inhere in the **memory**, and that it can be called out thence into the thought; but also that faith can be insinuated into it.

—<sup>10</sup>. It is celestial and spiritual love which disposes into order the scientifics which are of the exterior **memory**; whereas the love of self and of the world perverts the order, and disturbs all things which are there . . .

— . The things which are in the exterior **memory**, where scientifics are, relatively to the things which are in the interior **memory**, where rational things are, are in a thicket, or as in a dark forest. So long as man lives in the body, he cannot know how shady, opaque, and dark it relatively is there . . . But he will know in the other life, when he comes into those things which are of the interior **memory**, that in the exterior **memory**, which is proper to man while he is living in the world, there is nothing less than there is the light of wisdom and intelligence . . .

2875. But the truth of doctrine, or faith (is insinuated) through an external way, and is carried into the **memory**, being called out thence by the Lord in His own time and order, and conjoined with the affection of good . . .

3020<sup>2</sup>. The things which are in (the natural mind) are all scientifics; thus also all Knowledges of whatever



kind; in a word, each and all things which are of the exterior or corporeal **memory** . . .

[A.3020]<sup>3</sup>. But the rational mind is interior; the cognitive things which are there are not open before the man, but are imperceptible while he is living in the body; namely, each and all things which are of the interior **memory** . . .

3066<sup>2</sup>. For truths without affection do indeed flow to the ear as sound, but they do not enter into the **memory**. That which causes them to enter into the **memory**, and to inhere therein, is affection . . . 3336<sup>2</sup>.

3108<sup>2</sup>. But as soon as truth is initiated into his good, it is then appropriated to him. It then vanishes from his external **memory**, and passes into the internal one; or, what is the same, it vanishes in the natural or external man, and passes into the rational or internal one . . .

3114<sup>0</sup>. The truths of the natural man are scientific truths; namely, whatever are in his external **memory**. Sig.

3161<sup>2</sup>. So long as these doctrinal things are only in the **memory**, they are only scientific truths, and are not yet appropriated to the man as his; but they are for the first time appropriated to him when he begins to love them for the sake of life, and still more when he applies them to life. When this is done, the truths are elevated from the natural **memory** into the Rational, and are there conjoined with good . . .

3175<sup>2</sup>. (Thus) man is not born into any truth, but must learn everything, and this through an external way, namely, that of hearing and sight: through this way truth must be insinuated, and implanted in his **memory**; but so long as truth is there only, it is only knowledge . . .

3203<sup>3</sup>. At first they are . . . as infants; the spiritual truths with them are scientific; for when doctrinal things are learned and inserted in the **memory** they are nothing else; but these are successively called forth thence by the Lord, and are implanted in the life; that is, in good . . .

3316<sup>2</sup>. The first state of the man who is being regenerated, or with whom truth is being conjoined with good, is that first of all in his natural man, or in its storehouse, which is called the **memory**, there are heaped together doctrinal things of truth, without any stated order . . . These things are not reduced into order of themselves, but by the good which inflows into them . . . Tr.

3324<sup>2</sup>. Truths can indeed be stored up in the **memory** before (there is good to receive them), like seeds in a pod . . . but they do not become the man's unless the ground has been prepared . . .

3388<sup>0</sup>. For it is not sufficient for a man to know that it is so; but he also wants to know what it is . . . in order that some confirmation may accede to the intellectual part . . . Otherwise, it may indeed be induced on the **memory**, but it remains there no otherwise than as a dead thing . . .

3402<sup>3</sup>. To know good and truth, or to keep them in the **memory**, and to utter them with the mouth, is not

to have good and truth; but to be affected with them from the heart.

3405<sup>2</sup>. For lower things are nothing but composites of higher ones; as may be concluded from the **memories** with man, of which the interior one, being in a higher degree, so immensely excels the exterior one, which is in a lower degree.

3512<sup>2</sup>. Truths, like all other scientifics, are allotted their place in the **memory** which is of the natural man, according to the pleasant and delightful things which have introduced them; as is evident from the fact, that when these pleasant and delightful things return, the things which have been introduced by them also return; and, conversely, when the things are recalled, the delightful or pleasant things, to which they have been adjoined, are excited at the same time. 4205<sup>2</sup>.

3539<sup>2</sup>. For although man after death becomes a Spirit, he still has with him in the other life those things which are of his external man; namely, natural affections, and also doctrinal things, and scientifics too; in a word, the things which are of his exterior or natural **memory**; for these things are the planes in which his interior things are terminated. As, therefore, these have been disposed, so do the interior things, when they inflow, become; for they are modified therein . . .

3603<sup>3</sup>. In his first age, man knows the things which are in the Word only as far as the **memory** . . .

3679<sup>5</sup>. But Spirits and Angels do not think like man. Their thought is indeed terminated also in the Natural; for they have with them all the natural **memory** and its affections; but they are not allowed to use this **memory**. Still, although they are not allowed to use it, it serves them as a plane, or as a foundation, so that the ideas of their thought may be terminated there. Hence it is that the ideas of their thought are more interior. Ex.

3824<sup>2</sup>. Internal truths are said to be conjoined with the Natural when they are learned, acknowledged, and believed. In the Natural of man, or in the **memory** of this, there are truths both internal and external; they are there as doctrinal scientifics; but they are not conjoined until the man is affected with them for the sake of the use of life . . . 3843.

3843<sup>2</sup>. When (truths) are in the interior man, he then no longer acts from the **memory**, but from nature-*indole*; so that at last they flow spontaneously into act; for they are then inscribed on the man's interior **memory**; and the things which come forth-*prodeunt*-from this appear as if they were innate; as may be evident from the languages which a man has imbibed in his childhood; and also from the faculty of reasoning; and also from conscience. Hence it is evident that even the interior truths of doctrine are not conjoined with a man until they are of the life.

3911<sup>0</sup>. All good inflows from the Lord through the internal man into the truths which have been collected in the **memory** of the external man.

3913<sup>5</sup>. For example: that the Lord is the salvation of the human race. Unless this is made affirmative by a man, all those things which he has learned about the

Lord . . . and which are in his natural **memory** among scientifics, cannot be conjoined with his internal man . . . thus neither can the affection inflow . . .

4018. The truths and goods which are learned, with which the man is not affected, do indeed enter into the **memory**, but adhere as lightly there as a feather to a wall.

—2. As to the things which enter into the memory, the case is this. The things which enter without affection fall into the shade of it; whereas those which enter with affection come into the light there; and (these) are seen and appear clearly and livingly at every excitation of a like thing; but not so those which lie hidden around in the shade. The affection which is of love is attended with this. Hence it may be evident, that all the implantation of truth, and its conjunction with good, is effected through affection; and that the greater the affection is, the stronger is the conjunction . . .

4038<sup>2</sup>. The things which enter through sensuous things store themselves up in the Natural as in a kind of receptacle, (which) is the **memory**.

—3. The things which elevate themselves thence towards the Rational store themselves up in the Rational also as in a kind of receptacle, (which) is the interior **memory**.

424<sup>2</sup>. From the memory, which is like an internal eye, or internal sight, there is a like circle; namely, from this sight through the thought into the will; and from the will through the thought into act . . .

—3. (Thus) first of all the truths which are of faith are insinuated through the hearing or the sight, and are then stored up in the **memory**; and are thence successively elevated into the thought, and at last they inflow into the will; and (then) they proceed thence through the thought into act . . .

4266. So long as (scientifics, Knowledges, and thus doctrinal things) are in the natural or external man—that is, in his **memory**—and are not yet implanted in the spiritual or internal man, they are signified by 'the droves given into the hand of the servants.'

4301<sup>3</sup>. In proportion as the man is affected with these things, in the same proportion he sees them, and in the same proportion he retains them in the **memory**; but the things which the eye sees from no affection are passed over, and are not inserted into the **memory**; thus neither are they conjoined with him . . .

—4. The like is the case with the understanding, which is the internal sight; its objects are . . . called truths. The field of their objects is the **memory** . . .

4337<sup>2</sup>. For so long as truth is in the **memory** only, it is called truth; but when it is in the will and thence in act, it is called the good of truth.

4408. For the objects of the world, which all derive something from the light of the sun, enter through the eye, and store themselves up in the **memory**; and . . . the things which are reproduced thence are seen within. Hence is the imagination of man, the ideas of which are called by philosophers material ideas. When these objects appear still more interiorly, they present thought . . .

4588. This is what is meant by . . . As the tree falls,

so it lies . . . For man has with him in the other life all the Natural or the **memory** of the external man; but he is not allowed to use it there; and therefore it is there as a foundation plane, into which the interior truths and goods fall. If this plane is not receptive of the goods and truths which inflow from the interior, the interior goods and truths are either extinguished, perverted, or rejected.

4715<sup>6</sup>. For, with these, faith is only in the **memory** and thence in the mouth . . .

4901<sup>3</sup>. For man in each idea of his thought has something adjoined from time and space. Hence his **memory** and reminiscence; and hence also his lower thought, the ideas of which are called material. But this **memory**, from which are such ideas, is quiescent in the other life. They who are there are in the interior **memory**, and in the ideas of its thought. The thought from this **memory** has not times and spaces adjoined to it; but in their place states and their progressions.

— That man has an exterior **memory**, which is proper to him in the body; and that he has also an interior **memory**, which is proper to his spirit. Refs.

4925. As truth manifests itself—for it enters through the senses, and stores itself up in the **memory** of the external or natural man—therefore many have fallen into the error, that truth is the first-born . . .

5079<sup>2</sup>. For man, when he dies . . . has with him the **memory** of all things which he has done, spoken, and thought; and has with him all the natural affections and cupidities; thus all the interior things of the Natural. Its exteriors he has no need of . . .

5089<sup>2</sup>. Hence it is that those who are sensuous, and have applied themselves studiously to scientifics . . . can no longer be elevated from them . . . thus neither can their thought any longer be extended freely around the whole field of the things of the **memory**, and choose the things which agree, and reject the things which oppose, and apply the things which are in any connection . . . This is the reason why the learned believe less than the simple . . .

5094. Into the external or natural **memory** of man enter objects from the world through these sensuous things on the one side; and into it there enter objects through rational things on the other side. The latter separate themselves in that **memory**; the things which have entered through rational things place themselves more interiorly; but those which have entered through sensuous things place themselves more exteriorly. Hence the Natural becomes twofold; namely, interior and exterior. Rep.

5113<sup>7</sup>. The **memory** (of the Spiritual Church) is compared to 'the wine of Lebanon,' from the good of faith which has been implanted in the Intellectual.

5126<sup>2</sup>. In proportion as he does not do truths, the Rational is not opened; but still the Knowledges remain in the Natural, namely in its **memory**; thus as it were outside the house on the threshold.

5127<sup>6</sup>. From which he is in the faculty of thinking and speaking . . . about spiritual things from the formulae impressed on the natural or corporeal **memory**.

5130. 'But remember me with thee' (Gen. xl. 14) = the

reception of faith . . . for to **remember** and recollect the Lord is from no other source than faith. Hence '**remember** me with thee'=that he may receive faith. Ex.

[A. 5130]<sup>e</sup>. For that which a man loves is what reigns ; but not that which he only knows and keeps in the memory.

5133. 'Make me **remembered** to Pharaoh' (ver. 14)=communication with the interior Natural.

5135<sup>2</sup>. From infancy to childhood, and sometimes to the first adolescence, man imbues goods and truths through instruction from parents and masters ; for he then seizes on them and believes them simply. The state of innocence promotes [this], and inapts them into the **memory** ; but places them at the first threshold . . .

5157<sup>2</sup>. By sensuous things are meant those scientifics and those delights which have been insinuated through the five senses of the body into the **memory** of the man and into his concupiscences ; and which, taken together, constitute the exterior Natural, from which the man is called a sensuous man.

5212. The lowest truths, or the truths of the exterior Natural, are called scientifics, because they are in man's natural or external **memory** ; and because as to the most part they partake of the light of the world ; and thence can be presented and represented before others by forms of words ; or by ideas formed into words by means of such things as are of the world and its light. But the things which are in the interior **memory** are not called scientifics, but truths, in so far as they partake of the light of Heaven ; nor are they intelligible except by means of this light ; and they are utterable by means of forms of words, or by means of ideas formed into words, through such things as are of Heaven and its light.

5278. The reason 'to forget'=removal . . . is that such is the case with the **memory** and the derivative thought : the things of which the man is thinking are immediately under his view, and the things which are related to that subject present themselves in order around, even to the things which are not related, and which are the most remote, and which are then in forgetfulness. The things which are opposite are separated thence, and hang downwards . . . and equilibrate those which are above. This ordination is effected by means of the good which inflows . . .

5287<sup>2</sup>. In proportion as (a man's thought) regards the particulars of the **memory**, and remains therein, in the same proportion it does not perceive the quality of the things.

5376<sup>2</sup>. Thus, with these, truths are not drawn inwards, but are cast out of doors ; but still they remain in the **memory**, for the sake of ends in the world, devoid of life. This state is called 'desolation,' or 'vastation.'

5432. When (the truths of faith) are learned, they are apprehended and are committed to the **memory**, no otherwise than as are other scientifics . . .

—<sup>2</sup>. (Such) retain (truths) with themselves no otherwise than as they do all other scientifics ; they are only in their natural **memory**, and thence in the mouth.

5664a<sup>3</sup>. It is one thing to know the truths of faith,

and another to believe them. They who only know them, place them in the **memory** like other things which are of any knowledge ; for these things a man can procure for himself without that influx (of truth). But these truths have no life . . . Hence it is that when he brings them forth he does so from the **memory**, and not from the heart. Whereas he who believes the truths of faith, brings them forth from the heart when he does so from the mouth ; for with him the truths of faith are so rooted, that they have root in the external **memory**, and grow thence towards the interior or higher things, like fruit-bearing trees . . .

5853. The Spirits which flow to a man enter into all his **memory**, and into all the knowledges of the **memory** which the man possesses. Thus they put on all things which belong to the man, insomuch that they know no otherwise than that they are theirs . . . Hence it is that all things which the man thinks, they think ; and that all things which the man wills, they will ; and also conversely, that all things which those Spirits think, the man thinks ; and that all things which those Spirits will, the man wills ; for they act as one by means of the conjunction. But it is supposed on both sides that such things as are in them are from themselves . . . but this is a fallacy. 5855.

5857. I have sometimes spoken with Spirits about this faculty in which they excel man, in that at their first coming they put on all things of the man's **memory** ; and although before they had known nothing about sciences, languages, and the things which the man has learned and imbued from infancy to old age, still, in a moment, they come into possession of them all ; and that thus with the learned they are learned ; with the clever, clever ; with the prudent, prudent. From this those Spirits became proud ; for they were not good ; and therefore it was also given to tell them, that with the unlearned they are unlearned ; with the stupid, stupid ; with the insane and silly, insane and silly ; for they put on the interior things of the man with whom they are ; thus all his fallacies, phantasies, and falsities ; consequently his insanities and fatuities. But evil Spirits cannot approach infants, because they have not as yet anything in their **memory** which they put on ; and therefore with them there are good Spirits and Angels.

5858. Whatever Spirits think and speak from the **memory** of man, they suppose to be their own, and in themselves. If they are told that it is not so, they are exceedingly indignant . . . In order that they might be convinced that it is not so, they were interrogated whence they know how to speak with me in my vernacular tongue, when yet in the life of the body they had known nothing whatever of it . . . I also read before them the Hebrew language, which they understood as much as I, even infants . . . Hence they have been convinced that when they come to man they come into possession of all his knowledges . . . They have their own also ; but they are not allowed to bring them out ; for the reason that they may serve the man by what is his ; and for many other reasons ; and because there would be the greatest confusion, if Spirits were to inflow from their own **memory**. Refs. D. 2401.

5859. Certain Spirits came to me . . . saying that they had been with me from the beginning, knowing nothing else ; but, as I demonstrated the contrary to them, they at last confessed that they had now come for the first time ; and because they had at once put on all things of my memory, they could know nothing else. Hence also it was evident, that the moment Spirits arrive, they put on as their own all the scientifics of the man ; also, that when a number of Spirits are present, they each put them on, and they each suppose that they are their own. Into this faculty comes man immediately after death. Hence, too, it is, that good Spirits in the heavenly Society into which they come, put on and possess all the wisdom which belongs to all in that Society . . .

5865<sup>2</sup>. A certain Spirit was let into a state of the body by this, that he thought from the sensuous things of the body, thus from the external memory ; and he was then seen by me as a black mass devoid of life. The same, when restored, said that he had supposed himself to be in the life of the body.

5881. In what order scientifics and truths are disposed in the memory of a man, the man does not know ; but, when the Lord pleases, the Angels know it. For it is a wonderful order : they cohere fascicularly ; and the fascicles themselves also cohere with one another ; and this according to the connection of the things which the man had taken up. These coherences are more wonderful than any man can ever believe. In the other life they are sometimes presented to view . . . The scientifics and truths are ordained into these fascicular forms solely by the loves of the man ; 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 ; and therefore when a man is being regenerated . . . a commotion takes place among the truths ; for they are then differently ordained. Sig.

5893<sup>2</sup>. There must be truths in the natural mind, in order that good may be operated ; and the truths must be introduced by means of an affection which is of genuine love. All things whatever in man's memory have been introduced by means of some love ; and they remain conjoined there . . . (Then) if the affection is reproduced, the truths which have been conjoined with it come forth—*prodeunt*—at the same time ; and if the truths are reproduced, the affection itself with which they have been conjoined, comes forth at the same time. On this account, when a man is being regenerated . . . he is ruled through Angels by the Lord by this, that he is kept in the truths which he has impressed on himself as being truths, and thereby in the affection with which they have been conjoined . . .

6077<sup>2</sup>. The truths of faith in which there is not charity are nothing but scientifics ; for they are in the memory not differently from the other things which are there. But when the truths of faith are from charity . . . they distinguish themselves from scientifics . . . This may be evident from the state of man after death : he can then rationally think and speak about the truths and goods of faith . . . but he can bring forth no scientifics from the memory : the latter are with him like

things forgotten and obliterated ; although he has all things with him.

6192. When Spirits come to man they put on all things of his memory ; thus all things which the man has learned and imbued from infancy ; and the Spirits suppose these things to be their own ; thus they act with the man as if they were the man ; but they are not allowed to enter further with the man than to his interiors which are of the thought and the will ; but not to the exteriors which are of the actions and the speech ; for these come into act—*actum consequuntur*—through general influx from the Lord without the mediation of particular Spirits and Angels. . . Nevertheless (the Spirits) do not know that they are with man, for the reason that they possess all things of his memory, and believe that these things are not another's but their own ; and also for the reason that they may not injure the man . . .

6200. When I have been thinking, the material ideas of thought have appeared as it were in the midst of a kind of wave ; and it was observed that that wave was nothing else than such things as had been adjoined to that subject—*rei*—in the memory ; and that the full thought appears thus to Spirits ; but that nothing else then comes to the man's sense than that which is in the midst . . . I likened that wave round about to spiritual wings, by which the subject which is being thought of is elevated out of the memory. Hence man has apprehension of a subject. That in that waving matter round about there were innumerable things which were in agreement with the subject, might be evident to me from the fact that the Spirits who were in a more subtle sphere knew thence all those things which I had ever known about that subject ; and that they thus fully imbibe and put on all things which belong to the man ; and the Genii . . . those things which belong to his loves. Examp.

6320. When the Angels inflow, they adjoin affections also, and the affections themselves contain innumerable things in them ; but of these innumerable things only a few are received by the man ; that is to say, those things which are applicable to those things which are already in his memory. All the other things of the angelic influx encompass them, and keep them as in their bosom.

6598. Therefore they who trust in others speak much from the memory, and thereby appear to themselves to be wiser than others. But they who can think above sensuous things—if the things which are in their memory have been ordained—are in the faculty of understanding and perceiving above others ; and this according to the degree of their view from what is interior.

6618. Certain Spirits gloried because they know all things. In the Grand Man these Spirits relate to the memory. But they were told that there are indefinite things which they do not know . . .

6696. There are Spirits who in the Grand Man relate to the memory. They are from the planet Mercury . . .

6808. The Spirits from the planet Mercury relate . . . to the memory ; but to the memory of things abstracted from earthly and merely material ones. D.1415.

[A.] 6809. They once came to me, and sought out the things which were in my **memory**. This Spirits can do very skilfully; for when they come to a man they see in his **memory** every single thing which the man knows . . .

—<sup>e</sup>. Hence it was evident that the Spirits of that Earth relate in the Grand Man to the **memory** of things abstracted from material and earthly things. Examp.

6811. With what avidity they seek after . . . the Knowledges of things such as belong to a **memory** elevated above the sensuous things of the body, might be evident to me from the fact that when they were looking into those things which I knew about heavenly things, they ran over all, and continually said that it was such or such a thing; for when Spirits come to a man they enter into all his **memory**, and excite thence the things which are in agreement with themselves; nay, as I have often noticed, they read the things which are there as from a book.

—<sup>2</sup>. Once, when I was writing something about things to come, and they were then afar off, whence they could not look into the things from my **memory** . . . they were very indignant . . .

6812. Hence it may be manifestly evident that the **memory** of Spirits is much more perfect than the **memory** of men; and also that the things which Spirits hear, see, and apperceive, they retain; and most of all such things as they are delighted with . . .

6814. Their **memory**, being of things, and not of images purely material, more nearly subministers its objects to the thought . . . Nevertheless the Spirits of Mercury excel but little in the faculty of judgment . . . D.1416.

6844<sup>2</sup>. Hence the things in the **memory** which are from sensuous things partake of the light and heat of the world, and but little of the light and heat of Heaven; and therefore they are the last things which can be regenerated . . .

6922. When (the Spirits of Mercury) came, they at once ran through the things which were in my **memory**. This all Spirits can do; and, as they are with man, they are in possession of all things of his **memory**. Refs.

6925. The Spirits of Mercury . . . wander through the universe. The reason is that they relate to the **memory** of things in the Grand Man, which is continually being enriched.

7039<sup>2</sup>. Such things as are of faith, with those who are not in charity, are only things of the **memory**; and they are in the **memory** under no other form than any other scientific . . .

7170<sup>e</sup>. (Thus) the Spirits of Venus, which are from that part of the planet, agree with the Spirits of . . . Mercury; and relate to the **memory** of material things, which agrees with the **memory** of immaterial things, which the Spirits of Mercury constitute. 7253.

7398. All things whatever which enter with man remain with him, especially those things which are received from affection. It is believed that the things which enter are completely obliterated and cast out when the man no longer remembers them. But they

are not obliterated or cast out, but inhere, either in the interior **memory**, or in the exterior, among those things which have become familiar. For the things which become familiar are as it were natural, which flow spontaneously, and are not excited from the **memory** by sensible recalling. Examps.

7803. The Spirits who chastise apply themselves to the left side, and incline themselves towards the back; and when they are there they take out from the man's **memory** all the things he has done and thought; for this is easy to Spirits; for when they flow to a man they at once come into all his **memory**. Refs.

7935<sup>2</sup>. The truths of the Church in which they have been born, and which they have imbibed in childhood and afterwards, and have confirmed in life, and have thus made of faith . . . are seated in, as if they were inscribed on the interior **memory** . . .

8049. 'Remember' (Ex.xiii.3)=that it is to be recollected.

8516<sup>2</sup>. For the truths of faith lie in the **memory** of a man as in a field spread beneath the interior sight. The good from the Lord inflows through this sight, and chooses from them, and conjoins with itself, the truths which agree.

8620. 'Write this memorial in a book'=for perpetual **memory**. Ex.

—<sup>2</sup>. For everyone carries with him into the other life the **memory** of all his acts; thus the book of his life.

8622. 'To blot out the **memory**' (Ex.xvii.14)=to remove. Ex.

8623. 'Moses built an altar'=in the Holy of worship and of **memory**. Ex.

8628. (These) Spirits from our Earth . . . were those who had placed wisdom in such things as are of mere **memory**; as in languages . . .

8881. The truths of faith, in order to be of faith, and in order that they may live with man, also inflow from the Lord. They are indeed learned by man, and are stored up in the **memory**; but so long as the man does not will them, and thence does not do them, they do not become alive. But when they are brought forth from the **memory**, and, through the Intellectual, are insinuated into the will . . . and thence into act, they then become alive, and are of faith . . .

9034<sup>3</sup>. Truth from the literal sense of the Word is first learned by the man of the Church, which is general truth . . . This truth is received through an external way . . . and is stored up in the **memory** of the external man, where there are also various scientifics from the world. Afterwards, the things stored up in this **memory** are subjected to the sight or view of the internal man . . . which by choice calls forth the truths which agree with the good which inflows from the Lord . . .

9035. For the truths of the literal sense of the Word stored up in the natural **memory** of man form there as it were a field for the view of the internal man . . .

9043. The man who is being regenerated first imbibes from the doctrine of the Church or from the Word the

things which are of faith and charity, which he then stores up among the scientifics in the **memory** which is of the external or natural man. Thence these are called forth into the internal man, and are stored up in its **memory**. . . This is the beginning of spiritual life with the man.

9149. Truths from good, and the corresponding scientifics in the **memory**. Sig. and Ex.

— . 'To keep' = in the **memory**. Ex.

9150<sup>o</sup>. 'A house,' here, = the **memory**; because truths and scientifics are therein as in their house.

9154. It treats of truths and scientifics taken away from the **memory**.

9162. Truth and good, exterior and interior, and everything which is of their affection, in the **memory**. Sig.

—<sup>e</sup>. 'To be given to be kept' = to be stored up and kept in the **memory**.

9176<sup>o</sup>. Truths not conjoined, are those which are learned from others, and which do not enter further than into the **memory**, and remain there as scientifics . . .

9227<sup>o</sup>. The external way is through the hearing into the **memory**; and from the **memory** into his understanding . . . Through this way enter the truths which are to be of faith . . .

—<sup>3</sup>. And the things which are stored up in the **memory**, and which appear in the **memory** before the understanding, appear in the light of the world . . . whereas those which enter the will, or which become of the will, are in the light of Heaven . . .

9230<sup>o</sup>. For the **memory** and the understanding of man are like the courts; and the will is like the chamber . . .

9296<sup>o</sup>. Afterwards the Lord inflows through this good into the truths of doctrine of the Church which are with the man, and calls forth from the **memory** such things as serve for the use of life, and implants these in the good, and perfects it.

9298<sup>o</sup>. But the truths with the evil are not commingled with the falsities of evil with them so long as they are only in the **memory**, and serve as means to evil; for so long they are devoid of life . . .

9340<sup>o</sup>. Scientific truths are in the **memory** of man; and when they are taken out from it they come to apperception. But the interior truths of faith are the truths of life itself, and are inscribed on the internal man, from which (truths) but little appears in the **memory**.

