

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^e. 'Michael,' and other Angels in the Word . . . are so named from their office.

819^o. 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^e. 'Michael,' 'Gabriel,' and 'Raphael' are nothing but angelic Societies, which are so named from their functions. E. 302².

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.

—². 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.

—^e. 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.

—^e. By the Michaels are meant the men of the New Church; by 'Michael,' the wise there; and by 'his Angels,' the rest.

839⁴. 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. 113⁴.

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.

—². 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.'

—². 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, determine 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.

—³. 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.

—^e. 'Michael' is also mentioned in Daniel . . . and by him there is signified the genuine truth from the

Word which will be for those who are of the Church to be instaurated by the Lord ; in like manner as here ; for by 'Michael' are meant those who will be for the doctrine of the New Jerusalem, of which doctrine there are two essentials ; namely, that the Human of the Lord is Divine, and that the life of love and charity is to be lived.

—4. Michael is also mentioned in the Epistle of Jude the apostle, in these words : Michael the Archangel, when disputing with the devil he convicted concerning the body of Moses, dared not utter a sentence of blasphemy ; he said, 'The Lord rebuke thee' (ver.9). These words were adduced by the apostle Jude from ancient books written by correspondences ; and in them by Moses was meant the Word ; and by his body, the sense of the letter of the Word ; and as by the devil they understood those who are here meant by 'the dragon' . . . it is evident that Michael disputing convicted the devil concerning the body of Moses = that they had falsified the letter of the Word : and, as the Word in the letter is such, that it can be warped by the evil from its genuine sense, and yet be received by the good according to the understanding of it, therefore it was said . . . that Michael dared not utter a sentence of blasphemy. 740¹⁶.

Microcosm. *Microcosmus.*

A. 452³. Hence it is that man was called by the Ancients a little world or microcosm. 5115. 6013². 6057. 9278³. H.30(0). D.Wis.xii.3⁴.

6057. So that the internal man is a Heaven in the least form ; and the external a world in the least form, thus a microcosm.

W. 251. The natural man, as to his understanding and will, is like a natural world, and may also be called a world or microcosm . . .

319. Man was called by the Ancients a microcosm, from the fact that he relates to the macrocosm, which is the universe in the whole complex. Ex.

—e. That the Ancients called man a microcosm, or little universe, they drew from the science of correspondences. . . The Angels know . . . that all things of the universe, regarded as to uses, relate to man in an image. 320, Ex. 323. 366^e.

T. 71². Therefore man was called by the Ancients a micro-uranus, and a microcosm.

— . Hence it is a law of order that from his micro-uranus, or little Spiritual World, man must rule his microcosm, or little natural world ; as God from His macro-uranus, or Spiritual World, rules the macrocosm, or natural world, in each and all things of it.

604^e. The spiritual region of the human mind is a Heaven in least effigy ; and the natural region is a world in least effigy ; therefore by the Ancients man was called a microcosm ; and also may be called a micro-uranus.

E. 969². For man is a microcosm ; he is born from his parents an image of the world . . .

Microscope. *Microscopium.*

See OPTIC.

A. 1869². Occurs. 4224. 6614². H.269². P.3². D.2298. 2558^e. 2896. 2898. 3720. J.(Post).77.

Micro-uranus. *Micro-uranos.*

See MICROCOSM, at T.71², and 604.

Middin. *Middin.*

E. 355³³. 'To ride upon white asses, and to sit upon Middin' (Judg.v.10)=the perception of good and the understanding of truth. . . 'Middin'=the Rational as to truth.

Middle. See under MEDIUM.

Middle. *Meditullium.*

A. 468². Remains . . . in the 'middle-medio-or middle of the earth.'

C. J. 14. The reason the Reformed constituted the middle-medium-or Middle, was that the Word is read by them, and the Lord is worshipped . . . 20, Ex. (See J.48).

22. (Thus) the Judgment . . . was not effected upon those who were in the Middle ; but upon those who were around it . . .

43. The other great city like London is not in the Christian Middle . . .

S. 106. In the Middle, where Christians are, with whom is the Word, there is the greatest light . . .

R. 631. The reason is that the Christian Heaven, which has been collected from the Reformed, makes the Middle, and the Papists are around it ; and therefore when the Middle is new, there is at the same time what is new in the circumferences . . . — .

M. 183. A garden made the middle of the grove.

477⁴. Towards the middle of the dwellings . . .

T. 335³. The middle (of a spider's web).

476². Man himself as to the body is not kept in that Interval or middle (the World of Spirits) . . .

569³. (Nausea, vomiting, and swooning excited) with infernals if they pass beyond the middle of this gulf (which is between Heaven and Hell). I once saw a devil . . . who could make himself an Angel of light, passing beyond the middle . . . who did not feel any odour hostile to his life. The reason was that there were no Angels present. But as soon as they were present, he was seized with convulsions . . .

770. In the middle of the earth.

800². The Dutch in the Christian Middle. 801. C.J.48.

828. In that World, everyone dwells at a distance from the Middle, where Christians are, according to the confession of the Lord and of one God . . . C.J.68.

D. 4665. (The middle between this world and the universe ; and the guard stationed there. Vain attempt of a Spirit to pass over it.)

5421. See LAST JUDGMENT, here. 5458. 5466. 5653. etc.

5471. There is the Middle, where are those who are truly Christian ; and in its midst is the New Jerusalem, four-square.

Coro. 52². The Land of Canaan was in the middle of our whole world . . .

Midian. *Midian.*

Midianite. *Midianita.*

A. 1360. Abram, etc., were idolaters, and so were the nations from them, as the Ishmaelites and Midianites . . .

1362. The Ishmaelites, Midianites, and others, acknowledged Abram as their father . . .

3239. '(Keturah) bare to (Abraham) . . . Midian,' etc. (Gen.xxv.2)=the general lots of the Lord's Spiritual Kingdom . . . Ex.

3240². The derivations of truth in the Spiritual Kingdom are what are represented by 'the sons of Midian.'

— The doctrinals of faith are for those who are in the truth of faith, and are signified by 'the sons of Midian.'

3242. 'The sons of Midian, Ephah and Ephraim, and Hanoch, and Abidah, and Eldaah' (ver.4)=the derivations from the third lot; (for) 'Midian'=those who are in the truth of faith; and (therefore) his 'sons'=the derivations thence. Ex. . . Those who are in the truth of faith—that is, who profess faith, and call it essential, from the fact that they have been so taught—and nevertheless are in the good of life . . . are in the Lord's Spiritual Kingdom. . . For anyone may easily be persuaded that faith is the essential . . .

—². Therefore, they who are in the truth of faith, and still are in the good of life, are they who are called 'Midian;' but the truths according to which they live, are 'the sons of Midian.' As they who are in the truth of faith conjoined with the good of it are 'Midian;' so also in the opposite sense are they who are in falsity, from the fact that they have not the good of life. Ill.

— 'The dromedaries of Midian and Ephah' (Is. lx.6)=doctrinal things.

— The Midianites who drew Joseph out of the pit, and sold him to the Ishmaelites, and into Egypt to Potiphar =those who are in the truth of simple good. 4747^e.

—³. That by 'Midian' are also signified those who are in falsity, because they have not the good of life, may be evident from (Num.xxii.4,7, et seq.) . . . 'Midian,' in a good sense, =those who are in the truth of simple good, and who thus suffer themselves to be easily persuaded; in the opposite, as here, those who falsify truths . . .

—⁴. The scortations of the sons of Israel with the women of the Midianites . . . (Num.xxv.) have a like signification. Ex.

—⁵. In like manner the things related about the Midianites in Judg.vi.vii.viii.

—^e. 'The curtains of the land of Midian' (Hab.iii.7)=a religiosity from falsity.

3762^e. 'Midian' (Judg.vi.3)=those who are in falsity, because not in the good of life.

4650². 'Who smote Midian in the field of Moab' (Gen. xxxvi.35)=purification from falsity.

4756. 'There passed by men, Midianites, traders' (Gen.xxxvii.28)=those who are in the truth of simple good, (and who have) the Knowledges of truth.

—². (Thus) Joseph was sold to the Ishmaelites, but was drawn out of the pit by the Midianites, and was

also sold by the Midianites into Egypt to Potiphar . . . Ex. under JOSEPH, here; and under ISHMAELITE, at A.4788². 4968.

4788. 'The Midianites sold him unto Egypt' (ver.36) =that those who are in some truth of simple good consulted scientific.

5955². Because by 'Midian,' against whom they went (Judg.vii.) was represented truth which is not truth, because [there is] not the good of life.

6773. '(Moses) dwelt in the land of Midian' (Ex.ii.15)=life among those who are in simple good; (for) 'Midian'=those who are in the truths of simple good. 6774^e.

6775. 'And the priest of Midian had seven daughters' (ver.16)=the holy things of that Church. . . 'Midian' =those who are in the truths of simple good . . . Those are said to be in simple good who are in the externals of the Church, and believe the Word simply, as to its literal sense, each one according to his apprehension; and they also live according to those things which they believe . . . The internal of the Church inflows with them through good, but as they are not in interior truths, the good which inflows becomes general, thus obscure . . . They who are such are gifted with Heaven in the other life according to the quality of the good from truths. Such are they who are here meant by 'Midian.' But, in the proper sense, they are those who are outside the Church, and live in good according to their religiosity.

6827. 'And Moses was pasturing the flock of Jethro his father-in-law the priest of Midian' (Ex.iii.1)=that the Law from the Divine was instructing those who were in the truth of simple good; 'the priest of Midian' =the good of the Church where those are.

7019. 'Jehovah said to Moses in Midian' (Ex.iv.19)=illustration and confirmation from the Divine in that state. . . 'Midian'=the truth of simple good.

7602². By 'Midian' are signified those who are in the truth of simple good; and, in the opposite sense, those who are not in the good of life. . . It is the state which the Midianites then represented, which is here described (Judg.vii.13).

8643. 'Jethro the priest of Midian' (Ex.xviii.1)=the good of the Church which is in the truth of simple good.

8815^e. 'Midian, Amalek, and the sons of the east,' around whose camp the three hundred men of Gideon sounded their trumpets, (Judg.vii.)=those in evils and the derivative falsities.

9595¹. 'The curtains of Midian'=the truths with those who are in simple good.

E. 410^e. For the sons of Israel were taken possession of by the evil which is signified by 'Midian' . . .

430¹¹. For by 'Midian' (Num.xxxi.) are signified those who are in the Knowledges of truth; but still not in life according to them . . .

455⁹. By 'Midian,' there, (Judg.vii.) are meant those who do not care for truth, because they are merely natural and external; and therefore they were smitten

by those who with the tongue lapped waters in the hand like a dog; for by these are meant those who have an appetite for truths. . .

502¹. By 'the Midianites' (Judg.vii.) were signified those who are in the falsities of evil.

555¹⁵. For the Midianites (Num.xxxi.) represented and thence signified the truth which is not truth because not from good; thus falsity. Hence it was that the women who had Known a man were to be slain, and those who had not Known one were to be vivified. That the Midianite women = the defilement of good through falsities, and thence good adulterated and profaned, which is filthy adultery, is evident from those things which are related concerning the scortation of the sons of Israel with the Midianite women (Num.xxv.).

Midst. See under MEDIUM.

Midwife. *Obstetrix.*

Midwife, To act as. *Obstetricari.*

Midwifery. *Obstetricatus.* A.4921.

A. 4588. 'The midwife said to her, Fear not' (Gen. xxxv.17) = perception from the Natural. . . 'A midwife' = the Natural. . . because when interior temptations are being undergone, that is, when the interior man is undergoing temptations, the Natural is then like a midwife; for unless the Natural assists, no birth of interior truth can ever come forth; for it is the Natural which receives into its bosom interior truths when they are born. Further ex.

—^e. By 'the midwives' (Ex.i.) is represented the Natural in so far as it is recipient of goods and truths.

4921. 'The midwife took' (Gen.xxxviii.28) = the Natural. Ex.

6673. 'The king of Egypt said to the midwives of the Hebrew women' (Ex.i.15) = influx from separated scientifics into the Natural where are the scientific truths which are of the Church. . . 'The midwives' = the Natural. . . because the Natural receives that which inflows from the Internal, and thus as it were acts as a midwife. 6675. 6678. 6681.

6683. 'Midwives' = scientific truths in the Natural.

6686. 'A midwife' = the Natural where are the scientific truths which are of the Church. 6687.

Migdol. *Migdal.*

A. 8130. 'They encamped . . . between Migdol and the sea. . .' (Ex.xiv.2) = the beginning of a state to undergo temptations.

Mighty. *Validus.*

See PREVAIL-*valere*, and under FORCE, STRENGTH, and STRONG-*fortis*.

A. 6423. 'He shall sit in the might of his bow' (Gen.xlix.24) = that he is safe by the fighting truth of doctrine. . . The might of doctrine is truth. . . Ex.

7217^e. Before the merely natural, these appear weak and sick in spirit; but they are strong and mighty; whereas they who are merely natural appear to themselves strong and mighty, and also are so as to the body; but as to the spirit they are quite feeble-*invalidus*, because they are spiritually dead.

7330. A mighty power against falsities. Sig.

9163². 'The mighty and the broken' (Ezek.xxx.22) = those things which have not suffered injury and resist, and those which have suffered injury and do not resist.

R. 769. 'That mighty city' (Rev.xviii.10) = a religiosity so fortified.

D. 6037. See POWER-*potentia*, here.

E. 281⁷. Occurs. 304⁶.

518³⁶. Are called 'mighty' from cupidity.

696²⁰. 'The city of the mighty nations' (Is.xxv.3) = those who are in truths of doctrine, and through them in goods of love; and because all spiritual power is thence, they are called 'the mighty nations.' —.

1135. 'Mighty,' when said of doctrine and its religiosity. . . = fortified by arts. . .

—². Those are called 'mighty,' in the Word elsewhere, who are in evils and the derivative falsities, and who have fortified themselves by arts against the goods and truths of the Church; thus with whom the Church has been devastated, and who devastate the Church with others. Ill.

Mighty one. *Potens.*

A. 1179. 'As Nimrod, mighty in hunting before Jehovah' (Gen.x.9) = because so many were persuaded. . . 'Mighty in hunting' = captivating lower minds.

—². Such were anciently called 'mighty ones,' Ill.

—^e. In the Original Language, the Word by which 'mighty one' is expressed [means] also 'a man-*vir*,' which word is predicated of faith, and that in both senses.

8315. 'The mighty ones of Moab' (Ex.xv.15) = those who are in the life of falsity from that love. . . 'The mighty ones' = things which reign and prevail.

—^e. The word by which 'mighty ones' is expressed in the Original Language is predicated of those who are in truth from good; and, in the opposite sense, of those who are in falsity from evil. Ill.

R. 337. By 'the mighty' (Rev.vi.15) are signified those who are in erudition. (= external truths. E.40S. —³,Ex.)

Migrate. See REMOVE-*migrare*.

Milan. *Milanus, Mediolanus.*

D. 3729. When thinking of Milan, the first thing which recurs is that men are assassinated there at night.

5648. See LAST JUDGMENT, here.

Milcah. *Milkah.*

A. 1369. 'The name of the wife of Nahor was Milcah. . .' (Gen.xi.29) = the marriages of evil with falsity in idolatrous worship. . . The wives = falsities.

2861². It treats of those who are saved outside the Church, who are signified by those who were born to Nahor the brother of Abraham by Milcah his wife. . .

2863. 'Behold Milcah she also hath borne sons to Nahor thy brother' (Gen.xxii.20) = those outside the Church who are in brotherhood from good. . . For Terah had three sons, Abram, Nahor, and Haran, who worshipped other gods; and Milcah was the daughter of Haran, who became the wife of Nahor. . . Hence it

may be evident what is signified by **Milcah** and **Nahor**; namely, by '**Milcah**' the truth of those nations; and by '**Nahor**,' the good.

Milchom. *Milchom.*

A. 2468¹⁶. See **MOLOCH**, here.

Mild. *Mitis.*

Mild, To become. *Mitescere.*

A. 987. The **gentle** beasts correspond to good affections. H.110.

1007°. Why such **mild** words are here used.

3909. Every natural affection, when it ascends towards interior things . . . becomes **milder** . . . —.

4681. The signification of this word becomes **mild** as it ascends . . .

5032°. (Those in natural good) are **mild** and upright hereditarily . . .

—°. They had done good like **gentle** animals . . .

6489°. He is bent . . . into a **milder** Hell . . . 8391°.

6516°. A **milder** (pronunciation).

7426. Two kinds of men in **Venus** . . . one, **gentle** and humane . . .

8311. If falsities are applied to good, they become **mild** . . .

9192°. As the falsities thence are **mild** and flexible . . .

H. 359. 'Learn of Me, because I am **meek** . . .' (Matt.xi.29).

578°. Therefore their **Hells** are **milder**.

586°. In the **milder** **Hells**, appear . . .

P. 86°. With the good, the evils in the circumstances become **mild** . . .

M. 487. That adulteries committed by these are **mild**.

T. 473°. The **mild** beasts receive (influx) through Heaven . . .

D. 5932°. This **Hell** was among the **milder** ones.

E. 304⁴⁴. 'Blessed are the **meek**' . . . 'The **meek**' = those who are in the good of charity.

1006°. Adulteries originating from the **milder** evils and derivative falsities are **milder**.

Mildew. *Rubigo.*

E. 638⁹⁰. 'Blasting and **mildew**' (Amos iv.9) = evil and falsity in the extremes, or from the Sensuous Corporeal. A.1069°.

Mile. *Milliare.*

A. 1274². Occurs. 1277. D.2771. E.1219°.

9049°. By 'a **mile**' (Matt.v.41) is signified that which leads to truth; for the like is signified by 'a **mile**' as by 'a way.'

E. 556°. 'Whosoever shall compel thee to one **mile**, go with him two' (Matt.v.41) = that if anyone wants to lead away from truth to falsity and from good to evil, he is not to be opposed, because he cannot do it. By 'a **mile**' the like is signified as by 'a way;' namely that which leads away and leads.

924. See **FURLONG**, here.

Militant. See under **COMBAT**.

Military. See under **SOLDIER**.

Milk. *Lac.*

Suckle. *Lactare.*

Nurse. *Lactatrix.*

Suck. *Lactere.*

Suckling. *Lactens.*

A. 680°. 'Wine and **milk**' (Is.lv.1) = the **Spiritual** and the **Celestial**.

2015°. 'To suck the **milk** of the gentiles' (Is.lx.16) = to be gifted with goods. (= the insinuation of celestial good. 6745³.)

2183. '(Abram) took butter and **milk** . . .' (Gen. xviii.8) = all these [goods] thus conjoined.'

2184. 'Butter' = the **Celestial** of the **Rational**; 'milk' = the **Spiritual** thence.

—°. 'Milk' (Is.vii.22) = **spiritual** good.

—°. 'Milk of the flock' (Deut.xxxii.14) = the **Celestial** **Spiritual** of the **Rational**.

—°. As to 'milk,' it = the **Spiritual** from the **Celestial**, or the **Celestial** **Spiritual** . . . That 'milk' = the **Spiritual** which is from the **Celestial** is from this: that 'water' = the **Spiritual**; by 'milk,' because there is fat in it, the **Celestial** **Spiritual**; or, what is the same, the truth of good; or, what is the same, the faith of love or of charity; or, what is also the same, the **Intellectual** of the good of the will; or, what is still the same, the affection of truth in which is the affection of good; and, what is still the same, the affection of **Knowledges** and **knowledges** from the affection of charity towards the neighbour . . . All these things are the same as the **Celestial** **Spiritual** . . . Ill.

—°. 'Buy wine and **milk**' (Is.lv.1); where 'wine' = the **Spiritual** which is of faith; 'milk,' the **Spiritual** which is of love. ('Wine' = **spiritual** truth; 'milk,' **spiritual** good. 2967⁹.) ('Milk' = the good of truth. 8976°.)

—°. 'His teeth whiter than **milk**' (Gen.xlix.12) = the **Celestial** of the **Spiritual** which is of His **Natural**. (= justice. 4007².)

—°. 'The hills shall go with **milk**' (Joel iii.18) . . . 'milk,' here, = the **Celestial** **Spiritual**.

—°. 'A Land flowing with **milk** and honey' . . . Here, by 'milk' nothing else is meant than an abundance of celestial **spiritual** things. 5620°.

2643. 'Sarah shall **suckle** sons' (Gen.xxi.7) = that He implanted the **Human** in the **Divine** . . . That 'milk' = the **Spiritual** from a celestial origin, or truth from good, see above; thus 'to **suckle**' = to implant this . . . and the **Divine** truth is the same as the **Divine** **Human**.

3183. 'A **nurse**' = innocence. —°. Ex.

—°. 'Sucklings' = the first state of infants, which is a state of innocence. —°. Ill.

—°. 'Their queens—*dominae*—thy **nurses**' (Is.xlix.23) = wisdom, which is innocence.

3519°. 'Not to seethe a kid in its mother's **milk**' (Ex. xxiii.19; xxxiv.26) = that they should not destroy the innocence of infancy. (= that the good of a posterior state of innocence is not to be conjoined with the truth of a prior state of innocence. 9301°.)

3755. 'Woe . . . to them that give suck in those days' (Matt.xxiv.19)=those who have imbued . . . the good of innocence. . . 'To suckle'=a state of innocence.

3812⁴. 'Whiter than snow, and fairer—*candidi*—than milk' (Lam.iv.7)=that they were in celestial truth.

4378. 'The flocks and herds giving suck' (Gen.xxxiii.13)=interior and natural goods, which have not yet attained Divine life. . . 'Those giving suck'=recent things; here, spiritual things nascent in the Natural. Ex.

4563. A nurse, in so far as she suckles an infant, properly=the insinuation of innocence through the Celestial Spiritual; for 'milk'=the Celestial Spiritual . . .

5236². 'A suckling,' 'an infant,' and 'a child'=the three degrees of innocence. . . and also the three degrees of love and of charity . . . 5608⁷.

5620³. 'Milk' (Is.vii.22)=spiritual good.

5943. In proportion as things partake of fat, in the same proportion they=good; as milk, etc.

63So. 'His teeth white with milk' (Gen.xlix.12)=that the Divine Natural is nothing but the good of truth. . . 'Milk'=the Celestial Spiritual; or, what is the same, the good of truth.

6740. For by the milk which a nurse insinuates, is signified the good of truth; or, what is the same, the Celestial Spiritual.

6745. 'Suckle him for me' (Ex.ii.9)=that it should insinuate into it good in agreement with the religiosity. 'To suckle'=to insinuate good. Ill. 6749.

—^e. 'Suckling'=innocence.

6857. 'Flowing with milk and honey' (Ex.iii.8)=the derivative pleasantness and delight; (for) 'milk'=the Celestial Spiritual, or the truth of good; and, as it=the truth of good, it=also the pleasantness of it; for they are conjoined.

8056. 'A Land flowing with milk and honey' (Ex.xiii.5)=where there are gladness and joy . . . Gladness is predicated of truth . . . and 'milk' is predicated of the truth of good.

9301. 'Milk'=the truth of innocence. Hence 'a mother's milk'=the truth of the first innocence.

10530. 'To a Land flowing with milk and honey' (Ex.xxxiii.3)=the pleasantness and delight from the good of faith and of love. . . 'Milk'=spiritual good, which is the good of faith.

10835. (In the Sixth Earth) they drink milk with water; and their milk is from cows which are woolly like sheep.

T. 23². This is to take away from children all spiritual milk—*lacticinium*.

D. 1163. The spiritual are very much delighted with milk, especially uncooked; for when I was eating this it was such a delight that I can scarcely describe it. Therefore milk belongs to the spiritual; but butter to the celestial; not that they are delighted with them as foods; but on account of the representations . . . This arises from the agreement of the spheres . . .

1842. The state of those who wanted to be innocent from themselves was represented by an infant . . . which vomited milk . . . Such is the state of those who . . . simulate innocence, or who want to be innocent from themselves, which they sustain no otherwise than as when milk is poured into such stomachs as do not endure milk . . . as are wont to be the stomachs of those who have indulged too much in inebriating drink.

2084. It is known that infants love milk, and that adults are unaccustomed to milk, so that some will not even tolerate it, because it does them harm; and therefore it is a rule of the physicians that milk is injurious in diseases. The reason it is injurious, when yet it is the simplest food, and more harmless than all things, is that they are accustomed to drinks which are repugnant [to it], especially to ales. Hence their stomach and intestines are accustomed to these, and so also is the blood, which thus do not tolerate the food of milk. When such are first consociated in the other life, there is a species of repugnance; for I have perceived from some a manifest odour of ale, when I have been drinking milk.

4018. There was represented an oblong vessel in which there was as it were milk, which was turned into a . . . bright white cloud, which concentrated itself towards the centre . . . signifying that the Angels were coming together . . .

6088³. I saw magnates . . . to whom was given only milk with bread, (because) they were doing no work . . .

E. 175³. 'Milk' (Is.lx.)=the delight of the good of love.

304⁴⁵. 'Milk' (Is.vii.)=the truth through which is good. 617⁹.

314³. 'A child,' 'suckling,' and 'weaned one—*abluctatum*'=these degrees of innocence. Ex.

—⁷. 'Milk of the flock'=the internal good of truth.

372⁵. 'Milk' (is predicated of the good of truth).

376⁴. 'Milk' (Is.lv.)=the good of this truth. (= Divine truth spiritual natural. 617¹⁰.)

—⁵. 'The hills shall flow with milk'=that there is spiritual life from the good of charity towards the neighbour. 433¹³.

433⁴. 'White as to the teeth from milk'=that the external Human, or Natural, is nothing but the good of truth. (=that His Sensuous was in like manner Divine truth from Divine good. 556²¹.)

619⁷. 'Milk'=the delight of spiritual good.

710⁷. 'Them that give suck'=those who receive the truths of this good; for the milk which is given in suck=the truth from the good of love. The reason it is said 'Woe to them,' is that they cannot guard the goods and truths which they receive, because Hell then prevails, and takes them away; whence comes profanation . . .

840². 'Wine and milk' (Is.lv.)=spiritual truth, and the derivative natural truth; both from good.

Milky Way. *Via Lactea*.

A. 10589. The Angels found that (the Spirits of the Fourth Earth) were from a star, which is their sun . . . the situation of which is low down near the Milky Way . . .

D. 5426. The fallen multitude (of the dragons) appeared like a starry mass ; as it were a Milky Way.

Mill, Millstone. See under GRIND.

Millet. *Milium.* A.2596. 3332^e. 3941⁵. H.325.

Million. *Million.* H.415. A.9441. D.4769.
See under THOUSAND.

Mimic. *Mimus.* T.380⁴. 381⁴. D.5076.

Mind. *Animus.*

A. 828. It is the first flower of love which . . . conjoins the minds of the consorts.

949. Their mind was continually in (longing for the goods of others).

950. With a mind to meet those . . .

959. The punishers had a mind to kill them . . .

1079². The animus of hatred then shines forth . . .

1143^e. Who keep the mind in the historical context.

1276. Over head are those who breathe high things with an elate mind.

1327³. Not with a deliberate intention . . .

1389. They at once know the quality of another's mind . . .

1484. That they captivated the mind. Sig.

—^e. The things which are of the mind, or of the affection of knowing and learning.

1641^e. Keeps his mind in the sense of the things, and not in the words . . .

1762. They expressed the sense of their mind by changes induced on my face.

— . When they were communicating the interior sense of their mind . . .

1795². See MIND-mens, here. H.30. P.324³. T.32².

1835. (When) not so remote from charity, their minds are more flexible.

1850. This opinion . . . possessed the minds of the most instructed.

1886, Pref.². Would strengthen his mind in the negative.

1967. The Spirits keep his mind fixedly in the thought . . .

—^e. Those who are in infirmity of mind . . .

1983⁴. An immission thus into the minds of others.

2072. All the interior affections of the lower mind and of the mind-mentis-are expressed by the face.

2216². Is easily distinguished from cheerfulness of mind . . .

2219^e. They who breathe such things in the mind . . .

2307^e. He had such a disposition to command others.

2310. Historicals detain the lower mind in themselves; and thus draw away the mind-mentem—from thinking . . .

2699². Some who had been of infantile mind . . . appear to themselves in white.

3127. The animus of that affection. Sig.

— . 'To run' = propensity or animus.

3226. By the sense of his mind he can express . . .

3527. If he has learned to simulate, he assumes as it were another lower mind . . . for it is the lower mind which appears in the face. . . He is affected . . . by the mind-mente-which thus shines from the countenance.

3608. Perception . . . concerning the animus of natural good then. Sig.

3610. The animus of inverting the state and of depriving truth of life from itself. Sig.

—³. This animus lies deeply hidden . . .

3849⁴. The outermost affections are those which are of the body . . . those next interior are of the lower mind, and are called natural affections . . .

3983. That he has known animus and power. Sig.

— . That to know the quality is to know the animus, is evident.

4121². Those who have been of discordant mind are dissociated.

4126^e. His sphere manifests the quality of his mind ; that is, the quality of his will and thought.

4145³. Afterwards (in conjugal love) comes conjunction of minds, in that the one wills as the other . . .

4215². There is a correspondence of the internals with all things of the face ; hence the lower mind shines forth from the countenance ; and the interior mind or mind-mens, from the eyes. . . Gladness of the lower mind and joy of the mind-mentis-produce singing . . .

4292⁴. All things of the body represent those of the lower mind and of the mind-mentis.

4299. The thoughts and affections are the interiors, because they are of the lower mind and mind-mentis.

4301³. This delight (in seeing) is not of the eye ; but is of the lower mind and its affection.

4326². The influx from the cerebellum insinuates itself especially into the face ; as may be evident from the fact that the mind is inscribed on the face . . . so that from the face another knows what affections he has, and what are the changes of his lower mind and mind-mentis.

4658³. If his mind were to inhere in these things while he is dancing . . .

4750^e. They hide this disposition.

5402. The mind to procure for themselves truths through scientifics. Sig.

5576³. When he is of a cheerful mind . . . his food nourishes better.

5655. The mind to procure good for truths. Sig.

— . 'To descend' = the mind, or intention-intentio.

7363. They consociate with themselves such as agree in minds.

7737. That it would not enter into their mind. Sig.

—^e. Thus, by 'the face' is signified the mind.

8118³. When the cupidity of dominating . . . invaded the mind . . .

8948. The appearance of everyone there is according to his mind and life.

8998. Marriages . . . are conjunctions of lower minds and of minds-mentium.

9182². Legitimate conjunction takes place when the **minds** are conjoined; and . . . no conjunction . . . when the **minds** are disjoined.

—³. Legitimate conjunction, which is that of **minds**, takes place when both are of like good and truth . . .

9296. Worship from a grateful **mind** . . . Sig.

9333². This error is seated in many **minds** . . .

10756. For all things which are of the **mind** are presented in some natural shape in the body . . .

10837. When a youth sees one to whom his **mind** draws him . . .

—². From their faces they see whether they agree in **minds**; for the face of everyone there is the index of the **mind**.

H. 56². Beauty, etc., affect both the senses and the **minds**.

91. Hence the face is called the index of the **mind**.

284^e. How it compares with that rest of **mind** possessed by those who are content in God.

290^e. The cupidities into which their **lower mind** is carried.

299. The grief of **mind** . . . which is called melancholy.

319. When this is seated in one's **mind** . . . in the same proportion he is led by the Lord.

330. The infants who die . . . are of a like infantile **mind** . . .

335^e. By games suitable to the **minds** of the infants.

361². Because thus he can remove his **mind** from an idle life.

362. The rich who have rejected the things of Heaven and the Church from the **mind** are in Hell.

363. The body . . . is the external form corresponding to the internal form which is of his **lower mind** and **mind-mentis**.

375. The essential of marriage is the union of the **minds** or of the **minds-mentium**. Hence, such as are the **minds** or **minds-mentes**—in themselves, such is the union. (Continued under **MIND-mens**.)

418. Whence man has interior activities serviceable to the operations of his **mind** . . .

427. As they were of diverse **minds** . . . after a short time they were disjoined.

—². They then see each other no longer . . . unless they are of a like **mind** from a like love.

486. For the face is the image of everyone's **mind**.

493. In the first state of man after death . . . he is of like **mind** . . .

533. When anything arises which he knows to be insincere . . . and to which his **mind** is carried . . .

555. The elation of **mind** in externals which is called pride.

— His **mind** would become torpid.

— Celebrated in the **minds** of others.

N. 41. The interiors which are of the **mind-mentis** . . . are turned to that which he loves above all things; and the exteriors which are of the **lower mind** are turned to where the interiors are turned.

J. 13. As many men . . . so many faces, and so many **minds**.

— Innumerable parts constitute the body; and innumerable affections constitute the **mind**.

W. 416^e. Serve for captivating **minds**.

P. 141. No one is reformed in a state of sickness of **mind**; because sickness of **mind** takes away rationality . . . for the **mind-mens**—is sick and not sound; and a sound **mind-mens**—is rational, but not a sick **mind-mens**. Such sicknesses are . . . griefs of **mind** from misfortunes, anxieties and anguish of **mind-mentis**—from a vitiated state of the body . . .

317². As he sees the **mind** of another from his face.

R. 480. A motion of the **mind** with many in the Church to receive the doctrine. Sig.

M. 244². There are many causes which conjoin **lower minds**, but not souls . . .

246. The first external cause of cold is a dissimilitude of **lower minds** and manners.

—². But external similitudes and dissimilitudes are not of souls, but of **lower minds**. By **lower minds** are meant the external affections and derivative inclinations . . . For we say, Have I a **mind** to do this or that? by which is perceived the affection and inclination to it. The persuasions taken up concerning this or that kind of life are also wont to form these **lower minds** . . .

T. 103². As the soul is the man himself . . . it is evident whence it is that the **mind-mens**, the **lower mind**, the nature—**indoles**, the inclination, and the affection of the father's love dwell in offspring after offspring . . .

373. In every work which proceeds from man, there is the whole man such as he is as to the **mind**, or such as he is essentially. By the **mind** is meant his affection of love and the derivative thought. These form his nature—**naturam**; in general, his life.

405⁴. The phantasy of this love carries their **minds** away . . .

433². Which exhilarated the **mind** of everyone . . .

— As by their . . . feasts such consociations of **minds** were signified . . .

521. Sons are born into a general likeness of their parents as to . . . **minds**.

— You might thus be convinced of the likeness of **lower minds** and **minds-mentium**.

535. When anyone is revolving evil in the **mind**, and intending it . . .

678^e. So draw away their **mind**, and alienate them from Christianity.

Ad. 61. The lower or natural **mind-mens**, commonly called the **animus** . . .

88. The third of man's faculties in succession is the natural **mind-mens**, or **animus**. (See **MIND-mens**, here, and at 653.)

647. These Genii correspond completely to that power in man which has been called above the lower **mind-mens**, or **animus**. It is the nature of these Genii that they there excite those affections which are called the passions of the **lower mind** . . .

[Ad.] 916. To animals a certain mind—mens—has been given which is called the animus; from which they are called animals; and the like is also given to man, which has been called by us above the natural mind—mens; but in order that it might be of service to his intellectual mind—menti . . .

933³. And the natural mind—mentem—itself, or animus . . .

— The passions of the lower mind; thus the properly animal life . . .

949. Cupidities, which are longings in the natural mind—mente; from which this mind—mens—is called the animus; and these cupidities, the cupidities of the animus.

950². To these succeed again infra-celestial good-nesses, which are middle ones between the spiritual and the natural ones, and properly affect the natural mind—mentem, or animus, which men have in common with animals.

952^e. To these succeed the evils which properly touch the lower mind—mentem, or animus . . .

D. 377². (These mice, etc.) are formed according to . . . the purpose for the sake of which they are misers.

515. Nor can a man's lower mind be torn to pieces without perishing, because it coheres with the body.

516^e. With a mind to persevere.

526². Whether he (acknowledged this) from his mind, I do not yet know.

610. They retain in mind the companions they had had in the life of the body.

625. With a mind to chastise.

647. Speech and persuasions have no effect when the mind desires, or is affected with love. Ex.

865^e. Others who have a like animus . . .

908^e. Has the mind intent on wealth.

909. There was his mind . . .

951. That the Angels can examine the mind of a man separated as it were from the man. Ex.

— What he had had, or had intended, in the mind.

1558a. How the minds of the inhabitants in this world are in common. Ex.

2182. The mind is Known (from their speech).

3663. It came into my mind that . . .

3861². The mind, or the affections of the man, appear inscribed on the face.

3963. Men not only as to the mind and memory, but also as to sense.

4277^e. Until such a disposition ceases.

4278. Their deceitful disposition.

4538. Keeping the mind in these things, and thus driving to them.

4731. Similitudes of minds effect such things.

4848^e. They induced into the minds of others whatever they wanted.

6052. The love of commanding sinks the mind into its proprium.

6054^e. Unless he has an intention to marry her.

6056^e. His place in the temple agrees with his mind.

6060. Debilitated in mind . . . because his conceit had been depressed.

6072. The love of uses holds together the mind in its delight. D. Wis. xi⁴.

6073. He rejected the Word from his mind.

E. 544³. In the Spiritual World there is a communication of minds; that is, of thoughts and affections.

866⁹. All the evil have a mind and cupidity, consequently a will, to destroy the truths of Heaven . . .

932². It is in their mind that good works may be omitted.

1185². Eminence and opulence (are what) principally affect minds, because they are proper to the natural man.

D. Love xv². They keep the mind as in a prison . . .

Mind. Mens.

Mental. Mentalis.

See under DEGREE, IDEA, REGION, SENSE, SOUL, SOUND—sensus, THINK, UNDERSTANDING, and WILL.

A. 35. When the understanding is ruled by the will, they together constitute one mind, and thus one life; for then, that which the man wills and acts, he also thinks and intends. But when the understanding is dissident from the will, as is the case with those who say they have faith, but live otherwise, then the one mind is drawn asunder into two; one of which wants to betake itself into Heaven, and the other tends to Hell; and, as the will does everything, the whole would rush to Hell, unless the Lord had mercy on him. 44².

111. Many do not know what the will and understanding are, and that they constitute one mind . . . 116.

310. Seed from a celestial origin is such that love rules the whole mind, and makes it one mind. For the human mind consists of two parts: the will and the understanding. To the will belongs love, or good; to the understanding, faith, or truth. From love, or good, they perceived what is faith, or truth; thus the mind was one mind. (And then) if they decline from truth and good, it is very dangerous; for they thus pervert their whole mind, so that in the other life it can scarcely be restored.

1745. The mind such as it was with the Lord. Sig. and Ex.

1795². Such as are the lower mind and mind, such is the estimation of all things which come forth through the External . . .

1974. Affected the mind.

1999. When the mind is kept in . . .

2011^e. Therefore the human mind is (then) in no fallacy.

2176². Historicals attract the mind.

2177⁸. That human minds may, through that Supper, be conjoined with heavenly minds . . .

2231². (Thus) the will is one thing, and the under-

standing another ; and thus the human **mind** is distinguished into two parts, which do not make a one. Yet man has been so created that these two parts should constitute one **mind** ; and that there should be no other distinction, than . . . such as there is between a flame and the derivative light . . .

2268. The human **mind** as to truths is . . . called 'a city' . . . 2851⁷.

2310^e. The Word . . . unites angelic **minds** with human ones . . .

2479^e. In proportion as the **mind** can be withdrawn from sensuous and corporeal things, it is elevated to spiritual and celestial things.

2728^e. When good united to truth flows down into a lower sphere, it presents this union of **minds** . . . and therefore the union of **minds** from good united to truth . . . is conjugal love itself.

2731. The conjunction of **minds** is such that . . .

2734. And *there* becomes the union of **minds**, in which is Heaven.

2737. With those who live in conjugal love, the interiors of the **mind** are open through Heaven even to the Lord . . .

2857^e. Every temptation in which the man conquers, elevates his **mind**, and the things of his **mind** . . .

2927. From gladness and joy the **mind** is elevated.

3020. The rational **mind** is what disposes all things . . . and by influx into the natural **mind**, ordines them ; but the natural **mind** is that which ministers and administers. As the natural **mind** is distinct from the rational **mind**, and is in a degree below it, and also acts from a certain proprium, it is called, relatively, the elder servant of the house, and the administrant of all things which are there.

—². The things which are in the natural **mind** are all scientifics, thus also all Knowledges of every kind whatever ; in a word, each and all things which belong to the exterior or corporeal memory. To it also belongs all the Imaginative, which is the interior Sensuous with man . . . and also all the natural affections, which man has in common with brute animals.

—³. But the rational **mind** is interior. The cognitive things which are there are not open before the man ; but, while he lives in the body, are imperceptible ; namely, each and all things which belong to the interior memory ; and also all the Cogitative which is perceptive of what is fair and just, and also of what is true and good ; also all spiritual affections, which are properly human . . . This **mind** infuses from these things into the natural **mind**, and excites the things which are there, and views them with a kind of sight, and thus judges and concludes.

—^e. That these two **minds** are distinct, is manifestly evident from the fact that with many the natural **mind** dominates over the rational **mind** . . . and that it does not dominate, but serves, solely with those who are in the good of charity . . .

3129. Hence it is that the **mind** both rational and natural is called a house or family . . .

3212³. When man is being regenerated . . . although

he has a like face, he has not a like **mind**. His **mind**, when he is regenerate, is open towards Heaven, and there dwell therein love to the Lord and charity towards the neighbour with faith ; it is the **mind** which makes another and a new man.

3223. The interior **mind** of man, where are his intellectual ideas which are called immaterial, is in the light of Heaven . . . 3224.

3224³. For truths and goods, which are from the light of Heaven, inflow into the interior **mind**, which with them is closed, (and they are therefore denied). The truths and goods cannot be acknowledged except with those with whom that interior **mind** has been opened . . . This **mind** is opened solely with those who are in innocence, in love to the Lord, and in charity towards the neighbour ; but not with those who are in the truths of faith, unless they are at the same time in the good of life.

3347. The Angels compared human **minds** to the external form of man, which comes forth and subsists from innumerable forms which are within. Enum.

—². But they compared angelic **minds** to those things which are within, which are relatively indefinite and also incomprehensible . . .

3509². The rational **mind** is distinguished into two faculties, called the will and the understanding . . .

— . As the natural **mind** is regenerated through the rational **mind** . . .

— . 'Isaac' = the rational **mind** as to good . . . 'Rebekah,' as to truth.

3527². The Most Ancients could see the **minds** of another conspicuous as in a form in his face.

3849¹. The outermost affections are those of the body, and are called appetites and pleasures ; those which are next interior are of the lower **mind**, and are called natural affections ; but the internal ones are of the rational **mind**, and are called spiritual affections.

4054. The brain, where is the **mind** of man . . .

4215². There is a correspondence of the internals with all things of the face ; hence the lower **mind** shines forth from the countenance, and the interior lower **mind**, or **mind**, from the eyes. 4299.

4292¹. In a word, all things which are of the body represent those which are of the lower **mind**, and which are of the **mind**.

4390^e. The human **mind** in the universal has no other objects than those which are of truth and good ; its understanding, those which are of truth ; and its will, those which are of good.

4454. Their will and understanding made . . . one **mind** ; and therefore they had a perception of truth from good . . . 5113³.

4574². For man has been so created that the understanding and the will should constitute one **mind** ; and they (do so) when the understanding acts as one with the will ; that is, when the man thinks and speaks as he wills and thence acts. Then also his intellectual things are forms of his will . . . Hence it follows, that, regarded in itself, the Intellectual is nothing but the Voluntary formed.

[A.] 4835⁴. As the **mind** of man (appears in a representative image) in his face.

4973. 'The house' = the **mind** in which is good ; here, the natural **mind**.

— . There are with every man a natural **mind** and a rational **mind** ; the natural **mind** in his external man ; the rational **mind** in his internal man. Scientifics are the truths of the natural **mind** . . . 5301.

5023. See HOUSE, here.

5145. The faculties of the **mind** are in the head . . .

5180². They hold the **mind** of another in the thing they want to know.

5293. The **mind** of man, where are his interior understanding and interior will, or where are the intentions or ends, is nourished even when it lives in the body (solely by these spiritual and celestial foods).

5301. The natural **mind** of man is what is meant by the Natural, simply so called.

— . That the **mind** is the man himself.

5302. 'The land (of Egypt)' = the natural **mind** ; and, as it = the natural **mind**, it = the man himself ; for man is man from his **mind** ; for the **mind** itself constitutes the man ; and such as the **mind** is, such is the man. By the **mind** is signified the Intellectual and the Voluntary of man ; consequently his veriest life.

5311. That the natural **mind** shall be subordinate and submissive thereto. Sig. and Ex.

5613⁴. As the interior or rational **mind** of the man who is in good is in the Spiritual World, and his exterior or natural **mind** in the natural world, it cannot be otherwise than that each **mind** thinks, but the interior one spiritually, and the exterior one naturally ; and that the Spiritual falls into the Natural, and they act as one by correspondence.

—⁴. That the interior **mind** of man, whose ideas of thought are called intellectual . . . does not think from the words of any language, consequently not from natural forms, may be evident . . . for he can think in a moment what he can scarcely utter in an hour ; thus by means of universals . . .