9368. For persuasive faith is not within man, but stands out of doors, solely in the **memory**, from which it is taken out when it is being taught.

9386. So long as truths stick solely in the **memory** . . . they have not been impressed on the life . . .

—<sup>2</sup>. Man has as it were two books, on which have been inscribed all things which he has thought and done. These books are his two **memories**, exterior and interior. The things which have been inscribed on his interior **memory** remain permanently to all eternity, and are never blotted out. They are chiefly those

things which have been made of the will . . . It is this **memory** which is meant by everyone's Book of Life.

9393. Before (truth is loved and done) it is indeed with the man in his **memory**; and is called out thence sometimes to the internal sight or the understanding; from which it again falls back into the **memory** . . . (But) when truth is called forth out of the **memory** into the understanding, and from the understanding enters the will, and from the will goes out into act, then the truth becomes of the man's life, and is called good.

— . Worship from truth which sticks solely in the **memory**, and thence appears in the understanding, is not worship . . .

9394. 'He put (the blood) in basins' = with man in the things of his **memory**. Ex.

— . Hence 'basins,' here, are such things—*res*—of the **memory** as contain in them Divine truths . . .

— . All things which are learned and laid up in the **memory**, and which can be called out thence to the intellectual sight, are called scientifics; and in themselves are the things—*res*—which constitute the Intellectual of the natural or external man . . . But the internal sight . . . sees nothing in the fields or gardens of the things of its **memory** than those which are in agreement with the loves in which the man is, and also which favour the principles which he loves . . .

—<sup>3</sup>. But . . . those who think from the delights of heavenly loves . . . as their thought is led by the Lord through Heaven, see and choose out nothing else in the fields and gardens of the things of their **memory** than such as are in agreement with the delights of their loves, and which are in accordance with the doctrinal things of their own Church, which they love. With these, the things of the **memory** are like heavenly paradises; and are also represented . . . by 'paradises.'

—<sup>4</sup>. It is further to be known, that scientifics or the things of the **memory**, when they become of man's life, vanish from the exterior **memory**; as are wont to do the gestures, actions, speech, reflections, intentions; in general the thoughts and affections of man, when, by continual use or habit, they become as it were spontaneous and natural. But no other things become of man's life, than those which enter into the delights of his love . . .

— . Concerning the exterior **memory** which is of the body; and concerning the interior **memory** which is of his spirit. Ref.

—<sup>5</sup>. The like is the case with the scientifics of the **memory**, which are also in like manner excited by the delight of the man's love . . . but through the medium of the intellectual part . . . And those which enter fully into the loves, and become spontaneous, and as it were natural, vanish from the exterior **memory**; but remain inscribed on the interior **memory**, from which they are never erased. Thus do scientifics become of the life.

9416<sup>o</sup>. The writing and the engraving on tables, in the Word, = those things which have been impressed on the **memory** and the life; and will thus remain permanently. Ill.

9544<sup>o</sup>. As Knowledges are of the **memory** of the natural man . . .

9723. 'Ashes' = such things in the natural or external

memory of man as remain after the uses; and which are to be removed, so as not to prevent other things from succeeding, through which there may be uses again.

[A. 9723]. Scientifics are imbibed through hearing, seeing, and reading, and are laid up in the external or natural memory. These scientifics serve the internal sight . . . as a plane of objects, that it may thence select and elicit such things as may promote wisdom. For . . . the understanding . . . looks into that plane, or memory, which is beneath itself; and, from the various things therein, it selects and elicits such as agree with its love. These it summons to itself from beneath, and lays them up in its own memory, which is the internal memory. Hence is the life of the internal man, and his intelligence and wisdom. The ease is the same with the things of spiritual intelligence and wisdom . . . these, having been laid up in the memory of the external man, in like manner serve as objects for the sight of the internal man . . .

—<sup>2</sup>. After the scientifics, or Knowledges of good and truth, have performed the above use, they as it were vanish from the memory. They are circumstanced as are the matters of instruction which from infancy have served a man as means for the perfecting of his moral and civil life. After they have performed this use . . . they perish from the memory, and remain solely as to their exercise or use. Examps.

9841. 'Thou shalt take two onyx stones' = the interior memory which is from the truths of faith which are from love. . . The reason they = the memory, is that there were engraved in them the names of the sons of Israel; and by the engraving in stones is signified the memory of things which are to remain permanently—like the engraving or writing of the Law upon the tables of stone, which = those things which have been impressed on the memory and life; and thus which are to remain permanently. The reason (of this) is that on the memory of man truths have been impressed, and things which have the appearance of truth, insomuch that it is composed of such things.

—<sup>2</sup>. The reason the onyx stones, from the engraving in them, = the interior memory, is that the things which were inscribed . . . = spiritual truths . . . Moreover, the interior memory of man consists of such truths.

— . That man has two memories, exterior and interior; and that the exterior memory is natural, thus composed of such things as come forth in the world; but that the interior memory is spiritual, thus composed of such things as are in Heaven. Refs.

—<sup>3</sup>. The reason stones on which there is engraving = the memory on which truths have been inscribed, derives its origin from the representatives in Heaven. Men who . . . come into the other life, and carry with them truths of faith only in the natural or exterior memory, and not in the spiritual or interior memory, appear to themselves, when they go out, to be wandering among rocks of stone, and in forests; whereas they who carry with them truths of faith in the spiritual memory also, appear to themselves, when they go out, to be walking among hills which have been cultivated, and also in gardens. The reason is that the truths of

the external or natural memory, which are scientifics, are of no life, unless they are at the same time in the interior or spiritual memory; for the things which are in this latter have been made of life; for the interior or spiritual memory is the book of man's life . . .

9846. The heavenly form of all the Truths in their order in the memory from the good of love . . . Sig. and Ex.

9918. These (doctrinal things from the Word) are scientifics, in so far as they are in the memory which is in the external or natural man. But when they enter into the memory which is in the interior or spiritual man, which takes place when the man lives according to them, then the doctrinals as to truth become of faith, and those as to good become of charity, and are called spiritual. When this is done, they almost vanish from the external or natural memory, and appear as it were innate, because implanted in the man's life . . .

9922<sup>2</sup>. All the things—*res*—of the external or natural memory are called scientifics. For there is an external memory, which is of things—*rerum*—in the natural world; and there is an internal memory, which is of things in the Spiritual World. Refs. The things which have been inscribed on the internal memory are not called scientifics, because they are things—*res*—of the man's life; but they are called the truths which are of faith and the goods which are of love. These are the things which must be within the scientifics. Ex.

—<sup>3</sup>. That scientifics are the things of the memory in the natural man. Refs.

9931. 'To engrave' = to impress on the memory; thus also on the heart; for that which is impressed on the interior memory, which is of the life, is said to be impressed on the heart; and . . . this remains to eternity . . .

—<sup>2</sup>. The reason it is said to be impressed on hearts according to the heavenly sphere, is that the things which have been impressed on the memory, especially on the interior memory, which is the book of life, have been impressed according to the heavenly sphere (or form). Ex.

10057<sup>2</sup>. Therefore when man is being regenerated, the truths which must be of faith are insinuated through the hearing and sight, and are implanted in the memory of his natural man; from this memory they are drawn up into the thought which is of the understanding; and those which are loved become of the will . . .

10067<sup>9</sup>. Man imbibes truths from hearing through the hearing, and from reading through the sight, and lays them up in the memory . . . The man's love . . . through the understanding, looks into the things therein, and selects such thence as are in agreement with the love . . .

10124<sup>2</sup>. With those who are in the Celestial Kingdom, truth does not become knowledge, nor faith, nor conscience; but it becomes reception in the good of love . . . For it does not stick as knowledge in the memory . . .

10194. It resides solely in the memory . . .

10199<sup>8</sup>. The truths which are solely in the memory . . . are called relatively external truths . . . for they reside in the external man.

10227<sup>3</sup>. Nor do they see anything except the things which belong to others; not from reason, but from the Active of the **memory**.

10236<sup>2</sup>. Whereas the external Sensuous which is not common to man with brute animals, and still is an external Sensuous, is that which man has in the **memory** from the world . . .

10252<sup>2</sup>. In order that celestial good . . . may be born with a man . . . truths must be acquired from the Word, or from the doctrine of the Church which is from the Word. These truths obtain their first seat in the **memory** of the natural or external man. Hence they are called forth into the internal man by the Lord, which takes place when the man lives according to them; and in proportion as the man is affected with them . . . they are elevated still higher . . . and become there celestial good . . .

10295. That this worship is effected by means of spiritual truths, may be evident from the ideas . . . in which the man then is, (and which) are from his **memory**, and thence from the Intellectual; and the things which proceed thence are called spiritual.

—<sup>2</sup>. But as to the Divine worship from celestial good, this is not effected by means of confessions, adorations, and prayers, in the way in which it is effected with those who are in the Spiritual Kingdom; thus not by means of truths from the **memory**; but by means of truths from the heart, which act as one with the love itself in which they are; for the truths with them are inscribed on their heart; and therefore when they are doing the precepts from love, they do them at the same time from truths, without thought about them from what is doctrinal; thus without the calling forth of them from the **memory**.

10336<sup>3</sup>. 'To write the law upon the heart' = to implant Divine truth in the will . . . When this is done, Divine truth is no longer brought forth from the **memory**; but is perceived from the good of love itself . . .

10751. It was given to speak with those Spirits about their own Earth; for all Spirits know how to do this when their natural or external **memory** is opened by the Lord; for they have this **memory** with them from the world; but it is not opened except with the Lord's good pleasure. They said . . . that they appear to the inhabitants of their own Earth, and speak with them, as men; and that this is effected by this, that they are let into their natural or external **memory**, and thence into thought such as they had been in when they had lived in the world; and that the interior sight is then opened with the inhabitants . . .

10787<sup>2</sup>. They who receive truths first in the **memory**, and then in the understanding, and finally in the will, are they who are in faith . . .

H. 18. For the love with man as it were looks into and draws from the things of his **memory** all things which are in agreement . . .

25. The Angels in the Celestial Kingdom . . . receive Divine truths at once in the life; and not, like the spiritual ones, in previous **memory** and thought.

26. They do not lay them up in the **memory**, and then think whether they are so . . .

—<sup>2</sup>. But that is called truth which is of **memory** and thence of thought.

—<sup>e</sup>. But so long as truth is in the **memory** and thence in the thought, it does not become good, nor is it alive, nor is it appropriated to the man; because man is man from the will . . .

33<sup>2</sup>. But those who do not at once admit truths into the will; but into the **memory**, and thence into the understanding; and, from this, will and do them, are in the Middle or Second Heaven.

246. When Angels are speaking with a man they turn themselves to him, and conjoin themselves with him; and the conjunction of an Angel with a man causes both to be in like thought; and, as the thought of the man coheres with his **memory**, and the speech flows thence, they are both in the same language. Besides, when an Angel or Spirit comes to a man, and by means of turning to him is conjoined with him, he comes into all his **memory**, inasmuch that he knows scarcely otherwise than that he knows from himself the things the man knows; thus also the languages.

256. No Angel or Spirit is allowed to speak with a man from his own **memory**, but from that of the man: for Angels and Spirits have a **memory** equally with men. If a Spirit were to speak with a man from his own **memory**, the man would know no otherwise than that the things which he then thought were his own, when yet they would be the Spirit's. It is like the remembrance of a thing which the man had yet never heard nor seen. . . Hence there was the opinion with some of the ancients that after some thousands of years they would return into their former life, and into all its acts; and also that they had returned. They concluded so from this, that sometimes there had occurred to them as it were the remembrance of things which they had never seen nor heard. This took place because the Spirits had inflowed from their own **memory** into the ideas of their thought.

271. The Angels of the Inmost Heaven do not lay up Divine truths in the **memory** . . . But the things which these Angels see with their eyes do enter into their **memory**, and about these they reason and speak.

278<sup>2</sup>. (They who are in a state of innocence) love nothing more than to be led by the Lord . . . Hence it is that the things which they hear from Him, whether it be by means of the Word, or by means of preaching, they do not lay up in the **memory**; but at once obey it . . . The will is their **memory** itself . . .

292. With every man there are good Spirits and evil Spirits . . . These Spirits are in the World of Spirits . . . When these Spirits come to a man they enter into all his **memory**, and thence into all his thought; the evil Spirits into those things of the **memory** and thought which are evil; and the good ones into those things of the **memory** and thought which are good. The Spirits do not at all know that they are with a man; but when they are there they believe that all the things which are of the man's **memory** and thought are their own; and neither do they see the man . . . (thus) they do not know that the things which they are thinking,



and also which they are speaking together, are from him . . .

[H.] 298. The Spirits who are with a man—both those who are conjoined with Heaven, and those who are conjoined with Hell—never inflow with the man from their own **memory** and the derivative thought; for if they were to inflow from their own thought, the man would know no otherwise than that the things which were theirs were his own. But still there inflows with the man through them . . . affection (either of the love of good and truth, or of the love of evil and falsity).

304<sup>2</sup>. (Man's) exteriors which are in the natural world are all the things which are of his natural or external **memory**, and which are of the derivative thought and imagination . . .

345. Those who die as adults have a plane acquired from the earthly and material world, and they carry it with them. This plane is their **memory** and its corporeal natural affection. This remains fixed, and is then quiescent; but still it serves their thought after death as an ultimate plane; for the thought inflows into it. Hence it is, that such as is this plane, and in such a way as the Rational corresponds with the things which are there, such is the man after death. But infants who die as infants . . . have not such a plane; but they have a spiritual natural plane . . . and therefore they cannot be in such gross affections and the derivative thoughts . . .

348. But those are called the intelligent who do not commit Divine truths' at once to life, but first to **memory** . . .

355. That they are such in the Spiritual World . . . may be concluded from the fact that then all the things which are in the natural **memory** . . . are quiescent; and only the rational things which are thence serve there for thought and for speech. For man carries with him all the natural **memory**; but the things which are there are not under his view, and do not come into his thought, as when he lived in the world; he can bring forth nothing thence, and set it in spiritual light, because they are not of that light. But the rational or intellectual things which a man has acquired for himself from the knowledges . . . square with the light of the Spiritual World . . .

356<sup>2</sup>. For the interior mind of man looks into the things—*res*—of the natural **memory**, and those things there which confirm, it as it were sublimates by means of the fire of heavenly love, and draws them up, and purifies them even into spiritual ideas . . .

423<sup>2</sup>. That which is solely in the understanding is indeed with a man, but not in him. It is only a thing of his **memory**; and a thing of knowledge in the **memory** . . .

461. That man after death is in all the **memory**, etc., in which he had been in the world . . . Chapter.

—<sup>3</sup>. He also carries with him the natural **memory**; for he retains all things whatever which he has heard, seen, read, learned, and thought in the world, from his first infancy up to the last of life. But as the natural objects which are in the **memory** cannot be reproduced in the Spiritual World, they are quiescent; as takes place with a man when he is not thinking from them; but still they are reproduced when the Lord pleases.

462a. That man has with him from the world all his **memory**, has been shown by many things. Examps.

—<sup>8</sup>. I have also heard from the **memory** of a certain one, when it was seen and surveyed by the Angels, what his thoughts had been for a month; one day after another . . .

463. When a man's acts are laid bare to him after death, the Angels . . . look into his face, and the search wanders through the universal body, beginning from the fingers of each hand. . . (For) as each thing of the thought and will have been inscribed on the brain . . . so also they have been inscribed on the universal body, because all things of the thought and will advance thither from their beginnings, and are terminated there as in their ultimates; whence it is that the things which have been inscribed on the **memory** from the will and its derivative thought, have been inscribed not only on the brain, but also on the whole man; and there they come forth in order according to the order of the parts of the body . . . From these things it may also be evident what is meant by 'the book of man's life' . . .

—<sup>2</sup>. To these things I will add something memorable concerning the **memory** of man remaining after death; by which I have been confirmed that not only the general things, but also the most singular ones, which have entered the **memory**, remain permanently, and are never obliterated. I have seen books with writings therein as in the world; and I have been instructed that they are from the **memory** of those who had written them; and that there is no word wanting there which was in the book which had been written by the same person in the world; and that thus there can be brought forth from the **memory** of another the most singular things of all, even those which he himself in the world had forgotten. The reason also has been disclosed; namely, that man has an external and an internal **memory**; an external one which is of his natural man, and an internal one which is of his spiritual man; and that each thing which a man has thought, willed, spoken, done, and also which he has heard and seen, has been inscribed on his internal or spiritual **memory**; and that the things which are there are never erased, because they have been at the same time inscribed on his spirit, and on the members of his body . . .

— (1.) (Refs. to passages on the subject of the **memory**.)

464. Although the external or natural **memory** is in man after death, nevertheless the merely natural things which are therein are not reproduced in the other life; but the spiritual things which have been adjoined to the natural ones through correspondences; which, however, when presented to sight, appear in a form altogether like (that in which they appeared) in the natural world . . .

—<sup>2</sup>. But the external or natural **memory**, in so far as concerns the things therein which partake of what is material, and of time and space, and of all other things which are proper to nature, does not serve the spirit for that use in which it had served it in the world; because a man in the world . . . has thought naturally; whereas in the other life . . . he thinks spiritually . . .

Hence it is that the external or natural **memory**, as to those things which are material, is then quiescent; and those things only come into use which the man has imbibed through them in the world, and has made rational.

—<sup>2</sup>. The reason the external **memory** is quiescent as to those things which are material, is for the reason that they cannot be reproduced; for Spirits and Angels speak from the affections and the derivative thoughts which are of their minds; and therefore they cannot utter the things which do not square with them.

—<sup>3</sup>. I have spoken with many who in the world had been believed to be learned from the fact that they knew the ancient languages . . . and who had not cultivated their Rational by means of the things written in those languages; and some of them were seen as simple as those who had known nothing of those languages; some stupid . . . I have spoken with some who in the world had believed that a man is wise in proportion as he keeps [things] in the **memory**, and has also enriched the **memory** with many things; and who have spoken from it almost alone; thus not from themselves, but from others; and who have perfected nothing rational by means of the things of the **memory**. Some of them were stupid; some silly . . .

—<sup>6</sup>. The Rational of man is like a garden . . . the **memory** is the soil; scientific truths and Knowledges are the seeds; the light and heat of Heaven make them productive . . .

469. Spirits and Angels have a **memory** equally with men; for there remains permanently with them whatever they hear, see, think, will, and do; and their Rational is also cultivated thereby; and this to eternity. Hence it is that Spirits and Angels are perfected in intelligence and wisdom by means of the Knowledges of truth and good equally with men. That Spirits and Angels have a **memory**, has also been given me to know by much experience; for I have seen called forth from their **memory** all things which they have thought and done, both in public and in private, when they have been with other Spirits; and also that those who had been in any truth from simple good have been imbued with Knowledges, and intelligence through them . . . But it is to be known that they are not imbued with Knowledges . . . further than to the degree of the affection of good and truth in which they had been in the world . . .

517. In the Heavens . . . Knowledges are not committed to **memory**, but to life; for the **memory** of Spirits is in their life; for they receive and imbue all things which are in accordance with their life, and (nothing else).

518<sup>2</sup>. But those with whom Knowledges were residing only in the **memory** . . . (on being taken up to Heaven were tortured).

563<sup>o</sup>. Therefore, in the other life, when it is no longer permitted that the things—*res*—of the natural **memory** should be reproduced, they are more stupid than others.

N. 52. Concerning the natural **memory** which is of the external man; and concerning the spiritual **memory** which is of the internal man. (Refs. to passages.)

109<sup>o</sup>. Man has also the **memory**; but this is only the  
VOL. IV.

court where are collected those things which are to enter into the understanding and will. J.36.

W. 255<sup>e</sup>. A sensuous man . . . differs from a beast only in this, that he can infl the **memory** with scientifics, and think and speak from them . . .

277<sup>2</sup>. All the affections of the man's love . . . constitute the first degree . . . all the perceptions of his thoughts make the second degree; and all things of the **memory**, or all the ideas of thought which are nearest to speech, taken out thence, present the third degree. From these things determined into act come forth works . . .

404<sup>2</sup>. He is then in the thought of his spirit . . . and looks at the things which are of thought from the **memory**, as beneath himself . . .

—<sup>e</sup>. This thought is the thought of wisdom; but the former is thought from the **memory** through the sight of the natural mind.

418. When they hear anyone speaking wisely, they believe him to be such; nay, he himself then believes the same; because when he is speaking and teaching in company, he thinks from the **memory** . . .

427<sup>2</sup>. They who are in celestial love have wisdom inscribed on their life, and not on the **memory** . . . But they who are in spiritual love have wisdom inscribed on their **memory**; and therefore they speak about Divine truths, and do them, from beginnings (or principles) in the **memory**.

P. 105. The internal of thought is from the life's love . . . The external of thought is from those things which are in the **memory**, and which serve the life's love for confirmations . . .

227. For man has an external or natural **memory**, and an internal or spiritual **memory**; on this **memory** have been inscribed each and all things which he has thought, spoken, and done from the will in the world . . . This **memory** is his book of life, which is opened after death, and according to which he is judged.

233<sup>7</sup>. That when a man is in evil, many truths can be . . . stored up in the **memory**, and yet not be profaned. Ex.

—<sup>o</sup>. When truths are solely in the understanding, and thence in the **memory**, they are not in the man, but outside of him.

—<sup>8</sup>. The **memory** of man may be compared to the ruminatory stomach of certain animals . . . So long as the food is there, it is not in their bodies . . . but as they take it out thence . . . it becomes of their life . . . But in the **memory** of man there are . . . spiritual meats, which are meant by truths, and which in themselves are Knowledges. In proportion as a man takes them out thence, by as it were ruminating them, in the same proportion his spiritual mind is nourished . . . T.173.

279<sup>6</sup>. They do not know that the thoughts . . . are mere changes and variations of the forms of (the organic substances of the mind); and that the **memory** is the permanent state of these changes and variations. Ex. —<sup>9</sup>.

R. 17<sup>4</sup>. For the thought and the **memory** do not inflow into the will, and through the will into act; but the will inflows into the thought and **memory** of the understanding, and acts.

[K.] 120. Those who are in the Third Heaven (have their wisdom) inscribed on their life, and not so much on the memory . . .

121°. Those who are in the Third Heaven do not speak about truths from any memory; but clearly see them when they hear others speaking about truths, especially while they are reading the Word. The reason is that they are in the marriage itself of good and truth.

123. Truths united to good are not inscribed on the memory with them, but on their life; and that which has been inscribed on the life alone, and not on the memory, does not appear to anyone, not even to themselves, except from the fact that they perceive whether it is true, and what truth is, when they are hearing and reading; for the interiors of their minds have been opened even to the Lord . . .

161. 'Remember therefore . . .' (Rev. iii. 3) = that it should come into thought . . .

M. 73°. I will publish these things as they have been shown me in a waking state of my spirit, and afterwards recalled into my memory by an Angel, and thus described.

133<sup>2</sup>. These things they confirmed by wonderful things which they recalled into their memory from things seen, heard, and read in the natural world.

252. Loss of memory (a cause of lawful separation).

446. When the understanding begins to become rational from itself . . . then that which is in the memory from parents and masters serves it as a plane. At that time a change takes place in the mind; it had previously thought only from the things which had been introduced into the memory, meditating upon them, and obeying them; but afterwards it thinks from reason [exercised] upon them; and then, under the guidance of the love, it disposes the things seated in the memory into a new order; and, in agreement with this, it begins its proper life . . .

B. 53. Therefore (these) dogmas enter the memory only; and not into any understanding above it; but only into confirmations below it.

55. The light from Heaven . . . inflows into human minds above the memory; but light from the world . . . below it.

T. 32<sup>4</sup>. The memory of man is their soil . . .

344. The states of faith of the New Church are . . . 3. Faith of the memory.

504<sup>2</sup>. Smoke from Hell . . . extinguished the lucidity above the memory . . . and, being ignited, it burned like a flame which illuminated the region of the mind below the memory . . . But with the other . . . a gentle flame flowed down from Heaven, which illuminated the region of his mind above the memory; and also that below it even to the eye.

514°. Hence (the Germans) devote themselves little to things of judgment; but to the things of the memory . . .

515. (Hence) they keep the spiritual things of the Church inscribed on the memory; and rarely elevate them into the higher understanding; but only let them

into the lower understanding, from which they reason about them . . .

Ad. 925. Memory def.

D. 78 (Index). Spirits and Angels have not a memory born proximately from the senses of the body, but an interior one, which is rather a nature. They have a sensuous memory from the man with whom they are.

295. On the state of Souls after death, as to the memory.—Spirits suppose . . . that they enjoy all the memory such as they had in the life of the body; but . . . they have no memory of particulars, but a more interior memory, which is of the nature, on which are inscribed each and all things which they had ever thought and done in the life of the body; scientifics holding as it were the surface, and the things which had been of the affections making as it were the nucleus. . . It could not appear otherwise to Spirits than that they have retained all the memory of the life of the body, because they could speak from their nature, according to those scientifics which are with me, which they put on as if they were their own; thus they could not know otherwise than that it was their own memory . . . All the Spirits, when they came to me, could speak my vernacular. . . Of their own language they knew not a whit. Their nature—*indoles*—is in place of a memory . . . so that they know no otherwise than that they are acting from the memory. Moreover they are able to converse with each other . . . from the things which are in man . . . Hence also they can know no otherwise than that they are speaking from their own former memory . . . But it is to be well observed that each and all things are so directed by God Messiah that they cannot take any things from the memory of anyone than those which can serve for use . . .

353. That man enjoys a double memory: how this double memory perishes.—The memory which man properly calls the memory is the natural memory, because it is of the natural mind, and is the memory of particulars, or of material ideas which correspond to words. This memory perishes when man dies; his soul retains the faculty of reasoning and of understanding from a certain spiritual memory, or that of rational or immaterial ideas . . . This memory causes that a man after death knows no otherwise than that he is still in the life of the body; but as this memory has been born from the natural memory, it is replete with fallacies, and even disturbs and obscures, and, if left to itself, it perverts Truths. Therefore this memory also successively vanishes, insomuch that the Rational born thence perishes. But this memory is nevertheless retained so long, and is imbued with the Knowledges of truth, until it can be obliterated.

358. That the memory of particulars with the conceit thence is grievous at the first entrance into the other life.

— Those who have much memory, and glory thence . . . this memory thus blown out is as it were hard, and adheres outside . . . creating a pain in the head . . .

771. He who indulges the memory only . . . in the other life understands very little as to what spiritual

truth is . . . He remains permanently in his particular ideas, which form as it were a callosity with which his brain . . . is encompassed . . . Such a callosity is dissipated with difficulty, and indeed with pain . . . 807.