5835. The **mind** of man, which is the man himself, and where is the life of man, has two faculties ; one, which is allotted to the truths of faith, and the other which is allotted to the good of charity ; (the former) is called the understanding, and (the latter) the will. In order for man to be man, these two faculties must make a one. But at this day (they) are completely disjoined. Ex. . . But they ought not to be disjoined. Ex. . . These two faculties are (therefore) to be conjoined, which is effected through regeneration by the Lord ; and this through the implantation of the truth of faith in the good of charity ; for thus . . . the man is gifted with a new understanding ; and . . . with a new will. Hence come two faculties which make one **mind**.

6032². So the intellectual **mind**, which is man's internal eye . . .

6141. That the **mind** must be cultivated with the scientifics of the Church. Sig. and Ex.

— . 'The ground' = the receptacle of truth : the receptacle itself is the **mind** ; here, the natural **mind**, because it is the ground of Egypt.

6158. For the nourishment of the **mind**. Sig. and Ex.

— . When man is called 'a field,' it is his **mind** which is meant ; for man is man . . . from his **mind** ; that is, from understanding and will, which constitute the **mind** ; and also from the truth of faith and the good of charity, which constitute a **mind** still more interior. This, namely the **mind**, when it is in the genuine sense a man, is nourished and supported by truth and good.

6222². These . . . cause the Intellectual and the Voluntary to constitute one **mind**.

6326. All the operations of the **mind** are variations of its form ; which variations in the purer substances are of such perfection that they cannot be described ; and the ideas of thought are nothing else ; and these variations come forth according to the changes of the state of the affections. Examp.

6502. Evils and falsities . . . induce sicknesses of **mind** . . .

6629. Hence the elevation of their **mind** to interior things.

7130. There are with man two **minds** ; one is the natural **mind**, and the other is the rational **mind** ; the natural **mind** is the **mind** of the external man, but the rational **mind** is the **mind** of the internal man. The things which are of the natural **mind** are called scientifics ; but the things which are of the rational **mind** are called intellectual reasons. They are distinguished also by this : that the things which are of the natural **mind** are for the most part in the light of the world, which is called the lumen of nature ; but the things which are of the rational **mind** are in the light of Heaven, which light is spiritual light.

7179². (The will and understanding) conjoin themselves with those who are in good and thence in truth ; and also with those who are in evil and thence in falsity. With the latter and the former these two faculties make one **mind**. It is otherwise with those who are in truth as to faith, and in evil as to life ; and so also with those who are in falsity as to faith, and in apparent good as to life.

7353. 'Bed-chambers' = the interiors of the **mind**.

—^e. The Ancients compared the **mind** of man to a house . . . The human **mind** also is such ; for the things—*res*—which are there are distinguished scarcely otherwise than as a house is into its chambers. Ex.

7408. For all things which are in the **mind** of man are disposed into series, and as it were into bundles ; and into series within series, or into bundles within bundles. Ex.

7848. Whether you say man, or his **mind**, it is the same . . .

8243^e. Hence, concerning the face, they have the idea as of the **mind** in form.

8378. With those with whom [the sense of] taste commands, the body sickens, or at least becomes languid within ; consequently also the **mind** ; for this behaves itself according to the state of the recipient parts, which are of the body . . .

8455^e. Thus makes the **mind** of man a Heaven.

8505. 'Field' = man; here, the **mind** of man . . .
 8631. They represented the intellectual **mind** as a beautiful form . . .

8694³. The **mind** is then at rest and serene . . .

8701^e. In the other life, all are reduced to this state : that they have one **mind** . . .

8734². The conjunction of lower minds (consists in this :) that the **mind** of the one presents itself in the **mind** of the other with all the good of his thought and will towards him, and thus affects him. And spiritual disjunction (consists in this :) that the **mind** of the one presents itself in the **mind** of the other with the thought and will of destroying him; whence comes rejection.

8783. For, at first, human **minds** apprehend only earthly and worldly things . . .

8998. For, regarded in themselves, marriages are conjunctions of lower minds and of **minds** . . .

9003². The nourishments of human **minds**. Ex. and III.

9093. He who divides his lower mind or **mind**, destroys it; for the **mind** of man is consociated of two things (the understanding and the will); and he who divides these two parts, disperses the things which are of the one part; for the one lives from the other; hence the other perishes likewise.

9300². With a regenerate man the understanding and will make one **mind**; and they communicate reciprocally . . .

H. 30. The interiors of man which are of his **mind** and lower mind are in a like (tripartite) order: he has an inmost, a middle, and an ultimate . . . Therefore man communicates with the Heavens as to his interiors . . .

90. The interiors, which are of his **mind** . . . make his Spiritual World; and the exteriors, which are of his body . . . make his natural world. (Their correspondence.)

314. For angelic **minds** and human **minds** are similar . . .

356^e. The human **mind** is like ground, which is such as it is [made by] cultivation.

367. Marriage in the Heavens is the conjunction of two into one **mind**. . . The human **mind** consists of two parts, (the understanding and will); and when these act as a one they are called one **mind**. N.28.

375. The **mind** is formed solely from truths and goods . . . consequently a union of **minds** which have been formed from genuine truths and goods is the most perfect.

425². It is not allowable for anyone in Heaven or Hell to have a divided **mind**. Ex.

533. In proportion as Heaven is conjoined, the higher things which are of his **mind** are opened . . .

J. 12². The form of Heaven is like the form of the human **mind**, the perfection of which increases according to the increments of truth and good, whence are intelligence and wisdom. The reason the form of a human **mind** which is in heavenly wisdom and intelli-

gence is like the form of Heaven, is that the **mind** is the least image of that form . . .

—³. The human and the angelic **mind** is such that it can be enriched to eternity; and, as it is enriched, so it is perfected; which is done especially when the man is led by the Lord; for he is then introduced into genuine truths which are implanted in the understanding, and into genuine goods which are implanted in the will; for the Lord then disposes all things of such a **mind** into the form of Heaven, even until it is a Heaven in the least form.

25. Man has been created to the form of Heaven as to his **mind**; and the form of Heaven is from the Divine Itself.

27³. All things which are of the spiritual **mind** are presented in forms before their sight. Hence it is that the Spiritual World cannot be described as to its magnificent and amazing things.

Life 43. Man has two faculties, one of which is called the will, and the other the understanding. These are distinct from each other, but are so created that they may be a one; and, when they are a one, they are called the **mind**; and therefore these are the human **mind**, and are all the life of man there.

—². Nothing is of more importance than to know how the will and the understanding make one **mind**. They make one **mind** as good and truth make a one; for there is a like marriage between the will and the understanding as there is between good and truth . . . Thus the will with man is the very esse of his life, and the understanding is the derivative existence of life; for the good which is of the will forms itself in the understanding, and in a certain way presents itself to view.

81. Cunning and deceit insinuate themselves into the man's spiritual **mind**, in which is his thought with understanding.

86. Man has a natural **mind** and a spiritual **mind**; the natural **mind** is below, and the spiritual **mind** is above. The natural **mind** is the **mind** of his world; and the spiritual **mind** is the **mind** of his Heaven. The natural **mind** may be called the animal **mind**; but the spiritual **mind** the human **mind**. Moreover, man is distinguished from an animal by this: that he has a spiritual **mind**; by this he can be in Heaven while in the world; by this also it is that man lives after death.

—². Man can be in the spiritual **mind** with the understanding, and thence in Heaven; but he cannot be in the spiritual **mind** with the will . . . unless he shuns evils as sins; and if he is not there with the will also, he is still not in Heaven; for the will draws the understanding downwards, and makes it equally as natural and animal as itself.

—⁴. So long as a man does not shun evils as sins, the concupiscences of evil block up the interiors of the natural **mind** on the side of the will; and are there like a dense veil, and like a black cloud, below the spiritual **mind**, and prevent it from being opened. But verily as soon as a man shuns evils as sins, the Lord inflows from Heaven, and takes away the veil, and disperses the cloud, and opens the spiritual **mind**, and thus introduces the man into Heaven.

F. 32. Every man has a natural **mind** and a spiritual **mind**; the natural **mind** is for the world, and the spiritual **mind** is for Heaven. As to the understanding, man is in both; but not as to the will, until he shuns and is averse to evils as sins. When he does this, the spiritual **mind** is opened as to the will also; and, when it is opened, there inflows thence into the natural **mind** spiritual heat from Heaven—which heat in its essence is charity—and vivifies the Knowledges of truth and good which are there, and from them forms faith.

W. 40^o. Appearances are the first things from which the human **mind** forms its understanding . . .

135. That all the interiors both of the **mind** and of the body of the Angels are turned to the Lord as a Sun. Gen.art.

136. The will and understanding rule the body . . . from which it is evident that the body is a form corresponding to the understanding and will . . . and that the form of the body corresponds to the form of the understanding and will . . . Hence it is that the **mind**—or the will and understanding—rules the body at its beck . . . (Thus) the interiors of the **mind** act as one with the interiors of the body; and the exteriors of the **mind**, with the exteriors of the body.

137. As the interiors of the **mind** make one with the interiors of the body, it follows that when the interiors of the **mind** turn themselves to the Lord as a Sun, the interiors of the body also do in like manner; and as the exteriors of both the **mind** and the body depend upon their interiors, these, too, do in like manner. . . From these things it is evident that because an Angel turns his face and body to the Lord as a Sun, all the interiors of his **mind** and body are also turned thither. The like holds with man: if he has the Lord constantly before his eyes . . . he then regards Him not only with the eyes and face, but also with the whole **mind** and the whole body; that is, with all things of the will and understanding, and at the same time with all things of the body.

138. When the interiors are opened, love and wisdom inflow into the interiors of the **mind**; and the heat and light of Heaven into the interiors of the body.

—². (But) with those who are not in love and wisdom . . . the interiors of both **mind** and body are closed; and, when they are closed, the exteriors react against the Lord.

155. Keep the **mind** in an idea abstracted from space and time . . .

162. They no longer want to elevate the **mind** above nature; and therefore their **mind** is closed above and opened below . . .

186^o. It is the like with men: the interiors of their **mind** are distinguished into as many degrees as there are Angelic Heavens. (Continued under DEGREE.)

203. For man as to the interiors which are of his **mind** is a Heaven in the least form.

219. The interiors which are of the **mind** are in no power, except through the forces in the body . . .

—². The interiors which are of the **mind** correspond to the interiors of the body; and the interiors of the body correspond to its exteriors . . . and therefore the

former two are in power through the exteriors of the body.

239. In a word, the **mind** of man, which consists of the will and the understanding, from creation, and thence from birth, is of three degrees; thus man has a natural **mind**, a spiritual **mind**, and a celestial **mind**; and thereby man can be elevated into angelic wisdom, and can possess it while he lives in the world; but still he does not come into it until after death . . .

260. That the natural **mind**, because it is the covering and containant of the higher degrees of the human **mind**, is the reagent; and, that if the higher degrees are not opened, it acts against them; but if they are opened, it acts with them. Gen.art.

—². Another reason why the natural **mind** reacts against the spiritual **mind**, is that the natural **mind** consists not only of substances of the Spiritual World, but also of substances of the natural world . . .

—^e. It is the same whether you say the natural and spiritual man, or the natural and spiritual **mind**.

261. (Thus) if the spiritual **mind** is closed up, the natural **mind** continually acts against those things which are of the spiritual **mind**; and fears lest anything should inflow therefrom to perturb its states . . . 262.

262^e. When a man is such, he successively closes up the spiritual **mind** closer and closer: confirmations of evil by means of falsities especially close it up.

263. But the state of the natural **mind** is altogether different when the spiritual **mind** is open. Ex.

—². When the natural **mind** acts from the delights of its love, and from the pleasant things of its thought, which in themselves are evils and falsities, then the reaction of the natural **mind** removes those things which are of the spiritual **mind** . . . and causes action to take place from such things as agree with its reaction. Thus are effected an action and reaction of the natural **mind** which are opposite to the action and reaction of the spiritual **mind**; and hence is effected a closing up of the spiritual **mind**, like the retorsion of a spire.

—³. But if the spiritual **mind** is opened, the action and reaction of the natural **mind** are inverted; for the spiritual **mind** acts from above or from the interior, and at the same time through those things which are disposed to compliance with it in the natural **mind**, from below or from the exterior; and it retorts the spire in which are the action and reaction of the natural **mind**; for this **mind** is from birth in the opposite against those things which are of the spiritual **mind**.

—⁴. Such is the change of state which is called reformation and regeneration. The state of the natural **mind** before reformation may be compared to a spire twisting or circumflexing downwards; whereas after reformation it may be compared to a spire twisting or circumflexing upwards . . .

266. As the natural **mind** can be elevated (as to the understanding even to the light in which are the Angels of the Third Heaven, and can see truths, acknowledge them, and then speak them), it is evident that an evil man, equally with a good man, enjoys that faculty which is called rationality . . . and that he can think and speak those truths. Ex.

269^e. The malignity of evil increases according to the

degree of the closing up of the spiritual **mind**; for thus the natural **mind** is also closed above; and this is not restored in the descendants, except by, from the Lord, shunning evils as sins. Thus and no otherwise is the spiritual **mind** opened; and, through it, the natural **mind** is brought back into a correspondent form.

270. That all evils and the derivative falsities, both ingenerated and superinduced, reside in the natural **mind**. Ex.

—¹. The reason evils and the derivative falsities reside in the natural **mind**, is that this **mind** is in form or image a world; whereas the spiritual **mind** is in form or image a Heaven, and evil cannot lodge in Heaven; and therefore this **mind** is not opened from birth, but is only in the potency of being opened. Moreover, the natural **mind** derives its form in part from the substances of the natural world; but the spiritual **mind** solely from the substances of the Spiritual World; and is conserved in its integrity by the Lord, in order that the man may be able to become a man; for he is born an animal, but becomes a man.

—². The natural **mind** with all things belonging to it is circumflexed into gyres from right to left; but the spiritual **mind** into gyres from left to right. Thus these **minds** are in a contrary turning towards each other: a sign that evil resides in the natural **mind**; and that from itself it acts against the spiritual **mind**: and the circumgyration from right to left is turned downwards, thus towards Hell; whereas the circumgyration from left to right goes upwards, thus towards Heaven . . .

273. That the natural **mind**, which is in evils and the derivative falsities, is a form and image of Hell. Ex.

—¹. The quality of the natural **mind** as it is with man in its own substantial form, or the quality of it as it is in its form woven from the substances of both worlds in the brains—where this **mind** resides in its primes—cannot be described here. A universal idea concerning that form will be given in what follows, where the correspondence of the **mind** and the body is to be treated of. Here, something shall be said concerning its form as to the states and their changes through which are presented perceptions, thoughts, intentions, volitions, and the things which belong to them; for the natural **mind** which is in evils and the derivative falsities, is, as to these things, a form and image of Hell. This form supposes a substantial form as a subject; for changes of state are not possible apart from a substantial form which is their subject . . .

—². As to the form or image whereby the natural **mind** resembles Hell: that form or image is such, that the reigning love with its concupiscences—which is the universal state of this **mind**—is as the devil is in Hell; and that the thoughts of falsity originating from that reigning love, are as the devil's crew . . .

274. That the natural **mind**, which is a form or image of Hell, descends through three degrees. Ex.

—¹. The natural **mind**, from its two faculties, which are called rationality and freedom, is in this state: that it can ascend through three degrees, and descend through three degrees. It ascends from goods and truths; and it descends from evils and falsities; and, when it

ascends, the lower degrees which tend to Hell are closed; and, when it descends, the higher degrees which tend to Heaven are closed. The reason is, that they are in reaction.

275. That the three degrees of the natural **mind** . . . are opposite to the three degrees of the spiritual **mind** . . . Ex. (See DEGREE, here.)

276. That the natural **mind** which is a Hell, is in all oppositeness against the spiritual **mind** which is a Heaven. Ex.

277. That all things which are of the three degrees of the natural **mind** are enclosed (or included) in the works which are done by the acts of the body. Gen.art.

—¹. All things of the **mind** . . . of a man are in his acts or works, enclosed therein . . . (Continued under DEGREE.)

291^e. The affections are mere states of the forms of the **mind**.

369^o. Hence it is, that he who elevates his **mind** to the Lord, is wholly elevated to the Lord; and that he who casts down his **mind** to Hell, is wholly cast down thither. . . It is from angelic wisdom, that the **mind** of a man is a man, because God is a Man; and that the body is the external of the **mind** which sensates and acts; and that thus they are one, and not two.

372. That all things of the **mind** relate to love and wisdom; and all things of the body to the heart and lungs. Ex.

374. That there is a correspondence of the will and understanding with the heart and lungs; and thence a correspondence of all things of the **mind** with all things of the body. Ex.

386. That the **mind** of man is his spirit, and that the spirit is a man; and that the body is the external through which the **mind** or spirit sensates and acts in its world. Ex.

—^e. As the **mind** of man is his spirit, the Angels, who are Spirits, are called **minds**.

387. The reason that the **mind** of man is his spirit, and that the spirit is a man, is that by the **mind** are meant all things of the will and understanding of man; and these are in principles (or beginnings) in the brains, and in principiates (or derivatives) in the body; thus they are all things of man, as to their forms; and, as it is so, the **mind**—that is, the will and understanding—actuates the body and all things of it at its beck. Does not the body act whatever the **mind** thinks and wills? The **mind** erects the ear to hear, and directs the eye to see; the **mind** moves the tongue and lips to speak; it acts the hands and fingers to do whatever it pleases, and the feet to walk where it wills. Is the body anything else than the obedience of its **mind**? Can the body be such a thing unless the **mind** in its principiates is in the body? Is it congruous with reason to think, that the body from obedience *does*, because the **mind** so wills? In this case they would be two, the one above and the other below; and the one must command, and the other must hearken. As this is not in agreement with any reason, it follows, that the life of man is in principles in the brains, and in principiates in the body . . .

388. (Thus) the **mind** of man is the man himself. (Continued under HUMAN FORM.)

[W. 388]⁶. The **mind** of man, not only in general, but also in every particular, is in a perpetual endeavour after the human form, because God is a Man.

P. 124. In a like form, from the connection of all things, is also the human **mind**; for the human **mind** is a spiritual man; and also is actually a man. Hence it is that the spirit of man, which is his **mind** in the body, is in all form a man . . .

174. The things which are done by the Lord in the interior substances and forms of the **mind** are infinitely many . . .

178². The **mind** of man is continually in these three things, which are called end, cause, and effect. If one of these is absent, the human **mind** is not in its life. Ex. . . . This life of the **mind** would be diminished . . . in an event foretold.

181. The reason there is the like in the spiritual things of the **mind** as in the natural things of the body, is that all things of the **mind** correspond to all things of the body; and therefore also the **mind** actuates—*agit*—the body in externals . . . it actuates the eyes to see, etc. . . The **mind** not only actuates the externals to these things, but also the internals in the whole series; from the inmosts, the ultimates; and from the ultimates, the inmosts. Thus, while it is actuating the mouth to speak, it actuates the lungs, the larynx, the glottis, the tongue, the lips; and each one distinctly and simultaneously to its own function; and also the face to agreement.

—². Hence it is evident that the like which has been said about the natural forms of the body, is to be said about the spiritual forms of the **mind**; and that what has been said about the natural operations of the body, is to be said about the spiritual operations of the **mind**; consequently, as man disposes the externals, [so] the Lord disposes the internals . . .

—^e. The **mind** of man is also in its whole form a man; for it is his spirit, which after death appears as a man exactly as in the world . . . and thus the things which have been said about the conjunction of externals with internals in the body, are to be understood also about the conjunction of externals with internals in the **mind**; with the sole difference, that the one is natural, and the other spiritual.

196. Now, as it is the **mind** of man which thinks, and as it thinks from the delight of its affection; and not the body; and as the **mind** of man is his spirit, which lives after death; it follows that the spirit of man is nothing except affection and the derivative thought.

199³. That in the interiors of the **mind** of man there are such infinite things that they cannot be defined by numbers, is evident from the infinite things in the body, of which nothing arrives at the sight or sense, except the action alone in much simplicity, to which there yet concur thousands of motor or muscular fibres, thousands of nervous fibres, thousands of little blood-vessels, thousands of things of the lungs which co-operate in every action, thousands of things in the brains and in the dorsal spine; and still more by far in the spiritual man, which is the human **mind**; all the things of which are forms of affections and of the derivative perceptions and thoughts. (Continued under SOUL.)

279⁷. Hence it may be evident, that the operations of the purely organic substances of the **mind** are nothing else (than changes and variations of its state and form); with the difference that the operations of the organic substances of the body are natural, whereas those of the **mind** are spiritual; and that the latter and the former make a one by correspondences.

—⁸. It cannot be shown to the eye of what quality are the changes and variations of the state and form of the organic substances of the **mind**—which are affections and thoughts; but still they can be seen as it were in a mirror from the changes and variations of the state of the lungs in speech and singing; for there is also a correspondence. Ex.

—⁹. Now as sound and speech are produced from no other source than the affections and thoughts of the **mind** . . . it is evident that the affections of the will are changes and variations of the state of the purely organic substances of the **mind**; and that the thoughts of the understanding are changes and variations of the forms of these substances . . . (Continued under MEMORY.)

—^e. These changes and variations are infinitely more perfect in the organics of the **mind** than in the organics of the body. Ex.

296¹⁵. These . . . are the secret operations of the soul in the body. Man feels nothing of them . . . and yet the like take place in the interiors of the **mind** of man, for nothing can take place in the body unless it is thence—for the **mind** of man is his spirit; and the spirit is equally a man—with the sole difference, that the things which take place in the body, take place naturally; and those which take place in the **mind**, take place spiritually. There is a likeness in every way.

299. He who does not know the quality of Heaven and the quality of Hell, cannot at all know what is the quality of the **mind** of man—the **mind** of man is his spirit which lives after death. The reason is that the **mind** or spirit of man is in all the form in which is Heaven, or Hell: it does not differ at all, except that the one is the greatest, and the other the least; or, that the one is the effigy, and the other is the type. Ex.

307². For the **mind** of man, which in itself is spiritual, cannot be elsewhere than among the spiritual, among whom also it comes after death.

—³. The Lord rules the interiors of the **mind** of man (by transferring the man's spirit from one Society of Hell into another, if he is evil; or, if he suffers himself to be reformed, he is led out of Hell, and carried up into Heaven, and is also there transferred from one Society into another, and this up to the time of his death); but He rules its exteriors in the World of Spirits . . . The reason is that for the most part man is different in externals from what he is in internals . . . and therefore his external is ruled in one way, and his internal in another; his external is ruled in the World of Spirits, and his internal either in Heaven or in Hell, so long as he is in the world; and therefore when he dies, he comes first into the World of Spirits, into his external, and there he puts this off, and is then carried into his place, to which he has been inscribed.