796. On the excitation by Spirits of those things which are in man's memory.

— They can excite from the memory of the man those things which are in agreement . . . because it corresponds to their cupidity, which acts thus secretly into the memory.

797. They can also as it were read in the memory of the man the things which are in the memory . . .

885. On the interior memory. 888. 889.

887. The memory of Spirits . . . is interior; but is not [a memory of] particulars, like that of man . . . But the memory of Spirits is interior, not Known to Souls . . .

889a. That there is an interior memory, and the quality of it, may be perceived from this, that in dreams—in which the memory of particulars is not so much excited as in wakefulness—a man is wont to be presented with all his features, with the whole condition of his body, his speech, as the same . . . which the man never knows from the memory of particulars . . . In like manner from faces we know their lower minds . . .

896. That Souls have the memory of particulars, when the same are represented to them spiritually.—Whenever any Soul who came to me who had been known to me in his life of the body, while he did not know that he was in the other life . . . then, while I represented to him by spiritual ideas . . . the persons, places, cities, houses, chambers, where he had been in the life of the body, or which he had seen, he then knows all these things . . . Thus particulars also can be recalled into the mind by others; but not from themselves; but from the man with whom he is. Thus also the same can know that he is in the other life . . .

1029. The external callosities are induced by means of the corporeal memory; for the more closely they inhere in this memory, the more solid and dense they are; whereas the things which do not stick in this memory are obliterated . . . by the more interior things which operate into them, and reduce them to their own form.

1050. They who inhere solely in the things of the memory of particulars . . .

1077. On the memory of particulars.—When man lives he does not know that there is any other memory than that of particulars; because he has not reflected upon those things which are of the interior memory; or that without an interior memory he could never reason. Still less has he reflected upon the more interior memory, without which man can never understand what is true and good. . . (Before the sight of Spirits) the memory of particulars can be as it were taken away, and the interior one can thus be open to the sight, like a softish snowy substance. . . Besides, Spirits know that they enjoy no memory of particulars, which is like a callosity, clinging together; nor is it permitted that this memory should come into use. . . Hence Spirits have so many privileges above men, which could never

be if they spoke from that corporeal memory. But they speak from the interior one; and it then seems to them that they are speaking no otherwise than from their own memory of particulars; for they speak from the memory of particulars of men, coming into the whole possession of it, so that they can bring forth from his memory whatever he has thought and done.

1078. Moreover, those things which are philosophical, and which concern universals, also pertain to the memory of particulars; as also do spiritual and celestial Truths. It is only the apprehension—*captus*—of these things which pertains to the interior memory.

1079. The memory of particulars may be called the corporeal memory, or that of material ideas; the interior memory may be called the natural memory, or the spiritual natural memory; the more interior memory, the spiritual memory; that which is inmost is celestial, which is produced by the Lord alone . . .

1312. When this Truth is accepted, that a Spirit does not enjoy such a memory as a man . . .

1415. (The Spirits of Mercury treated of in connection with the subject of the memory.) 1416. 1418. 1420. 1455.

1438. Such Knowledges are to be so insinuated that they are not infixed in the memory from the will of man; for then their roots do not work deeply . . .

1662. That the memory of man remains entire in the other life.

— Souls know no other than that they have spoken from their own memory . . . but [it was] from the interior memory, through which are excited those things which are in the corporeal memory . . . It was given them to remember only those things which they could excite from my memory. Spirits, moreover, excite the things which are in my memory, and thus speak in agreement with their own life . . .

1757. That intellectual faith is only a thing of the memory. Ex.

1776<sup>e</sup>. They suppose that the things in my memory are their Knowledges. Thus they possess the man . . .

1932. So that there remains with them the memory which they had in the life of the body, but it is not allowable to exercise it . . . except when the Lord permits . . .

1938. Spirits at once come into possession of all things of the memory (of the man with whom they are).

1983. On the memory.—There is an interior memory, from which is excited the memory of material and corporeal ideas; and such a memory remains also with Spirits; from which, when the Lord pleases, are excited those things which had been in the memory of sensuous ideas. That there is such a memory, and that it is more perfect than the memory of the body, I have learned from many things; nay, that which the man supposes to be forgotten, is still in that memory . . . But, besides this memory, there is also a memory still more interior; namely, that of spiritual ideas . . . and it is this from which is excited that interior memory. By this spiritual memory Spirits much excel men . . .

1984. As a Spirit can speak when with a man . . . he

can never know anything else than that he has the **memory** of sensuous things which he had in the life of the body.

[D.] 2010. In those (men) in whom there is what is closed, and more of **memory**, there is in the same proportion less of thought; but in those in whom there is what is open, and more of the interior **memory**, there is in the same proportion more of thought . . .

2019. Men enjoy a corporeal **memory** . . . not so Spirits.

2154. On the interior **memory**, and its influx into the exterior **memory**.—There is such an interior **memory** that there are inscribed on it each and all things which the man has done, spoken, and thought; and a more interior **memory**, which is rather to be called a nature-*indoles*. The most minute things of the ideas are there, so that there is not a whit which the man has thought from his first infancy to the last of his life which is not there . . . The Angels could recite word by word each single word, and that in their order, and each single idea in the ideas of the words, which I had written many years before; although I could not remember one series or line. 2155.

2188. That the Angels have no **memory** of past things, and no foresight of the future. Ex.

— Yet they seem to themselves to have **memory**, and to know all and innumerable things, because it is then given them by the Lord every moment. 2190.

2199. That **memory** also exists with Spirits.—The Spirits who have not been long with me . . . and those who have not been with me before, were quite ignorant whence they were, and what they had done. They suppose that they have not lived . . . Yet **memory** is sometimes conceded to them . . . by the Lord . . . 2200.

2251<sup>e</sup>. For it is not **memory** which operates with (Spirits), but it is the natural nature-*indoles* . . . But they suppose that they have a **memory** such as they had in the life of the body . . . because they put on the **memory** of the man.

2286. Nor have Angels such a **memory**, namely a **memory** of corporeal and merely material ideas . . .

2398. Therefore it is necessary for (evil Spirits) to be without a corporeal **memory** . . . for from themselves they rush into the worst things.

2467<sup>2</sup>. The nature of the darkness in such as have only a faith of the **memory** . . .

2593. When reflection is absent [nothing] comes into the **memory** . . . Although the human sight be poured round on thousands and thousands of objects, nevertheless the **memory** retains none of them upon which he has not had external reflection. In like manner when he is thinking: that on which he has had reflection the **memory** retains.

2594. But there is an interior **memory** in which everything is insuated, whether he has reflected or not; so that there is not even the least thing which has ever reached the sight of the body, or the internal sense, [which is not] most accurately insuated; consequently those things upon which the man does not reflect.

2608. They all speak my vernacular, and seem to

themselves to know all those things which are in my **memory**, supposing that they are from themselves . . .

2752. Spirits can speak from man, from his outermost or material **memory**, and his natural **memory**, although the man does not at all know that so it is being done . . .

2755. That the **memories** of the exterior man, or their minds, are vessels of spiritual and celestial things, has also been provided by the Lord, so that no Spirit shall lose one whit of those things which are of his natural mind and **memory** . . . So that if the human race were to be deficient, Spirits could be let into a like state to serve as vessels . . .

2851. How evil Spirits have taken out from the ideas of my **memory**, each according to his own state and his own nature, those things which had ever been in such a composite idea . . . Some took remote, nay, more remote things . . . For with the ideas of the **memory** the case is this, that very many things, and indeed even foreign things, successively associate themselves . . .

2861. For there are genera and species of Spirits of similar faculty; and when like things are called forth in the **memory** of man . . . they suppose that they are the same (persons). Then all those things are called forth from the **memory** which represent those (persons), their words, speech, tone, gesture, and many things . . .

2915. Spirits, also, by means of lookings-*intuitions*—into me take out from my **memory** that which is a general view-*intuitio* . . .

2928. Sometimes there has appeared to them that which has been called forth from my **memory**, so that they had not heard it before; but the Spirits with me, who supposed themselves to be me . . . had called them forth as their own . . .

2939. That some Spirits do not at once put on the **memory** of the man; and some put on all of it. Ex.

2942. Spirits, when permitted, can bring forth many things from my **memory**, while I know nothing about it; thus can as it were read the things in my **memory** while I am awake, and while I am asleep . . . from which it may be concluded that [they can do] in like manner from the **memory** of other men, while they do not know, while it is permitted.

2967<sup>2</sup>. Having been reduced into his pristine form of an exterior Spirit . . . he remembered nothing of those things which had happened to him [when] in the form of an interior Spirit . . . From which it may be evident that interior Spirits, and Angels, while they become Spirits, do not know what has been transacted in Heaven; nay, that they had been Spirits or Angels.

2989. That if Spirits enjoyed the corporeal **memory** they could not be in a spiritual state. Ex.

—<sup>e</sup>. The interior **memory** is as it were the interior faculty of bringing forth and viewing the particulars of the corporeal **memory**.

3022. As man is the ultimate of order, his ideas are terminated in his **memory**, or in the material ideas of his **memory**; and as all ideas are there terminated . . . a Spirit cannot suppose otherwise than that they begin in himself; when yet his ideas are in the ideas of the man in whom they are terminated . . .

3050. The speech of words . . . belongs to the corporeal **memory** ; but the speech of the interior **memory** is the true speech of Spirits. Ex.

3104. The reason why a Spirit knows no otherwise than that he is the man . . . is that he at once puts on all things of the man's **memory**, as if they were his own ; and he who puts on the **memory** of a man, puts on the man too . . . That they have put on my **memory**, completely, is evident to me from many experiences. But they do not possess the interior **memory** ; this is possessed by the Angels of the Lord who are ruling those Spirits who are below . . . When a man arrives at the point that his interior **memory** is ruled by the evil Spirits of the interior World of Spirits—which is never permitted—then the man can no longer live.

3129. Spirits are in a more perfect state than when they were men . . . which they have from this, that the **memory** of particulars is separated from them. If in the other life they were to think from this **memory** at the same time that they were with other Spirits, who are in ideas, the **memory** of particulars would be so burst asunder that it would be completely insane.

3143. Spirits retain in the interior **memory** the things which they hear, see, perceive, as men do in the exterior **memory** ; but they cannot recall these things ; but the Lord alone . . .

3230. Therefore the **memory** of particulars is never obliterated in the other life ; but what he has thought and spoken is not disclosed, except with the Lord's permission.

3234. Whatever Spirits hear they retain much more readily than men ; although they do not know that they retain them ; for thus is formed the interior **memory**, unknown to the man ; and the purer the Angels, the more readily and fully they retain them. A.6931.

3258. The internal sense to which the Spirits of Mercury relate, is such as is the **memory**, and indeed the **memory** of particulars ; but that of things, and not that of images ; for the **memory** of particulars contains visual images which belong to the imagination ; thus images of earthly and corporeal things ; and it also contains things—*res*, as laws, and the Knowledges of laws, and also those of faith ; as that there is nothing but evil with man. This part of the **memory** relates more nearly to the thought, because it subministers to the thought subjects for thinking more deeply . . . To such a **memory** do the Spirits of Mercury relate . . . 3265.

3259. Hence it may be quite clearly evident that the **memory** of Spirits and Angels is much more perfect than the **memory** of men ; and that they retain whatever they hear, see, perceive . . .

3277. (These inhabitants of another world in the starry heaven) relate to such a **memory** (of uses), because they thus come to the Knowledge of uses . . .

3280. They are, therefore, like the Spirits of Mercury, a **memory** not of scattered things—*rerum*, but a **memory** of uses continued progressively to the ninth use.

3718. (The Sirens) were with me in phantasy through the whole night, so as to occupy my **memory** . . .

3722. Such were able to excite from my **memory** all

the venerable things which had been thought with me, even from infancy ; nor could it be resisted, and they told them to me aloud. Such is their art . . . that not only with man, but also with Spirits, they could simultaneously excite from their **memory** all their corporeal, and all their venerable things . . . For the efficacy of their sphere is such that it pervades even into the corporeal **memory** of Spirits, which is otherwise never permitted.

3740. Spirits have wondered that when they have spoken, they have at once received an answer. It was then perceived that the answer—thus the truth and good—which was in the **memory** of the man, is excited solely through the general [influx] which is from the Lord. It inflows through Heaven, so that unless there were an influx from the Lord, there would go forth no answer of truth and good from the **memory**. —e.

3775. The Spirit (of the Quakers) cannot speak otherwise than according to the doctrinal things of their **memory** ; for when Spirits are leading a man, they suppose themselves to be the man, and put on his **memory**, consequently the doctrinal things . . . It is a general law that a Spirit can bring forth nothing against their doctrinal things and persuasions, nor add anything from what is his own which is not in their **memory**.

3783. The reason Spirits cannot induce persuasions, is that they do not enjoy the corporeal **memory**, but put on that of the man. Moreover if Spirits retained the corporeal **memory**, they would completely obsess the man . . . Nor are Spirits allowed to have a **memory** of past things—this is proper to man—although there remain with Spirits each and all things which they have seen and heard ; but they are permitted to recall nothing from them ; nor can they ; the Lord alone sometimes grants that the things which they have seen and heard are recalled ; as, with some, that they have suffered, and how frequently.

3799. As this is diabolical . . . it is not permitted to remember it.

3917. On **memory**.—It has been shown that when Spirits act into man from their own **memory** of particulars, the man knows no otherwise than that he had known it before . . . Hence comes such a recollection as that of which Cicero speaks . . . Hence it is evident what confusion would arise if Spirits were to act into men from their own **memory** of particulars, and not from the **memory** of the man. —.

3962. On **memory**.—In the other life it is not allowed to use one's own **memory**, for the reason that everyone who brings forth past things from his own **memory**, is not only solicitous about future ones, and torments himself because present things are not such as past ones, but grieves in every state ; and then also . . . he wills nothing else than to live from himself ; for to live from one's own **memory** is as it were to live from one's self ; which is not allowed a Spirit ; but to a man more than a Spirit, for many reasons. A Spirit, therefore, as from the **memory** of the man he supposes himself to be the man, if he were to use his own **memory** he would then suppose that he was not the man, but himself ; and therefore, for the sake of the use that he may serve the man, he is not allowed to use his own **memory**.

3970. There are Spirits who want to have all things,

and yet cannot determine themselves to possess anything . . . They ran through [all things] in my memory . . . but did not determine themselves to see any stated thing . . .

[D.] 4001. On the memory of Spirits.—If Spirits enjoyed the corporeal memory, no Spirit could be with man; for thus he would die; for there cannot be two memories acting simultaneously; unless they were to take away from the man his memory, and think from their own, and they were then to speak simultaneously, like the obsessed. Besides . . . the Lord alone wills to teach and lead man, which could never be done if there were anything of the corporeal memory in the Spirit.

4011. On memory.—A certain person was represented who in life had studied the memory only, and had placed all intelligence and wisdom in the memory, supposing that a man is wise in proportion as he keeps in the memory; when yet the contrary is the rather true, that a man is less wise in the proportion he keeps [things] in the memory. (The representation of him des.)

4015. Hence it is evident that with man the corporeal things must die, and also the corporeal memory; in order that the spirit may be presented.

4037. While man is in the life of the body he can be reformed; for he then enjoys the corporeal memory, in the vessels or ideas of which the interior ideas are founded. (Continued under IDEA.)

—<sup>e</sup>. Confirming things then accede, which are all in the corporeal memory, where also are the Knowledges of faith.

4038. But in the other life they are not inrooted in the corporeal memory; for in the other life it is not allowed to use the corporeal memory; and therefore Spirits are not reformed there, but remain in the state in which they had been; only the filthy things and the falsities of the corporeal memory . . . are subdued by means of vastations and punishments, and become as it were dead . . . so that they may subserve for uses . . .

4041. The deceitful Spirits above the head . . . led the Spirits above me to speak . . . It was thought alone [by which they did this]; this is only a direction of the vessels of the memory, which caused them to speak as it were from themselves . . .

4042. That it was only a direction of the vessels of the memory was evident; so that while the vessels of the memory are being directed, the Spirit who is speaking cannot speak otherwise . . . Hence it is evident that there is a continual disposition of the vessels of man's corporeal memory; for, as the vessels are disposed, so do the Spirits speak; and so [it is that] those who are nearest cannot think otherwise; for the vessels of the memory are the planes into which the ideas are determined; which, if they are not adapted, cannot receive; and as they are adapted, so they receive. The ideas of the nearest Spirits are as it were bound to these.

4043. With those who are in faith the vessels of the memory are disposed by the Lord; with all, in what is general, by the Lord through the Angels; with a variation of the generals, otherwise the Angels cannot be present. The particulars of the generals are of the man or Spirits. Ex.

4044. These generals (as when a man is thinking and yet sees the things which he meets) come from the interior; the things which are interior appear in the corporeal memory as generals; no otherwise can [the Angels] inflow; for they dispose the corporeal memory in general as to the variations of its generals. But evil Spirits are as it were in a chain with the particulars of the memory with those who are thinking evil things; so that not only are the nearest Spirits in the chain, but also the more remote evil ones. It is a chain; for with those who are not in true faith the particulars are produced by evil Spirits; [whereas with those] who are in true faith, the Lord disposes, through the interiors, and through Heaven and the Angels, even the singulars.

4114a. There are with a Spirit two lives which he draws with him from the body, and which remain, as no corporeal memory is given him to use; namely, the life of persuasion, and the life of cupidities . . .

—<sup>e</sup>. When a Spirit is in persuasion, he then at once excites confirming things from the memory of the man . . .

4115. When a Spirit is in his life of persuasion, he excites all things whatever which are in the memory of the man which conform to his persuasion . . . I have sometimes wondered whence came such prudence, cunning, skill, and acumen in finding those things which they had never known. I supposed he had taken it from his corporeal memory; but it is not so, but from that of the man, which subserves them; the Spirit merely comes into his persuasions, and then the things which conform are at once excited.

4120. Only the Spirits suppose that the things which they speak are produced from their own corporeal memory.

4125. On the memory of Spirits.—If Spirits were permitted to be in the corporeal memory, they could not possibly be among other Spirits; for then evil Spirits would at once know whatever of evil they had thought and done . . . Thus they would produce from his memory nothing else than evils and falsities, and would thus continually infest him; therefore the Lord alone knows what a man has thought and done before he became a Spirit.

4167. As Spirits are not permitted to use the memory of particulars, there are interior memories which however cannot be called memories, but faculties of the memory of particulars, such as the man is if he is not thinking from the memory of particulars. Man oftentimes so thinks, but is unaware of it; although the memory of particulars is the plane from which [this is done]: but still the faculty of thinking is thence. Such are Spirits; thus more excellent than man. They are with man, so that they think from his memory, because they are faculties and powers; and they then know no otherwise than that they are the man, and that the man's particulars are theirs. This has been evident to me from very many experiences. I have spoken with them [saying] that so it is. They are indignant, and suppose that all the particulars which they speak are their own; but when it was demonstrated—as also by the fact that they speak in my language, and know all the languages which I know, and do not know those

which I do not know—then being convinced they were silent. The **memory** of man is their ultimate plane. They were convinced also from the fact that it was said that if they were with the insane, they also were insane; that with the intelligent they were intelligent; and still they supposed that all things were their own. In a word, the life of beginnings (or principles) is with them, and according to this life they reason; and when this life inflows into the **memory** of man it excites the like things . . . The life of their cupidities excites the cupidities. These lives appear like instinct.

4168. I have spoken with Spirits about this, who complained that they had no reminiscence of the **memory** of particulars, although they have it, and yet are not allowed to bring it forth; as with a certain one who above others had been skilled in and had cultivated the Greek language; to whom it was said, What need is there of such things in the other life? Are they not merely the means for being intelligent? And when they have the reason [itself], what need is there of the means? But it is wonderful that even when their antecedent life is recalled into the **memory**—what they have done; and what they have said—they know this again just as if they excelled in the best **memory**; so that they have completely with them the **memory** of places, actions, sayings.

4195. Every Spirit, and still more every Society of Spirits, exhales a sphere which is from its principles . . . and when it acts into the **memory** of a man, it excites thence whatever is concordant: thus does the General of the Spirits excite, from the **memory** of the man, all the concordant particulars. Thence do Spirits speak, and suppose that it is from themselves; and they persuade the man that it is from him. When such a sphere reigns, then all the things which are excited, even the most false, appear as truths, and confirm . . . For as Spirits lack **memory**, there is a certain instinct as it were which acts.

4253. Concerning the instinct of Spirits, and their **memory**, and concerning love.—Spirits have not a particular **memory**, but another interior one, which is imperceptible. They have a certain instinct, which is such that they desire and want this or that thing according to their nature and state. When they desire or want, then all things in agreement or which conform are excited from the **memory** of the man. Such is their influx. (Continued under SPIRIT.)

4259. **Memory** after death: that Souls and Spirits do not know whom they have been.—Souls do not know whom they have been, except from others who have that idea: it is then excited; and so they know; but presently they do not know. I have spoken with Spirits, and said that if they knew whom they had been it would be the greatest injury to them; they would then be thinking about themselves; whence would come many evils: the love of self, merit; and so others would know [them], whence they would be their idols; [or] if their enemies, they would be exposed to their hatred and revenge; thus neither could they be perfected. But when they do not know whom they are, then they can be reformed and perfected; not knowing whether or not they had been poor, low, and so on.

4313. On the **memory** of Spirits.—I heard a certain one who spoke with another, both of whom I had known in the life of the body. He described the genius of the other, such as he had been, and what kind of opinion he had had about him; and also a letter which he had written; and many things in a series. The other acknowledged it and was silent. Hence it could be manifestly evident that Spirits have the **memory** of particulars, but that they are not allowed to bring forth things thence except when it is permitted by the Lord. He afterwards said that he knew still more things, and wanted to produce them; but he was not permitted.

4324. Concerning . . . **memory**.—It is not permitted to Spirits to be such towards each other as they had been in society in the body; namely in externals; as for instance in external simulated things of decorum . . . They are sometimes remitted into externals . . . and then they speak otherwise than as they think, and act otherwise than as they will . . . but at once when their externals are taken away they are no longer acknowledged (or recognized) . . . and their ends and loves are open . . . Hence neither is the **memory** of particulars conceded them.

4335. The **memory** of Spirits.—Spirits speak among themselves from no other **memory** than the interior one, which is their Rational when they are living in the body; whereas man, when he is in the world, speaks from the **memory** of the body. Hence it is that Spirits are able to speak among themselves; and that all Souls, of whatever land, region, or language, can have converse together. This speech is that which falls with me into the speech of words; which is not unlike the Rational with man, from which he thinks . . .

4342. On the interior **memory**, and the speech thence.—I have spoken with Spirits, that, when they are speaking together their language or speech, which is the universal of all languages, they cannot even produce the name of any man, nor a word of human language; but when they are speaking with me, this they suppose [to be] from themselves; but that it is from my corporeal **memory**, or that of particulars, where their ideas inflow into names and words. They affirmed [that they could do it], and tried among themselves to utter the name of Abraham; but they could not; for their speech is not of words, but of ideas . . . It was thence evident . . . that nothing whatever of a word, still less of the name of any man, kingdom, region, can pass to Spirits; but that it perishes with man; and that only the sense . . . [passes to them]. . . When Spirits [think] of any person, city, or the like, of which they have had an idea from the world, they only present the idea of it; that is, all the things which they have heard, or seen, or conceived about the man, kingdom, city; which idea is sometimes simultaneous, and sometimes is divided into many: hence their speech, and also a full perception. Thus have I also often spoken with Spirits . . .

4345. On the **memory**.—I asked a certain Jew, who supposed that he had **memory**—for they speak together as on Earth, and do not know that it is from the interior **memory**—I asked what his name had been, and whence he was. He thought, and said that he did not know



and was indignant. But it was given to say to him that it is better not to know this, for many reasons. But of what quality [a person] is, whether good or evil, is known in the other life. From this is he known. 4385.

[D.] 4398. Concerning a waking sleep; that Spirits have not the **memory** of particulars.

— It was then given to observe the quality of the states of Spirits, namely that they have not the **memory** of particulars; and that therefore they conclude nothing from that, but from the persuasion which inflows. I also then concluded about some things in the same way, when yet I could conclude nothing from the **memory** of particulars; so that there was no reflection from particulars. I had been in such a sleep by some alternations before.

4410. On **memory**.—It was said to a certain one who was indignant because he did not **remember** the things which [existed] in the life of the body . . . that it is sufficient that he can think much more and much better than in the life of the body; and can better understand each and all things which come up in the other life; for the things which are in the world have been left behind; and he is now in the other life, where he has everything requisite for the use of the other life . . .

4430. On the **memory** of particulars.—I heard a certain one enumerating to another, who was a Siren, the flagitious things which she had perpetrated in the life of the body, and this as to every word which had fallen from her, quickly, in order, without hesitation, by exciting the ideas to the life, with the circumstances, only in the speech of Spirits . . . It was thence shown that they have with them all the particulars of the **memory**, and lose not a whit, except the bones and flesh . . . To the Souls who had loved the corporeal **memory**, which they had lost, and who were grieving, it was shown that they have each and all things with them. But still they do not want their evils to be called out thence, and thus be open; for all their acts, thoughts, and ends would thus be open before others. On hearing these things, they do not want them to be open, and that the **memory** of particulars should be open.

4431. There are such Spirits as can call forth these things; [they are] from those who belong to Mercury, and relate to the lower interior **memory** and its sense. I was told that they are such among themselves; and that when it is permitted they are able thus to view the particulars of the **memory** of a Spirit. Hence it may be evident that an evil man pays in the other life for all his thoughts and acts; and if he supposes that he has not done evil, they are then called forth in order with all their circumstances, [and] with his acknowledgment.

4444. That all things which are of the **memory**, and the things which are of the derivative thought, are ideas, so that the things of the **memory** are nothing but ideas . . . may be concluded from speech from thought, in that the ideas fall into words.

4461<sup>2</sup>. Hence it was evident in what way things formerly done and said can be disclosed from the corporeal **memory**. He supposed that he had not been in

Hell before; and therefore . . . he was shown where he had been . . .

4469. As concerns the nature-*indolem*-of Spirits, it now seems to be circumstanced like what is involuntary . . . and therefore the voluntary things which are especially of the exterior **memory** are hidden away, that is, they are not allowed to recall them into use. Those to whom it is permitted to recall them into use are unhappy; for they are permitted to descend into worldly and corporeal things, and thus again to be putrescent, and to suffer more direful things than others . . .

4488<sup>e</sup>. Man can in like manner conclude, but more obscurely, because he cannot recall all things into the **memory** . . .