319. It has been said above that man's affections of love and derivative thoughts are changes and variations

of the state and form of the organic substances of his **mind**. It shall now be told what and of what quality are these changes and variations. An idea of them may be procured from the heart and lungs—that they are expansions and compressions, or alternate dilatations and contractions . . . The like exist in all the other viscera of the body, and others like them in their parts, by means of which the blood and animal juice are received and promoted. (—²) The like exist in the organic forms of the **mind**, which are the subjects of the affections and of the thoughts of man . . . with the difference, that the expansions and compressions, or reciprocations, of the latter, are relatively in such higher perfection, that they cannot be expressed in the words of natural language, but only in the words of spiritual language, which can sound no otherwise, than that they are vorticillar ingyrations and egyrations, after the manner of perpetual and inflexed spires, wonderfully confasciated into receptive forms of life. (—³) With the good (these substances and forms purely organic) are spirated forwards; but with the evil backwards; and those which are spirated forwards are turned to the Lord, and receive influx from Him; whereas those which are spirated backwards are turned to Hell, and receive influx thence. It is to be known that in proportion as they are turned backwards, in the same proportion they are open behind, and closed in front; and conversely . . .

320. (It is) an appearance, that wisdom and prudence are from man, and that they do not flow according to the state of the organisation of their **mind**.

324³. (By the taking away of his material body) man's immortal [part] is laid bare, which is his **mind**, and then becomes a spirit in a human form; his **mind** is this spirit. That the **mind** of man cannot die, was seen by the Sophi or ancient wise ones; for they said, How can the lower mind or **mind** die, when it can be wise?

326³. It is the like with all things which are in the human **mind**: in it there are innumerable things, and each thing there is consociated and conjoined according to the affections, or according as one thing loves the other.

R. 736. 'This is the **mind**' (Rev. xvii. 9) = that this is the understanding and interpretation of the things which have been seen.

M. 6⁶. There is a certain current hidden in the affection of the will of every Angel which attracts the **mind** to be doing something. By this the **mind** tranquillizes itself, and satisfies itself . . .

44⁵. The chaste love of the sex is the deliciousness itself of the **mind** and thence of the heart . . .

—⁶. (Their love) at once conjoins their souls, and afterwards their **minds** . . .

57⁷. The conjunction of **minds** and not at the same time of bodies . . . is spiritual love.

94. As a man progresses from knowledge into intelligence, and from this into wisdom, so does his **mind** change its form; for it is opened more and more, and conjoins itself more nearly with Heaven . . . If, therefore, he stands still at the first threshold . . . the form of his **mind** remains natural; and this form receives the influx

of the universal sphere, which is that of the marriage of good and truth, no otherwise than . . . beasts and birds receive it.

101. That two consorts are the form (of the marriage of good and truth) in their inmosts . . . as the interiors of their **mind** are opened. Ex.

— . There are three things of which every man consists, and which follow in order with him: soul, **mind**, and body. The soul is his inmost; the **mind** is his middle; and the body is his ultimate. Everything which inflows from the Lord into man, inflows into his inmost, which is the soul; and descends thence into his middle, which is the **mind**; and through this into his ultimate, which is the body. Thus does the marriage of good and truth inflow . . . 158.

102. For the **mind** is opened successively, from infancy even to extreme old age. For man is born corporeal; and, as the **mind** is opened proximately above the body, he becomes rational; and, as this Rational is purified . . . from fallacies . . . and concupiscences . . . it is opened, which is effected solely by means of wisdom; and, when the interiors of the rational **mind** have been opened, the man becomes a form of wisdom; and this form is the receptacle of love truly conjugal. Ex.

145. In the same proportion his **mind** is elevated into a higher aura . . .

156a. On the conjunction of souls and **minds** by marriage . . . Chapter.

158. That conjugal love conjoins two souls and thence **minds** into a one. Ex.

— . The soul, being the inmost of man, is from its origin celestial; the **mind**, being his middle, is from its origin spiritual; and the body, being the ultimate, is from its origin natural . . .

—². (For) the souls and **minds** of men are not in space . . .

172. Hence does the union of souls and the conjunction of **minds** take place effectively . . . because in the Prolific of the husband is his soul, and also his **mind** as to its interiors which are conjoined with the soul.

178². For the soul makes not only the inmosts of the head, but also the inmosts of the body; in like manner the **mind**, which is middle between the soul and the body; and which, although it appears in the head, is still actually in the whole body also . . . Hence it is that the acts which the soul and **mind** intend, flow into the body in an instant . . .

179. That . . . love truly conjugal . . . is a union of souls, a conjunction of **minds** . . . Ex.

180^e. For innocence and peace are of the soul, tranquillity is of the **mind**, inmost friendship is of the bosom, full confidence is of the heart, and the longing of the lower mind and of the heart to make all good mutual to the other, is of the body from them.

187. With both (men and women) the external form which is of the body is integrated (or made entire) according to the integration of the internal form which is of the **mind**; for the **mind** acts into the body, and not the reverse . . .

188. That with men there is an elevation of the **mind**

into higher light, and with women there is an elevation of the mind into higher heat . . . Ex.

[M. 188]³. Regarded in themselves, these elevations are openings of the mind; for the human mind is distinguished into regions . . .

191. According to the conjunctions of their minds by conjugal love . . .

—². With these . . . the ardour of the body . . . forcibly draws into communion with itself the lower things of the mind; whereas with those who love each other interiorly, the mind is the prime agent, and draws the body into communion with itself. It appears as if love ascends from the body into the soul . . . 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.

192. That marriages induce other forms on souls and minds. Ex.

—². They are then Spirits and Angels, who are nothing else than minds and souls in a human form, stripped of the exuviae . . . and, when these have been cast out, the forms of the minds are clearly seen, such as they had been within their bodies; and then it is clearly seen that with those who live in marriage those forms are different from the forms with those who do not. Des.

203. The mind is (then) closed up from below; and is sometimes twisted like a spire into the contrary direction. But with some it is not closed up, but remains half-open above; and, with some, it remains open.

214. That with those in love truly conjugal the conjunction of minds increases . . . but that with those who are not in conjugal love, it decreases. Ex.

221. As the mind, while it is acting, is also in the body, it follows that the latter has the like states.

230^e. (Used in the sense of meaning.)

249. While a man . . . is in any use, his mind is bounded and circumscribed as in a circle, within which it is successively co-ordinated into a truly human form, from which, as from a house, he sees various concupiscences outside of himself . . .

260. It is believed at this day that the mind of man is in the head, and nothing of it in the body; when yet both soul and mind are in both the head and the body; for the soul and the mind are the man; for both constitute the spirit which lives after death . . .

270. There are three regions of the human mind, one above another; and in the lowest region dwells natural love; in the higher one, spiritual love; and in the highest, celestial love; and in each region there is the marriage of good and truth . . .

—³. See MARRIAGE LOVE, here.

273². For Angels and Spirits have a mind and a body; and the affections and derivative thoughts are of the mind, and the sensations and derivative pleasures are of the body.

293⁴. Through this wisdom the interiors of the mind and thence of the body (of the husbands) are opened . . .

303. That by betrothal the mind of the one is conjoined with the mind of the other . . .

305. For there are in human minds three regions, of which the highest is called celestial, the middle spiritual, and the lowest natural. Man is born in this lowest, and he ascends into his higher region, which is called spiritual, by means of a life according to the truths of religion; and into the highest one, by means of the marriage of love and wisdom. In the lowest region . . . reside all the concupiscences of evil, and lasciviousnesses; but in the higher region . . . there are not any of (these) . . . and in the highest region . . . is conjugal chastity in its love. Man is elevated into this region by means of the love of uses . . .

310. Consequently, the mind speaks through its organ, and the mind acts through its organs in the body. Hence it is evident that such as is the mind, such are the speech . . . and the deeds; (and therefore) the mind, through a continual influx, builds the body to activities concordant and synchronous with itself; and therefore the bodies of men, regarded interiorly, are nothing but forms of their minds exteriorly organized to effect the behests of the soul. (Therefore) the minds or spirits are first to be united . . .

—². For . . . the form of the mind is also interiorly the form of the body. (Continued under MARRIAGE LOVE.)

313. That the states of the minds of both (consorts) proceeding in successive order inflow into the state of marriage . . . Ex.

—². That all those things which precede in minds form series; and that the series are collected together, one beside the other, and one after the other; and that these together compose the ultimate, is as yet unknown in the world: but as it is a Truth from Heaven, it is here adduced; for by means of it there is opened what influx operates . . .

380⁶. Do you not know that the human mind is capable of being elevated above sensuous things . . .

—⁷. (Used in the sense of opinion.) T.79.

491^e. 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; and such as is the form of the mind of a man, such is his spirit, consequently such is the man.

497^e. As conjugal love opens the interiors of the mind, and thus elevates them above the sensuous things of the body even into the light and heat of Heaven; so the love of adultery closes up the interiors of the mind, and thrusts down into the body the mind itself as to its will . . .

530². The mind of every man, according to his will and derivative understanding, actually dwells in one of the Societies (of Heaven or Hell); and intends and thinks in like manner as do those who are there . . .

—^e. For the deeds follow the body into the tomb; but the mind rises again.

I. 8. That . . . love and wisdom inflow . . . into the soul of man; and, through this, into his mind, its affections and thoughts; and, from these, into the senses, speech, and actions of the body. Gen.art.

—3. Through the soul into the rational mind . . .

—4. For the **mind** is subordinate to the soul; and the body is subordinate to the **mind**; and the **mind** has two lives, one of the will, and the other of the understanding. The life of the will is the good of love, and its derivations are called affections; and the life of the understanding is the truth of wisdom, and its derivations are called thoughts: through the latter and the former the **mind** lives. But the senses, speech, and actions are the life of the body . . .

—5. The human soul, which is a higher spiritual substance, receives influx immediately from God; but the human **mind**, being a lower spiritual substance, receives influx from God mediately through the Spiritual World; and the body, being from the substances of nature, which are called matters, receives influx from God mediately through the natural world.

12. The soul inflows into the human **mind** . . .

14. By the human **mind** are meant its two faculties, which are called the understanding and the will . . .

16^e. As the angelic Heaven is distinguished into three degrees, so therefore is the human **mind** distinguished into three degrees, because it is an image of Heaven . . .

T. 13^e. They (thus) close up the higher things of the **mind** for God, and open the lower things of their **mind** for the devil . . .

32^e. The *mind-animus* of one is never exactly like that of another; and therefore it is said, As many heads so many *minds-animi*; consequently the **mind**—that is, the will and understanding—of one, is never the same as that of another . . .

34. The human **mind**, from which and according to which man is man, is formed into three regions, according to three degrees. Enum.

—2. The human **mind**, organized according to these three degrees, is a receptacle of the Divine influx . . .

37^e. (There are) two essentials and universals by which human **minds** come forth and subsist, which are the will and the understanding . . . and the will is the receptacle of love, and the understanding of wisdom; and therefore the two correspond to the Divine love and the Divine wisdom, from which they originate.

38^e. For there is a perpetual correspondence of all things of the **mind** with all things of the body. Hence it follows that the human **mind** is organized, interiorly of spiritual substances, and exteriorly of natural substances, and finally of material things; the **mind** whose delights of love are goods, interiorly of spiritual substances such as are in Heaven; but the **mind** whose delights are evils, interiorly of spiritual substances such as are in Hell . . .

40. Human and angelic **minds** are these forms.

—2. In the same proportion he casts down his **mind** from Heaven to earth, and . . . becomes natural, sensuous, and corporeal; for he closes up the higher regions of his **mind** . . . and, when the higher regions of the **mind**, where dwells the true light of life, have been closed up, the region of the **mind** below them opens itself, into which only the lumen of the world is admitted . . .

69. The human **mind** is distinguished into three degrees. (Continued under DEGREE.)

71^e. God created man's rational **mind** according to the order of the whole Spiritual World; and his body according to the order of the whole natural world . . .

147. The human **mind** is distinguished into three regions. Enum. The **minds** of all men who deny the holiness of the Word and the Divinity of the Lord think in the lowest region . . .

151. The **mind** of man consists of understanding and will; and understanding is to think; and will is to do . . .

152. For the human **mind** grows as does its body; but the latter in stature, and the former in wisdom. Thus also is the latter exalted from region into region. Enum. But this exaltation of the **mind** does not take place except from time to time; thus as the man procures for himself truths, and conjoins them with good.

154^e. In the Internal of man, by which is meant his voluntary and perceptive **mind**, there are congeries of ideas . . .

156. That the spirit of man is his **mind**, and whatever proceeds from it. Ex.

—3. The **mind** of every man is his internal man, which actually is the man, and is within the external man which makes his body; and therefore when the body is rejected . . . it is in a full human form. Therefore they err who believe that the **mind** of man is solely in the head. It is there in principles (or beginnings) only, from which there first goes forth everything which man thinks from the understanding and acts from the will; but it is in the body in the principiates (or derivatives) formed for sensating and acting; and, as it adheres to the corporeals inwardly, it imparts to them sense and motion; and also inspires the perception as if the body thought and acted from itself . . . (Continued under SPIRIT.)

186. In what region of the **mind** do the theological things with man reside? . . . At first I believed that they were in the highest region; for the human **mind** is distinguished into three regions, as a house is into three stories . . . An Angel said, With those who love truth because it is truth, theological things rise up even into the highest region . . . and are in the light in which are the Angels; but moral things, theoretically contemplated and perceived, place themselves beneath these in the second region, because they communicate with spiritual things; and political things beneath these in the first region; but scientifics . . . make the door to these higher things . . . 482. 494.

—2. But with those who love truth . . . only for the glory of their reputation, theological things reside in the lowest region (of the **mind**) where are scientifics . . . Beneath these, in the same region, are political things; and beneath these moral things; because with these persons the two higher regions are not opened on the right side; and therefore they have no interior reason of judgment, nor affection of justice . . .

224^e. The understanding is a receptacle of Divine truth, and the will of Divine good; consequently, the human **mind**, which consists of these two principles, is nothing else than a form of Divine truth and Divine

good spiritually and naturally organized. The human brain is that form. And as the whole man depends on his **mind**, all things which are in his body are appendages, which are actuated by these two principles . . .

[T.] 296^o. The human **mind** is like a house of three stories . . .

350^o. The human **mind** is like soil . . .

351^o. He who does not know that the human **mind** is organized ; or that it is a spiritual organism ceasing in a natural organism, in which and according to which the **mind** operates its ideas, or thinks, cannot but suppose that perceptions, thoughts, and ideas are nothing but radiations and variations of light inflowing into the head . . . But . . . the brains are organized, and the **mind** dwells in them . . . What then is the nature of this organization ? . . . It is an ordination of all things in series, as it were in bundles . . . Ex.

—^e. From these things it may be seen, that unless there were such an ordination of substances in the human **mind**, man would not have anything analytic of reason ; which everyone has according to the ordination, thus according to the abundance of the Truths cohering as it were in a bundle ; and the ordination is according to the use of reason from freedom.

357^o. Has not man a rational **mind** . . .

366^o. The difference is that the evil block up the way . . . to prevent God from entering into the lower things of their **mind** ; but the good . . . open the door, and invite God to enter into the lower things of their **mind** ; as He dwells in its highest things . . .

375. Only **mental** and perishable things . . .

—². There is not anything in the **mind** to which there does not correspond something in the body . . .

381^o. Such is the **mind** of hypocrites : it can be opened on the side of Hell, and on the side of Heaven ; and, when it is opened towards the one side, it is closed up towards the other . . .

392^o. Therefore the human **mind** in which charity is conjoined with faith . . . is likened to 'a garden' . . .

395. The human **mind** is distinguished into three regions . . . From the highest region man looks to God ; from the second one he looks to the world ; and from the third one he looks to himself. As the **mind** is such, it can be elevated and can elevate itself upwards, because to God and Heaven ; it can be poured forth and can pour itself forth to the sides in every direction, because into the world and its nature ; and it can be let down and can let itself down downwards, because to the earth and to Hell. In these respects the sight of the body emulates the sight of the **mind** : it also can look up, look around, and look down.

—². The human **mind** is like a house of three stories, between which there is a communication by means of stairs ; and in the highest of which dwell Angels from Heaven ; in the middle one, men from the world ; and, in the lowest, Genii. The man in whom these three loves have been rightly subordinated, can ascend and descend at pleasure ; and, when he ascends into the highest story, he is together with the Angels as an Angel ; when he descends thence into the middle one, he is together with men there as an Angel man ;

and when he descends from this further, he is together with Genii as a man of the world, and instructs, reproveth, and masters them.

403^o. All the works done by a man . . . are done according to the state of the **mind** in his head . . .

420. In common perception the **mind** of man is indeed the internal man ; but the **mind** itself is divided into two regions (a spiritual one and a natural one). The spiritual **mind** looks principally into the Spiritual World . . . but the natural **mind** principally into the natural world . . . All the action and speech of man proceed from the lower region of the **mind** directly, and from its higher region indirectly ; because the lower region of the **mind** is nearer the senses of the body, and the higher region is more remote from them. There is this division of the **mind** with man, because he has been created to be spiritual and at the same time natural ; and thus a man and not a beast. Further ex.

475. The **mind** of man is kept by the Lord in the Spiritual World. The **mind** of man is his spirit which lives after death ; and his spirit is continually in consort with his like in the Spiritual World ; and, through the material body . . . is with men in the natural world . . .

498. Free will . . . resides in man's soul . . . and from that . . . it flows into his **mind**, into its two parts . . .

578. If (these) inflowed into the spiritual organism of the **mind** of those who are in the delight of evil . . . they would be tortured . . . As this organism consists of perpetual spirals, it would involve itself in the spires . . .

601^o. Religion is allotted the highest seat in the human **mind** . . .

603. The human **mind** is distinguished into three regions. Enum. By regeneration, man is elevated from the lowest region which is natural, into the higher one which is spiritual ; and, through this, into the celestial one . . . from which it is evident that the **mind** of a regenerated man has been elevated into the spiritual region ; and there from the higher **mind** it sees the things which are going on in the lower or natural **mind**. Ex.

608. Therefore the human **mind** is distinguished into three degrees or regions according to the Heavens.

658. Every learned man knows that there are two faculties or parts of the **mind** : the will and the understanding ; but few know how to discriminate them justly . . . They who cannot do this cannot procure for themselves any notion about the **mind** except a very obscure one. (Continued under WILL.)

720^o. After death, the interiors of their **mind** have been fixed . . .

816. Their **mind**s are continually . . . travelling . . . outside their city . . . and as is the state of a man's **mind** in the natural world, such is it in the Spiritual World ; for the **mind** of a man is his spirit, or the posthumous man living after his departure from the material body.

Ad. 88. Man's highest life, or rather faculty, is what is properly called his soul ; the second in succession is called his intellectual **mind**, which . . . is heavenly ;

but the third, which succeeds to this again, is the natural **mind** or *animus* . . .

653. The soul itself is the highest power in man ; to it succeeds the intellectual **mind** ; and to this the lower **mind**, or *animus* ; then, finally, the external sensations. These are the principal substances of man . . .

916. See **MIND—animus**, here.

917. Man consists of four faculties ; namely, of the soul properly so called ; of the intellectual **mind**, to which is added the will ; of the natural **mind**, which men have in common with brute animals ; and, finally, of sensation, which is fivefold. These are the essential parts of man.

918. But the essential parts of brute animals are three : namely, the soul, which is their principal essence ; also the natural **mind**, or *animus* ; and external sensation, which is in like manner fivefold. But they have no intellectual **mind** . . . but in place of it is the soul, which rules their natural **mind** ; and this the body.

922. At the time of the Fall the way between the soul and the rational **mind** was closed . . .

923. How the **mind** of man is formed ; that is, conceived and born . . . cannot be perceived, unless it is known that there are four faculties ; namely, the soul, properly so called ; the rational **mind**, properly the human **mind** ; the natural **mind**, properly the animal **mind** ; and sensation, which is properly of the body.

924. The formation itself of the human **mind** is effected by means of the external senses, especially through the hearing and the sight . . . 987.

D. 1827. They do not know that there is a certain natural **mind**, which is almost like the *animus* of brutes ; for to it belong the cupidities, the phantasies, the imagination ; and to it are attributed the material ideas. This **mind** is distinct from the corporeal things. Besides, there is a **mind** more interior, which is truly human ; for it does not exist in brute animals ; to it belong the understanding and the will ; and that it is more interior, or higher, may be clearly evident from this : that man can think, and thence can will, which a brute animal cannot do ; and moreover it can command the concupiscences of the natural **mind** . . . There is besides an inmost **mind**, as in the Heavens where is the Inmost Heaven, and which cannot be described ; for it is known that the things which are of the thought are ruled from the inmosts . . . Thus does man correspond to the Heavens . . .

1828. And therefore there are three degrees of life within man . . . which are distinguished into an interior one, which is of the natural **mind** ; into a more interior one, which is of the intellectual **mind** ; and into an inmost one, which corresponds to the Inmost or Third Heaven.

2769. Animals . . . cannot elevate their **minds** towards Heaven.

2770. The inmost soul of the brutes is in the sphere of the intellectual **mind** . . .

2904. That men are spiritual **minds**. Ex.

3474. Certain Spirits inferred that they have a proprium which is not evil ; to wit, the inmost and the more interior **minds**. Ex. 3475.

6005. An arcannum : that the Lord conjoins good with truth in the spiritual **mind** . . . and what is done by the Lord in this **mind** does not come to the manifest perception of man, but only obscurely . . .

E. 98. Unless it is known that all things which are done by man flow from the interiors which are of his **mind** ; and that the **mind** is the all in all things which man does ; and that the body is only obedience . . .

— These two faculties are called by the one word **mind** . . .

112³. His spiritual **mind** . . . is then empty . . .

126. There are two **minds** with man, one exterior and the other interior. The exterior **mind** is called the natural **mind** ; and the interior **mind** is called the spiritual **mind**. The natural **mind** is opened by means of the Knowledges of the things—*rerum*—which are in the world ; and the spiritual **mind** by means of the Knowledges of the things—*rerum*—which are in Heaven . . .

148. With those who live according to the Lord's precepts, and who acknowledge the Divine in His Human, the interior **mind** is opened, and then the man becomes spiritual . . .

177³. For these loves open the interior or higher **mind**, which is formed to receive the light of Heaven ; and through that **mind** the light of Heaven inflows with them and illustrates them ; but they do not perceive truths in this **mind** while they are living in the world ; but they see them in the lower **mind**, which **mind** is of the external or natural man . . . Their interior or spiritual **mind** looks to the Lord ; and then the Lord elevates that **mind**, and at the same time the lower or natural **mind**, to Himself . . .