4500. On **memory**. (Crimes disclosed there.) 4823.

4716. Man in the world reflects from the corporeal **memory**; but Spirits from the interior **memory**. When a man sees another, he reflects upon all those things which he has heard and has experienced concerning the person; and acknowledges as a friend and companion him with whom he has had converse . . . But not so Spirits. They acknowledge as a friend one who is like themselves; as an acquaintance, everyone who receives their ideas; but this with much variety; and this whether they have been acquainted or not. A man reflects upon the various things with which he may clothe himself . . . Neither do Spirits do this; garments are given them according to their state; and they do not know whence or when, nor do they care. A man knows of what quality is his house, his chambers, his courts, and many other things, and also his furniture. Spirits [know] indeed in like manner; but when they are changed, and when new ones are given . . . they rarely reflect whence they are, and when they [came]: but one Spirit differently from another. In like manner when he comes into another place, he does not know where he had been before; thus he does not reflect from the former to the latter, like man. In a word, the reflections are circumstanced according to the states in which they are; [both] with those who are in the other life, and with those who are in the world.

—<sup>2</sup>. The Angels think and act much more excellently than men, although they do not know the state of man, so as to be able to institute a comparison. The principal cause is that they have not the **memory** of past things as to such things as are external; but [only] as to such things as are internal, thus which are of faith and of eternal life. But whence and how these things are learned, they do not remember. In this they are like infants, who learn but do not know how.

4749. In the world (Ericus Benzelius) . . . despised all others in comparison with himself, except one who had excelled him in **memory**; he placed everything learned and wise in **memory**; he was in the doctrine of the Church from **memory**, and nothing from himself; and, being such, he was not allowed to contaminate his internal.

4765. On **memory** after death.—It happened that Spirits saw in my **memory** about a certain servant, that I had not given him what he ought to have . . . and still I *had* given him all things which I had stipulated.

When I told them this, they took out from my **memory** how often I have dreamed about it, and what I have dreamed . . . and also that I have given him his wages ; and yet I myself had completely forgotten this ; and besides they did the like with the servant. Hence it was manifestly evident to me that each and all things ; nay, the most singular things ; were inscribed on the interior **memory**, or the **memory** of the spirit, even the things which have been completely obliterated in the exterior **memory**.

5585. The speech of Spirits is natural ; it is from their interior **memory**, from which the ideas become words . . . which are the initiations of natural words . . .

5586<sup>1</sup>. This Spirit had no ideas, but only spoke from the interior **memory**, without ideas . . .

5587. I was instructed from Heaven that such things as are rational, and which they hear, (the celestial) never utter, nor can they utter them, because they have not a **memory** of those things other than that they know and perceive them when others speak about them ; and then they say or think, Yea, yea, or Nay, nay.

—<sup>e</sup>. Hence it might be evident to me that they have a **memory** such as is that of Spirits, which is exterior, from which they can also speak ; but not interior ; thus they do not speak with ideas . . .

5588. That thought which is speaking, or exterior, divided into ideas, presents the speech of Spirits ; and it is from the interior natural **memory**.

5589a. Therefore they speak similarly in the other life who are rational . . . and they who speak only from the **memory** of a thing . . .

5602. Whatever a man writes remains in the interior book of his **memory**, and is read before him.

5643. The truth of faith is received in the **memory** of man . . . The will, through the understanding . . . sees in the **memory** that this truth is in accordance with its own good . . . and then it looks into it, loves it, thinks it, and also . . . speaks it and acts it ; thus is good conjoined with truth in the natural **memory**, and then at the same time in the spiritual **memory**. Examp.

5702. They are esteemed as learned . . . because they have known how to speak from the **memory** as if from the Rational . . .

5851. (But) with the spiritual the things which they hear enter into the **memory** ; because the internals with them are not open. The things which enter the life perish from the **memory**, being as it were implanted and natural . . . That which enters only through the eye, enters into the understanding, and lays itself up in the **memory** ; whereas the things which enter through the hearing, enter into the understanding and at the same time into the life.

D. Min. 450. **Memory** such as there is in the other life.—I have spoken with Spirits about **memory**, namely, that there is not language, thus the **memory** of words, nor the **memory** of knowledges such as are in the **memory** ; but whatever they have learned by means of languages and knowledges regarding what is fair and good. Thus neither theological things, in so far as they are in the **memory**.

4560. I have thought about some thing with an obscure idea . . . But the Spirits apperceived these things manifestly ; because they can as it were read those things which are more subtle with me in the **memory**, unknown to me.

4621. Man is unaware that he never has anything impressed on the **memory** of which he has not formed some idea.

4645. So long as man lives in the world . . . he has a corporeal **memory**, which grows, and in which are to be rooted the things which are of the interior **memory** . . . But this **memory** is exterior or corporeal, in which interior things are rooted. After death, man indeed has all his exterior or corporeal **memory**, or each and all things of it ; but this can no longer grow ; and, where it is not, a new concordance and correspondence cannot be formed ; and hence all things of his interior **memory** are there, and are terminated in his exterior **memory**, although he is not allowed to use this. From these things it may be evident what this means : that as the tree falls, it remains. Ex. 4646.

4738. On the interior **memory**.—The nature of the interior **memory** may be evident from this, that some seem to read in books, and to see and read each and all things there, just as in the life of the body . . . as in the Word . . .

E. 8. With an Angel, that which he speaks continually inflows, and not into his **memory** ; but immediately into the understanding, and thence into words.

14<sup>2</sup>. As (the Angels of the Celestial Kingdom) receive these things at once into the life, and not first into the **memory**, they do not speak about the things of faith . . .

105. 'Remember therefore . . . '= the recollection of the former things.

— They reside solely in the **memory** . . .

107. To think outside of one's self is to think solely from the **memory** ; for this is outside the man, as is the court through which we enter into the house . . . 227<sup>2</sup>.

193. Man has two states ; one, when he is thinking from his spirit ; and the other when he is thinking from the **memory** of his body . . .

—<sup>10</sup>. 'To lay aside the talent in the earth and in a napkin '= solely in the **memory** of the natural man.

240<sup>2</sup>. The reason the celestial Angels appear naked, is that they have no need to retain truths in the **memory** . . . But the reason the spiritual Angels appear clothed, is that they have truths inscribed on the **memory** . . . and the truths of **memory** and the derivative understanding are those which correspond to garments.

242<sup>4</sup>. To the stomachs (of birds and ruminants) corresponds the **memory** with man. This man enjoys in place of those stomachs, because man is spiritual. Into this he first collects spiritual foods, which are Knowledges ; and afterwards takes them out by as it were ruminating ; that is, by thinking and willing ; and appropriates them to himself . . . 290<sup>2</sup>.

403. The Knowledges . . . before the man becomes spiritual, are implanted in his natural **memory** . . .

434<sup>15</sup>. The memory of the natural man is only the entrance to him; nor is truth with him until he wills and does it . . .

556<sup>4</sup>. By 'the teeth' are properly signified those things which are solely in the memory and are brought forth thence; for those things which are in the memory of a sensuous man correspond to the bones and teeth.

569<sup>3</sup>. For every man has two memories; namely, a natural memory, and a spiritual memory. Man can think from both memories; from the natural memory when he is speaking in the world with men; but from the spiritual memory when from his spirit; and a man rarely speaks with another from his spirit; but only with himself; which is to think.

617<sup>16</sup>. There was a like thing with these Most Ancients . . . as there is with those who are in the Lord's Celestial Kingdom: if the latter imbue the natural man and its memory with the Knowledges of spiritual truth and good, and want to be wise from these, they become stupid; when yet they are the wisest of all in Heaven.

654<sup>63</sup>. In a word, man must first enrich the memory with Knowledges; afterwards, he must cultivate his understanding by their means; and finally his will. The memory is of the natural man; the understanding is of the rational man; and the will is of the spiritual man. This is the way of the reformation and regeneration of man. Rep.

659<sup>7</sup>. 'Whom thou rememberest no more, and who are cut off from thy hand' (Ps.lxxxviii.5)=those who are deprived of all truth and good.

675<sup>7</sup>. Those who procure for themselves nothing of intelligence are like the 'foolish virgins,' who possess truths solely in the memory, and not in the life: these are deprived of them after their departure from this world . . .

739<sup>4</sup>. The third or inmost degree is opened with those who apply Divine truths at once to life, and do not first reason about them from the memory, and thereby let them into doubt. This is called the celestial degree.

— . But those who have received Divine truths only in the memory . . . remain natural; nay, become sensuous. Ex.

—<sup>6</sup>. For the men of the Celestial Church are such that they perceive all the truths and goods of Heaven by means of influx into their interiors . . . and have no need to learn them by a posterior way, and enrich the memory with them.

789<sup>6</sup>. To know, and thence to think and speak, are from the memory; but to will and act from love are from the life. Man can think and speak many things from the memory which are not from his life . . . but, when left to himself, he can think and speak nothing from the life which is not from his love; for the love is the life of everyone . . . whereas the memory is only the storehouse from which the life takes out what it thinks and speaks, and the things which serve the life to be nourished by . . . The worst can think and speak truths from the memory; but only the good from the life.

790<sup>5</sup>. In order that the spiritual mind may be opened

and formed, it is necessary for it to have a storehouse, from which it may take [things] out; for, unless there were a storehouse for it the man is empty; and no Divine operation is possible into what is empty. This storehouse is in the natural man and its memory, in which everything knowable can be stored up, and thence brought out. In this storehouse for the formation of the spiritual man there must be truths which are to be believed, and goods which are to be done, both from the Word, and from doctrine and from preaching from the Word; these man must learn even from infancy. But all these things, in whatever abundance they may be, and even if they are from the Word, before the spiritual mind has been opened, are natural; for they are only knowledge. It is the thought from this storehouse which is called faith by those who separate faith from good works in doctrine and life.

—<sup>8</sup>. The spiritual mind is formed from those things which are in the memory of man from the Word. (The elevation of these from the memory ex.)

828<sup>3</sup>. With (the celestial Angels, truths) are not in the memory, whence is all speech, but in the life; and are thence in the understanding not as thought, but as the affection of good in its form, which does not descend into discourse . . . The reason they go naked . . . is that garments = truths investing good; and investing truths are in the memory, and thence in the thought; but with them truths are in the life, thus hidden . . .

831<sup>3</sup>. For the spiritual Angels first admit truths into the memory, and thence into the understanding, which is thus formed from them . . . But the celestial Angels do not admit truths first into the memory, but at once into the will . . . Hence the latter cannot speak about Divine truths . . . But the former speak Divine truths, because with them they are inscribed on the memory also; and thought from the memory speaks.

—<sup>4</sup>. But the spiritual Angels do not admit any truth into the memory . . . unless they see it . . .

832<sup>2</sup>. The reason the love becomes spiritual through truths from the Word in proportion as the man acknowledges them and sees them in the understanding, is that in man there are two memories, and thence two thoughts, with both the evil and the good, namely, an interior and an exterior one. Every man thinks with himself from the interior memory, when, being left by himself, he is led by his own love: this thought is the thought of his spirit. But man thinks from the exterior memory while he is speaking before the world . . . The things which man thinks with himself when he is thinking from the interior memory . . . are the things of his life, and become of his life . . . But the things which man thinks from the exterior memory, if they do not make a one with the thought from the interior memory, are not of his life, nor do they become of his life . . . and after death they are rejected.

1021. 'And great Babylon came into memory before God' (Rev.xvi.19)=that hitherto it has treated of the Church with the Reformed . . . and that it follows concerning the Church with the Papists . . .

1100<sup>23</sup>. It would (then) be the memory which had faith, and not the man . . . For the understanding is the man, and the memory introduces.

**D. Verbo** 3<sup>d</sup>. I have frequently been let among the spiritual Angels, and have then spoken with them spiritually, and that which I have spoken I have then retained in the **memory**. But when I returned into a natural state, in which is every man of the world, I then wanted to bring it forth from the previous **memory**, and describe it; but I could not; it was impossible; there were no possible words, nor even ideas of thought, by means of which I could express it. The spiritual ideas of thought and words were so remote from the natural ideas of thought and words, that they did not at all approach each other.

12. This is the way of all illustration in the Word, and is also the way of the reformation and regeneration of man. But it is necessary that the Knowledges of both spiritual and natural things should first be in the **memory**; for these are the provisions into which the Lord operates by means of the light of Heaven; and the fuller they are, and the freer from confirmed falsities, the more illustrated is the perception which is given, and the more determinate—*certior*—is the conclusion; for the Divine operation does not fall into an empty man. Examp.

**D. Wis.** v<sup>o</sup>. The changes of state (of these receptacles) are affections; the variations of their form are thoughts; the coming forth—*existentia*—and permanence of the latter and the former is **memory**; and the reproduction of them is reminiscence.

x. 7<sup>o</sup>. The love produces from itself affections . . . through these perception . . . and through this thought to which belong ideas; and, from these, **memory** . . .

xi. 7a. The first truths with a man . . . are not yet alive; for they are solely of the **memory** and the derivative thought and speech . . .

### Memphis. *Moph.*

**A.** 273. 'Egypt,' and '**Memphis**' (Hos.ix.6)=those who want to be wise about Divine things from themselves and their own scientifics.

**E.** 654<sup>56</sup>. '**Memphis** shall bury them' (Hos.ix.6)=spiritual death through the application of the Truths of the sense of the letter of the Word to the falsities of evil. 799<sup>14</sup>.

### Mend. *Resarcire.*

**A.** 8112. The dissidence among them is quickly mended.

**T.** 4<sup>3</sup>. To the end that what is torn may be mended.

607. If (the conjunction between men and the Angels) were not repaired . . . men would expire.

**D.** 4384. Therefore (the upright) are easily restored again [to friendship].

### Mene. *Mene.*

**A.** 3104<sup>e</sup>. 'Mene,' or 'he has numbered' (Dan.v.26) is predicated of truth.

**R.** 313<sup>2</sup>. By 'Mene,' or 'to number,' is signified to know its quality as to truth.

### Meninx. *Meninx.*

See under **PIA MATER**.

**A.** 501<sup>e</sup>. From which succeed . . . at last the general coverings, which are called **meninges**; which are terminated in still more general ones . . .

5724. These viscid things . . . fall first between the **meninges** . . .

**T.** 60<sup>e</sup>. See **BRAIN**, here. **D.** 1734.

**D.** 1725. For the interior membranes of the body are continued to the membranes of the head . . . and thus to the **meninges** of the brain.

**D. Wis.** iii<sup>4</sup>. Occurs.

### Menstruum. *Menstruum.* **D.** 2129.

### Menstruous. *Menstruatus.*

**E.** 555<sup>21</sup>. 'A **menstruous** woman' (Ezek.xviii.6)=the cupidity of falsity.

**Mention.** See **NAME**.

### Mention. *Memorare.*

**A.** 59<sup>o</sup>. The particulars are to be related.

2009<sup>4</sup>. 'To **make mention** of (or **commemorate**—*commemorare*) the name of Jehovah' (Is.xxvi.13)=to worship from the goods of love and truths of faith.

—7. 'To **make mention** of His name' (Is.xlix.1)=to instruct as to what His quality is.

2162. Otherwise such things would not have been **mentioned**.

5893<sup>3</sup>. It is worthy of **mention** . . .

6226<sup>2</sup>. These are things too slight to be **mentioned** in the most holy Word.

9283. 'Ye shall not **mention** the name of other gods' (Ex.xxiii.13)=that we are not to think from the doctrine of falsity. . . 'To **mention**'=to think . . . because to **mention** is of the mouth; and by the things which are of the mouth are signified the things which are of thought. Ex.

9439<sup>e</sup>. It has been conceded to **mention** such things . . .

**T.** 568<sup>2</sup>. The Angels say, All these things which you have **mentioned** . . .

**D.** 2957<sup>e</sup>. I have scarcely believed that this is worthy to be **mentioned**.

4128. I wanted to **mention** it, but could not . . .

### Mention. *Mentio.*

**A.** 1007<sup>e</sup>. The **mention** (of profanation) is not tolerated in Heaven.

**H.** 380. At the mere **mention** of blessedness thence they laugh . . .

**E.** 700<sup>25</sup>. That there would no longer be external worship, but internal, is signified by, 'It shall not ascend upon the heart; nor shall they **make mention** of it . . .' (Jer.iii.16).

### Merchandise, Trafficking. *Mercatura.*

### Merchandise,\* Wares. *Merx.*

### Merchant. *Mercator.*

### Traffic, To. *Mercari.*

See **TRADE**.

A. 1164<sup>5</sup>. 'The merchandise\* of Cush and of the Sabeans' (Is. xlv. 14)=the Knowledges of spiritual things, which are of service to those who acknowledge the Lord . . . 1171<sup>2</sup>.

25SS<sup>16</sup>. 'The merchandise of Tyre' (Is. xxiii. 18)=Knowledges.

2967. 'Current with the merchant' (Gen. xxiii. 16)=as applied to their state. 'A merchant,' in the Word, =those who have the Knowledges of good and truth; 'merchandise,' those Knowledges themselves . . . —<sup>3</sup>. Ill.

—<sup>4</sup>. (Thus) the wares with which they have traded (Ezek. xxviii. 4, 5)=the Knowledges of good and truth; for this is the only source of 'wisdom and intelligence.'

—<sup>6</sup>. Traffickings and wares are in like manner predicated of Babylon, and=adulterated Knowledges of good, and falsified Knowledges of truth. (Rev. xviii.)

—<sup>7</sup>. That 'a merchant'=one who acquires Knowledges of truth and good, and thence intelligence and wisdom, is evident from Matt. xiii. 45, 46.

4453<sup>3</sup>. From these passages it appears that 'tradings,' 'commerce,' 'traffickings,' 'wares'=the things which are of the Knowledges of good and truth.

—<sup>1</sup>. Their wares enum.

—<sup>e</sup>. As such wares, or goods and truths, are in the Lord's Church and Kingdom, the Land of Canaan . . . was so named from wares or traffickings . . .

4748<sup>5</sup>. 'The wares' of the Babylonians (enum. in Rev. xviii.)=the things which they have invented by study and art for the sake of the worship of themselves; and the doctrinal things and Knowledges of good and truth from the Word which they have perverted in favour of themselves . . .

—<sup>6</sup>. In like manner the things mentioned of the wares of Tyre in Ezek. xxvii. 17.

4756. The Knowledges of good and truth . . . are wealth and wares in the spiritual sense . . .

5432<sup>2</sup>. They consider doctrinal things as a merchant does his wares.

5573<sup>2</sup>. They had carried on trafficking merely for the sake of employment in the world . . .

8215<sup>2</sup>. Chariots appear (there) laden with wares of various kinds . . . (which)=truths in their complex . . . and the wares the Knowledges belonging to various uses.

10227<sup>12</sup>. 'Wealth,' and 'wares' (Ezek. xxvi. 12)=the Knowledges of good and truth.

H. 360<sup>3</sup>. Many of those who had been employed in tradings and traffickings . . . are in Heaven; but fewer of those who have been in stations of honours . . .

R. 759. 'The merchants of Babylon' (Rev. xviii. 3)=those higher and lower in order in their . . . hierarchy.

—<sup>2</sup>.

—<sup>3</sup>. 'To traffic,' and 'to trade,' in the Word, =to acquire spiritual wealth, which is the Knowledges of truth and good; and, in the opposite sense, the Knowledges of falsity and evil; and by the latter to gain the world, and by the former to gain Heaven. Ill.

771. 'The merchants' (ver. 11) (here)=the lower ones in order in their hierarchy, who minister, and make gain by holy things; here, their griefs . . . 767.

—<sup>2</sup>. Their wares=the holy or religious things by which they make gains.

772. 'The merchandise\* of gold, and precious stones, and pearls' (ver. 12)=that they no longer have these things, because they have no spiritual goods and truths, to which such things correspond. Their merchandise =no other things than those here mentioned . . . Before the Last Judgment the Babylonians had such things . . . But after the Last Judgment . . . all those things were reduced to dust and ashes . . .

783. 'The merchants of these things . . .' (ver. 15)=those who were enriched . . . by various dispensations and promises of heavenly joys. These 'merchants' mean both the higher and the lower ones in their ecclesiastical order who made gain by such things. Ex.

799. 'Thy great men were the merchants of the earth' (ver. 23)=that the higher ones in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. E. 1190.

—<sup>2</sup>. The arbitrary rights, called 'traffickings,' are not their revenues and stipends, but they are dispensations by the power of the keys. Enum.

M. 287<sup>e</sup>. Engaged in work belonging to merchandise.

T. 317. Merchants (offend against the seventh commandment) who deceive in their wares, in weight, measure, and their accounts.

378. Compared to a ship laden with wares of the greatest value . . .

418<sup>2</sup>. Who loves a merchant except from sincerity?

D. 3711. Inquiry was made concerning those who are merchants solely, as in Holland, who despise dignities. It was said that these are such because they want to be esteemed above others from their riches and wealth.

3733. (The Quakers) said that holiness is to traffic. But it was given to say that to traffic is not holiness; but that they should traffic thus, or thus, consequently with uprightness and mercy; that then it is holiness.

5028. The need (of the Dutch) is to traffic . . .

5365. (Many seen sitting round a table who) all appeared like rich merchants . . . In external form they appeared good . . . but they were all successively cast down into desert places. Ex.

E. 141<sup>13</sup>. 'Her merchandise' (Is. xxiii. 18)=the vaunting of these things. . . Her merchandise . . . is 'holiness to Jehovah,' because it=the Knowledges of truth and good applied by them to falsities and evils; and by the Knowledges themselves, regarded in themselves, a man can be wise . . .

195<sup>8</sup>. It treats (in Ezek. xxvii.) of Tyre and her traffickings, and 'Tyre'=the Knowledges of truth and good, and 'trafficking,' and 'trading'=to acquire and to communicate these Knowledges.

—<sup>1</sup>. (Thus) 'the merchandise of Tyre' . . . does not mean merchandise, but everything of it means spiritual

things which man ought to acquire, be imbued with, and communicate.

275<sup>4</sup>. 'The merchant of Sidon' (Is.xxiii.2)=one who acquires and communicates these Knowledges. 406<sup>11</sup>. 514<sup>5</sup>.

514<sup>2</sup>. 'Traffic'-*mercatus*, occurs. 840<sup>7</sup>.

— The doctrinal things themselves are meant by her wares.

543<sup>10</sup>. 'Merchants' (Nahum iii.16)=those who falsify, and then communicate and vaunt.

617<sup>11</sup>. 'The merchandise of Tyre' (Is.xxiii.18)=the Knowledges of good and truth of every kind.

840<sup>7</sup>. 'Tradings,' and 'merchandise' (Ill.) do not mean tradings and merchandise . . . but . . . 'the tradings'=the acquirings and the communications of truth and good; and 'the merchandise,' or 'wares,'=these Knowledges, which are multifarious.

978<sup>2</sup>. For example **merchants**. Their works are all evil so long as they do not regard and thence shun as sins unlawful gains and illicit usuries, and frauds and cunning; for such things cannot be done from the Lord, but from the man himself. And their works are worse in proportion as they know how skilfully and slyly to compose deceptive things from their internal, and to circumvent their companions. And their works are still worse in proportion as they know how to bring forth such things into effect under fallacious [appearances] of sincerity, justice, and piety. The more delight a **merchant** perceives in such things, the more is the origin of his works derived from Hell. If, however, he acts what is sincere and just in order to gain reputation, and, through reputation, wealth, inasmuch that he appears as if he acted from the love of sincerity and justice, and does not act what is sincere and just from affection, or from obedience to the Divine law, he is nevertheless interiorly insincere and unjust; and his works are thefts; for by means of the fallacious [appearance] of sincerity and justice he wants to steal. That this is the case is manifested after death . . . such a one then thinks and contrives nothing but tricks and robberies . . . and he betakes himself either into forests or into deserts . . . In a word, they become robbers.

—<sup>3</sup>. But it is otherwise with those **merchants** who shun as sins thefts of every kind, especially those which are more interior and hidden, which are done by means of cunning and deceit. Their works are all good, because they are from the Lord; for the influx from Heaven . . . to operate these [works] has not been intercepted by the above-mentioned evils. To these, riches do no harm; because riches with them are means for uses. Uses with them are tradings, by means of which they subserve their country and fellow-citizens. By means of riches they are also in a state to do the uses to which the affection of good leads them.

1104. 'The merchants of the earth were enriched from the faculties of her deliciousnesses' (Rev.xviii.3)=instruction in those things which are of Heaven and the Church, which derive [the fact that] they are delightful and are desired, from the love of dominating by means of the holy things of the Church, and also from the love of possessing the world through the same. '**Merchants**'=those who procure for themselves the Know-

ledges of good and truth from the Word; thus who teach or learn them; for, in the proper or natural sense, he is called a **merchant** who buys and sells **merchandise**; \* and by to buy and sell is signified to acquire and to communicate; thus, in the spiritual sense, to learn and to teach; and by the **merchandise** \* are signified the Knowledges of good and truth from the Word . . .

1139. 'Their wares' (Rev.xviii.11)=the falsities and evils of that doctrine and religiosity, by which they acquire gain, that is, honours and wealth . . . These **wares**, being of Babylon . . . are those which are meant by 'the meretricious wares,' which are the falsifications and adulterations of good and truth.

1141. '**Merchandise** \* of gold and silver' (ver.12)=the goods and truths of the Word, of doctrine, and of the Church in general all profaned by them; thus all the evils and falsities in general by which their gains are acquired . . .

1145<sup>3</sup>. 'The **merchandise** \* of which they shall make a prey' (Ezek.xxvi.12)=the Knowledges of good.

1162. 'The **merchants** of these things who were made rich by her' (Rev.xviii.15)=all those who have gained wealth and honours from that religiosity, and thus the goods of opulence and eminence, which are things happy and magnificent. (For '**merchants**'=those who procure for themselves such things as are signified by 'wealth' in the Word.

D. Wis. xi.4. A **merchant** (does uses daily) by trading.

### Mercury. *Mercurius*. (*The metal*.)

See QUICKSILVER.

J. (Post.) 58. He appeared to the Angels like metallic mercury.

### Mercury. *Mercurius*. (*The god*.)

D. 5953. There appeared to me a Spirit with a little wing at the left side of his head; and they said that those sometimes appear so who are sent from one to another with letters or messages. Hence it was evident whence the ancients derived [the custom] of feigning a wing at the head of **Mercury**, who was their messenger between the gods.

### Mercury. *Mercurius*. (*The planet*.)

A. 6696. There are Spirits who in the Grand Man relate to the memory. They are from the planet **Mercury**. They are allowed to wander about, and to acquire for themselves Knowledges of the things-*rerum*-which are in the universe; and they are also allowed to pass outside the world of this sun into others.

6807. On the Spirits of the planet **Mercury**. Gen. art. 6921. 7069. 7170. U.9. Chapter. D.1415. 1441. 3233. 3256.

6808. The Spirits from the planet **Mercury** relate to . . . the memory, but to the memory of things-*rerum*-abstracted from earthly and merely material things.

6809. They once came to me, and inquired into those things which were in my memory . . . and, among these things, into the cities and places where I had been. I noticed that they did not want to know about the

temples, palaces, houses, streets ; but only the things which I had heard done in those places, and also the things which were of government there, and those of the genius and manners of those who were there, and the like things. . . I asked them why they passed by the magnificent things of the places . . . They said that it is no delight to them to look at material, corporeal, and earthly things ; but only at real ones. D.1416.

6810. In their own Earth they care nothing for earthly and corporeal things, but for the statutes, laws, governments, of the nations there ; and also for the things which are of Heaven ; which are innumerable. . . Many of the men of that Earth speak with Spirits, and thence possess Knowledges of spiritual things, and of the states of the life after death ; and thence also they have a contempt for corporeal and earthly things . . .

6811. See MEMORY, here.

—<sup>2</sup>. Because I would not read these things in their presence they were very indignant ; and, contrary to their wonted manner, wanted to inveigh against me, saying that I was the worst [of men], and like things ; and, in order to show their anger, they induced a species of contraction attended with pain on the right side of my head. . . And, as they had done evil, they withdrew themselves still further away ; but yet stood still, wanting to know what I had written about future things. Such is their desire for Knowledges. D.3256. 3257.

6812. The Spirits of Mercury, above all other Spirits, possess the Knowledges of things-*rerum* ; both those which are in the world of this sun, and those which are outside it in the starry heaven ; and the things which they have once acquired they retain, and also recall them to mind as often as the like things occur.

6813. When the Spirits of Mercury come to other Societies, they explore from them the things which they know, and (then) they depart.

— . From their Knowledges, the Spirits of Mercury are more conceited than others ; and therefore they have been told that although they know innumerable things, there are nevertheless infinite things which they do not know ; and that if the Knowledges with them were augmented to eternity they cannot arrive at even an acquaintance with the generals. They were told that they have conceit and elation of mind ; and that this is not becoming. But they replied that it is not conceit, but only a glorying from the faculty of their memory. Thus can they excuse their blemishes.

6814. They are averse to the speech of words, because it is material ; and therefore I was able to speak with them no otherwise than by a species of active thought. Their memory, being of things . . . more nearly sub-ministers its objects to the thought ; for the thought which is above the imagination requires for its objects things-*res*-abstracted from material things. But although it is so, nevertheless the Spirits of Mercury excel but little in the faculty of judgment. They are not delighted with the things which are of judgment and of conclusions from Knowledges ; for bare Knowledges are their delight. D.1455. 1458.

6815. It was granted to insinuate to them, as to whether they want to do any use from their Knowledges . . . But they replied that they are delighted with

Knowledges ; and that to them Knowledges are uses. D.1429.

6816. The Spirits of Mercury are completely different from the Spirits of our Earth ; for (the latter) do not care so much for things-*res* ; but for material, worldly, corporeal, and earthly things ; and therefore the Spirits of Mercury are not able to be together with the Spirits of our Earth ; and therefore, wherever they meet them, they flee away ; for the spiritual spheres which exhale from them both are almost contrary. The Spirits of Mercury are wont to say that they love the products from material things ; and that they do not want to look at the sheath, but at things-*res*-bared of the sheath ; thus at interior things. 6928. D.1434.

6921. As (the Spirits of Mercury) love to know things-*res*-abstracted from material things, they are more ready and quick than other Spirits in clearly seeing, thinking, and speaking. . . How ready these Spirits are may be evident from the things which follow.

6922. There appeared a rather bright white flame blazing gladsomely . . . (which) signified the coming of Spirits of Mercury more ready than the rest. When they had come they at once ran through the things which were in my memory . . . but I could not perceive the things which they were observing, on account of their readiness. I heard them saying presently, that it is such a thing. As to those things which I had seen in the Heavens and in the World of Spirits, they said that they knew them before. I perceived that a multitude of Spirits consociated with them was at the back, a little to the left, in the plane of the occiput. (Other exams., 6923. 6924.) D.1419. 1426.

6925. The Spirits of the Earth Mercury do not stay in one place, or within the sphere of the Spirits of one world, but wander through the universe. The reason is that they relate to the memory of things in the Grand Man, which must be constantly enriched. . . If they meet Spirits who love material things . . . they shun them ; and betake themselves where they do not hear such things. From this it may be evident that their mind is elevated above sensuous things ; and thus that they are in interior lumen. This, too, it was given actually to perceive when they were near me, and were speaking with me. I then observed that I was led away from sensuous things, insomuch that the lumen of my eyes began to be dulled and become obscure. D.1454.

6926. The Spirits of that Earth go by cohorts and phalanxes ; and, when they have been congregated, they form as it were a globe ; thus are they conjoined by the Lord in order to act as a one ; and in order that the Knowledges of each one may be communicated to all ; and the Knowledges of all to each. D.1455a.

— . Once, when they appeared very remote from me, they . . . said that now they have been congregated together ; and that now they are going outside of the sphere of this world into the starry heaven, where they know that there are such as do not care for earthly and corporeal things ; but for things-*res*-abstracted from them ; with whom they want to be. It was said that they themselves do not know whither they are going ; but that under the Divine auspices they are carried where they can be instructed concerning such things as

they do not yet know, and which are in agreement with the Knowledges which they have. It was also said that they do not know how they meet the companions with whom they are conjoined; and that this also is done under the Divine auspices. D.1456.

6929. When the Spirits of **Mercury** were with me while I was writing and explicating the Word as to its internal sense . . . they said that the things I was writing were very gross, and that the expressions almost all appeared as if material. But it was given to reply that the men of our Earth see the things which have been written as subtle and elevated, and many of them they do not apprehend . . . They asked whether such can become Angels; to which it was given to reply that those become Angels who have lived in the good of faith and of charity; and that then . . . they are in light above that in which are the Spirits of **Mercury** . . . D.3240.

6930. There was sent me by the Spirits of **Mercury** a long, uneven paper, stuck together out of a number of papers, which appeared as if printed . . . I asked whether they have such among them; but they said that they have not; but that they know there are such papers on our Earth. They did not want to say more. But it was given to perceive that they were thinking that in this Earth the Knowledges of things—*verum*—were such; thus separate from the man himself, except when the man kept his eye, and thus his mind, on such papers. They were thus mocking the men of this Earth among themselves, as if they knew nothing except from papers. But they were instructed how the case is with this. After some time they returned, and sent me another paper also as if printed . . . but not so stuck together and untidy; but decent and neat. They said that they had been further informed that on this Earth there are such papers and books thence. D.3262. 3263.

6931<sup>e</sup>. The Spirits of **Mercury**, however, are continually increasing in the knowledge of things—*verum*, but not in the derivative wisdom; because they love Knowledges, which are means; but not uses, which are ends.

7070. As the Spirits of **Mercury** relate to the memory of things—*verum*—abstracted from material things, therefore when anyone speaks with them about earthly, corporeal, and merely worldly things, they are utterly unwilling to hear; and, when they are compelled to hear about them, they then transmute them into other things, for the most part into things contrary, in order to avoid them.

7071. I was allowed to represent to **them** meadows, fallow lands, gardens, woods . . . The meadows and fallow lands they bedimmed, and filled them with snakes, by representations; the streams they blackened . . . and when I asked them why they did so, they said that they do not want to think about such things; but about real ones, which are the Knowledges of things—*verum*—abstracted from earthly things, especially of such things as come forth in the Heavens. D.1422. 1423.

7072. I afterwards represented to **them** the larger and smaller birds . . . At first they wanted to change them; but then were delighted with them, and quiesced.

The reason was that birds = the Knowledges of things—*verum* . . . D.1430.

—<sup>2</sup>. I was afterwards allowed to represent to them a very pleasant garden full of torches and lamps. They then stayed . . . for the reason that torches with lamps = the Truths which shine from good. Hence it was evident that they could be kept looking at material things provided that there is at the same time insinuated the signification of them in the spiritual sense . . . D.1431.

7073. I have besides spoken with them about sheep and lambs; but they did not want to hear such things; because these things were perceived by them as earthly. The reason was that they did not understand what innocence is, which lambs signify . . . They only knew it as a word. The reason is that they are affected with Knowledges only, and not with uses . . . D.1442.

7074. Some of the Spirits of the Earth **Mercury** came to me, having been sent by others, in order that they might hear what was going on with me. One of the Spirits of our Earth told them to tell their [people] that they should not speak anything else than the truth; and that they should not, as they are wont, object things opposite, to those who interrogate them . . . But the cohort from which those Spirits had been sent out, which was remote, replied that . . . from continual use they cannot do otherwise. They said that they do the same when they are speaking with the men of their own Earth; but this is not from any intention to deceive them, but that they may thus inspire a longing to know; for when they object things opposite, and hide the thing—*res*—in a certain manner, the desire to know is then excited . . . D.1459.

7075. I asked **them** how they instruct their inhabitants. They said that they do not instruct them as to how the thing is circumstanced; but still they insinuate some apperception of the thing—*rei*, in order that the desire to know may thence be nourished and increase; for if they were to give answers to all things, the desire would perish. They added that they object things opposite for this reason also, that the Truth may afterwards appear better; for all Truth appears relatively to the opposite things. D.1427.

7076. It is a custom of **theirs**, not to tell anyone the things which they know; but still they want to know from all the things which they know. But they communicate all things to their own Society, insomuch that the things which one knows all know; and the things which all know, everyone there knows.

7077. As the Spirits of **Mercury** are such, and yet abound in Knowledges, they are in some species of conceit. Hence they suppose that they know so many things that it is scarcely possible to know more. But they have been told by the Spirits of our Earth that they know not many, but few things; and that the things which they do not know are relatively infinite . . . In order that they might know that it is so, it was granted that a certain angelic Spirit should speak with them, and should tell them in general what they do know and what they do not know; and that the things which they do not know are infinite; and also that to eternity they cannot know even the generals of things—



*rerum*. He spoke by means of angelic ideas, much more readily than they; and as he disclosed what they know, and what they do not know, they were struck with amazement. I afterwards saw another Angel speaking with them. . . He enumerated very many things which they do not know; and afterwards spoke with them by means of changes of state, which they said they do not understand. He then told them that every change of state contains infinite things; and so also does every least thing of it. When they heard this, as they had been in conceit on account of Knowledges, they began to humble themselves. The humiliation was represented by the letting down of their volume downwards. . . but the volume appeared as if caved in at the middle, and elevated at the sides. . . (which) signified. . . that those who appeared elevated at the sides were not as yet in any humiliation: and I saw that the volume was separated; and that those who were not in humiliation were relegated towards their own orb; the rest remaining. D.3238.

—e. As the Spirits of the planet **Mercury** shun the Spirits of our Earth on account of the material things in which they are, and as they had asked whether such can become Angels, they now received the reply, that the Angel who had spoken with them was from this Earth.

7078. The Spirits of **Mercury** do not appear in a fixed quarter, nor at a fixed distance; but appear now in front, now to the left, now a little at the back. The reason is that they are allowed to wander through the universe to procure for themselves Knowledges. . . Their planet is presented to Spirits at the back. . .

7170. The Spirits of **Mercury** appeared at the left, in a globe, and then in a volume extending itself a long way. . . They bent themselves towards the right, and, by revolving themselves, approached the Earth Venus, to its quarter away from the Sun; but when they came there, they said that they did not want to be there, because they were evil; and therefore they bent themselves round to the other side of that Earth, which looks to the Sun; and then said that they wanted to stay there, because those who are there are good. When this had taken place, I felt in the brain a remarkable change, and a strong operation thence. From these things it was given to conclude, that the Spirits of Venus who are on that side of the planet, are in accordance with the Spirits of the planet **Mercury**; and that they relate to the memory of material things—*rerum*—which agrees with the memory of immaterial things—*rerum*, which is constituted by the Spirits of **Mercury**. Hence a stronger operation was felt from them when they were there. D.1443. 1448.

7171. **Mercury** appears at the back, a little towards the right.

7172. Spirits of our Earth asked (the Spirits of **Mercury**) in whom they believed. They replied that they believed in God. But when they asked further about the God in whom they believed, they did not want to say, because it is according to their custom not to reply to questions directly. But then in their turn the Spirits from the Earth **Mercury** asked the Spirits from our Earth in whom they believed. The latter

said that they believed in the Lord God. The Spirits of **Mercury** then said that they perceived that they believed in no God, and that they have the custom of saying with the mouth that they believe. . . The Spirits of **Mercury** have an exquisite perception, from the fact that by means of perception they are continually exploring what others know. . .

7173. Certain Spirits knew from Heaven that a promise had once been made to the Spirits of the Earth **Mercury** that they should see the Lord; and therefore they were interrogated by the Spirits around me, as to whether they remembered that promise. They said that they remembered it; but that they do not know whether it had been promised so that they should have no doubt about it. . . The Sun of Heaven then appeared to them. . . on seeing which they said that that was not the Lord, because they did not see a face. . . Then suddenly the Sun appeared again, and in its midst the Lord encompassed with a solar circle. On seeing this, the Spirits of **Mercury** profoundly humbled themselves, and subsided. D.1446. 3292.

7175. After some time there was shown me one woman of the inhabitants of the Earth **Mercury**. She had a beautiful face, but it was smaller than those of the women of our Earth; she was more slender, but of equal height. Her head-dress was of linen, put on not with art, but still becomingly. I also saw a man from that Earth, who also was more slender in body than are the men of our Earth. He, who appeared, was clothed in a garment of a dim azure, closely fitted to the body, without folds and prominences to and fro. But that the inhabitants of that Earth think little about their body, was evident to me from the fact, that when they. . . become Spirits, they do not want to appear as men. . . but as crystalline globes. The reason they want so to appear, is that they may remove from themselves material ideas; and, moreover, the Knowledges of immaterial things—*rerum*—are represented in the other life by crystals. D.1432. 3237. 3262.

7176. There were also shown me the shapes of their oxen and cows; which did not indeed differ much from those in our Earth; but were smaller, and in a certain way came near the shape of stags and hinds. D.3262.

7177. They said that (the sun of the world appears) large; and that it appears larger there than from other Earths, they said that they were able to know from the idea of other Spirits about the sun. They said, further, that they have a medium temperature, neither too hot, nor cold. Ex.

9106. See SATURN, here.

9968°. See EARTH—*tellus*, here.

10710. On account of such a method of thinking and speaking, the Spirits of (the Fourth) Earth. . . cannot be together with the Spirits of the Earth **Mercury**, because the latter stay in the proximate use.

U. 38. The Spirits of **Mercury** came to a certain Spirit from our Earth, who when he lived in the world had been very celebrated for his learning—it was Christian Wolf—wanting to be informed by him about various things—*rebus*. But when they perceived that the things which he said were not elevated above the

sensuous things of the natural man, because in speaking he was thinking about honour ; and that he wanted, as in the world . . . to put together various things into series, and from these again and continually to conclude other things, and thus to concatenate many things from such, which they did not see or acknowledge to be true . . . calling them the obscurity of authority, they desisted from interrogating him, merely asking, How is this called ? How is that called ? And, as he replied to these things also by means of material ideas, and by no spiritual ones, they receded from him.

D. 1417. (The Spirits of Mercury) do not attend to the things—*res*—which are represented by . . . corporeal and worldly things, as did the men of the Ancient Church . . . but they want to apprehend merely the Knowledges of things—*rerum*—separated from such things . . . Hence, too, their readiness.

1418. Therefore they are called Knowledges, or rather they are internal senses . . .

1421. They said that they knew the things which I had seen in the Heavens ; and I told them that they perhaps think that they know them, and yet do not know them ; because the things which a Spirit perceives in a man, from his memory, he supposes that he knows, and has known ; but still I perceived that in the plane of the occiput behind, a little to the left, there was a multitude of them who perceived this at the same time, and that they are able to have such Knowledge, because they attend solely to things—*res*—and thus to interior things . . .

1422. When I asked from what Earth they were . . . they did not want to say, nor that they had been clothed with a body ; for they did not want to think that they had been on any Earth, or had been clothed with a body ; because it is adverse to their principles to think anything, still less speak anything, about corporeal and earthly things.

1424. Such also is their life in their Earth, that they care nothing for earthly and corporeal things ; but for the things which are outside of them ; as for the things which are in Heaven ; so that they speak with Spirits, and they instruct them about the things which are in Heaven . . . And therefore also when they excited many things from my memory, they said that it was such a thing ; and thus affirmed it ; not knowing that I am in the body.

1425. When . . . I represented to them the planets which are called Mercury and Venus, they led the vision to the planet Venus ; but I could perceive that they wanted to conceal something ; and thus that they were from the planet nearest the sun, where there are such, and are thus delighted with Knowledges ; which was also given me to perceive from their proximity to the sun : namely, that they are such as generally constitute the internal senses ; and thus those things which are of the internal senses, which are Knowledges.

1428. When I was speaking with them by means of the internal sense, they perceived more things than I . . .

1432. A certain man from their inhabitants was shown me. He was not unlike the men of our Earth,  
VOL. IV.

and was clothed with a garment of a dim azure colour, by which is signified their lower mind—around the arms, almost as with us, with such sleeves as are worn in England, instead of cuffs.—Whether their men are thus clothed I do not know, or whether their lower minds are [thus] represented. This only : that when I afterwards represented to them such a man, in such a garment, they said that they had known them or us.

1433. They are now continually endeavouring to change the Knowledges, or the things which are being here written about them, into other things ; for they do not want me to know anything which they know ; but they want to know all things from others ; nor have they ever enough. They said that Knowledge is so indefinite that it can never be exhausted ; for they are always learning many things, and still there are indefinite things which they do not know.

1445. The reason they encompassed the Earth Venus, is because thus the more interior things can be communicated with external ones, through the interior senses ; otherwise no communication is possible . . .

1455. They cannot be called the internal memory, because there is in them the faculty—or the internal sense gives the faculty—of thinking. . . They suppose that they are thought rather than the internal sense . . . but they have not the faculty of judgment, but are simply delighted with Knowledges. But still they can also be called simply thought ; for the interior sense is not devoid of thought ; whereas thought and judgment differ much. They are not the thought of judgment ; because they do not conclude concerning the use and the end, and from the end.

1455a. When they are speaking, or when a Spirit speaks that which they are thinking, they are then moved altogether as it were in a great volume ; and in fact with such a great wave that my right foot as it were undulated, and the earth on which it stood ; which signifies that man cannot live with the understanding without the internal sense ; for, as the foot walks, it signifies to live with the body.

1457. But it is to be observed that wherever they are in the universe, they still operate thus, as the internal sense ; neither place nor distance has any effect. . . Nor are they allowed to operate as if present, except into those who are to speak with Spirits, and who can thus be absent from the operation of the sensuous ideas of the body.

1458. They also acknowledge the Lord . . . but only from the fact that they are Knowledges ; for in thinking they do not go more interiorly until they arrive at the spiritual state. But although they abound in Knowledges, they can be reduced to faith with more difficulty than others ; for they are not delighted with judgment, or with the faculty of judging ; for thus, as they now say, they are disturbed ; and when only thinking about it they perceive trouble.

155Sa<sup>e</sup>. The Spirits of the Earth Mercury are Knowledges.

3233. Again have I by means of intermediate Spirits heard the Spirits of Mercury, who spoke in a volume so rapidly that the Spirit could scarcely utter it . . .

But it was not their speech, but only the thought of the interior sense or memory, which, falling into the speech of the intermediate Spirit, was so rapid. In like manner the perception of the things which were thought from these, which they perceived so readily, that at once . . . they judged what their quality was, saying, This is so; this is not so; thus the quality. Thus their judgment was almost instantaneous . . . This is memorable: that their thought was brought to me in such a volume, that the Spirits above me undulated quickly, like an atmosphere: and also that the cogitative undulation did not fall towards the left eye, although they were at a considerable distance to the right.

[D.] 3236. Nevertheless the Spirits of this Earth spoke with them by angelic ideas, and told them much more readily what they do not know, and what they know, and very many things more rapidly than they; so that I perceived them to acknowledge . . . that thus they were not anything relatively . . .

3237. They did not admit that they were represented as men; but as crystalline globes.

3239. The internal sense is such that it is delighted only with the Knowledges of things-*verum*, and not with anything beyond; and therefore also as there are things still more interior, which are of uses, they do not care so much for these . . . Hence too it is that they are in conceit; and, as they are in conceit, the life of ends and uses cannot inflow into them so much until this conceit is taken away from them. It is this conceit which has done most of the things treated of in the description; for they have despised others in comparison with themselves. Those who are in humiliation have now confessed, with some weeping, that the Lord is their only Lord. They have afterwards acknowledged that [that which they know] scientifically, it has been given them to know intellectually also; for they do not worship any other; but, as they esteem themselves above others, they do not care [for Him.]

3258. As to the internal sense to which the Spirits of Mercury relate, it is such that it is the memory, and indeed the memory of particulars, but of things-*verum*, and not of images; for the memory of particulars contains visual images, which belong to the imagination . . . and it also contains things-*res*; as laws, and the Knowledges of laws, and also those of faith . . . This part of the memory relates more closely to thought . . . To such memory do the Spirits of Mercury relate; and, what is wonderful, they know so many things which come forth in Heaven and Hell, and which are of things-*verum*, that one cannot sufficiently wonder; and that which they once perceive they retain; although they do not know that they know; but as soon as it occurs they remember it. . . Therefore also reflection is adjoined more than with others; for the avidity, or curiosity, and love for such things produces reflection. 3259.

3261. The reason why the Spirits of Mercury have it for a law not to say to anyone the things which they know, but to object or interchange things opposite or foreign, is lest they should say to other Spirits things which could be of no use; for the Lord Himself inseminates Knowledges which are suitable for them; and therefore if the Spirits of Mercury, who wander about,

were to insinuate them, the reformation of other Spirits would be more difficult; and therefore also the Spirits of Mercury shun those who are very much pleased with the memory of particulars; for the Spirits of our Earth lament that they have lost the memory of particulars.

3264. The inhabitants of Mercury said that in enumerating the Earths they had amounted to about 600,000.

3265. In a word, the inhabitants of Mercury are the memory of things-*verum*, separated from the memory of images from things corporeal and earthly; from which memory is speculation, which is . . . the imagination of things-*verum*; of its imagination is thought, which is their speech . . .

3266. They do not want to be called conceited, nor proud; but that it is a glorying from the faculty of their memory.

3269. They spoke about the Spirits of the Earth Mercury, who were present at a distance towards the right, about, as it appeared to me, the end of this universe . . . saying that they avail nothing . . . 3271.

3280. (The Spirits of Mercury mentioned.)

3288. How the Spirits of Mercury acquire for themselves the Knowledges of things-*verum*.—Wherever they come they at once perceive from the Societies of other Spirits what they know about the things which are then the objects . . . Thus it was sometimes given them to know whatever I knew about any thing-*ver*, solely by inhering in their own ideas, and so exciting the things which were with me—whether forgotten or not—which can fall into their sphere . . . And therefore, as they thus wander about, it is given them to know innumerable things, which they also retain. But still they confess that although they know indefinite things, nevertheless there are indefinite things which they do not know . . .

3289. But still they cannot know from other Spirits more things than is granted by the Lord; which was also shown them with me . . . it being suddenly closed, so that they could know nothing from me; and therefore, being angry, they said angrily that I knew nothing.

3318. The Spirits of Mercury enumerated many kinds of respiration . . .

4431. See MEMORY, here.

**Mercy.** *Misericordia.*

**Mercy, To have.** *Misereri.*

**Merciful.** *Misericors.*

**Mercifully.** *Misericorditer.*

**Compassion.** *Miseratio, Commiseratio.*

A. 7. The first movement, which is the mercy of the Lord, is 'the Spirit of God brooding upon the faces of the waters.' 19.

24. After . . . the Lord's mercy has brought forth into day the Knowledges of truth and good . . .

30°. It is the mercy of the Lord alone which affects the will with love, and the understanding with Truth . . .

35°. (Man) would rush to Hell, unless the Lord had mercy on him.

57<sup>2</sup>. 'The waters from the sanctuary'=the life and mercy of the Lord.

105. 'The tree of lives'=the mercy of the Lord . . .

144. By the Divine mercy of the Lord. 148<sup>o</sup>. 371. 868. 1013<sup>e</sup>. etc. etc.

179. Such is the efficacy of the Lord's mercy.

222. 'The face of Jehovah'=mercy, etc. Ill.

223. (Therefore) it is evident that He never looks at anyone except from mercy.

224. Mercy, peace, and all good . . . are what cause the dictate with those who have perception; and also with those who have conscience . . . and they always operate mercifully; but they are received according to the state in which the man is.

245. Such things can never come from the Fountain of mercy, peace, and goodness.

451<sup>e</sup>. Grace with the prince is the mercy of the Lord . . .

559. The mercy of the Lord is described by 'to repent,' and 'to grieve at heart.' 587.

561. Remains are . . . also states of mercy towards the poor and needy.

587<sup>2</sup>. The mercy of Jehovah or of the Lord involves each and all things which are done by the Lord towards the human race; which is such that He has mercy on it, and on every one according to his state. Thus He has mercy on the state of him whom He permits to be punished; and He has mercy on him to whom He gives to enjoy good. It is of mercy to be punished, because He bends all the evil of penalty into good; and it is of mercy to give to enjoy good, because no one merits anything of good. For all the human race is evil, and from himself everyone rushes to Hell, and therefore it is of mercy that he is taken out thence; nor is it anything else than mercy, because He has need of no one. Hence is it called mercy, because it takes man out of miseries and Hell; thus relatively to the human race, which is such; and it is the effect of love towards all, because they are such.

588. What the mercy of the Lord is no one can know, because it infinitely transcends the understanding of man; but what the mercy of man is, man knows that it is to repent and to grieve; and unless an idea about mercy is apprehended by man from another affection, of which he knows the quality, he can never think anything . . .

—<sup>e</sup>. For it is man who turns himself away from the mercy of the Lord; never the Lord from man.

590<sup>2</sup>. From this with man . . . some idea seems possible to be apprehended as to what is in the mercy of the Lord; namely, wisdom and love . . . The Spiritual of the Lord's mercy is wisdom; the Celestial of it is love.