263. The elevation of the **mind**, and attention. Sig.

351⁶. That which is done in Heaven inflows also into the **minds** of men ; for the **minds** of men make a one with the **minds** of Spirits and Angels.

401. There are two **minds** with man, a spiritual one and a natural one. The spiritual **mind** thinks and perceives from the light of Heaven ; but the natural **mind** from the light of the world . . . This **mind** is that which is called the natural man ; but the former, the spiritual man. As the natural **mind** is below or outside the spiritual **mind**, it is therefore around it ; for it wraps it round on every side ; and therefore it is called 'sack-cloth of hair ;' for, when the spiritual **mind** . . . is closed up, the natural **mind** . . . is in thick darkness as to all things of Heaven and the Church ; for all the light which the natural **mind** has, and which makes its intelligence, is from the light of its spiritual **mind** . . .

—³⁵. For all the light of truth is from spiritual good ; and spiritual good resides in the higher or interior **mind**, which is called the spiritual **mind**. This **mind** cannot be opened with those who are in the love of self ; for in each thing they look to self : if they elevate their eyes to Heaven, still the thought of their spirit sticks in the view of self . . .

404. It is said the spiritual man, and there is meant the spiritual **mind**, which is the higher or interior **mind** of man ; whereas the lower or exterior **mind** is called

the natural man. . . 'Rolled up like a book' = that it has been closed up; for the spiritual mind . . . is opened through truths applied to life, thus through goods; but is closed up through falsities applied to life, thus through evils; and the closing up is as if the roll of a book were being rolled up.

[E.] 406. There are with man two minds; one higher or interior, which is called the spiritual mind; and the other lower or exterior, which is called the natural mind. The natural mind is first opened and cultivated with men, because this mind stands forth nearest the world; whereas the spiritual mind is opened and cultivated afterwards; but in proportion as the man receives the Knowledges of truth which are from the Word, or from doctrine from the Word; and therefore it is not opened with those who do not apply them to life. And, when the spiritual mind is being opened, the light of Heaven inflows through this mind into the natural mind, and illustrates it, from which this mind becomes spiritual natural; for the spiritual mind then sees in the natural one almost as a man sees his face in a mirror, and acknowledges the things which agree with itself. But when the spiritual mind has not been opened, as takes place with those who do not apply to their life the Knowledges of truth and good . . . a mind is still formed with him interiorly in the Natural, but this mind consists of mere falsities and evils, for the reason that the spiritual mind has not been opened; in consequence of which the light of Heaven is not let into the Natural by the right (or straight) way, but only through chinks round about, whence it has the faculty of thinking, reasoning, and speaking, and also the faculty of understanding truths; but not the faculty of loving them, or of doing them from affection; for (this faculty) is given solely through the influx of the light of Heaven through the spiritual mind; for the light of Heaven [coming] through the spiritual mind is conjoined with the heat of Heaven . . . whereas the light of Heaven inflowing through chinks into the Natural, is the light separated from the heat of Heaven . . . whence it may be evident that the man with whom the spiritual mind has been opened is like a garden and a paradise; and that the man with whom the spiritual mind has not been opened is like a solitude, and a land covered with snow; because the mind makes the man; for his mind is the understanding and the will; and therefore it is the same whether you say the mind, or the man; thus whether you say the spiritual and the natural mind, or the spiritual and the natural man. 408.

504²⁸. For Divine influx from Heaven with the good opens the spiritual mind, and adapts it to receive; but, with the evil, who have not any spiritual mind, it opens the interiors of their natural mind, where evils and falsities reside; whence they have aversion towards all the good of Heaven, and hatred against truths, and concupiscence for every crime; whence comes their separation from the good, and presently damnation.

513²⁰. Therefore when no truth of Heaven is any longer acknowledged, and no good of Heaven affects, the spiritual mind, which is called the spiritual man, is closed; and the natural mind receives mere falsities from evil . . .

514²². For the stormy motions of the natural man are appeased by the Lord, when the spiritual mind is being opened; and the Lord inflows through it into the natural mind.

527⁴. For every man has a lower or exterior mind, and a higher or interior mind; (the former) is the natural mind, which is called the natural man; but (the latter) is the spiritual mind, and is called the spiritual man. The reason the mind is called a man, is that man is man from his mind. These two minds . . . are entirely distinct; through the lower mind man is in the natural world and together with men there; whereas through the higher mind he is in the Spiritual World with the Angels there. These two minds are so distinct, that so long as he lives in the world, man does not know what is being transacted with himself in his higher mind; and when he becomes a Spirit . . . he does not know what is being transacted in the lower mind. Hence it is said that 'God distinguished between the light and the darkness . . .'

569⁸. For the Spiritual is the Divine inflowing; for it is the light of Heaven, which is Divine truth proceeding; and this inflows through the higher mind, which is called the spiritual mind, into the lower mind, which is called the natural mind; and conjoins this with itself; and, through the conjunction, makes it so that the natural mind makes a one with the spiritual mind . . .

577². It follows that there is no intelligence with those who are in the falsities of evil; for the higher and spiritual mind is with them closed, and only the lower mind, which is called the natural mind, is open. This mind, when the higher one is closed, does not receive anything of truth and good, consequently no intelligence from Heaven, but only from the world; and therefore, instead of intelligence, these have only knowledge; and, from this, thought; from which proceeds reasoning; and, through this, the confirmation of falsity and evil against truth and good.

579². For the Divine things of the Word can never be conjoined except with heavenly love . . . if with any other love . . . the higher mind, which is called the spiritual mind, is closed, and the lower mind only, which is called the natural mind, is opened; nay, with those who conjoin the truths of the Word with the affection of the love of self, the natural mind also is closed, and only the ultimate of this mind, which is called the Sensuous, is opened . . .

625⁵. The man who in the world has lived a life of love to the Lord and a life of charity towards the neighbour, after his departure from the world, comes into this ineffable intelligence and wisdom; for his interior mind, which is the mind itself of his spirit, is then opened; and, when he becomes an Angel, the man thinks and speaks from this mind; consequently such things as he could not utter or comprehend in the world. Such a spiritual mind, which is like the angelic mind, is in every man; but in the world, as he there speaks, sees, hears, and feels by means of the material body, it lies hidden within the natural mind, or lives above this mind; and the man is then completely ignorant of what he is thinking therein; for the thought

of that **mind** inflows then into the natural **mind** ; and there limits, bounds, and presents itself to be seen and perceived . . .

644³. There are with every man two **minds** ; one interior which is called the spiritual **mind**, and the other exterior which is called the natural **mind**. The spiritual **mind** is created for the reception of the light of Heaven ; and the natural **mind** for the reception of the light of the world ; and therefore the spiritual **mind**, which is the interior **mind** of man, is Heaven with him ; and the natural **mind**, which is the exterior **mind** of man, is the world with him. The interior **mind** . . . is opened in proportion as the man acknowledges the Divine of the Lord ; and a man acknowledges this in proportion as he is in the good of love and of charity, and in the truths of doctrine and of faith. But this interior **mind** . . . is not opened, in proportion as a man does not acknowledge the Divine of the Lord, and does not live a life of love and of faith ; and this **mind** is closed in proportion as a man is in evils and the derivative falsities ; and, when it has been closed, the natural **mind** becomes Hell with the man ; for in the natural **mind** is evil and its falsity ; and therefore when the spiritual **mind**, which is Heaven with him, has been closed, the natural **mind**, which is Hell, dominates.

654⁴. With every man there is an Internal, which sees from the light of Heaven, which Internal is called the internal spiritual man, or the internal spiritual **mind** ; and an External, which sees from the light of the world, which External is called the external natural man, or the external natural **mind**. With every man of the Church the Internal must be conjoined with the External ; and when they have been conjoined, the spiritual man . . . dominates over the natural man . . . From this conjunction a man is a man of the Church, and an Angel. But, when the natural man is not conjoined with the spiritual, and subordinate to it, which is the case especially when the spiritual man has been closed up—and it has been closed up with those who deny the Divine things of the Word and of the Church ; for they then see nothing from the light of Heaven—then the natural man is in blindness as to spiritual things ; and, by means of his Rational, he perverts all the truths of the Church ; and, by means of the ideas with him, he turns them into falsities. Tr.

714². What is heavenly and Divine . . . cannot inflow immediately into the natural **mind** ; but mediately through the spiritual **mind**, which can be opened and formed for the reception of heavenly light and heat ; that is, for the reception of Divine truth and Divine good. The reason why these cannot inflow immediately into the natural **mind**, is that in this **mind** reside the hereditary evils of man, which are of the love of self and of the world. Hence, regarded in himself, the natural man does not love anything except himself and the world . . . and therefore it has been provided by the Lord that these evils may be removed, and that thus there may be a place for the truths and goods of spiritual love ; namely through the opening and formation of the spiritual **mind**, which is above the natural **mind** ; and through the influx thence of Heaven from the Lord through that **mind** into the natural **mind**.

730³¹. Every man is born natural, and also lives natural, until he becomes rational ; and, when he has become rational, he can be led by the Lord, and become spiritual ; which is effected through the implantation of the Knowledges of truth from the Word, and at the same time through the opening of the spiritual **mind**, which receives those things which are of Heaven . . . This opening . . . is not possible except through temptations . . .

739³. For the spiritual degree, or spiritual **mind**, contracts itself at any evil or falsity of evil, as a fibril of the body does at a sting . . . The like is the case with the interior **mind** of man, which is called the spiritual **mind**, at the touch or afflatus of evil and the derivative falsity. But verily when things homogeneous, which are Divine truths from the Word, and which derive their essence from good, approach this **mind**, it opens itself ; but the opening is effected no otherwise than through the reception of the good of love inflowing through Heaven from the Lord, and through the conjunction thereof with the truths which the man had committed to memory . . . Hence it may be evident how the second or middle degree is opened. (Continued under DEGREE.)

759⁴. All who are of (the Church which is called 'the New Jerusalem') have the understanding illustrated . . . and, as they thus see truth, they acknowledge it, and receive it in the affection of the will ; whereby truths with them become spiritual ; and consequently the spiritual **mind**, which is above the natural **mind**, with them is opened ; and being opened it receives angelic sight, which is the sight of truth itself from the light of it . . .

775³. (Thus) the understanding and will—which in one word are called the **mind**—consequently also, intelligence and wisdom, reside in the brains ; and are there in their primes . . . and the organs which are formed to receive the senses, and to perform motions, are derivations thence . . . as principiates from their principles, or as substantiates from their substances ; and these derivations are such that the brains are present everywhere . . . whence it follows that the universal body, and each and all things of it, are forms under the view, auspices, and obedience of the **mind**, which is in the brain . . . so that a part in which this **mind** is not present, or to which it does not give its life, is not a part of man's life. From these things it may be evident, that the **mind**, when it is in its thought which is of the understanding, and in its affection which is of the will, has extension into each single thing of the whole body, and there, by means of its own forms, it expatiates, as do the thought and affections of the Angels into the Societies of the universal Heaven.

—⁴. If, therefore, the **mind** is in the faith of falsity, and in the love of evil, then the whole of its body is in the like ; that is, the whole man ; as may be manifestly evident from a man when he becomes a Spirit, good or evil ; for then his whole spiritual body, from head to heel, is altogether such as is his **mind**. If his **mind** is heavenly, his whole spirit, even as to the body, is heavenly ; if his **mind** is infernal, his whole spirit, even as to the body, is infernal . . .

[E.] 790³. Every man has two **minds**, one natural, and the other spiritual; and, as it is the **mind** which wills and thinks, every man has also a natural will and thought, and a spiritual will and thought; the natural **mind** wills and thinks as a man in the world; and the spiritual **mind** wills and thinks as an Angel in Heaven . . .

—⁴. As every man has two **minds** . . . and the natural **mind** is opened and formed through such things as are in the world, and the spiritual **mind** is opened and formed through such things as are in Heaven . . . therefore it is necessary that man's spiritual **mind** be opened and formed through those things which are in the Word. Ex. . . When the spiritual **mind** is closed, the natural **mind** is opened and formed only through such things as are in the world . . . From these things it follows that faith is not faith so long as only the natural **mind** has been opened.

—⁶. The spiritual **mind** is opened primarily by this: that the man abstains from doing evils, because they are contrary to the Divine precepts in the Word. Fully ex.

—⁸. These things have been said concerning the opening of the spiritual **mind**: its formation shall now be spoken of. The spiritual **mind** is formed from those things which are in the man's memory from the Word. Fully ex.

— Fourthly: Truths elevated into the spiritual **mind**, are not in a natural, but in a spiritual form. Ex. . . . Hence it is that when a man becomes a Spirit, and his spiritual **mind** is opened, he no longer thinks and speaks naturally, but spiritually.

— Fifthly: So long as a man lives in the world, he does not at all know that he thinks in the spiritual **mind**; but only what he thinks from that **mind** in the natural one. But after death the state is changed: he then thinks from the spiritual **mind**, and not from the natural one.

—⁹. When the spiritual **mind** of man has been opened and formed, then the Lord forms the natural **mind**; for the natural **mind** of man is formed by the Lord through the spiritual **mind**. The reason is, that the spiritual **mind** of man is in Heaven, and his natural **mind** is in the world; for the Natural cannot be formed to the idea of such things as are in Heaven, except from Heaven, nor until communication and conjunction have been effected with Heaven. The formation is effected by the Lord by means of influx from the spiritual **mind** into the natural one, whereby the things which are in the natural **mind** are disposed so as to correspond to those which are in the spiritual one. . . . The things which are in the natural **mind** from the spiritual one, are called rational truths, moral truths, natural truths; and, in general, scientific truths; and the goods which are in the natural **mind** from the spiritual one, are called affections and longings for those truths . . . and, in general, uses. All things which are from the spiritual **mind** in the natural one come under the view and into the perception of the man.

—¹⁰. It is to be known that this formation of both **minds** with man lasts from his infancy to his old age, and afterwards to eternity; sometimes from the middle age of man to his last one, and then to eternity; but still differently after the life in the world . . . and, as

the 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 a beast rather . . .

—¹¹. (Thus) although the will and the understanding are two faculties of life, still they act as a one; and therefore these two faculties are called one **mind**. These are in the natural man. In the spiritual man also there are will and understanding, but much more perfect, which also are called one **mind**. The latter, therefore, are called the spiritual **mind**; and the former, the natural **mind**. But these are such with the man whose spiritual **mind** has been opened and formed; but it is altogether different with the man whose spiritual **mind** is closed, and only the natural **mind** opened.

—¹². Charity and faith act as a one, like the will and understanding . . . but these [do so] in the natural **mind**; whereas in the spiritual **mind** instead of charity there is the love of good, and instead of faith there is the perception of truth.

794³. The spiritual **mind** is what is called the internal and spiritual man; and the natural **mind**, the external and natural man.

797¹¹. It is the like if it is said that Heaven is closed to a man, or that the higher **mind** of man, which is called his spiritual **mind**, is closed; for the spiritual **mind** of man is his Heaven; and therefore man has conjunction with Heaven through it: and the natural **mind** of man is his world; and therefore through it he has conjunction with the world.

798⁴. With these (who are in faith from charity) the spiritual **mind** is opened; whereas with the former (who are in natural faith) the natural **mind** only is opened; but more deeply and interiorly according to the quality of the faith and the derivative quality of the life. The **mind** of these latter, viewed in the light of Heaven, appears snowy, such as is rational light; and the Rational is the middle between the spiritual **mind** and the natural **mind**.

—⁶. To do good from charity is impossible for anyone except him whose spiritual **mind** has been opened; and the spiritual **mind** is opened solely by this: that the man abstains from doing evils, and shuns and is at last averse to them, because they are contrary to the Divine precepts . . .

862. For good opens the spiritual **mind**, which receives light from Heaven, and illustrates the natural **mind**. Hence truths, when they appear, are acknowledged and received, and falsities are rejected . . .

865². This (signification of 'first-fruits') originates from the fact that there are two **minds** with man, a natural **mind** and a spiritual **mind**. From the natural **mind** alone there is not produced anything except evil and the derivative falsity; but as soon as the spiritual **mind** has been opened, there is produced good and the derivative truth. This which is first produced is meant by 'the first-born' and 'the first-fruits.' And as all things which are born and produced from the spiritual **mind** are not from man but from the Lord, therefore these were sanctified to Jehovah . . .

—³. But in order that this may come still more clearly into the understanding, it is to be known that the merely natural **mind** is formed to the idea or image

of the world; but the spiritual mind to the idea or image of Heaven; and that the spiritual mind is not opened with any one, except through the acknowledgment of the Divine of the Lord, and through a life according to His precepts; and, before this mind has been opened, there is not produced any good and the derivative truth; but, as soon as it has been opened, it is then produced; and that which is produced is from the Lord. The first thing, therefore, which is produced, is called 'holy;' and it signifies that all things which are produced afterwards are holy. From these things it is evident, that 'the opening of the womb'=the opening of the spiritual mind . . .

—^e. For with (those who will be of the New Church), and not with any others, is the spiritual mind opened; and therefore no others are led by the Lord . . .

897². The genuine reason why no others can be let into spiritual temptations than those who are in the marriage of good and truth, is that the spiritual mind, which is properly the internal man, cannot be opened with others; for, when this mind is being opened, then temptations come forth. The reason is, that Heaven—that is, the Lord through Heaven—inflows through the spiritual mind of man into his natural mind. There is no other way for Heaven—that is, for the Lord through Heaven—into man; and, when Heaven inflows, it then removes the obstacles, which are the evils and the derivative falsities, which reside in the natural mind, or in the natural man; and these cannot be removed, except by a living acknowledgment of them by the man, and grief of soul on account of them. Hence it is that in temptations man has anguish from the evils and falsities which rise up into the thought . . .

923³. For these have not any spiritual good; and this good . . . alone opens the spiritual mind, through which the Lord inflows, and illustrates; and, without the opening of this mind, illustration is not possible, consequently neither is the understanding of truth. He who believes that he can see any truth of the Church from the lumen of reason alone, is much mistaken. He can indeed know it from another; but he cannot see it in light . . .

969². Man is born from his parents an image of the world, and is born anew that he may be an image of Heaven . . . Man is an image of the world as to his natural mind, and he is an image of Heaven as to his spiritual mind. The natural mind, which is the world, is below; and the spiritual mind, which is Heaven, is above. The natural mind is full of evils of every kind; as thefts, adulteries, murders, false witnesses, concupiscences; nay, blasphemies and profanations of God. These evils, and many others, reside in that mind; for the loves of them are there, and the derivative delights of thinking, willing, and doing them. These things are innate in that mind from the parents; for man is born and grows up in the things which are in that mind, being restrained only by the bonds of civil right, and by the bonds of moral life, from doing them . . . Who cannot see that the Lord cannot inflow from Heaven with man, and teach and lead him, before these evils have been removed . . .

970³. In a word, so long as man does not desist from evils because they are sins, his spiritual mind is closed; but as soon as man desists from evils because they are sins, the spiritual mind is opened; and, with this mind, Heaven also; (and then) the man comes into another light as to all things which are of the Church, of Heaven, and of eternal life; although, so long as he lives in the world, he can with difficulty notice the difference between this light and the former one. The reason is that a man in the world thinks naturally even about spiritual things; and spiritual things are enclosed in natural ideas, until the man passes . . . into the Spiritual World . . .

983³. When the understanding of truth, which is with the man, makes a one with the affection of good which is with the woman, there is a conjunction of two minds into one mind. This conjunction is the spiritual marriage from which descends conjugal love; for when two minds have been conjoined, so that they are as one mind, there is love between them . . .

1050². Man has two minds . . . the natural mind is opened with him by means of knowledges and the Knowledges of truth and good; and the spiritual mind is opened by means of a life according to them. (Continued under PROFANATION, and also at 1055³.)

1056². The love of dominating by means of the holy things of the Church, completely closes up the interiors of the human mind from the inmosts towards the outermost, according to the quality and quantity of this love. Ex. . . Man has a spiritual mind, a rational mind, a natural mind, and a sensuous mind. Through the spiritual mind, man is in Heaven, and is a Heaven in the least form; through the natural mind, he is in the world, and is a world in the least form. The Heaven with man communicates with the world in him through the rational mind; and with the body, through the sensuous mind. With man after his birth the sensuous mind is first opened; afterwards, the natural mind; and, as he studies intelligence, the rational mind; and, as he studies wisdom, the spiritual mind. Then, afterwards, in proportion as the man is wise, the spiritual mind is to him as the head, and the natural mind is as the body, to which the rational mind serves for conjunction, as the neck does to the head; and then the sensuous mind is as the soles of the feet. With infants, all these minds are disposed by the Lord by means of the influx of innocence from Heaven so that they can be opened. But with those who from childhood begin to be inflamed with the desire of dominating by means of the holy things of the Church, the spiritual mind is completely closed, and also the rational mind, and finally the natural mind down to the sensuous mind . . . and thus they become merely sensuous, who are the most stupid of all in spiritual and the derivative rational things, and the most astute of all in worldly and the derivative civil things.

1061. 'This is the mind having wisdom' (Rev. xvii. 9) = the understanding of these things in the natural sense from the spiritual. Ex.

1092⁵. Man is in the Spiritual World with his head, as he is in the natural world with his body. By his head is here meant his mind, which is understanding,

thought, will, and love; and by his body are here meant his senses . . . and where his mind is, there is the whole man with head and body when he becomes a Spirit.

[E.] 1168³. The man's mind, before it was conjoined with Heaven, was turned backwards, because it had not yet been brought forth from Hell . . . But after the mind has been conjoined with Heaven, it is turned forwards, and is elevated to the Lord, and looks from right to left; that is, from good to truth, which is according to order. Thus is the turning effected.

1202⁴. As man has a spiritual mind, and this mind is above his natural mind; and as his spiritual mind can view such things as are of Heaven and the Church, and also the things which are of the state as to good manners and the laws . . . therefore man is able not only to think rationally . . . but also to receive influx through Heaven from the Lord, and to become intelligent and wise. This no beast can do . . .

—⁵. As man has a spiritual mind, and at the same time a natural mind; and as his spiritual mind is above his natural mind; and as his spiritual mind is such that it can view and love truths and goods in every degree, conjointly with the natural mind, and [also] abstractedly from it, it follows that the interiors of man, which are of both his minds, are able to be elevated to the Lord by the Lord, and to be conjoined with Him. Hence it is that every man lives to eternity. It is not so with a beast. A beast does not enjoy any spiritual mind, but only a natural one; and therefore its interiors, which are solely of knowledge and affection, cannot be elevated by the Lord, and be conjoined with Him; and therefore it does not live after death.

J. (Post.) 308. In such a decreasing continuous degree is the human mind . . .

D. Love xiii⁴. For the mind of man in each thing of it expatiates into all things of its body . . . Unless there were a body for the mind, the man would be neither mind nor man.

xvii⁵. Thus is his spiritual mind opened . . . D. Wis. xi. 7a.