598. The mercy of the Lord involves and regards the salvation of the whole human race; in like manner also His grace.

—<sup>2</sup>. But 'mercy' and 'grace' are distinguished in the Word, and this according to the difference of those who receive them. 'Mercy' is applied to those who are celestial, but 'grace' to those who are spiritual;

for the celestial do not acknowledge anything except mercy, and the spiritual scarcely anything except grace. The celestial do not know what grace is; the spiritual scarcely know what mercy is; they make it one and the same as grace; which comes from the cause of the humiliation of heart of each, which differs thus; they who are in humiliation of heart implore the mercy of the Lord; whereas they who are in humiliation of thought ask for His grace; and if they implore His mercy, it is done in a state of temptation, or else with the mouth alone and not with the heart.

—<sup>3</sup>. That a distinction is made in the Word between 'mercy,' and 'grace.' Ill.

—<sup>e</sup>. That 'mercy' regards celestial things, which are of love or the will, is evident from the fact that he is said to have 'done mercy,' and to have 'vivified the soul' (Gen.xix.19).

615<sup>2</sup>. Charity is love towards the neighbour, and mercy . . .

714<sup>2</sup>. Although a man lives like a wild beast . . . still the mercy of the Lord is so great, because Divine and infinite, that it does not leave him; but continually breathes into him His own life . . .

868. It is the Lord's mercy alone which delivers (the Angels) from Hell . . .

934<sup>3</sup>. The fire upon the altar, which was never extinguished, represented the mercy of the Lord. 2177<sup>4</sup>.

—<sup>e</sup>. The fire upon Mount Sinai, which represented the love or mercy of the Lord, was perceived before the people as a consuming fire . . . Such does the love or mercy of the Lord appear to those who are in the fire of the loves of self and of the world. 2842.

981<sup>2</sup>. Celestial men do not say grace, but mercy; whereas spiritual men do not say mercy, but grace; the source of which is, that the celestial acknowledge that the human race is nothing but filth, and in itself excrementitious, and infernal; and therefore they implore the mercy of the Lord; for mercy is predicated when there are such; whereas the spiritual . . . do not acknowledge this, because they remain in proprium and love it; and therefore they can with difficulty mention mercy, but easily grace. Each of these comes forth from the humiliation. In proportion as anyone loves himself, and supposes that he can do good from himself, and thus merit salvation, he cannot implore the mercy of the Lord.

1032. The Lord has mercy towards all the human race . . .

—<sup>2</sup>. The mercy of the Lord is infinite . . . and extends itself to all in the universal world.

— . This would be contrary to mercy.

1049. The Lord's mercy in special towards the regenerate and those who can be regenerated. Sig. and Ex.

— . With the Lord, 'to remember'=to have mercy.

1102<sup>o</sup>. When a man feels that he has mercy on him who is in calamity, and still more on him who is in error as to the doctrine of faith, he may know that he 'dwells in the tents of Shem.'

1528. Into such a fieriness is changed the life of the Lord's love and mercy which inflows with them.

1594<sup>4</sup>. Mutual love . . . consists in this: that one

. . . believes . . . that the Lord, from infinite mercy, is continually withholding him from Hell . . .

[A.] 1728<sup>2</sup>. Divine good is the essential itself of order, all things of which are of mercy. 2258<sup>2</sup>.

1735. To love itself, no other attributes are competent than those which are of pure love; thus of pure mercy towards the universal human race; which is, that it wills to save all and make them happy to eternity, and to transfer into them all things of its own: thus from pure mercy to draw all who are willing to follow to Heaven; that is, to itself, with the strong force of love.

1736<sup>3</sup>. (These expressions) are predicated of His love or mercy.

1925<sup>6</sup>. By 'the Angel of faces' is meant the Lord's mercy towards the universal human race, in that He has redeemed them.

1999. For in humiliation of heart there is the acknowledgment . . . of the Lord's infinite mercy towards such (filth as man is).

2027<sup>6</sup>. These . . . easily acknowledge (their salvation) to be of the Lord's mercy; for the life of charity is attended with this.

2129<sup>6</sup>. For the Lord has mercy on all, especially on those who have been in spiritual miseries and temptations . . . thus who acknowledge themselves to be of themselves miserable, and believe it to be of the Lord's mercy alone that they are saved.

2165<sup>5</sup>. For the Lord is the Celestial itself because He is love itself; that is, mercy itself.

2220<sup>3</sup>. That they have not mercy. Sig.

2235<sup>3</sup>. 'Justice' and 'mercy' (Hos.ii.19) are of love; and 'judgment' and 'compassions' are of faith from love. —<sup>4</sup>.

—<sup>6</sup>. By justice and judgment, in ancient times, was meant . . . all mercy and grace.

2253<sup>6</sup>. For Esse itself, or Jehovah, is nothing else than mercy, which is of love towards the universal human race.

2258<sup>2</sup>. Divine truth condemns all to Hell; and therefore unless the mercy of the Lord—which is of good—were eternal, all men whatever would be condemned.

—<sup>3</sup>. Thus (the separation of the evil) is of mercy, lest the good should be injured.

—<sup>6</sup>. Therefore . . . there is more mercy in punishing evils . . . than (in) an untimely clemency.

2261. If in the truths there are goods, the man is saved; but from mercy.

—<sup>3</sup>. The Lord's life is mercy, which is of love towards the universal human race . . .

2308<sup>2</sup>. That (the infants) may know that from the mercy of the Lord they are taken up from the Hell which is with them into Heaven . . .

2334. In temptation . . . they are in interior anxiety, even to despair, in which for the most part they are kept, for the reason that they may at last be confirmed in the fact that all things are of the Lord's mercy . . .

2335<sup>3</sup>. Mercy itself and good itself can never condemn anyone; but it is the man, who, because he rejects good, condemns himself.

2401<sup>6</sup>. For His mercy is infinite, because it is Divine mercy itself, and in fact towards the universal human race; thus towards both the evil and the good.

2406<sup>2</sup>. But the mercy of the Lord is so great that man is elevated every moment (from the lowest Hell).

2412. 'In the clemency of Jehovah upon him' = from grace and mercy.

— . That man is withheld from evil and is kept in good by the Lord is from pure mercy.

—<sup>6</sup>. The reason it is said grace and mercy (is that) they who are in truth and thence in good implore only grace; whereas they who are in good and thence in truth implore the mercy of the Lord; which comes from the unlike state of humiliation and thence of adoration with the one from what it is with the other.

2423. 'Thou hast made great Thy mercy' (Gen.xix.19) = what is like humiliation from the affection of good. . . . For those who are in the affection of truth cannot so far humble themselves as to acknowledge from the heart that all things are of mercy, and therefore instead of it they say grace . . . But, on the other hand, in proportion as there is more of the affection of good with anyone, in the same proportion there is more of humiliation in him in his mention of mercy.

2447<sup>5</sup>. Evil, Hell, and the devil do these things: never the Lord, who is mercy itself.

2589. That (the Gentiles) also are saved, may be known from this alone: that the mercy of the Lord is universal . . .

2694<sup>4</sup>. When they are reduced to such a state that they perceive Hell in themselves . . . they can then be brought into the true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy . . .

2826<sup>10</sup>. 'Those who wait for His mercy' (Ps.cxlvii.11) = those who worship from the love of good.

2854<sup>2</sup>. Jehovah does not have mercy through any looking to the Son; for He is mercy itself.

3063. 'And do mercy' (Gen.xxiv.12) = the influx of love; as is evident from the essence of mercy, which is love. Love itself is turned into mercy, and becomes mercy, when anyone is regarded from love or charity who is in need of aid; hence mercy is the effect of love towards the needy and miserable. But here by 'mercy,' in the internal sense, is meant love; and by 'to do mercy,' the influx of love, because from the Divine Itself of the Lord into His Human . . .

3073. 'In this shall I know that thou hast done mercy with my lord' (Gen.xxiv.14) = that from love Divine is marriage; (for) 'mercy' = love Divine.

3118<sup>6</sup>. Whereas the man of the Celestial Church bows himself before the Lord, and implores mercy.

3120. 'Who hath not forsaken His mercy' (ver.27) = the perception of the influx of love. 'Mercy' = love.

3122. The Most Ancients, who were celestial, by the mercy and Truth which are from the Lord, understood nothing else than the reception of the influx of love to the Lord and thence of charity towards the neighbour; whereas the Ancients, who were spiritual, by the mercy and Truth from the Lord with themselves, understood charity and faith. Ex. —<sup>3</sup>, III.

—<sup>e</sup>. 'No mercy'=no reception of the influx of love.

3157. 'Now if ye are doing mercy and Truth with my lord' (ver.49)=the exploration of their consent from both faculties, the will and the understanding; (for) 'mercy'=that which is of good or of love; and 'Truth'=mercy which is of truth or of faith.

3605<sup>3</sup>. Here, 'hatred,' being predicated of Jehovah . . . =mercy; for the Divine is mercy.

3816. All good is from the Lord, and inflows, and this from mercy alone . . .

3875. In the supreme sense, love and mercy. Sig.

—<sup>e</sup>. For the Infinite and Eternal which is predicated of charity . . . is mercy, which is love Divine towards the human race constituted in such miseries; for as man is from himself nothing but evil . . . and is regarded by the Lord from Divine love, his being elevated from the Hell in which he is of himself . . . is called mercy. Hence, as mercy is from the Divine love, by 'to adhere,' in the supreme sense is signified both love and mercy.

—<sup>4</sup>. The Divine love or mercy of the Lord is meant, in the supreme sense, by 'Levi.' 4606.

3921. In the supreme sense, justice and mercy. Sig.

—<sup>e</sup>. 'To hear my voice'=mercy. For the Lord judges all from justice, and hears all from mercy. He judges from justice, because from Divine truth; and He hears from mercy, because from Divine good; from justice, those who do not receive the Divine good; and from mercy, those who receive it. Nevertheless, when He judges from justice, He judges also at the same time from mercy; for in all Divine justice there is mercy, as in all Divine truth there is Divine good.

—<sup>2</sup>. The Holy, which is good, corresponds to the Divine mercy of the Lord.

3923. The name 'Dan' involves . . . in the supreme sense, the justice and mercy of the Lord. 4608.

4007<sup>4</sup>. Attributing (merit and justification) to the Lord; thus all things to grace and mercy. Sig.

4075<sup>2</sup>. That unless the Divine had mercy on them, they would perish . . .

4217<sup>2</sup>. When he is receiving the bread of the Holy Supper, he thinks . . . about the Lord and His mercy . . .

4254. 'I am less than all the mercies, and than all the Truth, which Thou hast done with Thy servant' (Gen.xxxii.10)=humiliation in that state as to good and as to truth; (for) the predication of 'mercy' is concerning the good which is of love . . .

4783<sup>3</sup>. From the spiritual sense of the Word it is evident that the Lord has mercy towards everyone; thus if Heaven were from mercy or grace however the life has been, everyone would be saved. 5057<sup>2</sup>.

4796. By that 'the Lord elevates His faces upon' anyone, is signified that from the Divine affection which is of love He has mercy on him.

5042. 'He inclined to him mercy' (Gen.xxxix.21)=love Divine in each thing. 'Mercy,' in the supreme sense,=the Divine love. Refs.

—<sup>2</sup>. As the Lord, from the Divine in Himself, saw the quality of His human, namely, that it was in evil

from what was hereditary, it is said that 'Jehovah inclined mercy to him;' and by these words, in the supreme sense, is meant Divine love in each thing; for the Divine mercy is nothing else than the Divine love towards those who are constituted in miseries; that is, towards those who are in temptations . . .

5057<sup>2</sup>. (They suppose that) reception into Heaven is from mercy alone . . .

5058<sup>e</sup>. Hence it is evident that choice and reception are not from mercy . . . Still, all things of the life of good and faith of truth are from mercy with those in the world who receive mercy; and the reception with them is from mercy; and they are those who are called the elect.

5068. The good, as they have received the Divine truth, are judged from good, thus from mercy. The evil, as they have not received the Divine truth, are judged from truth, thus not from mercy; for they have rejected this, and thence in the other life they continually reject it.

5132. 'And do mercy, I pray, with me' (Gen.xl.14)=the reception of charity; (for) 'mercy'=love; here, love towards the neighbour, or charity. . . The reason 'mercy'=charity, is that all who are in charity are in mercy; that is, all who love the neighbour have mercy on him; and therefore the exercises of charity are described in the Word by works of mercy; as in Matt. xxv.35,36.

—<sup>2</sup>. Hence, as charity is affected with good, it is affected with mercy towards those who are in miseries; the good of charity has this in it, because it descends from the Lord's love towards the universal human race; which love is mercy, because all the human race is constituted in miseries. Mercy sometimes appears with the evil, who are in no charity; but it is grief on account of what they themselves suffer; for it is [shown] towards their friends, who make one with themselves; and when their friends suffer, they suffer. This mercy is not the mercy of charity; but it is the mercy of friendship for the sake of self, which, regarded in itself, is unmercifulness; for it despises or hates all others except itself; thus except the friends who make one with itself.

5393. In the Hell (of the colon) are those who have been endowed with no mercy . . .

5480. 'He wept'=mercy; (for) 'to weep,' when predicated of the Lord . . . =to have mercy. That weeping is of grief and love, is known; consequently it is of mercy; for mercy is love grieving. Love Divine is therefore called mercy, because from itself the human race is in Hell; and, when a man apperceives this in himself, he implores mercy. III.

5585. 'Ye shall not see my faces'=that there is no compassion. For when 'faces' are predicated of the Lord, they=mercy or compassion. . . Not that there is no compassion with the Lord; for He is mercy itself; but when there is no medium which conjoins, it appears to the man as if there were no compassion in the Lord. Ex.

—<sup>e</sup>. As 'the face of Jehovah'=the Divine love, it=of mercy; for mercy is of love towards the human race constituted in such great miseries. III.

[A.5585]<sup>p</sup>. Relatively to the human race, the Divine mercy (has appeared in a face). This, namely, the Divine mercy in the Divine Human, is called 'the Angel of faces.'

—<sup>6</sup>. For the man who is in evil averts himself . . . that is, removes His mercy from himself.

5629. '(God Shaddai) give you mercies before the man' (Gen.xliiii.14)=that spiritual truth may receive you graciously.

5691. 'Because his compassions were moved' (ver.30) =mercy from love. . . It is said mercy, because he was not as yet acknowledged by him . . . In the Original Language 'compassions' are expressed by a word which signifies the inmost and most tender love.

5706. Goods applied to everyone from mercy. Sig. and Ex.

5758<sup>2</sup>. To claim for one's self truth and good is contrary to . . . the acknowledgment that all salvation is from mercy; that is, that man is from himself in Hell, but is drawn out thence by the Lord from mercy. Nor can a man be in humiliation, consequently receive the mercy of the Lord—for this inflows solely in humiliation, or into a humble heart—unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord . . .

5816. That thus there is no mercy, and conjunction with truths in the Natural. Sig. . . When there is no mercy, there is no conjunction either; for there is no love, which is spiritual conjunction. The Divine love is called mercy relatively to the human race constituted in such great miseries. Ex.

—<sup>3</sup>. There would (then) be no reception of the mercy which continually inflows from the Lord through internal good; for there would be no medium; and, if there were no reception of mercy, there would be no conjunction either.

5873. 'He gave forth his voice in weeping'=mercy and joy.

5929<sup>2</sup>. For the things which are more remote, and not fully in correspondence, are not in such humiliation as to be able to implore mercy; nay, they cannot from the heart mention mercy; but in place of it grace. Ex.

6034. 'He wept long upon his necks'=mercy . . . for the first and the Continuous of conjunction is mercy; namely, that of the Lord.

6037. 'After that I have seen thy faces'=after the apprehension of mercy.

6180. 'And do mercy with me and Truth' (Gen.xlviii.29)=humiliation; (for) 'to do mercy'=the good of love . . . because all mercy is of love; for he who is in love or charity is also in mercy; and the love and charity with him become mercy when the neighbour is in need or misery . . . Hence it is that by 'mercy' is signified the good of love.

—<sup>2</sup>. (The words 'mercy and Truth.' Ill.)

6389<sup>2</sup>. Thus they regard the Lord's mercy as a debt . . .

6571<sup>3</sup>. Believe that everyone can be intronitted into Heaven from mercy alone.

6667. For these have no mercy, because they have . . . only the love of self.

6804<sup>5</sup>. (The covenant) on the Lord's part is mercy and choice.

6851. Mercy towards those of the Spiritual Church after infestations by falsities. Sig. and Ex.

—'. 'In seeing to see,' when said of the Lord, =mercy; for when the Lord sees anyone in misery, or affliction, He has mercy on him. The Lord indeed sees all, and thus has mercy on all; but it is not said of any others that He has mercy on them, than those who receive His mercy, who are they who are in good.

6852. The aid of mercy against those who wanted to drive them to serve. Sig. and Ex.

6997. 'The anger of Jehovah'=mercy. Ex.

—<sup>6</sup>. For all the punishings of the evil come forth from the mercy of the Lord towards the good . . .

7051. They believe that the election and salvation of man are from mercy . . . not considering that . . . the mercy of the Lord is towards every man who abstains from evil, and wants to live in good . . .

7186<sup>3</sup>. If (man were introduced into Heaven solely of the Lord's mercy) all in Hell would be elevated into Heaven; for the mercy of the Lord is towards all; but . . . the mercy of the Lord inflows with all, but is diversely received; and, by those who are in evil, is rejected; and, as they have imbued this in the world, they retain it in the other life.

7206<sup>2</sup>. For all the truths which proceed from the Lord are from . . . mercy; but as they do not receive the mercy of the Lord, they expose themselves to damnation. Nor do the truths of faith which proceed from the Lord save, if the man believes that he is saved from the truths of faith with him, and not from mercy; for man is in evils; and, from himself, is in Hell; but from the mercy of the Lord he is withheld from evil, and is kept in good; and this with a mighty force.

7273<sup>2</sup>. The order with the evil who are condemned, is that of truth Divine separated from Divine good, thus from mercy; for the reason that they have not received Divine good, and thus have rejected mercy. But the order with the good who are saved, is that of truth Divine conjoined with Divine good, thus with mercy; for the reason that they have received the Divine good, thus the mercy of the Lord.

7439<sup>3</sup>. Nor do they believe that man is to be prepared for Heaven through his whole life in the world, and that this is effected from the mercy of the Lord; and that they are not admitted into Heaven from mercy alone however they have lived in the world . . .

8307. 'In Thy mercy Thou hast led Thy people' (Ex.xv.13)=the Divine influx with those who had abstained from evils, and had thus received good; (for) 'to lead in mercy'=to receive the Divine.

—'. With mercy from the Lord the case is this: the Lord's mercy is perpetual with every man; for the Lord wills to save all men . . . But this mercy cannot inflow until evils have been removed . . . but as soon as they have been removed, mercy inflows; that is, good from mercy from the Lord, which is charity and faith. Hence it may be evident that the mercy of the Lord is universal; that is, towards all; and is also peculiar towards those who abstain from evils.

—e. Hence it is that man cannot be gifted with spiritual good by the Lord; thus cannot be led from **mercy**, unless he desists from evils.

8318<sup>3</sup>. When they are in the cupidity (of possessing all things which belong to the neighbour); they are devoid of all charity and **mercy** . . .

8393. Sins are continually remitted to man by the Lord; for He is **mercy** itself; but the sins adhere to the man . . . and are not removed from him, except through a life according to the precepts of faith . . .

8440. 'To hear,' when said of Jehovah, =to **have mercy** and bring aid.

8573<sup>2</sup>. In all love there is intercession, consequently in all **mercy**, for **mercy** is of love . . .

8652. The **mercy** and presence of the Lord in the Church. Sig. and Ex.

— . 'Help,' when predicated of the Lord, =**mercy**; for help from Him is **mercy**; and it also =presence; for where there is the reception of **mercy** there is presence . . .

8676. **Mercy** towards those who are in the good of truth and the truth of good. Sig.

—e. The Divine love from which there is good to man who is in a state of misery, because from himself he is wholly in evil and in Hell, is **mercy**.

8700<sup>2</sup>. Consequently it is impossible for those who are in Hell to be able to be led forth thence into Heaven and saved from the pure **mercy** of the Lord; for it is the reception of the Lord's **mercy**, when they have lived in the world, through which everyone is saved. Those who receive it then, in the other life are in the Lord's **mercy**; for they are then in the faculty of receiving it there. To give it to others . . . provided they have faith . . . is impossible, because it is contrary to order; that is, contrary to the Divine which is order.

8717<sup>e</sup>. Therefore the Lord provides for the good who receive His **mercy** in time such things as conduce to the happiness of their eternal life . . .

8875. Hence the zeal of the Lord, which in itself is love and **compassion**, appears to them as anger; for when the Lord from love and **mercy** protects His own in Heaven, they who are in evil are indignant and angry against the good, and rush into the sphere where are Divine truth and Divine good . . . (which) then operate with them, and cause them to feel torments such as are in Hell. Hence it is that they attribute to the Divine wrath and anger . . . when yet in the Divine there is nothing . . . but pure clemency and **mercy**. —<sup>3</sup>, Ill.

8879. 'And doing **mercy** to thousands' (Ex.xx.6)=good and truth with them in perpetuity. '**Mercy**'=the influx of good and truth from the Lord, and the derivative spiritual life which is gifted through regeneration; for such things as are of eternal life and happiness are given by the Lord from **mercy**.

9174<sup>e</sup>. By 'to **have mercy** and lend' (Ps.exii.5) is described the state of those who are in genuine charity.

9182<sup>7</sup>. 'To betroth in **mercy** and in **compassions**' (Hos.ii.19)=from love towards those who are in good, and in love towards those who are in truths. The

**mercy** of the Lord is predicated towards those who are in deficiency and yet in longing for good; and '**compassions**,' towards those who are in ignorance and yet in the longing for truth.

9211. As the Lord does this from Divine **mercy**, the man attributes all things to **mercy** alone . . .

9219. 'Because I am **merciful**' (Ex.xxviii.27)=that from Him is all aid from **mercy** . . . for all things which are from the Divine are from **mercy**; for the Esse itself of the Lord is Divine love; and love is called **mercy** when towards those who are in miseries; thus relatively to the whole human race . . .

9293. The reception of good from **mercy**, and thanksgiving. Sig. and Ex.

9336<sup>3</sup>. Believing that the life of Hell with a man can in a moment be transcribed into the life of Heaven with him from **mercy**; when yet the whole act of regeneration is **mercy**; and no others are regenerated than those who in the world receive the Lord's **mercy** in faith and life. Sig.

9452. The Lord from Divine **mercy** regenerates man . . . thus from Divine **mercy** He withdraws man from evils and falsities . . . and afterwards from Divine **mercy** elevates him to Himself in Heaven . . . These things are what are meant by the remission of sins from **mercy** . . . It would be unmercifulness to see a multitude of men in the Hells, and not to save them, if it could be done otherwise; when yet the Lord is **mercy** itself . . .

9453. These remove from themselves and reject these **mercies** of the Lord.

9511<sup>e</sup>. 'To give to those for whom it is prepared'=to confer from **mercy** on those who are in the good of life and of faith.

9528. 'Of Shittim woods'=from **mercy**; (for) the good of merit is **mercy** . . . For the Lord from pure love, thus from pure **mercy**, assumed the Human . . . **Mercy** is the Divine love towards those who are constituted in miseries.

9532. 'Thou shalt overlay it with gold'=a representative of this good from **mercy** . . . The reason it is from **mercy**, is that all the good of love is from **mercy**, which **mercy** is signified by the Shittim wood.

9546. The presence of the Lord with peace and heavenly joy from **mercy**. Sig.

9849. From **mercy** in perpetuity for the Spiritual Kingdom. Sig. and Ex.

9850. A representative of the Divine conservation of good and truth in perpetuity from **mercy**. Sig. and Ex.

9904. From **mercy** to eternity. Sig.

10232<sup>2</sup>. For the Lord inflows constantly and continually with His **mercy**, and provides that . . .

10433. That the Lord from **mercy** remembered. Sig. and Ex.

10441. **Mercy** for them. Sig. and Ex. 10448.

10577. 'I will do grace to whom I do grace, and I will do **mercy** to whom I do **mercy**' (Ex.xxxiii.19)=that Divine truth and good will be revealed to those who receive . . . 'To do **mercy**'=to gift with celestial good and truth; here, to reveal it.



[A.10577]<sup>r</sup>. For 'grace' is predicated of faith, and 'mercy,' of love . . . Ill.

—<sup>3</sup>. Therefore, in the Word, it is said 'mercy and grace' when the Lord is implored; and 'mercy and Truth' when the Lord is described. Ill.

10579<sup>9</sup>. For truth is the recipient of good, and so also of mercy and peace.

10617. 'Merciful and gracious' (Ex.xxxiv.6)= that from Him is all good. —<sup>e</sup>.

10659<sup>4</sup>. To be withdrawn from evils, to be regenerated, and thus to be saved, is **mercy**, which is not immediate . . . but mediate; that is, for those who recede from evils, and thus admit the truth of faith and the good of love into their life from the Lord. Immediate mercy . . . is contrary to Divine order . . .

H. 318. Because the mercy of the Lord is universal . . .

324. They wondered that an adorer of a graven image should be moved with so great an affection of **mercy** . . .

420<sup>2</sup>. The Lord from **mercy** leads everyone who receives Him . . . And thus to be led by the Lord, from infancy to the last of life, and afterwards to eternity, is the **mercy** which is meant. 480<sup>o</sup>.

521. That no one comes into Heaven from immediate **mercy**. Chapter.

522. What Divine **mercy** is shall first be told. Divine **mercy** is pure **mercy** towards the whole human race to save it; and also is continual with every man, and never recedes from anyone . . . In proportion, therefore, as a man abstains from evil, in the same proportion the Lord leads him through His own Divine means from pure **mercy**; and this from infancy to the end of his life in the world, and afterwards to eternity. This is the Divine **mercy** which is meant. Hence it is evident that the **mercy** of the Lord is pure **mercy**; but is not immediate . . .

523<sup>2</sup>. Into this order man is brought back by the Lord from pure **mercy**, through the laws of order . . . Hence it is evident again, that the Divine **mercy** of the Lord is pure **mercy**; but is not immediate.

524. If men could be saved from immediate **mercy**, all would be saved . . . because the Lord is **mercy** itself . . .

S. 90. They explained the sense of the Word in Ps. xxxii.2, from the letters alone, which was, in sum: That the Lord is **merciful** also to those who do evil. De Verbo 4<sup>2</sup>.

P. 221. Such immediate **mercy** is not possible. Ex. 279<sup>4</sup>. —<sup>6</sup>. Ex.

280. All these believe in immediate **mercy**.

335. That the operation of the Divine Providence is continually effected through means from pure **mercy**. Gen.art.

337. The reason the Divine Providence operates all things from pure **mercy**, is that the Divine Essence is pure love . . . That this Love is pure **mercy**, is—1. Because it operates with all, . . . who are such that they can do nothing from themselves. 2. Because it operates with the evil . . . equally as with the good . . .

3. Because it leads them in Hell, and snatches them thence. 4. Because it there perpetually struggles with them, and fights for them against the devil . . .

5. Because it also came into the world, and underwent temptations . . . 6. Because it continually acts with things unclean, and renders them clean; and with things insane, and renders them sane; thus labours continually from pure **mercy**.

338. That instantaneous salvation from immediate **mercy** is not possible. Gen.art.

—<sup>8</sup>. That the doctrines of the Churches in the Christian world, interiorly regarded, are against instantaneous salvation from immediate **mercy**; but that still the external men of the Church establish it. Ex.

340. That instantaneous salvation from immediate **mercy** is the flying fire-serpent in the Church. Gen.art. T.487<sup>4</sup>.

—<sup>4</sup>. That by the faith of instantaneous salvation from pure and sole **mercy**, there is induced security of life. Ex.

M. 222<sup>2</sup>. There are many spheres which proceed from Him; as . . . a sphere of **mercy** and grace.

T. 428. They who from birth are compassionate-*miserabundi*, and do not make their natural **mercies** spiritual by doing them from genuine charity . . .

516<sup>e</sup>. (This confession is based upon this) that all things are of immediate **mercy**.

D. 220. A contention about **mercy**.

—<sup>e</sup>. **Mercy** was almost taken away from them.

2098. That the Lord saves man from **mercy** alone. Ex.

2225. That each and all things are from **mercy**. Ex.

2416. Those who are **merciful** and innocent . . . affect all the good . . . so that they love them from the whole heart . . . for innocence and **mercy** are the Lord.

2417. Evil Spirits . . . did not know what **mercy** and innocence are . . .

2420. They who have **mercy** in the life of the body . . . receive much in the other life.—They who are **merciful**, and indeed who bestow a little **mercy** from the heart, in the other life receive indefinite things . . . for through **mercy**, because from **mercy**, is all happiness; and they receive so much **mercy** in each and all things, with happiness, that it is ineffable, with the greatest perception.

2589. That no **mercy** . . . can be of man. Ex.

2946. This comes from pure **mercy** . . .

3593. On unmerciful **mercy**. Ex. 3594.

3596. Those who are thus **merciful** do not suffer themselves to be touched with **mercy** by the Lord . . .

3599. In a word, to be **merciful** towards such is unmercifulness; for it is **mercy** towards the unmerciful; and therefore, if they do not suffer themselves to be instructed, their **mercies** are unmerciful. It is also evident from this that they entice wives and virgins to adultery and scortation by the excitation of **mercy**; namely that they should have **mercy** on them, which **mercy**, however, is nefarious . . .

3600. (Thus) love, charity, and mercy are not, if they are an affection only, [and] unless there are Knowledges of faith . . .

3907. The mercy of the Lord . . . is what determines all things . . .

3997. (These Sirens) can move **pity-misericordias**.

—<sup>e</sup>. Therefore I can not **pity** their lot. 4344<sup>2</sup>.

4273<sup>e</sup>. The influx is **mercy** . . .

4346<sup>2</sup>. There is **mercy** where sometimes **mercy** does not appear . . .

4421. On punishments, that they are of **mercy**. Ex.

4700. On those who believe Heaven to be given from **mercy**. Ex.

4797. On the Moravian Church, and on **mercy**.

—<sup>2</sup>. That no one can be saved from **mercy**, unless through the life of good they have received it in the world . . .

5890. On simple **mercy**. 5891.

E. 295<sup>5</sup>. Hearing and help from love . . . is signified by, 'For the sake of the greatness of Thy **mercy**' (Ps. lxxix.13).

316<sup>8</sup>. '**Mercy**,' in the Word, when said of the Lord, = the Divine good of the Divine love. 541<sup>9</sup>. 659<sup>8</sup>.

340<sup>11</sup>. Protection from evils and falsities, which otherwise would take away the influx, is meant by, 'May Jehovah keep thee, and have **mercy** on thee' (Num. vi.24,25).

—<sup>15</sup>. Conjunction through truth thence is meant by '**mercy**.'

365<sup>24</sup>. '**Mercy**'=good from the Lord.

—<sup>29</sup>. '**Mercy**'=removal [from evils].

412<sup>4</sup>. 'To illuminate the faces, and to have **mercy**' (Num. vi.25)=to illustrate with Divine truth and to gift with intelligence and wisdom. . . 'To have **mercy**,' which is said of the illumination of the faces, in the Word is predicated of truth . . .

—<sup>10</sup>. **Mercy** is the Divine love towards the miserable.

555<sup>22</sup>. By '**merciful women**' (Lam. iv.10) are signified affections of falsity as if of truth.

696<sup>19</sup>. '**Mercy**'=the reception of Divine good.

701<sup>7</sup>. 'My **mercy** will I save for him to eternity' (Ps. lxxxix.28)=the eternity of the Divine good from Him.

805<sup>8</sup>. (They teach) that there are redemption and salvation without the means of life and faith; and thence that there is immediate **mercy**. Ex.

946<sup>2</sup>. Therefore it is also said, 'In **mercy** and in Truth;' for '**mercy**' also is of good, because it is of love.

**Mercy-seat**. See PROPITIATORY.

**Mere**. *Merus*.

I. 9<sup>3</sup>. The sun of the natural world is **mere** fire.

T. 94<sup>e</sup>. As the mere Son of Mary; thus as a mere man. 380<sup>4</sup>.

Ath. 83. Almost all who pass from the world . . . regard the Lord as a **mere** man . . .

**Merely**. *Duntaxat*. T.7.etc.

**Meretricious**. See under HARLOT.

**Meribah**. *Meribah*.

A. 1678<sup>2</sup>. 'At the waters of **Meriboth** (of contentions) Kadesh' (Ezek. xlvii.19; xlviii.28). Ex.

8588. 'And **Meribah**' (Ex. xvii.7)=the quality of the complaint; (for) '**Meribah**,' in the Original Language, means 'contention' or 'chiding;' and 'chiding'=complaint. . . Therefore '**Meribah**,' here, = the quality of the complaint . . . in temptation. III.

E. 444<sup>9</sup>. See MASSAH, here.

**Merit**. *Meritum*.

**Merit, To**. *Mereri*.

**Meritorious**. *Meritorius*.

See under HIRE, JUSTIFY, and WOOD.

A. 874<sup>2</sup>. Whatever man produces from himself cannot be good . . . for he is always thinking about **merit** . . .

876<sup>2</sup>. Either that he may **merit** Heaven, or . . . 952.

—<sup>e</sup>. When from proprium, or from **merit**, the interiors are filthy . . .

1017. He supposes . . . that he cannot but place **merit** in works . . .

1110. They who have placed justice and **merit** in good works, and have thus attributed the efficacy of salvation to themselves, and not to the justice and **merit** of the Lord, and who have confirmed themselves therein in thought and life . . . seem to themselves to be cleaving wood . . . When they are in their labour, and are asked whether they are not fatigued, they reply that they have not yet done enough labour to be able to **merit** Heaven. When they are cleaving the wood, it appears as if there were something of the Lord beneath the wood; so that the wood is **merit**. The more of the Lord there is in the wood, the longer they remain such; but when this begins to disappear, it then tends to the end of the vastation. At last they become such that they can be admitted into good Societies; but they still fluctuate long between truth and falsity. Of these, because they have led a pious life, the Lord has much care, and repeatedly sends Angels to them. These are they who in the Jewish Church were represented by 'the hewers of wood' (Josh. ix.23,27).

1111. Those who have persuaded themselves to **merit** Heaven by good works . . . seem to themselves to be cutting grass, and are called sawyers of grass. They are cold, and study to warm themselves by this sawing. Sometimes they go about, and inquire from those whom they meet whether they will give them any heat; which Spirits can do. But the heat which they receive has no effect upon them, because it is external . . . and therefore they return to their sawings, and thus acquire heat by their labour. . . They are always hoping that they will be taken up into Heaven; and sometimes consult how they can be let in there by their own power. These, as they have performed good works, are among those who are vastated; and are . . . at last intronitted into good Societies, and are instructed.

1396. A certain Spirit who had wanted to arrogate **merit** to himself from his acts, and from his doctrine . . . said that he was nothing, and that he wanted to serve them. But, at his first coming . . . they apprehended his quality . . .

[A.] 1661<sup>4</sup>. (The man then) places the **merit** of self in victory . . .

1679<sup>o</sup>. As he who believes that he will **merit** salvation by works, and confirms himself in it—the **merit** itself, self-justification, and confidence, are the evils which are thence. And, on the other hand, he who believes that piety of life is impossible unless **merit** is placed in works—the evil thence is that which extinguishes with him all piety of life . . .

1712. In like manner they who attribute to themselves the goods which they do, and place **merit** in them, not knowing that then they are not goods . . . and that the proprium and self-**merit** which they place in them are evils and falsities which obscure and darken.

1774. There are Spirits who do not want to hear anything about the interior things of the Word . . . They are especially those who have placed **merit** in works . . . 1877<sup>2</sup>.

1813<sup>2</sup>. In like manner he who wants . . . to believe that the goods of charity and the truths of faith are from himself, consequently to **merit** Heaven through them, acts and thinks against the good and truth of faith . . .

1936<sup>3</sup>. No one is ever rewarded in the other life on account of good acts, if he has placed **merit** in them.

1947<sup>o</sup>. Sometimes another evil is raised up (from the renunciation of the delights of the body); namely, **merit** on account of the renunciation.

2027. Those have not the faith of charity . . . who place **merit** in the acts of their life; for they thus want to be saved not from the justice of the Lord, but from self; (and) prefer themselves to others . . .

—<sup>2</sup>. They are sometimes seen running about and confirming self-**merit** from the literal sense of the Word; and hating the truths which are of the internal sense. Their sphere is self-regardful; and is thus destructive of all ideas which do not look to them as some deity. (Further des.)

—<sup>e</sup>. The case is otherwise with those who from simplicity of heart have supposed themselves to **merit** Heaven, and have lived in charity . . .

2196<sup>5</sup>. The Rational from appearances supposes that he **merits** salvation when he does what is good; when yet man can **merit** nothing from himself; but all **merit** is the Lord's.

2273. Man is not saved on account of temptations if he places anything of **merit** in them; for if he places anything of **merit** in temptations it is from the love of self, which boasts itself thence, and believes itself to have **merited** Heaven above others . . .

—<sup>2</sup>. He (then) has either succumbed in the temptation, or he comes again into like ones, and sometimes into more grievous ones, until he has been reduced to the soundness that he believes himself to have **merited** nothing.

2276<sup>3</sup>. Their small estimation of the Lord's **merit**, etc. Sig.

2308<sup>3</sup>. That (the infants) may know . . . that they are not in Heaven from their own **merit** . . .

2371<sup>3</sup>. (It is false that) because no one can **merit** by

any good, heavenly good is not given by the Lord, in which **merit** is regarded as something enormous.

—<sup>5</sup>. They who study to do what is good from themselves, because the Lord has so commanded . . . having been instructed, . . . are so averse to self-**merit** that they are saddened when they only think of **merit** . . .

—<sup>6</sup>. They who do not do this, but lead a life of evil . . . in the other life . . . want to **merit** Heaven . . .

2380<sup>4</sup>. The reason some suppose themselves not to be in good when they are, is that . . . the Angels . . . insinuate that they are not in good, lest they should attribute the good to themselves, and their thought be bent into self-**merit** . . .

2439<sup>2</sup>. With some (this truth) is **meritorious**, because they want to **merit** and be saved by means of it.

2609<sup>e</sup>. ('Not to steal'=) that they should take nothing from the Lord, nor attribute anything of justice and **merit** to self.

2657<sup>6</sup>. When (the first Rational) does anything good, it perceives thence no other delight than that it seems to itself to have **merited** the favour of another . . . But the second Rational . . . begins to feel some delight in good and truth itself . . . and then rejects **merit**, until at last it rejects it as what is enormous.

2715<sup>2</sup>. So that his good is defiled with what is **meritorious**.

2784. The **merit** of justice. Sig. and Ex. 2798.

— 'To cleave woods'= to place **merit** in the goods which are of works. (This) could be evident to me from . . . the cleavers of wood, in that they are those who have wanted to **merit** salvation through the goods which they have done. There are also others . . . from a certain Earth, who in like manner have claimed to themselves all good, and who in like manner appear to cleave wood. Sometimes, when these seem to themselves to labour, their faces shine from a certain fatuous fire, which is the good of **merit** which they attribute to themselves.

—<sup>e</sup>. They who attribute good to themselves and make it **meritorious**, are said in the Word to adore wood, or a graven image of wood.

2798<sup>2</sup>. The **merit** of justice was that which was adjoined to the Divine Rational when He was undergoing inmost temptations, and from which He then fought . . .

2930<sup>5</sup>. There is an affection of truth . . . from the love of **meriting**.

3147<sup>7</sup>. Thus (these good works) are either **meritorious** or hypocritical . . .

3451<sup>3</sup>. If anyone says that good works are to be done in order that he may have a reward in Heaven, according to the literal sense of the Word in Matt.x.41,42; xxv.34-46, and elsewhere; and yet when he does good works never thinks about **merit**, he in like manner is in the Lord's Kingdom, because he is in truth as to the life.

3463<sup>3</sup>. He does indeed do what is good to others, but because it is so commanded, thus not from the affection of the heart . . . and, in doing what is good, he thinks of **merit**; whereas he who acts, not from the precept,

but from charity . . . thus from freedom . . . as he has the reward in the delight, he does not think of merit.

3701<sup>4</sup>. Such Knowledges are insinuated into him as are not quite contrary to those he had before; as that . . . (by doing these things) he can merit Heaven.

3720<sup>2</sup>. Those who place merit in good works appear to themselves to be cleaving wood; and those who place merit in truths, in that they have believed themselves to know truths above others, and yet have lived evilly, appear to themselves to be cleaving stones.

3906<sup>2</sup>. The perception that good from the proprium (must have) merit in the good which it does.

3956. It is known in the Churches that a man can merit nothing by the goods which he does . . . and that to merit, or merit, regards man; thus that it conjoins itself with the love of self, and with the thought of the pre-eminence of self above others . . . and therefore the works which are done for the sake of reward are not good in themselves . . . Charity towards the neighbour has in it that it wills to him as well as to itself . . . and therefore the affection of charity is averse to all merit . . .

3993<sup>5</sup>. 'White' = truth; properly, the merit and justice of the Lord, and thence the justice and merit of the Lord with man. This white is called bright . . . But white in the opposite sense = Own justice, or Own merit; for truth without good is attended with such merit; for when anyone does what is good not from the good of truth, he always wants to be recompensed. 4007, Ill.

3994<sup>2</sup>. 'The white in the lambs' = the merit which is placed in goods . . . For he who places merit in goods acknowledges and believes that all good is from himself . . . and hence he demands recompense from merit; and therefore also such a one despises others in comparison with himself; nay, he even condemns them . . .

4007. This is what is called the justice and merit of the Lord with man.

—<sup>4</sup>. Those who believe from the Lord . . . attribute nothing of truth and good to themselves, still less believe that they merit through the truths and goods with them . . . This is to 'put on white vestments,' and also to 'be made white in the blood of the Lamb.' There are two things which are put off by all who enter into Heaven; namely, proprium and the derivative confidence, and self-merit or Own justice; and they put on a heavenly proprium . . . and the merit or justice of the Lord; and, in proportion as they put on these, in the same proportion they come interiorly into Heaven. Sig.

4075<sup>7</sup>. The Societies which are such as to believe good to be from self, and who thence place merit in their goods, served (the Lord) for this use: to introduce Himself into the Knowledge of such good, and thence into wisdom concerning good without merit. Such as is the good which is from the Divine.

4145<sup>2</sup>. He who is being regenerated, at first believes . . . that he merits something; for he does not yet know . . . that good can inflow from another source . . . Unless he believed this at first, he would never do what is good. But by this he is initiated . . . into Know-

ledges concerning good and . . . merit; and when he has thus been brought into the affection of doing what is good, he begins to think and believe . . . that good inflows from the Lord, and that through the good which he does from proprium he merits nothing; and, at last, when he is in the affection of willing and doing what is good, he then completely rejects merit; nay, is averse to it; and is affected with good from good. When he is in this state, good inflows directly.

4174. 'Stolen . . .' = the evil of merit . . . The evil of merit is when a man attributes good to himself, and supposes that it is from himself, and therefore wants to merit salvation. It is this evil, which, in the internal sense, is signified by 'theft.' But with this evil the case is this: in the beginning all who are being reformed suppose that good is from themselves, and thence that through the good which they do they merit salvation; for to suppose (this) comes from this: that they suppose good to be from themselves, for the one coheres with the other. But those who suffer themselves to be regenerated, do not confirm this in thought . . . but it is successively dissipated. For so long as a man is in the external man . . . he cannot do otherwise than think thus, for he thinks solely from the external man. But when the external man with its concupiscences is removed, and the internal man begins to operate—that is, when the Lord inflows through the internal man with the light of intelligence, and thus illustrates the external man—he then begins to believe otherwise, and does not attribute good to himself, but to the Lord. Hence it is evident what is the evil of merit . . . through which is good . . .

—<sup>e</sup>. But if when a man arrives at adult age, he confirms it in thought, and completely persuades himself that he merits salvation through the good which he does—this evil adheres and is rooted in, and cannot be amended; for they claim to themselves that which is the Lord's, and thus cannot receive the good which continually inflows from the Lord; but, when it inflows, they at once derive it into themselves, and into their proprium, and thus defile it. These are the evils which in the proper sense are signified by 'thefts.'

4319. But the goods are not appropriated to them; for they who believe goods to be from themselves, claim and attribute them to themselves, and thus place merit in them.

4638<sup>7</sup>. 'Go ye rather to them that sell, and buy for yourselves' = the good of merit: they who boast of this are 'those who sell.' Moreover, those who are in truth in which there is not good, in the other life above others make meritorious that which they have apparently done as good in the external form, although it was evil in the internal one. Sig. . . Such are they who are here meant by 'the foolish virgins.'

4730<sup>2</sup>. He confirms himself against charity . . . by thinking . . . that if he does the works of charity or piety, he cannot but place merit in them.

4801<sup>2</sup>. Those are primary (in Heaven) who . . . had not believed themselves worthy of mercy; and who thus, from merit, are the last.

4943. In the Lower Earth . . . are those also who have placed merit in good acts and in works; many of

whom appear to themselves to be cleaving wood. The place where they are is coldish, and they seem to themselves to acquire heat by their labour. I have spoken with them, and it has been given to ask them whether they want to go out from that place. They said that as yet they had not **merited** it by their labour. But, when this state has been passed through, they are taken out from thence. These are also natural, because to want to **merit** salvation is not spiritual; and besides they set themselves before others; and some of them despise others. These, if in the other life they do not receive joy above others, are indignant against the Lord; and therefore when they are cleaving the wood, it sometimes appears as if there were something of the Lord beneath the wood, and this from their indignation. But, as they have led a pious life, and have done thus from ignorance, in which there was something of innocence, Angels are at times sent to them, and comfort them; and besides, there sometimes appears to them at the left from above as it were a sheep, from the sight of which also they receive consolation. 874<sup>o</sup>. 9486<sup>e</sup>.

[A.] 5069<sup>o</sup>. They who believe themselves to be just from themselves, or so justified that they no longer have anything of evil . . . are among the unjust; for they attribute good to themselves, and also place **merit** in good; and such can never adore the Lord from true humiliation . . .

5084<sup>8</sup>. If they are told that joy in Heaven . . . is to serve others . . . without any reflection of **merit** and recompense—this comes before them as it were sadly.

5135<sup>12</sup>. 'A thief' = the evil of **merit** . . .

5758<sup>2</sup>. Man cannot be in humiliation . . . unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord; besides that otherwise he attributes to himself for **merit** the things which he does . . . Hence is the spring of many evils . . .

6389<sup>2</sup>. If they do what is good to these, it is from the end of recompense by the Lord; then that which they do they regard as **merit**, and thus regard the Lord's mercy as a debt . . .

6390<sup>e</sup>. 'To sit among the burdens' = to be among **meritorious** works.

6392<sup>2</sup>. Hence, too, it is, that many reject good works, believing that they cannot exist with anyone without the end of **meriting** by them; for they do not know that those who are led by the Lord want nothing more than to do good works, and that they think of nothing so little as of **merit** by them; for this is in the new will . . .

6393. 'To bear a burden' = to do works for the sake of **meriting**; and therefore 'to incline the shoulder to bear a burden' = to labour with all our exertions to do works for the sake of **meriting**.

—<sup>5</sup>. (Refs. to passages on the subject of **merit**.)

6394. 'To be a servant unto tribute' = those who want to **merit** by works; for these (persons) are the lowest services.

6559. Penalty according to **merit** (or desert). Sig. and Ex.

8002<sup>t</sup>. 'Hirelings' . . . in a more interior sense, = those who do what is good for the sake of a reward in the other life; thus who want to **merit** through works.

8172<sup>2</sup>. He who believes, when he is tempted, that he can resist from his own forces, succumbs. The reason is that he is in falsity; and because he thence attributes **merit** to himself . . .

8740. In order to become warm (the saints of Jupiter) seem to themselves to be cleaving wood; and, when they are cleaving, there appears something of a man beneath the wood, which they are then at the same time endeavouring to strike. This takes place because they attribute **merit** to themselves . . .

8906. They who attribute to themselves the things which are the Lord's, also place **merit** in works, and make themselves justice. Refs.

9180. They who learn truths . . . in order that they may **merit** Heaven . . . are meant by, 'hirelings who shall come in their hire;' that is, who will submit themselves and serve.

9211. The interior things of this law (of usury) are, that . . . we are to believe that there is nothing of **merit** in the deeds which are from self, but only in the deeds which are from the Lord with self. For the Lord Himself alone has **merited** . . . and when a man believes this, he places nothing of **merit** and of rewards in deeds from himself . . .

9449. The signs that sins have been remitted, are . . . (that) they are unwilling to **merit** through anything of charity and faith.

9472. 'And Shittim woods' = the goods of **merit** which are from the Lord; thus of the Lord alone; (for) 'woods' = the good of **merit**. The good of **merit** is the good proceeding from the Lord's Divine Human, which is Christian good, or spiritual good with man. This good is that through which man is saved; for the good which proceeds from any other source is not good . . .

—<sup>2</sup>. As the good of **merit**, which is of the Lord alone, is the one only good which reigns in Heaven, and which makes Heaven, therefore this wood was the only wood employed in the construction of the tabernacle; by which Heaven was represented.

9486. 'Shittim wood' = justice also, which is the good of **merit**. For, from His Own power, the Lord reduced the universal Heaven into order, and subjugated the Hells; and at the same time made the Human in Himself Divine: hence **merit** and justice are His. On this account, the one only good which reigns in Heaven, and which makes Heaven, is the good of **merit** and the justice of the Lord; thus His Divine Human; for this was made **merit** and justice.

—<sup>2</sup>. From these things it is evident that the Lord as to His Divine Human has **merit** and justice from Himself.

9528. The good of **merit** is mercy. Ex.

9674. The good of **merit** which is of the Lord alone conjoining and supporting. Sig. and Ex.

9689. The support of the uniting medium . . . through the good of **merit** which is of the Lord's Divine Human. Sig. and Ex.

9715. The justice and **merit** which are of the Lord

alone. Fully ex. (See JUSTICE, here.) —<sup>2</sup>. —<sup>6</sup>. —<sup>7</sup>.

9974. They who believe that by the goods which they do they **merit** Heaven, do goods from themselves, and not from the Lord.

9976. Therefore they who place **merit** in works, love themselves ; and they who love themselves despise the neighbour ; nay, are angry with God Himself if they do not receive the hoped-for reward . . .

9978. They who place **merit** in works cannot fight against the evils which are from the Hells ; for no one can do this from himself. But for those who do not place **merit** in works the Lord fights and conquers.

9979. The Lord alone has **merited**, because He alone from Himself has conquered the Hells . . . Hence the Lord alone is **merit** and justice.

9982<sup>e</sup>. But in proportion as man comes into the good of love and of faith, in the same proportion he is removed from regarding **merit** in the goods which he does.

9983. To do good which is good must be from the love of good . . . They who are in this love abhor **merit** ; for they love to do . . . N.151.

10175a. By the expiation of everyone by silver, is signified the ascription of all things of worship to the Lord . . . that no one may have **merit**.

10218<sup>2</sup>. These are they who justify themselves by this, that they impute all things of faith and love to themselves for **merit** ; and consequently believe that of themselves they **merit** Heaven . . . The numbering of the people by David involved this evil. Ex.

10219<sup>4</sup>. There are three plagues which follow those who attribute to themselves the truths and goods of faith and love, or who believe that they **merit** Heaven from their works . . . These three penalties are—1. That they cannot receive anything of the good of love and truth of faith. 2. That evils and falsities constantly pursue them. 3. And that the truths and goods received from infancy perish. Sig.

H. 10. Those who . . . place **merit** in good acts . . . are not received into Heaven. The Angels shun them. They regard them as stupid, and as thieves . . .

302<sup>e</sup>. If man believed . . . that all good is from the Lord . . . he would not make the good with him **meritorious** . . . But as man does not believe in any influx from Heaven . . . and thence supposes that all things he thinks and wills are in himself . . . he defiles with **merit** the good which inflows. P.320, Gen.art.

341. The proprium of the Lord is that which is called the justice and **merit** of the Lord.

535. Besides, they who have led a life withdrawn from worldly things, blaze with **merit**, and thence continually desire Heaven, and think about heavenly joy as a reward . . . and when they are let among the Angels, and into their joy, which is devoid of **merit** . . . they marvel . . . and, as they are not receptive of that joy, they depart, and consociate with their own . . .

(e). That genuine charity is not **meritorious**. Refs.

N. 150. On **merit**. Chapter.

— . They who do goods that they may **merit**, do

not do goods from the love of good, but from the love of reward ; for he who wants to **merit** wants to be recompensed. Those who do thus, regard and place delight in reward, and not in good ; and therefore they are not spiritual, but natural.

152. Those who do good for the sake of reward . . . do good from themselves . . . Hence it is that in the good of **merit** there lies concealed the good of the love of self and of the world ; and this good is from man . . . and all the good which is from man . . . is evil.

153. Genuine charity and genuine faith are devoid of all **merit** ; for the delight of charity is good itself, and the delight of faith is truth itself ; and therefore those who are in this charity and faith, know what non-meritorious good is ; but not those who are not in charity and faith.