D. Wis. v^e. Both taken together are the human mind.

viii². That in man there is an angelic mind . . .

—³. That such a mind cannot be formed except in man . . .

—⁶. That an angelic mind cannot be procreated . . . except in man. Ex.

xii. 3⁴. For the mind of man is his Spiritual World . . .

5 M. 5. The same mind remains with them after death; and as the mind is not only in the head, but also in the whole body, they have a like body also; for the body is the organ of the mind, and is continued from the head; and therefore the mind is the man himself.

— That the mind is in the whole body; and is the man himself who lives after death. Ex.

Coro. 11. As the mind . . . had thought in the material body . . . and the material body was only obedience, it follows that the mind, which is a sub-

stantial man, and is called the spirit, undergoes the Judgment . . .

29². Every man has a natural mind and a spiritual mind. They are distinct from each other as are the two stories of one house, which are conjoined by stairs; and in the higher story of which dwell the master and mistress with their children, but in the lower one their servants . . . The spiritual mind with man, from birth to first childhood, is closed up; but from this first age the spiritual mind is gradually opened; for there has been given to every man the faculty, and afterwards the power, of preparing for himself stairs by which he ascends and talks with the master and mistress; and afterwards descends, and executes their commands. This power has been given him by means of the gift of free will in spiritual things. Ex.

Inv. 14. The human mind is of three degrees . . . In the first is the soul; in the second is the spirit or mind; in the third is the body. (Continued under DEGREE.)

— That [part] of the body is called the mind which is in principles; thus where the first of it is; all the rest are propagated and continued thence. What is the mind if it is solely in the head . . .

Mine. *Fodina.*

H. 586. (Likeness of some Hells to mines.) D. 4900.

T. 245. The Word is like a mine . . . These mines are opened according to the understanding of the Word.

D. 5729. The Mongols have a diamond mine.

E. 1208^e. From the vegetation of minerals into such forms in mines. W. 61^e.

Mine. *Meus.*

M. 229². They think . . . She is mine . . . he is mine. 316³.

Mineral. *Mineralis.*

W. 223. There is not the least in any mineral (in which there are not degrees of both kinds).

M. 389^e. There is something similar (to the love of children) in minerals—*miners*. Ex.

Mineral Kingdom. *Regnum Minerale.*

H. 104². The correspondences in the mineral kingdom are the more noble and ignoble metals, precious stones and non-precious ones, and earths of various kinds, and also waters. Besides these, there are also correspondences which are prepared from these things by human industry . . .

S. 66^e. From the mineral kingdom. In the bosom of the earth, in certain places, there are minerals impregnated with gold, silver, and iron. From the exhalations stored away in the earth gold draws its element; silver its; and iron its. E. 1084⁵.

W. 61³. The relation to man from each and all things of the mineral kingdom appears solely in the endeavour to produce forms which have relation; which are . . . each and all things of the vegetable kingdom; and thus to perform uses; for as soon as a seed falls into the bosom of the earth, it cherishes it, and gives of its abundance from every side, in order that it may grow,

and present itself in a form representative of man. That there is such an endeavour in its dry things also, is evident from corals at the bottom of the sea, and from the flowers in mines, formed from the minerals there, and also from the metals. The endeavour to vegetate, and thus to perform uses, is the ultimate from the Divine in created things.

65. Ultimates are each and all things of the **mineral kingdom**, which are matters of various kinds from substances stony, saline, oily, mineral, metallic, super-induced with soil consisting of vegetable and animal [elements] broken up into the finest dust. In these lie concealed the end and also the beginning of all the uses which are from life. The end of all uses is the endeavour to produce these [uses]; and the beginning is the force acting from this endeavour. These are of the **mineral kingdom**.

185². Without a Knowledge of these degrees, nothing can be known . . . of the distinctions . . . among the matters of the **mineral kingdom**.

190². It is the same in all things of . . . the **mineral kingdom**. . . In metals and in stones there is a conglomeration of parts in a three-fold order.

313. The forms of the uses of the **mineral kingdom** cannot be described, because they do not appear to the sight. The first forms are the substances and matters from which are earths, in their leasts; the second forms are congregates of these, which are of infinite variety; the third forms are from plants fallen to dust and from the remains of animals, and from the continual evaporations and exhalations of these, which add themselves to the earths, and make their soil. These forms of the three degrees of the **mineral kingdom** relate to creation in this: that, actuated by the sun through the atmospheres and their heat and light, they produce uses in forms, which have been the ends of creation.

338^e. (The evil uses) in the **mineral kingdom** are all poisonous earths.

T. 366³. It is the like with the subjects of the **mineral kingdom**: each of them . . . receives influx according to the form of the contexture of the parts . . . Some of them adorn themselves with the most beautiful variegated colours; some transmit the light without variegation; and some confuse and suffocate it in themselves.

E. 1208². Hence . . . the **mineral kingdom** is only a storehouse, in which are, and from which are taken, those things which compose the form of the two (other) kingdoms.

Docu. 302. I. Par. 6. There is not a single object in the **mineral kingdom** which does not give out an odour; and, indeed, in the form of an impalpable powder, by which seeds are impregnated.

Minerva. *Minerva.*

T. 159^e. See APOLLO, here.

D. 3952. They are called Pallases, not **Minervas**.

4775². See JUPITER (the god) here.

Mingle. See MIX.

Minister. *Minister.*

Minister, To. *Ministrare.*

Ministry. *Ministerium.*

Ministration. *Ministratio.*

See under CLERGY, LAITY, and PRIEST.

A. 50³. The Angels do indeed lead; but they only **minister**; for it is the Lord alone who rules man through the Angels and Spirits; and as it is done with the **ministry** of the Angels, it is said 'Let us . . .' 300^e.

1097. Celestial men are called 'the priests of Jehovah;' spiritual ones, 'the **ministers** of God' (Is. lxi. 6).

1419. 'Whoever would be great among you shall be your **minister** . . . as the Son of Man is not come that it may be **ministered** to Him, but that He may **minister** . . .' (Matt. xx. 27, 28).

1437². Those who **ministered**; the things by means of which the [things] were **ministered**; and also the places where the **ministration** was (were all representative).

1925³. The Lord uses the **ministry** of Angels by infilling them with the Divine . . .

2181. 'Boy' = one who **ministers** and administers . . .

2252⁴. (The Levites numbered up to fifty years of age) = the full or ultimate state of discharging the **ministry**.

2276⁴. The reason the Levites were taken to discharge the **ministry**—which is described by coming to exercise warfare, and to do work in the tent—from a son of thirty years, to fifty (Num. iv.) was that by 'thirty' were signified those who were to be initiated; thus, who could as yet exercise warfare but little, as understood in the spiritual sense.

3587^e. When reformation by the **ministry** of truth has been finished.

3670². The Regal itself and the Sacerdotal itself are holy, whatever be the quality of him who **ministers** . . .

—^e. The Holy in which were the priests when they were **ministering**.

4122. With whom the Angels are present as **ministers** . . .

4250^e. When good dominates . . . truths are nothing else than **ministers** and servants.

4790^e. 'Attendants' = those things which **minister**.

4926^e. By 'Uzzah' was represented that which **ministers**; thus truth; for this **ministers** to good.

4976. '(Joseph) **ministered** to him' (Gen. xxxix. 4) = that the Scientific was appropriated to its own good; (for) 'to **minister**' = to be of service in supplying that of which another is in need; here, to be appropriated, because it treats of the natural good to which the Scientific is to be appropriated. Moreover, 'to **minister**' is predicated of scientifics; for by 'a **minister**,' and by 'a servant,' in the Word, is signified the Scientific or natural truth; because this is subordinate to good, as to its lord. Ex.

4977. For good is lord, and truth is **minister**; and, when it is said of a lord that he set a **minister** over, or of good that it set truth over, in the internal sense it is not signified that it ceded the dominion to it, but that it applied itself.

[A.] 5081. 'Upon his two ministers the stewards' (Gen. xl.2)=from the sensuous things of the body of both kinds . . . The sensuous things of the body . . . relatively to the interior man, are ministers like stewards . . . for they minister to him. Ex.

— In general, all exterior things are ministers relatively to interior ones . . .

—^e. This word, in the Original Language, signifies a minister, steward, chamberlain, eunuch. In the internal sense, by it is signified the natural man as to good and as to truth. Ill.

5088. '(Joseph) ministered to them' (ver.4)=that he instructed. 'To minister' = to instruct. That 'to minister,' here, is not to minister as a servant, is evident from the fact that Joseph was set over them; and therefore 'to minister,' here, = to sub-minister the things which would conduce to their [welfare].

—^e. 'To be set over' is predicated of the good of life; and 'to minister' of the truth of doctrine.

5164³. 'Servants' are said relatively to the Divine truth which is from the Lord; and 'ministers' (Matt. xx.) relatively to the Divine good from Him.

6482². The royalty is not only with the king himself, but also with his ministers, who administer in such things as he himself cannot . . .

—^e. The reason the Angels are His ministries, is that they may be in an active life . . . but still the ministries which they perform are not from them, but from influx from the Lord.

6731. The ministries of that religiosity which is from falsity. Sig.

— 'Girls'=ministries. Ex.

6822. Good can be insinuated into another by anyone in the Country; but not truth, except by those who are teaching ministers. If others (do it), heresies come forth, and the Church is disturbed and torn to pieces.

8241. 'Moses His servant'=the Lord as to the Divine truth proceeding from Him and ministering.

—². 'A servant'=one who ministers; and therefore the Lord as to the Divine Human, when He was in the world, is called 'a servant' . . . for He then 'ministered.'

9274². The will is the man himself; and the understanding is his minister.

9419. 'Joshua his minister' (Ex.xxiv.13)=what is representative . . . because what is representative is of service and ministers. —², Ex.

9806². When it is treating of the twofold ministry, which is of judgment, and of worship. (Continued under JUDGE.)

9925. 'To minister' (Ex.xxviii.35)=while in worship and evangelization. (For 'to minister,' when said of Aaron, by whom is represented the Lord, = worship and evangelization. Ex.

10083². 'To minister the ministry of Jehovah' (Num. viii.).

— The Levites represented truths ministering to good; and Aaron, the good to which they ministered . . . For in truths there must be life from the Divine in order for them to minister to good.

10242². Worship from the good of faith, or from the good of charity . . . was represented by the **ministration** of Aaron and his sons in the Tent of the Assembly . . . and worship from celestial good . . . was represented by the **ministration** of Aaron and his sons at the altar.

10245. 'In approaching to the altar to minister' (Ex. xxx.20)=worship from the good of love; (for these words)=to represent the Lord as to the good of love.

10272². By ministrant goods and truths are meant the goods and truths which are in the natural or external man, which are called Knowledges and scientifics. Ex. . . There are also goods and truths ministrant to these again . . .

10335^e. As the truth of faith ministers to the good of love . . . it is said of Aholiab that Jehovah gave him with Bezaleel, which is to serve him.

10557. 'And his minister Joshua' (Ex.xxxiii.11)= Divine truth ministering . . . in the place of Moses.

H. 51². The prefects, officers, and servants in one royal palace . . .

108. The queen-bee lays eggs; the rest minister to her.

213^e. The governments in the Heavens . . . differ according to the ministries which belong to each Society. 217.

218. Governors who are such do not dominate and command; but minister and serve; for to do good to others from the love of good is to serve; and to provide—*prosperare*—that it may be done, is to minister. Neither do they make themselves greater than the rest; but less . . . Nevertheless they have honour and glory . . . (which) they accept not for the sake of self, but for the sake of obedience . . . These things are what are meant by the Lord's words (in Matt.xx.27,28; Luke xxii.26).

381. An image of conjugal love . . . in order that they may be waited on in sickness and old age.

W. 220². Hence it is that inaugurations into the ministry are made by the imposition of hands.

333^e. Man is only a . . . minister steward . . .

P. 113. Concupiscences are its ministries and attendances, by means of which it governs the exterior things . . . But, as is the king, such are the ministers and attendants . . .

197^e. Put on the garments of political ministers . . . M.354². T.663.

206². All are as servants and ministers of their lord . . .

210². If you want to be led by the Divine Providence, use prudence, as a servant and minister, who faithfully dispenses the goods of his lord.

R. 3². The Lord says this (Matt.xx.) because by 'a servant,' and 'a minister,' is meant one who is of service and ministers by teaching; and, abstractedly from person, Divine truth, which was Himself. (Continued under SERVANT—*servus*.)

—^e. In Heaven, all are called servants of the Lord who are in His Spiritual Kingdom; but ministers, who are in His Celestial Kingdom. The reason is, that (the former) are in wisdom from Divine truth; and (the

latter) are in love from Divine good; and good ministers; and truth is of service.

20. Those in wisdom from the Lord are called 'kings' sons,' and 'kings;' and those who are in love from Him are called 'ministers,' and 'priests' . . .

128. 'And charity and ministry' (Rev.ii.19) = the spiritual affection which is called charity, and its operation. . . The reason 'ministry' = its operation, is that those are called 'ministers,' in the Word, who operate the things which are of charity. A man a worshipper of God is now called 'a servant,' now 'a minister;' and 'a servant of God' is he called who is in truths; and 'a minister of God,' who is in goods. The reason is that truth is of service to good; and good ministers to truth. . . That he who is in good is called 'a minister.' Ill.

224². We are Englishmen, and we have heard many things from our sacred ministry . . . Some of them have said, We are ministers of God, and we know.

417⁹. Ministers of God, seduce not the flock.

500⁴. When afterwards promoted to an honoured ministry, they think (only) about themselves and the world . . .

533². In the Heavens . . . there are ministries and priesthoods . . .

548⁸. By 'Michael' . . . is meant a ministry in Heaven. (This) ministry is with those who confirm from the Word that the Lord is the God of Heaven and earth. . . By 'Gabriel' is meant the ministry with those who teach from the Word that Jehovah came into the world . . . Moreover, those who are in these ministries are named Michaels and Gabriels.

786. Those not in any order of the ministry. Tr.

795⁶. Concerning the ministers (of the Papists) there is the idea that they are full of the Lord . . .

937. 'His servants shall minister unto Him' (Rev. xxii.3). . . By 'the servants' of the Lord are signified those who are in truths from Him; and by 'the ministers,' those who are in good from Him. Hence by 'the servants who shall minister unto Him' are signified those who are in truths from good through the Word from the Lord, and do His commandments.

962. All clothed with the garment of the sacerdotal ministry.

M. 5. In other rooms they talked the news about courts, ministries . . .

7⁴. From the number of their courtiers, ministers, and retinue, and the magnificent vestments of these . . .

15. The dress of the prince and his ministers. Des.

20³. Then the attendants took loaves . . . and gave to each guest . . .

196. The understanding is nothing else than the ministry and servitude of the will.

207². In Heaven there are administrations, ministries, functions . . . Ex.

308³. As the ecclesiastical order . . . ministers those things which are of the priesthood with the Lord, that is, which are of His love, and thus also the things which

are of blessing, it is necessary that marriages be consecrated by His ministers; and, as they are also the heads of the witnesses, that the consent to the covenant be heard, accepted, confirmed, and thus established by them.

483⁶. We fear only some of the ecclesiastical ministry . . .

B. 59. Those ministers of the Church who are ambitious for a reputation of wisdom . . .

T. 14³. The Word from which the ministers proclaim a God . . .

106. The state of information by masters and ministers.

— The state of every student who is being initiated into the ministry before he becomes a priest.

141. As if some minister of the Church were to teach . . . and beside him another minister stands, and murmurs into his ear . . .

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

154². It is the like with every minister of the Church; both with him who is in truths, and with him who is in falsities; each has his own mouth and his own intelligence; and each speaks from his own mind; that is, from his own spirit which he possesses.

381⁴. Ministers, who are hypocrites . . . at the time when they are ministering holy things, and teaching truths from the Word, know no otherwise than that they believe them . . .

418. Who loves . . . any minister of the Church . . . except from his learning, integrity of life, and zeal for the salvation of souls?

429. By the debts of charity, are not here meant the debt of functions in a kingdom and republic; as of a minister that he should minister . . .

441². Like these are priests who perform the debts (or duties) of their ministry solely for the sake of the emoluments attached to them . . .

459⁴. When I have consulted the ministers of the Church, I have heard that faith was the only means . . .

—¹⁰. Besides, to a minister is given the opportunity to bless . . .

482⁶. This free will is at this day denied by many ministers of the Church.

484. What, then, are Heaven and Hell, except fables of the ministers and prelates—*praesulum*—of the Church . . .

487³. Religion . . . is to be taught by ministers both small and great . . .

539⁶. It does no harm for anyone burdened in conscience to enumerate his sins before a minister of the Church, for the sake of absolution . . .

568⁴. We have heard from our ministers, that the internal man is not anything but faith.

577⁶. While the minister is preaching . . .

660. A comparison may be made with a minister of the Church: that he is estimated from his will and love, and at the same time from his understanding in spiritual things; and not from his affability and dress.

D. 128². Their **aiders** are with them in that deepest . . .

1531². They are of service as **ministries** for instructing others . . .

1761. They employ the harmless as **ministries** . . .

3934. As kings and their chief **ministers** openly write falsities . . .

E. 155. 'And **ministry** and faith' (Rev.ii.19)=good and truth there.

—¹. The reason '**ministry**'=good, is that '**minister**,' in the Word, is said of good. Hence it is that the function of Aaron, of his sons, and of the Levites, has been called '**ministry**;' and, in general, [so has] the function of priests; and that by 'to **minister** to Jehovah' or the Lord, is meant to worship Him from the good of love. Hence it is evident that, '**ministry**' has relation to works . . .

—². That '**ministry**,' and 'to **minister**,' in the Word, are said of the good of love. Ill.

—³. 'He shall make His **ministers** a flaming fire' (Ps.civ.4)=that they are recipients of the Divine good. Hence it is evident that by '**ministers**' are meant those who are in the good of love.

—⁴. '**Ministers** of His, doing His will' (Ps.ciii.21). . . . '**Ministers**'=those who are in goods.

—⁵. 'Ye shall be called the priests of Jehovah, the **ministers** of our God' (Is.lxi.6). The priests are called '**ministers**,' because they represented the Lord as to the good of love. Hence it is that those who are in the good of love, are called, in the Word, 'priests.' From this also it is that they are called '**ministers** of God.' Hence it is that the function of Aaron and his sons is called '**ministry**' . . . and that to enter into the Tent of the Assembly and perform the **ministry** there, and also to approach the altar and perform the **ministry** there, is called '**ministry**.' Ill.

—⁶. Of those who are in the Celestial Kingdom, 'to **minister**,' is said . . . Hence it is evident what is signified by 'to **minister**,' and 'a **minister**,' in the following places. Ill.

—⁷. As 'to **minister**' is predicated of the good of love, it is said 'to **minister** to Jehovah' . . . and therefore it is said of the Lord that He 'will **minister**.'

—⁸. (Thus) by '**ministry**' is signified all that is done from the good of love; thus the good of love.

282⁵. 'The rams of Nebaioth shall **minister** to thee' (Is.lx.7)=the truths which lead the life from spiritual affection.

336⁹. 'To **minister**' is predicated of good.

340⁶. 'To **minister**'=worship from spiritual good.

409². The Lord as to His Divine Human is called 'Servant' and '**Minister**.' Ill. —⁴.

419¹¹. By '**ministers**' (Ps.civ.) are meant those who are in the Lord's Celestial Kingdom; and, as they are recipient of the Divine good, it is said that 'He makes them a flaming fire.' 504¹⁴.

—¹². That **ministers** are called '**ministers**' from the reception of Divine good. Ref.

478⁸. Those who are in good are called in the Word 'the Lord's **ministers**;' and [are said] 'to **minister** to Him.'

527⁵. 'With the Levites the priests My **ministers**' (Jer.xxxiii.21)=conjunction with the Lord through Divine good.

734¹⁴. The **ministry** of the Levites was called 'warfare.' Ex.

951. The garments in which the Angels go clothed correspond to their **ministries** . . . Therefore Aaron and sons had garments of linen, in which they **ministered**. Ill.

—⁹. The Divine good **ministers** all things through the Divine truth.

1015⁸. To be 'delivered by the judge to the **minister**' . . .

1033². The Babylonians persuade the people that . . . no others (understand the Word) who have not been inaugurated into the **ministry**.

1053⁸. In this kind of profanation are all who are in sacred **ministries**, and who, by means of the holy things of the Church, seek for themselves honour and glory, and rejoice at heart from these; and not from the use, which is the salvation of souls.

1062. Which their **ministers** and monks teach.

1091. (The Pope) has made his **ministers** deities.

1143. The Vicar and his **ministers** . . .

1226⁶. By uses in the Heavens and on earth are meant **ministries**, etc.

—⁷. In this love is everyone who is delighted with the use in which he is for the sake of use, whether king, magistrate, priest, **minister** . . .

D. Wis. x. 4. The **ministry** (of the will and understanding).

xi. 4. In the Heavens, as in the world, all are in some function and **ministration**.

5. To bestow useful contributions and debts on the **ministry** of the Church (a general use).

C. 131. From these is the common good . . . What is Divine is there by means of **ministers** . . .

134. That **ministries**, etc., are the goods of use which individuals perform, from which comes forth the common good. By **ministries** are meant priestly offices and their duties.

135. They who are in **ministries** perform [the use] that what is Divine is there.

Abom. 24. Hence it follows that there is not any **ministry**, etc.

Ministering Spirits. *Tjensteandar.*

D. 3985. As he knew that there are Spirits who are of service to man, called **ministering Spirits** . . .

Minnith. *Minnith.*

A. 3941⁷. The goods of love and of charity are 'wheat **minnith** and pannag' (Ezek.xxvii.17). (=goods and truths in general. E.375³⁵.) (=the truths and goods of the Church of every kind. 433²².) 619¹².

Minute. *Minutum.*

Minute. *Minutus.*

See SMALL.

A. 637⁸. Could not live one **minute**. 687². 697.

1382. Thousands of years appear as if they had lived a **minute**. D.3476.

1641. They express more in a **minute** than . . . —². 2209². 8734. H.240.

6987². Man can think in one **minute** what . . . D.3009.

8458. 'A **minute** round thing' (Ex.xvi.14)=the good of truth in its first formation; '**minute**' is predicated of truth. 8459.

—². Truth is presented in a discrete quantity; as much, or as **minute**.

9333³. So that not a very little thing—*minutulum*—is wanting.

Miracle. *Miraculum.*

Miraculous. *Miraculosus.*

Miraculously. *Miraculose.*

See PRODIGY.

A. 863^e. The Lord **miraculously** provided, and distinguished the Intellectual from the Voluntary of man . . . Without this **miraculous** Providence, no one could ever have been saved. 4601³.

1880³. When the interior sight was first opened to me, and they saw the world through my eyes . . . the Spirits and Angels said, This is a **miracle** of **miracles** . . . but now that it has become familiar, they marvel nothing.

2383⁹. All the **miracles** which have been done by the Lord have always involved such things . . .

2916⁴. All the **miracles** which have been done by the Lord, being Divine ones, involved states of His Church. 3316^e.

4013. When the magi were doing magical **miracles** (they used a rod). Ex.

4031². He supposes that the Lord could save everyone . . . as by **miracles** . . .

—³. They who once acknowledge at heart, and afterwards deny, are they who profane; hence manifest **miracles** do not take place at this day, but **miracles** not manifest, or invisible; which are such things as do not infuse what is holy, or take away freedom from man; and therefore the dead do not rise again; and man is not withheld from evils through immediate revelations, and through Angels . . .

4208⁴. In order that (the Israelites) might be kept in externals, so many **miracles** came forth with them; which would never have done so if they had been in internals . . . 4281^e. 4289³. 4311⁴. 5508⁴. 7290.

4288⁵. This **miraculously** of the Divine Providence . . . 4311².

4317⁶. They succumbed . . . whenever they did not see **miracles**.

4545⁷. Done **miraculously** by representatives . . .

4936. Magi appeared with rods . . . who believe that they can do **miracles** with them . . .

5223². The magi communicated with Spirits, and thence learned illusory arts, by means of which they did magical **miracles**.

5508³. Hence it is that no **miracles** are done at this day; for, as these are all things visible and comprehensible, they compel the man to believe; and things which

compel take away freedom; when yet all the reformation and regeneration of man are done in his freedom . . .

5573³. (Impotence of **miracles** to convince. Ex.) D.3521.

6910. 'I will smite Egypt with all my marvels'=means of Divine power against falsities. . . That 'marvels'=means of Divine power, by means of which those in falsities are subjugated, is evident from the marvels or **miracles** done in Egypt, by means of which they were at last driven to let the sons of Israel go. Every marvel or **miracle** there=a means of Divine power. 7030. 8304.

6988³. All the **miracles** done by the Lord=the state of the Church and of the human race saved by His Advent into the world; namely, in that those were then delivered from Hell who had received the faith of charity. The Lord's **miracles** involve these things. In general, all the **miracles** treated of in the Old Testament =the state of the Church and of the Lord's Kingdom. In this are Divine **miracles** distinguished from diabolical or magical **miracles**, however much they may appear similar in the external form; as the **miracles** of the magi in Egypt.

7290². But with those who are in internal worship, that is, in charity and faith, **miracles** do not take place; for they are hurtful to them; for **miracles** compel to believe; and what is compelled does not remain. Ex.

—³. Although they had seen so many **miracles** in Egypt.

—⁴. **Miracles** would effect still less at this day . . .

—^e. That **miracles** effect nothing. III.

7317³. They who have been in **miraculous** faith. Sig.

7337. It is to be known that Divine **miracles** differ from magical **miracles** as Heaven does from Hell. Divine **miracles** proceed from the Divine truth, and advance according to order. Effects in ultimates are **miracles** when the Lord pleases that they should be presented in that form. Hence it is that all Divine **miracles** represent the states of the Lord's Kingdom in the Heavens, and of the Church on earth. This is the internal form of Divine **miracles**. Such is the case with all the **miracles** in Egypt, and also with all the rest treated of in the Word. So, also, all the **miracles** which the Lord Himself did when He was in the world, signified the coming state of the Church; as, that there were opened the eyes of the blind, the ears of the deaf, the tongues of the dumb, that the lame walked, the maimed and the lepers were healed, signified that such as are signified by the blind, etc. would receive the Gospel and be spiritually healed; and this by the Advent of the Lord into the world. Such are Divine **miracles** in their internal form.

—². Whereas magical **miracles** involve nothing whatever; they are done by the evil to acquire power for themselves over others; and in the external form they appear like Divine **miracles**. The reason that the like things appear, is that they flow from order; and the order appears alike in the ultimates where **miracles** are presented. Examps.

[A.] 7465. It is to be known that each **miracle** done in Egypt = a peculiar state into which those come who in the other life are in falsities and infest. There are ten states into which they come successively . . .

8078³. Faith merely natural is faith which is insinuated through an external way . . . as the faith of **miracles**, which is when it is believed that it is so solely from **miracles**.

8200². All **miracles** have been done by means of the Divine truth.

8364⁶. For Divine **miracles** are distinguished from others by this: that they involve and regard the states of the Church and of the Heavenly Kingdom; and besides, the Lord's **miracles** were especially healings of diseases. Ill. 8408². 9051⁶. 9086². 9325⁹. S. 17⁴.

8588⁶. With the Jews, holy worship was miraculously elevated into Heaven . . .

8615³. All the **miracles** treated of in the Word were done by means of correspondences.

10566. He who worships God solely on account of a **miracle**, worships only the name of God . . .

10751⁶. Compelled faith, such as is that which enters by means of **miracles**, does not inhere; and also would do harm to those with whom faith can be implanted by means of the Word in a state not compelled.

S. 17⁴. (Signification of the Lord's **miracles** *ex. seriatim.*)

P. 130. That no one is reformed by means of **miracles** and signs, because they compel. Gen.art.

—¹. It cannot be denied that **miracles** induce faith, and strongly persuade that that is true which he who does the **miracles** says and teaches; and that this in the beginning so takes possession of the external of the man's thought, that it as it were binds and fascinates it. But the man is thereby deprived of his two faculties, which are called rationality and freedom; so that he cannot act from freedom according to reason; and then the Lord cannot inflow through the internal into the external of his thought, except solely to leave to the man to confirm from his rationality that thing which has been made of his faith by means of the **miracle**.

—². Such blindness and deafness are induced on the human mind by means of **miracles**.

131. From these things it may be evident that faith induced by means of **miracles** is not faith, but persuasion; for there is not anything rational in it, still less anything spiritual . . . When a **miracle** alone leads the man to acknowledgment (of God), worship, and piety, he acts from the natural man, and not from the spiritual. For a **miracle** infuses faith by an external way, and not by an internal way; thus from the world, and not from Heaven; and the Lord does not enter by any other way with man than the internal way, which is by the Word, doctrine, and preachings therefrom; and, as **miracles** close this way, no **miracles** are done at this day.

132. That **miracles** are such, may be manifestly evident from the **miracles** done before the Jewish and Israelitish people. Although they had seen so many **miracles** in the land of Egypt, and afterwards at the

Sea Suph, and others in the wilderness, and especially upon Mount Sinai . . . nevertheless, a month after . . . they made for themselves a golden calf, and acknowledged it as Jehovah . . . Also from the **miracles** done afterwards in the Land of Canaan; and yet they as often receded from the commanded worship. In like manner from the **miracles** which the Lord, when He was in the world, did before them; and yet they crucified Him.

—². The reason **miracles** were done with them, was that the Jews and Israelites were completely external men . . . And as they could not be brought to the representation of these things through the internals of worship, they were . . . driven and compelled through **miracles**.

—⁶. But after the Lord had manifested Himself, and had been received and acknowledged in the Churches as God eternal, **miracles** ceased.

133. But the effect of **miracles** with the good is different from with the evil. The good do not want **miracles**; but they believe the **miracles** which are in the Word; and if they hear anything about a **miracle**, they do not attend to it otherwise than as to a light argument which confirms their faith; for these think from the Word . . . and not from the **miracle**. But it is otherwise with the evil; these can indeed be driven and compelled to faith through **miracles**; nay, to worship, and to piety; but only for a short time; for their evils are shut in; the concupiscences and derivative delights of which are continually acting into their external of worship and of piety; and, in order that they may get out of their confinement . . . they [do not] think about the **miracle**, and at last call it a trick or artifice, or a work of nature, and so they return into their evils. And he who, after worship, returns into his evils, profanes the truths and goods of worship . . . Besides, if **miracles** were to be done with those who do not believe from the **miracles** in the Word, they would have to be done continually . . . From these things it may be evident whence it is that **miracles** do not take place at this day.

282. The Lord could have healed the understanding with every man . . . through **miracles** . . . But to heal the understanding alone, is to heal the man only outwardly . . .

R. 424³. By the **miracles** in Egypt is described the vastation of the Church . . . 399.

M. 535. I heard . . . from the lower regions, Do **miracles**, and we will believe; and I asked whether these things are not **miracles**; and it was replied, They are not; and I asked, What then are **miracles**? and it was said, Manifest and reveal future things, and we will have faith. But I replied, Such things are not given from Heaven, because in proportion as a man knows future things, in the same proportion his reason and understanding, with his prudence and wisdom, fall into idleness, are torpid, and are ruined; and I asked again, What other **miracles** shall I do? And then there was a cry, Do **miracles** like those which Moses did in Egypt. To this I replied, Perhaps you will harden your hearts at these like Pharaoh and the Egyptians; and it was replied that they would not. But I returned, Asseverate to me that you will not dance around the golden calf,

and adore it as did the descendants of Jacob; which they did in the space of a month after they had seen all Mount Sinai burning, and had heard Jehovah Himself speaking out of the fire; thus after a miracle which was the greatest of all—a golden calf, in the spiritual sense, is the pleasure of the flesh—and it was answered from the lower regions, We will not be like the descendants of Jacob. But I then heard this said to them from Heaven, If ye believe not Moses and the Prophets—that is, the Word of the Lord—ye will not believe from miracles any more than did the sons of Jacob in the wilderness; nor any more than they believed while they saw with their eyes the miracles done by the Lord Himself, when He was in the world. T.849.

T. 91. Divine miracles are done according to Divine order; but according to the order of the influx of the Spiritual World into the natural world . . .

104°. The state of glorification is also the state of union. In this state He was . . . when He did miracles.

282. The Laws were promulgated from Mount Sinai with so great a miracle in order that they might know that those laws are . . . also Divine laws.

344⁵. Living faith; and miraculous faith.

501. It is asked at this day, why miracles are not done, as formerly; for it is believed that if they were done, everyone would acknowledge with the heart. But the reason miracles are not done at this day, as before, is that miracles compel, and take away free will in spiritual things; and, from spiritual, they make the man natural. All in the Christian world . . . can become spiritual; and they become spiritual solely from the Lord through the Word; and the faculty for this would perish, if man were brought to believe through miracles; for . . . everything which is compelled in spiritual things betakes itself into the natural man, and closes up the spiritual man as with a door . . . and bereaves this of all power of seeing any truth in light; and therefore he would afterwards reason about spiritual things from the natural man alone . . .

—². But the reason why miracles were done before the Advent of the Lord, was that then the men of the Church were natural, to whom the spiritual things which are of the Internal Church could not be opened . . .

—³. Miracles are not done at this day, especially on account of this reason: that the Church has taken away all free will from man . . . The man who believes this becomes more and more natural; and the natural man . . . regards everything spiritual invertedly, and thence thinks against it. The higher region of the mind, where free will in spiritual things primarily resides, would be closed up; and the spiritual things which had been as it were confirmed through miracles, would occupy the lower region of the mind, which is merely natural; falsities concerning faith, conversion, and salvation, thus remaining above this region; whence it would come to pass that satans would dwell above, and Angels below . . . Hence, after some time, the satans would break down the barrier, and would burst forth with fury upon the spiritual things which had been allotted the place below, and would not only deny, but would also blas-

pheme and profane them; thence the latter lot of the man would become much worse than the former.

D. 227. Concerning miracles: that they effect nothing without faith. Ex.

655. What is a miracle.—A miracle is that which is done by the Lord, when anything concerns Him, faith in Him, His Heaven, or the Church in the universal; and thus passes through His Heaven; and thus the Spirits effect it, without any co-operative force of theirs. This is a miracle, and is called 'the finger of God.'

656. But verily false miracles are those which are prepared by evil Spirits by artificial methods; and in fact for no end except a very depraved cupidity. Such is also permitted, and in the external face it appears alike; but it has no internal face; but it is not distinguished except by those who are in faith in the Lord.

1391. That Jonah was swallowed by a whale . . . actually took place in the world; and also the miracles of Egypt; and many other things which are called miracles.

1755. If Spirits were allowed to exercise such magical arts, they could easily induce the minds of men to believe that they were miracles . . . Hence are false miracles, which are of the devil, and which were those of the magi of Egypt.

2433. Concerning the miracles of this time.—In ancient times . . . when there was external worship . . . there were manifest miracles. Enum.

2434. But it is not so at this day. Manifest miracles have ceased; and miracles have succeeded which are unknown to man, and do not appear, except to those to whom the Lord reveals them. For all contingencies, which are all in all things, in the most general, in the generals, in single things, in the most singular things, are miracles; but invisible, and continual, which, as manifest miracles were to cease, are not evident, because there is no faith from miracles. Ex.

3521. Therefore faith cannot be rooted by means of miracles; still less persuasion; but it must be without miracles for them to be persuaded. (How they would explain the miracles.) 3570.

3892. Man cannot possibly be reformed through miracles.

4123. There are Spirits who do not want anything to be said about the things revealed; but they have been told that these are in place of miracles; and that without them [people] do not know that the book is such; they do not buy it, read it, understand it; they are not affected with it; they do not believe it; in a word, they ignore it; nor do they want to hear anything about the interior things of the Word . . .

4322. That no one becomes good without means, or miraculously. Ex.

4759. They who have faith from revelation, can be confirmed . . . from miracles, because they are in the affirmative . . . But they who have not faith from revelation, cannot be confirmed . . . from miracles, because they are in the negative. Ex.

[D.] 4770². New Churches had been so commenced before; namely, the Jewish Church through miracles . . . the Christian Church through miracles . . .

5416. The Jesuits fled to their arts, which appeared like miracles. Des.

D. Min. 4580². They who have been in the good of life . . . can be brought to the affirmative through experiences, and through miracles. They who are in evil of life cannot; because evil is recipient of the negative . . .

4724. Why miracles were done in the time of the apostles, in order that the Church might be instaurated. This was because it was entirely unknown everywhere that the Lord had come into the world, who would save souls; and because it would never be received by anyone without miracles . . . For these reasons miracles were done; but now when doctrine has been received, they are done no longer. The inrooting of truth and good with the gentiles is from external things; but with Christians, who are in the Knowledge of internal things, otherwise.

E. 152¹³. For all Divine miracles involve such things as are of the Church and Heaven. 376²⁹.

401¹⁸. This miracle (of the sun standing still), if it had been done just so, would have inverted the universal nature of the world; which is not done by the rest of the miracles in the Word . . .

419²⁴. This miracle of the Lord (the stilling of the storm) involves arcana . . . Divine miracles differ from miracles not Divine in this: that (the former)=Divine things, because what is Divine is in them; whereas miracles not Divine=nothing, because there is nothing of what is Divine within them; and besides, in the description of the Divine miracles in the Word, and in each thing of it, there is a spiritual sense. This miracle involves the temptations of the spiritual [man] . . . 455³². 475¹⁷. 502¹¹. 543⁶.

617⁴. This miracle was done because the Lord had previously taught them . . .

700¹. Hence miracles were done by the ark. Fully ex.

706². That a sign and a miracle differ . . .

—'. 'Signs' relate to the things of truth . . . 'miracles,' to those of good. Ill.

—'. They are called 'signs' because they testified and persuaded; 'miracles,' because they excited and induced amazement. Yet they agree in this: that the things which excite and induce amazement also testify and persuade; as those things which excite the will also persuade the understanding . . . Further ill.

—⁵. Here, miracles are called 'signs' . . .

—⁶. For the miracles which the Lord did in abundance . . . were not signs to them: for the reason that miracles are not signs except with the good.

—¹⁴. Although these were miracles, still they are called 'signs' . . . They would have been called 'miracles' if applied to the evil; for with these such things only induce amazement . . . and do not persuade to believe . . .

815⁴. See FAITH, here.

—⁸. (Therefore) the Lord could not do miracles in His own country . . .

—⁹. Miraculous faith . . . is meant here . . . because the Jewish nation believed in Jehovah solely on account of the miracles . . . Moreover, miraculous faith was the first faith with those with whom a new Church was to be instaurated. Moreover, this faith is the first faith with all in the Christian world at this day, and therefore the miracles done by the Lord have been described, and are also preached; for the first faith with all is historical faith . . .

—'. What those miracles signified which the disciples were to do . . .

1000². All the miracles done in Egypt signified . . .

1155³. That man is not reformed by external means . . . By external means is by miracles and visions . . . Ex.

Can. God viii. 12. God acts with men from primes through ultimates; not through anything of man, but through what is His own in him. With the Jews He acted through the Word with them . . . through it also He did miracles through Elijah and Elisha. But, as the Jews had perverted the Word, God Himself came and made Himself the Ultimate; thus, then, He did miracles from Himself.

Abom. 31. I have spoken with Paris, whose miracles constitute two volumes, as to how he did his miracles: that [it was] by means of Spirits who entered into the memory of the man, (and persuaded him . . . but still he had not been given to any religion, and thus had not known anything of the truth of the Church . . . Abom. 3/18.) Inv. 29.

Coro. L. This New Church is not being established by any miracles . . .

LI. But in place of them there has been revealed the spiritual sense of the Word; and the Spiritual World has been disclosed; and the nature of Heaven and Hell has been manifested; and also that man lives as a man after death; which are more excellent than all miracles. Inv. 39. 43. 46. 52. 55⁶.

De Miraculis I. Miracles were done in the Church before the Lord's Advent, because they were then external or natural men . . .

II. After the Lord's Advent, when man . . . became internal . . . miracles have been prohibited . . .

III. Miracles would abolish worship truly Divine, and would introduce the former idolatrous worship, as also has been done for many ages back. Yet these miracles were not Divine, but such as had been done by the magi of yore.

IV. That in place of miracles at this day there has been made the manifestation of the Lord Himself, in-tromission into the Spiritual World, and illustration there by means of immediate light from the Lord in such things as are the interiors of the Church; but principally the opening of the spiritual sense in the Word, in which is the Lord in His Divine light.

V. That these revelations are not miracles, since every man as to his spirit is in the Spiritual World without separation from his body in the natural world; but I, with a certain separation, but only as to the intellectual part of my mind, and not as to the voluntary part. And, as to the spiritual sense, by means of it the

Lord is in that light, and by means of it in his natural lumen, with all who approach Him in faith.

Inv. [VII.] That this Church is instaurated and established not through **miracles**, but through the revelation of the spiritual sense, and through the introduction of my spirit and at the same time of my body into the Spiritual World, in order that I might know there what Heaven and Hell are; and that, immediately in light from the Lord, I might imbibe the Truths of faith, through which man is led to eternal life.

6. **Miracles** close up the internal man, and take away all free will . . . And **miracles** are like veils and bolts to prevent anything from entering; but this bolt or barrier is successively broken down, and all truths are dissipated.

29. These things which are afterwards mentioned are not **miracles**; but are testimonies that I have been introduced by the Lord into the Spiritual World . . .

55. *De Miraculis.*

(60.) *De Miraculis* [*Fragmentum*]. All things which are viewed in nature . . . take place from the influx of the Spiritual World into the natural; and, in themselves, are marvels; which, on account of their accustomed aspect and perennial recurrence, are not accounted as **miracles**. But know that the **miracles** which are related in the Word were done in like manner by means of influx from that prior World into this posterior one; and that they were done by means of the bringing in-*illationem*-of such things as are in the Spiritual World into corresponding things in the natural world; as that the manna [descended] upon the camp of the Sons of Israel every morning, [was] things flowing down from the bread in Heaven, and brought into the receptacles of nature. In like manner the bread and fishes into the baskets of the apostles . . . and also the wine from Heaven into the water in the waterpots at the wedding . . . and that the fig-tree withered, through there being no longer the influx of spiritual aliment for it, which was nourishing it from the root. In like manner in the rest. So that **miracles** have not been done from causes sought out from nature, according to the insanities of certain of the learned at this day. And therefore **miracles** are of the Divine omnipotence according to the order of the influx of the Spiritual World into the natural, merely with this difference: that the things which come forth actually in the Spiritual World are actually brought into such things in the natural world as correspond. That this is so, and can be done, is of the Divine omnipotence which is meant by 'the finger of God,' from which the Lord produced His own **miracles**.

Docu. 302. **A.** All things of nature are like sheaths around spiritual things, and like tunics around muscular fibres. This is the cause of all the wonders and **miracles** in nature.

Mire. See **DIRT-coenum**.

Miriam. *Mirjam.*

A. 837. 'And Miriam the prophetess the sister of Aaron took a timbrel in her hand' (Ex. xv. 20) = the glorification of the Lord from the good of faith. 'Miriam' = the good of faith . . . which proceeds medi-

ately from the Lord. . . As **Miriam**, with the women, represented external good, it is added, 'the sister of Aaron,' and not the sister of Moses . . .

Mirror. *Speculum.*

See **SPECULAR**.

A. 1510^e. At the side were seen small **mirrors** . . . D. 4395.

4104³. Images and **mirrors** of heavenly things . . .

4302². So that the things of Heaven appear as in a **mirror** . . .

4373. Like an image in a **mirror**, which appears in the **mirror** . . .

5033^e. With these there is no **mirror** from the interior, but only from the exterior.

5036^e. It may be compared to a man who sees himself in a **mirror** . . .

5113³. All the truths of faith appeared (to the man of the Celestial Church) in his Intellectual as in a **mirror**.

5118². With the regenerate, goods and truths are presented in the Natural as in a **mirror** . . . 5168². 5477².

5165². Unless the exterior Natural served interior things as a plane, in which they see themselves as in a **mirror**, man could not think at all.

5201. Scientifics are . . . as it were **mirrors**, in which an image of interior things presents itself; and, in this image, as again in a **mirror**, the truths and goods of faith present and represent themselves . . .

5259. Like one who sees something in a **mirror**, and does not know that there is a **mirror** there . . .

5286². The interior looks out-*prospicit*-in the exterior, almost as a man [looks at] himself in a **mirror** . . .

5695. The face is so formed that the interiors appear in it, as in a representative **mirror** . . .

6384^e. The Intellectual of these is illustrated, and is thus in a certain perception of spiritual truth, to which scientifics which are below serve as a **mirror** . . . 9394.

H. 56^e. From these things it can be seen as in a **mirror** . . . For from the things which come forth in the natural world can be seen as in a **mirror** the things which are in the Spiritual World.

W. 21. The infinite things in God Man appear in Heaven, etc., as in a **mirror**. 22.

63^e. An Angel sees his image (in the things around him) scarcely otherwise than as in a **mirror**.