155. As all good and truth are from the Lord, and nothing from man ; and as the good from man is not good, it follows that no man has **merit** ; but the Lord alone. The **merit** of the Lord is that from His Own power He has saved the human race, and also that He saves those who do good from Him. Hence it is that in the Word he is called 'just' to whom are ascribed the **merit** and justice of the Lord ; and he 'unjust' to whom are ascribed his Own justice and self-**merit**.

157. To think and believe that those come into Heaven who do what is good ; and also that good is to be done in order that they may come into Heaven, is not to regard reward as the end ; thus neither is it to place **merit** in works ; for those also think and believe this who do good from the Lord. But those who think, believe, and do thus, and are not in the love of good for the sake of good, do regard [reward as the end], and place [**merit** in works]. T.440.

C. J. 42<sup>e</sup>. They sometimes call this good **meritorious**, and thus not acceptable to God ; but still they call it good, because it is useful.

L. 18. That the imputation of the Lord's **merit** is nothing else than the remission of sins after repentance. Gen.art.

—<sup>3</sup>. These are the **merit** and justice of the Lord ; and these can never be imputed to man . . .

P. 90<sup>e</sup>. And the good in which man is, if done for the sake of salvation, is **meritorious** good ; whereas the good in which the Lord is, is not **meritorious**.

321<sup>8</sup>. Therefore (the Divine Providence) does not appropriate good to anyone ; for thus it would become **meritorious**.

R. 86. That . . . they are not willing that works should be **meritorious**, because this is contrary to the **merit** and justice of the Lord. Sig. and Ex.

— . 'The works of the Nicolaitans'=**meritorious** works.

— . But still, all those do **meritorious** works who put the truths of faith in the first place, and the goods of charity in the second ; but not those who put the goods of charity in the first place. The reason is that charity does not want to **merit** ; for it loves to do what is good ; for it is in it, and acts from it, and from good looks to the Lord, and from truths [sees] that all good is from Him ; and therefore it is averse to **merit**.

[R.86]<sup>2</sup>. Those who place **merit** in works claim to themselves justice ; for they say that justice is on their side, because they have **merited** ; when yet it is the highest injustice, because the Lord alone has **merited**, and alone does good with them.

107<sup>2</sup>. Those who have placed **merit** in their works (appear before the Angels) like these graven images naked, without any covering on their private parts. They also appear . . . like sheep covered with ordure.

115. That there are among them those who do **meritorious** works. Sig.

253. Confession that the Kingdom is the Lord's . . . from **merit** and justice. Sig.

758. Among (the Babylonians) there is also this nefarious thing : that the works which are done according to their doctrinal things, they make **merits**, by transcribing into them, and thus into themselves, the **merit** and justice of the Lord ; when yet . . . that which is from the Lord remains the Lord's with the recipients . . .

875<sup>14</sup>. And faith alone is **meritorious**, because its charity is natural . . .

M. 526. In the world, **merits** can be as it were transcribed by men ; that is, children can be benefited for the sake of their parents . . . but the good of **merit** cannot be inscribed on their souls, but only adjoined extrinsically. The like is not possible with men as to their spiritual life. Ex.

B. 5. (The doctrinals of the Roman Catholics) concerning . . . **merits**. Quoted.

14. On **merits** ; from the *Formula Concordiæ*.

T. 319. In the celestial sense, by 'thieves' are meant those who . . . claim to themselves His **merit** and justice. These . . . believe not in God, but in themselves.

404. If the love of the world makes the head . . . the man . . . worships God ; but from merely natural love which places **merit** in all the worship . . .

423<sup>2</sup>. These do not place **merit** in works ; because they do not think about it : but about duty . . .

425<sup>2</sup>. They who place charity itself in these benefactions, cannot do otherwise than place **merit** in these works ; and although they profess with the mouth that they do not want them to be **merits**, still a belief of **merit** lies concealed within. This is manifestly evident from them after death : they then enumerate their works, and demand salvation as the reward . . .

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.

— . It is hurtful to place **merit** in works which are done for the sake of salvation ; for in this evils lie concealed about which the doer knows nothing. There lies concealed a denial of the influx and operation of God with man ; trust in our Own power in the things of salvation ; faith in self, and not in God ; the justification of self ; salvation by our Own forces ; the annihilation of the Divine grace and mercy ; the rejection of reformation and regeneration through Divine means ; in special, derogation from the **merit** and justice of the

Lord God the Saviour, which they claim for themselves ; besides a continual looking to reward, which they regard as the first and last end ; the submergence and extinction of love to the Lord and of love towards the neighbour ; a total ignorance and imperceptibility of the delight of heavenly love, which is devoid of **merit** ; and the sole sensation of the love of self . . . Hence it is that before the Angels the good of **merit** appears like rust ; and the good not of **merit** like bright crimson.

440<sup>2</sup>. They who are in this delight do not want to hear about **merit** ; for they love to do . . .

442. Hence it follows, that if a man believes that all the good which is good in itself is from the Lord, he does not place **merit** in works ; and in the degree in which this faith is being perfected with a man, the phantasy concerning **merit** is taken away from him by the Lord.

—<sup>2</sup>. In this state the man does the exercises of charity in abundance without fear of **merit** ; and finally he perceives the spiritual delight of charity, and then he begins to be averse to **merit** as what is noxious to his life. **Merit** is easily wiped away by the Lord with those who imbue charity by acting justly and faithfully in the work, business, and office in which they are . . . But **merit** is with difficulty taken away from those who believe that charity is acquired by [giving] alms and the aiding of the needy ; for these, while they are operating these things, in their mind first openly, and afterwards tacitly, want a reward, and draw to themselves **merit**.

627. Therefore, these three : faith, imputation, and the **merit** of Christ, are in the present Church one, and may be called a Triune . . . 628.

—<sup>e</sup>. The imputation of this faith is vain ; because the **merit** of Christ is not imputable.

632. That the faith which is imputative of the **merit** and justice of Christ . . . first arose from the decrees of the Nicene Council concerning the three Divine Persons . . . Gen.art.

640. That the imputation of the **merit** and justice of Christ is impossible. Gen.art.

D. 363. Those who suppose from the Word . . . that they **merit** Heaven . . . are vastated . . . by corresponding phantasies ; but chiefly by this : that they seem to themselves to be carrying water from lakes or the sea . . . into a trough, to give the flock to drink ; and when the trough is full they rest until they draw it again . . .

1178<sup>o</sup>. (Such Spirits) attribute to themselves **merit** . . .

1583. A certain Spirit who wanted to arrogate **merit** to himself . . .

1642. That all things are given to him who is such that he does not attribute to himself anything of **merit** ; but nothing to those who arrogate it to themselves. Ex.

2652. That those who in any way want to **merit** Heaven, put themselves far from it. Gen.art.

2946. For no one can **merit** anything of good from himself . . .

4650. On the evil who have placed **merit** in works. Gen.art.

4773. (A region there filled with those who) in the world had believed that they should merit salvation by their works . . .

5015. He believed that he had merited above others . . .

6060. In (Zinzendorf's) doctrine there was nothing of truth, except that merit is not to be placed in works. When it is said that neither should merit be placed in faith alone . . . they answer nothing.

6075. On merit in good works.—Good works are done with merit, and without merit, which may be illustrated by this . . . He who performs his office for the sake of merit, [does so] that he may be praised; thus for the sake of reputation and honour, and promotion afterwards; or for the sake of gain . . . Whereas he who does not place merit in it, does it for the sake of duty, in that it belongs to his office; in this there lies concealed the fear of God, and also the general love; but in the former there is the love of self and of the world. (Another examp.)

E. 293. The merit and justice which appertain to the Lord's Divine Human . . . Sig. and Ex.

—<sup>3</sup>. The Lord's merit. Def. 805<sup>6</sup>.

794<sup>3</sup>. But if a man does and speaks what is good, true, sincere, and just, for the sake of self and the world . . . these deeds or works are all evil; and, if Heaven is regarded in them, they are meritorious, all of which are iniquitous.

797<sup>6</sup>. They close Heaven to themselves by this: that although their life is life merely natural . . . still they attribute to themselves the merit of the Lord, by saying at heart, If I shall only believe with trust and confidence that the Lord has suffered the cross for me, and has thereby redeemed me, I shall have eternal life; and this because that justice and that merit are imputed to me through faith; and nothing of it through the works of life: when yet what is imputative of the Lord's merit has no existence . . . And therefore to impute to one's self the merit of the Lord, and not to live according to His precepts in the Word, and thus to live from Him, is blasphemy; because it involves the possibility of living solely to self and the world—thus evilly—in the Lord.

—<sup>10</sup>. If the man still does goods, because they are commanded in the Word, he does no other goods than moral goods from the natural man, which goods . . . are meritorious . . .

810<sup>1</sup>. By the merit of the Lord is meant that He Himself from His Own power will save those who believe in Him, and do the things which He commands. This merit cannot be imputed; but implored.

D. Love xvii<sup>2</sup>. They importuned Heaven from merit . . .

### Merum. *Merum.*

A. 9139<sup>5</sup>. 'A vineyard of merum' (Is.xxvii.2)=the Spiritual Church.

R. 635. By 'poured out unmixed—*mixtum mero*' (Rev.xiv.10) is signified wholly falsified.

E. 374<sup>10</sup>. 'The blood of grapes,' and 'merum' (Deut. xxvii.14)=all the truth thence.

887. 'To be mixed with merum' (Rev.xiv.10)=to be conjoined with falsified truths.

—<sup>2</sup>. Because by 'merum' is meant inebriating wine, and thence also inebriation; consequently, in the spiritual sense, delirium in truths through falsities . . . Moreover, the word by which 'merum' is expressed in the Original Language is derived from a word which means to be inebriated. As this is signified by 'merum,' and those who falsify the Word are spiritually inebriated, that is, are delirious as to truths, therefore in two places where 'merum' is mentioned in the Word, it treats of the falsification of truth . . .

—<sup>3</sup>. 'Thy merum is mixed with waters' (Is.i.22)=truth made vile and destroyed through the falsification of it.

### Mesentery. *Mesenterium.*

A. 5181<sup>e</sup>. They who pertain to the lymphatics are afterwards carried into places which they said relate to the mesentery. I have been told that there are as it were labyrinths there; and that they are afterwards taken away thence to various places in the Grand Man, in order to serve for use, as is the chyle in the body.

P. 164<sup>b</sup>. Those who receive are carried to their places through infinite windings . . . almost as is the chyle through the mesentery and the lacteal vessels there into the receptacle; and from this through the thoracic duct into the blood.

D. 1020. On the mesentery. Gen.art.

### Mesha. *Mescha.*

A. 1249. By 'Mesha' (Gen.x.30) is signified truth . . . or the *terminus a quo*.

### Meshech. *Meshech.*

A. 1149. See GOMER, here.

1151<sup>2</sup>. See GOG, here.

—<sup>5</sup>. 'Meshech and Tubal' (Ezek.xxxii.26)=doctrinals which are rituals; and which are called 'uncircumcised' when there is no love; hence are 'pierced with the sword, and a terror in the land of the living.'

1154<sup>2</sup>. See JAVAN, here. E.355<sup>12</sup>.

### Mesopotamia. *Mesopotamia.*

A. 1238<sup>2</sup>. The first Ancient Church was in Mesopotamia, etc. 2385<sup>5</sup>.

4680<sup>2</sup>. The Hebrew Church was in Syria and Mesopotamia, etc.

S. 102. These Ancients with whom the ancient Word is still in use in Heaven were from Mesopotamia, etc. . . . the inhabitants of all which kingdoms were in representative worship, and thence in the knowledge of correspondences.

E. 827<sup>2</sup>. Idolatrous and magical things were then with various nations in Asia; as in Mesopotamia, etc.

### Messenger. *Nuntius.*

See REPORT-nuntiare.

A. 4239. 'Jacob sent messengers . . .' (Gen.xxxii.3) =to communicate.

M. 79<sup>5</sup>. A messenger came running . . .



D. 5953. Concerning a wing upon the head: that they are messengers.

### Messiah. *Messias.*

A. 276<sup>2</sup>. They would acknowledge no other Messiah than a worldly one. 2520<sup>5</sup>. 2708<sup>9</sup>.

2921<sup>6</sup>. 'Christ' stands for 'Messiah,' 'Anointed,' 'King' (and=) Divine truth. 3007. 3008, Ill. 3009.

3398<sup>3</sup>. The Messiah whom they expected . . . 3857<sup>6</sup>.

3481. Treat of the Messiah and His Kingdom . . .

— . . . When I said that 'Messiah,' in the Hebrew language, is the same as 'Christ' in the Greek, they did not want to hear.

— . . . Again, when I said that the Messiah is most holy, and that Jehovah is in Him . . .

—<sup>2</sup>. Afterwards, that the Kingdom of the Messiah will be eternal . . .

4289<sup>2</sup>. They did indeed know that the Messiah would come . . .

4669<sup>6</sup>. The Divine Spiritual, or the Divine truth . . . is what is signified by 'Christ,' or 'Messiah.'

4692<sup>3</sup>. Concerning the Messiah, or Christ, they thought nothing else than that He would be the greatest prophet . . .

4769<sup>2</sup>. Hence they acknowledged the Christ, or Messiah . . . no otherwise than as a King . . .

9144<sup>10</sup>. 'Anointed,' which in the Hebrew idiom is 'Messiah' . . .

9409<sup>2</sup>. They did not want to hear that the Messiah would come for the sake of salvation . . .

9954<sup>23</sup>. 'Messiah the Prince' (Dan. ix. 25) = the Lord as to the Divine Human.

S. 23<sup>e</sup>. They wanted a Messiah who would exalt them . . .

R. 664. The Lord is called 'King' in His Divine Human, because this is Messiah . . .

779<sup>2</sup>. 'Messiah,' and 'Christ,' mean 'the anointed.'

T. 689. By the baptism of John . . . they were inserted among those in Heaven who had expected and longed for the Messiah. 691<sup>6</sup>.

691<sup>6</sup>. Unless they had been prepared by the baptism of John to receive the Messiah, who was Jehovah God in a human form . . .

Ad. 475. I attest . . . that I have been intronated . . . by the Messiah Himself, the Saviour of the world, Jesus the Nazarene . . .

510. They can never believe that the Messiah alone lives in them . . .

942. All Spirits . . . are disposed by the Messiah alone . . . 943.

943<sup>e</sup>. All human thought, will, and action are directed by the Messiah alone . . .

955. The Best, or Highest Good, is the Messiah only, who is the love itself of Jehovah the Parent . . .

1513<sup>2</sup>. The Messiah deigning . . .

1515. God Messiah, occurs. 1574, etc. etc. D. 149, Pref. etc. etc.

D. 2256. Whether I knew their Messiah . . . 2257.

2878. I spoke with learned Jews about God Messiah . . . 4388. D. Min. 4832.

5907. They persuaded themselves that their Messiah is in that mist . . .

E. 315<sup>33</sup>. By 'Messiah' is meant the Lord as to Divine truth.

375<sup>16</sup>. The anointing of the Lord as to the Divine Human was effected through the Divine good itself of the Divine love . . . Hence it is that the Lord was called 'the Messiah' . . . which, in the Hebrew language, means 'the Anointed.' 684<sup>4</sup>. —<sup>8</sup>.

—<sup>33</sup>. As by 'the Anointed,' 'Messiah,' or 'Christ,' is signified the Lord as to the Divine Human; thus as to Divine good united to Divine truth . . . Ath. 148. 156.

—<sup>36</sup>. For the Lord is called 'the Messiah' from the Divine Human.

J. (Post.) 292. Some of the Jews (there) say that the Messiah is in Heaven . . .

### Metal. *Metallum.*

#### Metallic. *Metallicus.*

A. 1551. The Most Ancients compared the goods and truths with man to metals . . .

1837<sup>2</sup>. The Lord's Church . . . is compared to metals . . .

8298<sup>2</sup>. All metals = good or truth; in the opposite sense, evil or falsity . . .

W. 190<sup>e</sup>. In metals and stones there are conglobations of parts in a three-fold order.

192. Stony and metallic parts are homogeneous.

207. There is a like order of these (discrete) degrees . . . in every metal and stone. The parts of these are such, from which is the whole. Ex.

R. 211. For the metals in their order = such things as are of good and truth . . .

913. The metals . . . correspond . . . Hence it is that these metals are also in the Spiritual World . . .

M. 171. There is a natural sphere from metals . . .

T. 499<sup>2</sup>. If there were not an analogue to free-will in every metal . . . there would not be any metal . . . for this freely absorbs the ether, breathes out its native things, and rejects the obsolete ones, and re-integrates itself with new ones. Hence there is a magnetic sphere around the magnet, an iron one around iron, etc.

D. Min. 4578. The useful sciences are . . . metallics, etc.

E. 176. The metals . . . from correspondance = spiritual and celestial things . . .

### Metamorphosis. *Metamorphosis.*

W. 354. The metamorphosis (of insects). E. 1198<sup>3</sup>.

P. 298<sup>2</sup>. Who can believe that an evil man . . . undergoes such a metamorphosis when he comes (into his internal state)?

D. Wis. viii<sup>2</sup>. The metamorphosis of caterpillars into chrysalids and butterflies (a type of the resurrection).

**Metaphorical.** *Metaphoricus.*

A. 8989<sup>1</sup>. This appears like a metaphorical utterance . . . but in the Word there are not metaphorical utterances . . . but real correspondences. 9272<sup>2</sup>. 9828<sup>4</sup>.

**Metaphysical.** *Metaphysicus.***Metaphysicians.** *Metaphysici.***Metaphysically.** *Metaphysice.*

A. 3348. They call these things metaphysics and logic . . . D.4446.

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

W. 189<sup>2</sup>. Which remain no longer than while things analytical and metaphysical are in the thought.

P. 201<sup>3</sup>. What then is a universal Providence than a metaphysical word . . .

R. 421<sup>2</sup>. Among them were some who had been metaphysicians and Scholastics . . .

655<sup>4</sup>. One was found skilled in the metaphysical art, who could turn the ideas of things into ideas of terms, and hide the things themselves under formulas . . .

B. 34<sup>e</sup>. Because it is a metaphysical word . . .

T. 17<sup>e</sup>. They murmured some terms borrowed from the metaphysical art . . .

52<sup>e</sup>. But as these things are metaphysical, they cannot but be in thick darkness . . .

D. 3460. See KNOW-scire.

E. 1103<sup>3</sup>. Who can (convert the idea of three gods into the idea of one God) by what is metaphysical which transcends the apprehension?

Ath. 108. I said, What need is there of the metaphysical term essence . . . Can you ever think metaphysically?

139. The three Persons . . . are conjoined into one metaphysical God . . .

Inv. 53. How can the metaphysical term essence make one out of three?

**Mete.** See MEASURE.

**Mete out.** *Exaequare.*

E. 629<sup>10</sup>. 'To mete out the heavens with a span' (Is.xl.12)=to ordinate the Heavens thence.

**Metempsychosis.** *Metempsychosis.* T.79<sup>e</sup>. 171<sup>2</sup>.

**Meteor.** *Meteor.*

P. 35<sup>e</sup>. It is like a meteor . . . which vanishes. T.42<sup>e</sup>.

M. 315. I saw a meteor. Des. and Ex. T.697.

T. 110. It was a meteor which the common people call a dragon. Des. and Ex.

335. Below these meteors stood some who were disputing about imaginary things . . .

376<sup>2</sup>. Which are nothing but meteors, and disappear of themselves.

759<sup>2</sup>. Not knowing that a falling star is a meteor from fatuous light, which when it falls into the brain

can confirm every falsity, which is done by means of fallacies . . .

**Method.** *Methodus.* D.628.

**Method.** *Modus.*

A. 4077. 'He has changed my hire in ten modes' (Gen.xxxi.7)=a very great change; for . . . 'modes'=changes. 4179.

4224. Without a substance, which is a subject, there is not any mode . . .

4227. And this by various methods. . . By other methods . . .

—<sup>2</sup>. Loosed from the body and . . . the gross modes of sensations.

6465. The like is the case with the modes and forces which proceed from them as substances.

9534<sup>2</sup>. Lest one should do evil to another beyond the measure.

9668. 'According to the manner which thou hast been made to see in the mount' (Ex.xxvi.30)=to the quarters according to the states of good and the derivative truth in Heaven . . .

P. 335. There are means and methods of the Divine Providence . . . The methods are those by which these things are done.

336. The methods by which the Divine Providence operates . . .

M. 311. The order of conjugal love with its measures (or limits) . . . 312.

353<sup>2</sup>. Fills it with pleasantnesses beyond measure.

**Methusael.** *Methusael.*

A. 404. 'Mehujael begat Methusael, and Methusael begat Lamech' (Gen.iv.18). All these names=heresies derived from the first one which was called 'Cain.'

527<sup>e</sup>. By 'Methusael' and 'Methuselah' is signified something which is about to die.

**Methuselah.** *Methuselah.*

A. 463. The eighth Church was called 'Methuselah.' 516. 523.

515. Their ages were not so great; as that of Jared 962 years; and that of Methuselah 969 years.

527. See METHUSAEL, here.

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

**Metrical.** *Metricus.*

D. 3423. On the metrical thought of Spirits.—Spirits and Angels speak metrically, so that the discourse flows spontaneously . . . They ceased with me in unities . . . being carried into the unity by the accent . . . Metrical speech goes from the interiors towards the exteriors through mediate ends so called, all of which are unities . . .

**Metropolis.** *Metropolis.* E.555<sup>7</sup>.

E. 1088. The like is signified by all the other metropolitan cities as by the kingdoms . . . and by the king-

dom is signified the Church, but by the metropolitan city, the Church as to doctrine.

**Micha.** *Micha.* A.2598. H.324. D.2411.

**Michael.** *Michael.*

A. 1705<sup>e</sup>. 'Michael,' and other Angels in the Word . . . are so named from their office.

819<sup>o</sup>. The names 'Michael,' 'Raphael,' etc., do not mean one Angel, who is supreme among those who are with him; but the angelic function itself; thus also the Divine of the Lord which belongs to that function.

H. 52<sup>e</sup>. 'Michael,' 'Gabriel,' and 'Raphael' are nothing but angelic Societies, which are so named from their functions. E.302<sup>2</sup>.

S. 61. They believed they should be Michaels and Raphaels.

R. 548. 'Michael and his Angels fought with the dragon, and the dragon fought and his angels' (Rev. xii. 7) = the falsities of the former Church fighting against the truths of the New Church.

—<sup>2</sup>. By 'Michael' is not meant any Archangel, nor by 'Gabriel,' and 'Raphael;' but there are meant ministries in Heaven. The ministry which is 'Michael,' there, 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 soul and body are one; and also that we are to live according to the precepts of the decalogue; and that then man has charity and faith. 'Michael' is mentioned also in Dan.x.13,21; xii.1; and by him is meant the like ministry; as is evident from Dan.ix.x.xi. and the last verses of xii. . . Moreover those who are in these ministries are in Heaven called Michaels and Gabriels.

—<sup>e</sup>. Michael in Daniel is called 'a prince;' and by 'a prince,' in the Word, is signified a principal truth.

564. That the reasonings from falsities in abundance which the dragonists bring forth, fall into nothing from the spiritual truths rationally understood, which the Michaels, from whom is the New Church, bring forward. Sig. and Ex.

— . By the Michaels are meant the men of the New Church; by 'Michael,' the wise there; and by 'his Angels,' the rest.

839<sup>4</sup>. The two Angels said, We are from a Society of Heaven which is called Michael; and we have been commanded by the Lord to descend into the place called Armageddon . . . T.113<sup>4</sup>.

T. 110. The Spirit replied that he had been cast down, as an angel of the dragon, by the Angels of Michael . . .

300. Gabriel and Michael are not the names of two persons in Heaven; but by these names are meant all in Heaven who are in wisdom concerning the Lord, and worship Him.

477. All who are in this great Interval, as to their interiors are conjoined either with the Angels of Heaven, or with the devils of Hell; but, at this day, either with the Angels of Michael, or with the angels of the dragon.

D. 5429. 'Michael,' in the Apocalypse, is those who are in the Heavenly Doctrine; 'the blood of the Lamb'

with which they have conquered, is the Divine truth of that doctrine.

5742. See LAST JUDGMENT, here.

5747. All those are called 'Michael' who were fighting for the Divine of the Lord, and that He and the Father are one; and thus that there is one God; and also for the life which is called the life of faith, or charity. . . Those who were 'Michael' were chiefly from the ancient Heavens, and from infants everywhere then [become] adults.

5879. 'Michael' is those who are in the knowledge of doctrinal things and of the Word, and at the same time in the life of charity.

E. 735. 'Michael and his Angels fought with the dragon . . .'=a combat between those who are for the life of love and charity, and for the Divine of the Lord in His Human, against those who are for faith alone and separated, and who are against the Divine of the Lord in His Human.

—<sup>2</sup>. By 'Michael and his Angels' (are meant) those who acknowledge the Divine Human of the Lord, and who are for the life of love and charity; for those who are for the latter, cannot do otherwise than acknowledge the Divine Human of the Lord; for the reason that otherwise they cannot be in any love to the Lord, and thence neither in any charity towards the neighbour; for this charity and that love are solely from the Divine Human of the Lord, and not from the Divine separated from His Human, nor from the Human separated from His Divine; and therefore after the dragon with his angels had been cast forth into the earth, a voice was heard from Heaven: 'Now is come salvation, and power, and the Kingdom of our God, and the Power of His Christ.' From these things it may be evident what is meant by 'Michael and his Angels.'

—<sup>2</sup>. As to what concerns Michael in special, it is believed from the sense of the letter that he is one of the Archangels; but there is no Archangel in the Heavens . . . But by those Angels who are named in the Word, as by 'Michael,' and 'Raphael,' are meant administrations and functions; and, in general, determinate and stated parts of the administration and function of all the Angels; and therefore, here, by 'Michael,' is meant that of the function of the Angels above mentioned; namely, the defence of that part of the doctrine from the Word, that the Human of the Lord is Divine, and also that the life of love to the Lord and of charity towards the neighbour is to be lived, in order that anyone may have salvation from the Lord; consequently that of the function which has to do with combating against those who separate the Divine from the Human of the Lord, and who separate faith from the life of love and charity; nay, who bear charity in the mouth and not in the life.

—<sup>3</sup>. The name 'Michael,' from its derivation in the Hebrew language, means 'Who is as God?'; and therefore by 'Michael' is signified the Lord as to this Divine truth: that the Lord is God even as to the Human; and that we are to live from Him; thus in love to Him from Him, and in love towards the neighbour.

— . 'Michael' is also mentioned in Daniel . . . and by him there is signified the genuine truth from the