R. 938². The Divine truths of the Word . . . are like **mirrors** in which the Lord's face is seen.

T. 6^e. To (such) the Holy Scripture is like a **mirror** in which he sees God . . .

11³. Knowledges about God are **mirrors** of God; and those who know nothing about God do not see God in any **mirror** turned to the eyes, but in a **mirror** at the back, which is covered with quicksilver or black glue . . .

32^e. From this infinite variety the infinity of God the Creator can be seen as in a **mirror**.

[T.] 373. If we view works thus, they are as mirrors of the man.

508^e. Enter into the mysteries of the Word . . . for its several Truths are so many mirrors of the Lord.

D. 1999. Like an image in mirrors . . .

2106. Spirits could recognize themselves from my face in a mirror. Ex. 2205, Ex. 3019.

E. 726^d. As in a natural mirror can be seen . . .

Coro. 51^r. Into the focus of a burning mirror.

Miser. See under AVARICE.

Misery. *Miseria.*

Miserable. *Miser, Miserabilis.*

Miserably. *Misere.*

See under MERCY.

A. 267^e. That the state of his life would be miserable. Sig. 270.

279. Misery thence. Sig.

995². Those who thrust themselves down into miseries (ascetically) . . .

2220³. No mercy, is described by, 'they have not strengthened the hand of the miserable and needy' (Ezek. xvi. 49).

2417⁸. The miserable (a class of the good).

4182. 'My misery' (Gen. xxxi. 42) = temptations.

4658. Lamenting that now they lead a miserable life, because they had imbued these things without any use.

5042^e. Those who are constituted in miseries; that is, those who are in temptations; for these are in miseries, and are principally meant by 'the miserable' in the Word.

5132^e. Charity is affected with mercy towards those who are in miseries.

— The Divine love is mercy, because all the human race is constituted in miseries.

5353². As with those who are in misfortunes, miseries, and diseases, the loves of self and the world are removed . . .

5573². (It is not necessary to make ourselves miserable.)

7318. Truth is falsified when it is said that no one can enter into Heaven except him who is miserable and poor . . . and who reduces himself into miseries.

8676^e. Man is in a state of misery, because, from himself, he is wholly in evil, and in Hell.

9960^r. 'Miserable—*miser et miserabilis*' (Rev. iii. 17) = without truths implanted in the life; thus without good.

10457. 'The voice of a miserable cry do I hear' (Ex. xxxii. 18) = their interior state lamentable.

P. 217⁸. They are vile slaves in Hell; in contempt and misery.

220¹⁰. Whence, instead of wealth, they have misery.

R. 209. 'And miserable and poor' (Rev. iii. 17) = that they are without truths and goods. By 'the miserable

and poor,' in the spiritual sense of the Word, are meant those who are without the Knowledges of truth and good; for these are spiritually miserable and poor. Ill.

—^e. By 'the miserable,' and 'the poor,' are chiefly meant those who are not in the Knowledges of truth and good, and yet long for them . . .

D. 1285. On those who suppose that true Christians must by all means suffer miseries. Ex. 1286. 1325.

1327a. By the miserable and the poor are meant those who are spiritually miserable and poor . . . and thus also those who suffer persecutions from those things which are false and evil, and who endure them, as in temptations; thus who fight against the crew of devils.

3790. A certain miserable wheel driven by water.

6043². They are in a state almost miserable.

6044^e. He who is in the falsities of evil and the evils of falsity (there) dwells miserably, is clothed miserably, and is fed miserably; and will live with such in Hell who had been wicked; thus continually in misery.

D. Min. 4584. 'The miserable,' in general, are all the poor, and also the sojourners and the bound. While 'the poor' regard truths; 'the miserable' regard goods.

E. 238. 'And miserable and poor' = that neither do they know that they have not the Knowledges of truth, nor the Knowledges of good . . .

— Spiritual misery and poverty is nothing else than a defect of the Knowledges of truth and good; for a Spirit is then miserable and poor.

—². By 'the miserable,' in the Word, are meant those who are not in truths because not in the Knowledges of them. Ill. —⁵.

365¹⁵. By 'the miserable' (Ps. xxxvii. 11) are here meant those who are in temptations in the world.

388¹⁶. By 'the miserable' (Ps. lxxiv. 19) are meant those who are being infested by falsities, and are thence in anxiety, and are awaiting deliverance.

650⁶³. By 'the life of the miserable' (id.) is signified the spiritual life oppressed by evils and falsities.

817⁹. 'In her shall the miserable of the people hope' (Is. xiv. 32) = that with those who are not wise from themselves, and who overcome in temptations against these falsities, there shall be intelligence and salvation.

J. (Post.) 23. They are reduced into miseries.

Misfortune. *Infortunium, Infortunitas.*

Unfortunate. *Infortunatus.*

See under DISEASE.

A. 8. This state rarely comes forth without misfortune, etc., which cause that the things of the body and the world become quiescent . . .

268². When the External as it were dies; as it is wont to do in misfortunes, etc.

762. In place of spiritual temptations, there are now misfortunes, etc. . . which master and break his life of pleasures and of cupidities a little, and determine and elevate the thoughts to interior and pious things.

2041³. When the cupidities of these loves . . . are lulled, which takes place when they are in **misfortunes**, etc. . . they apperceive something of heavenly lumen, and of comfort thence . . . 3147².

4227. By attributing **misfortunes** to the upright (they remove them).

4352³. See **CONFIDENCE**, here.

6493. Evil Spirits have found out how to produce a sphere from which are **things unfortunate**.

—^e. When such a thing prevails as is contrary to Him, **things unfortunate** happen.

6494. What is **unfortunate**, is represented to them by a dusky cloud.

7564². The truths and goods which are not the Lord's are as to a great part the things which a man does in a state of **misfortune**, sickness, etc.; and not in a free state; for these things are for the sake of self.

8392. A state of compulsion is a state of dejected mind from **misfortune**, etc.

P. 140. The reason no one is reformed in a state of **misfortune**, if at that time only he thinks about God, and implores aid, is that it is a state of compulsion; and therefore when he comes into a free state, he returns into his former state . . . It is otherwise with those who, in a free state, had before feared God.

—². By states of **misfortune** are meant states of despair from dangers; as in battles, duels, shipwrecks, falls, conflagrations, threatened or unexpected loss of wealth, of office, and thence of honour, and in other like things. To think about God in these alone is not from God, but from self; for the mind is then as it were incarcerated in the body; thus is not in freedom, and thence neither in rationality, without which reformation is impossible.

D. 3678. Some are wont to flee to prayers at all evils and common **misfortunes** . . . There is no aid from this.

4137. In proportion as (Angels, Spirits, and men) are left to themselves, in the same proportion is what is evil and false produced; therefore in the same proportion **misfortune**; and, if it does not appear in the present, it does so successively and afterwards . . .

4138. On **misfortunes**.—It was perceived that no **misfortunes** . . . can happen to the man who is with the Lord. For evil Spirits were at hand when any horse threatened evil: they were suddenly cast down. They who were with me said that they can perceive from such things the quality of the Spirits who bring **misfortunes** with them; which was afterwards confirmed.

4562. There has often happened to me . . . slight **misfortunes**; and it was afterwards shown by the Angels that they happened because such Spirits were present; and also because their sphere prevailed against the sphere which is from Heaven . . . Moreover, evil Spirits, by their arts, found out a sphere; and, when they presented it, **things unfortunate** came forth, exactly as if they were fortuitous, or chance. Thence, also, it was perceived that all things and the leasts of all things are directed by the Divine Providence, even as to the least step, and the least nod; and that when

such a thing prevails as is contrary to the influx from the Divine, **what is unfortunate** happens. But **what is unfortunate** is such a thing as concerns the eternal blessedness and happiness of man; but not that which concerns such things as are in the world; for these appear to man as happy, when yet they are hurtful.

5568. (These Babylonians) are present for the most part when a man is in **misfortunes**, etc.

De Min. 4630. On the **misfortunes** of the faithful.—I spoke with angelic Spirits about the **misfortunes** of the faithful, which it is known they suffer, and that still more than the unfaithful. The reason was stated why some of them are thus let into temptations: some, lest they should attribute what is good to themselves . . . To prevent this, they equally are let into common **misfortunes**, so that they perish as to life, and as to wealth and possessions, equally with others. But if they were not such as to attribute to themselves good, they would often be excepted from common **misfortune**. Thus there are hidden causes which act; for it is known that when **misfortune** is at hand, many of the faithful think about what is good, and thus that they should be spared on account of the good which they have done; and if they were then to be spared, they would glory that it was because they were good . . .

4751. Concerning fear and the derivative **misfortunes**. (See **FEAR**, here.)

4784. Concerning **misfortunes** and fortune; and also concerning things fortuitous: whence they are.—There were certain Spirits who excited a sphere of **misfortune**; namely, by exciting such Spirits as want to destroy; or, rather, they excite such a sphere among Spirits. Then **misfortunes** happened, which had not been foreseen by them; and, as they had used this art, they were punished. Hence it was evident whence are **misfortunes**, and things not foreseen, which are supposed to be contingent; namely, that they are from Spirits who are continually endeavouring to destroy man . . . Unforeseen **misfortunes** are nothing else than perpetual endeavours of evil Spirits; and this because unforeseen goods come forth from the Lord. This from experience: it appears incredible; but still it is so.

J.(Post.) 301. They said that they should not turn themselves to them, because they would disturb them, and **misfortune-infortunitas**—would result to them.

Misgab. *Misgab.*

A. 2468⁷. The falsities with which they are imbued are signified by 'Misgab,' etc. (Jer. xlviii. 1).

Missionary. *Missionarius.*

See under **EMISSARY**.

A. 10812. Monkish Spirits seen who had been travelling monks, or **missionaries**.

Mist. See under **VAPOUR**.

Mist. *Nebula.*

Misty. *Nebulosus.*

A. 581. In Hell, under a **misty** and dense rock . . .

D. 2700. Lest they should be veiled over with such a **misty** sphere.

[D.] 5765c. Where they were not seen, except as a **mist**.

E. 937³. 'I will come to thee in the **mist** of a cloud' (Ex. xix. 9). It is said 'in the **mist** of a cloud,' because by 'a cloud' is signified the Word in the letter.

De Verbo 7^r. Whereas a **mist** agrees with falsities.

Mist. *Nimbus*.

Misty. *Nimbosus*.

A. 1267. (The Antediluvians) under a **misty** rock. 1512. 1673².

1507. One who had seemed to himself to be great and wise in comparison with others . . . was encompassed as it were with a **mist**; which, advancing from him, began to cover over the Spirits, causing them distress . . . Such is the sphere of authority there. D. 2681.

3340. In the Hells . . . there appears a thick dark **mist**, in which they live.

4050. A well seen from which came forth a bright **mist**. Ex.

4299². The **misty** and thick dark sphere which exhales from the evils and falsities of those who are in Hell, appears like a mountain or rock, beneath which they are hidden.

4415^e. They looked through my eyes into the light of the world, and perceived it as a dark **mist** . . . In such is man.

4423². Those of the old Church are then in a kind of inundation . . . which appears like a foggy **mist** . . . The state of those who are in this foggy **mist** is that they cannot possibly see what the truth of faith is, and still less what its good is; for the light of Heaven . . . cannot penetrate into this **mist**. This is the state of a devastated Church.

4598². Progression towards interior things . . . in the other life . . . is from a kind of **mist** into the light; for they who are solely in exterior things are relatively in a **mist**; and are also seen by the Angels in a **mist** . . . and, wonderful to say, they who are in a **mist** cannot see those who are in light that they are in light; whereas they who are in light can see those who are in a **mist** that they are in a **mist**.

4674^e. They cast themselves down from the light there into some infernal **mist**, where they receive their former respiration, and appear to themselves . . . as Spirits not evil.

4728⁵. For the thick dark **mists** which appear around them, are 'the mountains.'

5246². This state (of temptation), when presented to view there . . . appears like a **mist** exhaled from dirty places . . .

—³. But, when the state of temptation ceases, this **mist** is dissipated . . .

6624^e. The Angels distinctly apprehended all things . . . which appeared around that thing—*rem*—as a **mist**.

8137². Each Hell is separated from another as by **mists**, clouds, or waters. Evils and falsities . . . appear before the eyes of Spirits as **mists** and clouds . . . the falsities from the evils of those who had been of the Celestial Church as **mists**.

8265. Lest those who are in falsities and evils should be wholly destroyed and tortured, they are covered over by their own falsities and evils as with **mists**, which are of such a nature as to break the influx of the Divine, or to repel, or suffocate it; as earthly **mists** or clouds are wont to do the rays of the sun. Sig.

8946^e. All in Hell are covered over with dense **mista**; for **mists** are falsities.

H. 209. A higher Heaven appears as something **misty** above their heads.

462. Like the difference of what is clear relatively to the obscurity of a **mist**.

583. The Heavens . . . sometimes appear to Spirits as **mists** . . .

585. When the Hells are opened, there is an exhalation, (sometimes) like a **mist** and a dense cloud.

—^e. A **mist** and a dense cloud correspond to the derivative falsities.

C. J. 23. There was seen above them . . . as it were a **mistiness**, which appeared from the presence of the Lord in the angelic Heavens . . . especially from His presence in the Ultimate Heaven, lest any of them should be taken away and perish, on account of their conjunction with them.

W. 292. There is a general sphere around many in Society, (which appears) in Hell under the shape of a gross and black **mist**.

M. 7². There then appeared as it were a **mist** ascending from the lower regions (which made them think) that they were kings and princes.

115^e. The Angel . . . passing through the **mist**, ascended . . . and then the circle . . . let itself down, and dispelled the **mist** which had induced darkness on the earth.

268. They were to be approached from the east, lest we should enter into the **mist** of their phantasy . . .

—². Lo, a house . . . standing in a **mist**, which continually flowed forth like smoke through the chinks of three of the walls.

T. 2². Like the difference between those who stand in clear light . . . and those who stand in a dense **mist** . . .

119². If one from a mountain sees a dense **mist** rising up . . .

D. 222. By the reflections of the brightnesses of all objects.

1883. On the penalty of some who are immersed as it were in deep **mists**.

2684. This is the sphere which is . . . like a **mist** . . .

3385. A Spirit who ascended like an invisible **mist**.

3498. There came a great crowd . . . like a **mist**.

4679^e. The falsities at first appeared like a gross **mist**; afterwards, like waters.

D. Min. 4786². For there is a **misty** rock which goes over them . . .

J. (Post.) 240. The lower things appear as it were **misty**.

Mistaken. See under DECEIVE—*fallere*.

Mistress. *Domina*.

A. 1911. 'Her mistress was vile in her eyes' (Gen. xvi.4) = that this Rational held cheap truth itself adjoined to good. 'Mistress,' or Sarai, = truth adjoined to good.

—⁶. *Mistress*; that is, intellectual truth.

1936. 'Return to thy mistress' (ver.9) . . . 'Mistress' = the affection of interior truth.

2015⁵. 'Mistresses' (Is.xlix.23)=goods, from which they will be suckled. (=wisdom. 3183^e.) (=the insinuation of good, which is of wisdom. 6740².)

M. 283^e. That the master and mistress should agree . . .

291³. A ruling wife . . .

Mistress. *Maitresse*. M.459. D.6054.

Mitigate. *Mitigare*. M.487. 530. Ad.3/5709.

Mitre. *Cidaris*.

A. 9818²¹. 'A mitre of beauty—*decoris*' (Is.xxviii.5) = the intelligence which is of truth. (=Divine intelligence. 9857².) 9930². (=intelligence. R.189².)

9827. 'And a mitre' (Ex.xxviii.4)=intelligence and wisdom . . . because it is a covering for the head; and by the head are signified the interior things of man, which are of intelligence and wisdom.

— Like the mitre, the turban—*tiara*, the hat.

—². But the mitre which belonged to Aaron = wisdom also, because it was of fine linen, and the crown of holiness was placed on it, which was a plate of pure gold, on which was engraved 'Holiness to Jehovah' . . . whereas the mitre of linen, and the rest of the garments of linen, which also belonged to Aaron, signified the intelligence which is of truth, and not the wisdom which is of good. Concerning . . . this mitre, see Lev.xvi.4; Ezek.xliv.18. For 'linen'=truth in the Natural of man; thus 'a mitre of linen'=natural intelligence (or, the intelligence of the Natural).

9934. 'It shall be upon the mitre' (ver.37)=from infinite wisdom; (for) 'a mitre'=intelligence; and, when said of the Lord, who was represented by Aaron, 'a mitre'=Divine or infinite wisdom. 9943.

9943. 'Thou shalt make the mitre of fine linen' (ver.39)=wisdom there.

10008. 'Thou shalt place the mitre upon his head' (Ex.xxix.6)=the Divine wisdom.

R. 675⁷. One of the bishops . . . snatched the mitre from his own head, and threw it upon the table, saying, I will not resume it until I have taken vengeance upon the enemies of the faith of our Church . . . Upon the mitre was a plate, on which was engraved *Faith Alone*. Then, suddenly, there appeared a monster rising out of the earth . . . like 'the beast' . . . which took the mitre, and stretched it out beneath, and put it upon its seven heads; and then the earth yawned beneath its feet, and it subsided into Hell.

M. 20². The bridegroom wore a mitre.

103³. (The prize was) a mitre set round with precious stones.

114. A voice was heard, The African shall have the mitre.

264. I saw rising up another devil, on whose head was a mitre, wound round in spires as if of an adder, the head of which stood up from the vertex.

266. The other Angel wore . . . a mitre studded on the right side with some firestones.

T. 595³. A primate crowned . . . with a mitre of two steps (or degrees).

E. 204⁹. 'A mitre'=the wisdom which is of Divine truth.

272⁴. 'A mitre of beauty'=the intelligence which is of truth from that good.

—⁵. 'Thou shalt be a crown of beauty in the hand of Jehovah, and a mitre of a kingdom in the hand of thy God' (Is.lxii.3); 'a crown of beauty'=the wisdom which is of good; and 'a mitre of a kingdom'=the intelligence which is of truth.

427⁷. 'The mitre' (of Aaron) represented intelligence and wisdom, and its front part love, from which are intelligence and wisdom . . . These things were upon the front of the mitre . . . because a mitre=the like as the head; namely, Divine wisdom; and the front (or forehead) the Divine good of love.

1189². 'As a bridegroom setteth on a mitre' (Is.lxi.10). 'To set on a mitre'=to put on wisdom.

Coro. 51³. Like one who regards a primate of the Church solely from his mitre and the jewels in it; or any other dignitary or leader from his fillet and headband—*mitra*.

Mitre. *Mitra*.

Coro. 51³. See MITRE—*cidaris*, here.

Mix. *Miscere*.

Mixture. *Mixtio*.

See under PROFANE.

A. 3993. 'Speckled'=mixed with evil; 'spotted'=mixed with falsity.

—⁸. With man there is no . . . good with which evil is not mixed; nor . . . truth with which falsity is not mixed . . .

— There are evils with man with which goods cannot be mixed, and there are evils with which they can; in like manner falsities. Unless this were the case, no man could ever be regenerated. (Continued under EVIL.)

3995. That afterwards all the good of truth shall be his in which falsity and evil are mixed. Sig. and Ex. 4000. 4005. 4006.

4005³. There are goods mixed with evils, and truths mixed with falsities . . . and the mixtures and temperings of these are so various and manifold as to exceed myriads of myriads . . .

4551. Before man comes to good . . . he has very many falsities mixed with truths . . .

6156². When a man comes into a state of evil, (remains) are withdrawn and hidden away . . . lest they should be mixed with evils, and thus perish.

[A.] 6724. 'She bituminated it with bitumen and pitch'=good **mixed** with evils and falsities. Ex.

—³. It is to be known, further, that good can be **mixed** with evils and falsities, but still not therefore be conjoined; for the one shuns the other . . .

7554^o. For all stench is from evils **mixed** with goods, and from falsities **mixed** with truths.

7975. 'Much **mixed** crowd' (Ex.xii.38)=goods [and truths] which are not genuine. Ex.

9470^o. As they who are in celestial truth cannot be in spiritual truth . . . it was ordered that 'no garment should be put on **mixed** from wool and linen' (Deut. xxii.11).

9994². Therefore the cakes, as they=the Celestial of the second order, are said to be '**mixed** with oil;' and the wafers, as they=the Celestial of the third order, are said to be 'anointed with oil' (Ex.xxix.2).

R. 635. By 'to **mix** wine,' and 'what is **mixed**,' is signified the falsification (and profanation) of truth also in Ps.lxxv.9. E.960^o.

D. 1304. Let them beware lest they **mix** holy things with profane ones, and thus profane holy things.

3334. The general **mixed** sphere of all . . . which **mixture** the Angels at once recognize . . .

4450. How (Sirens) **mix** holy things with profane ones . . . 4462.

E. 376^o. 'Men of strength to **mingle** strong drink' (Is.v.22). Ex. 618^o.

503. 'Hail and fire **mingled** with blood' (Rev.viii.7) =destroying infernal evil and falsity commingled with the truths and goods of the Word . . . thus Divine truth falsified.

520. 'Wormwood'=truth **mixed** with the falsity of evil.

—². Truth is **mixed** with the falsity of evil, when evils of life . . . are confirmed by the sense of the letter of the Word; in like manner falsities of religion by those who are in the love of self, and thence in the conceit of Own intelligence. Ex.

887. 'To be **mixed** with merum' (Rev.xiv.10)=to be conjoined with falsified truths. Ex.

1116. 'In the cup in which she hath **mixed**, **mix** to her double' (Rev.xviii.6)=much retribution in proportion as they have profaned truth. . . 'To **mix**'=to profane; for he who commingles falsity with truth, or truth with falsity, profanes it. Ill.

Mix together, Commingle. *Commiscere.*

Commingling, A. *Commixtio.*

See under PROFANE.

A. 301. At last they do not care whether they **mix** together profane with holy things . . . The things which have been **mixed together** by profanations adhere **mixed together** . . .

408. The reason why the new light or morning does not come until the Church has been vastated, is that the things of faith and charity have been **mixed together** with things profane; and, so long as they are **mixed**

together, nothing of light or of charity can ever be insinuated; for the tares destroy all the good seed.

593^o. They who have the doctrine of faith . . . are able to **mix together** truths with falsities . . .

1001. Being the Lord's, it is never to be **mixed together** with the things of man's will. Sig.

1003. 'Not to eat the flesh in its soul, the blood'=not to **mix together** profane with holy things. Ex.

—². The **commingling** of what is holy and of what is profane.

2256^o. But goods are never so **commingled** with evils, or evils with goods, that they cannot be separated; for, if they were **commingled**, the man would perish to eternity . . . 2269^o. 2284².

2426. The Lord constantly provides that evil be not **commingled** with good . . .

4424. Goods and truths are profaned when **commingled** with falsities and evils.

5135⁴. He then **commingles** evils with goods, and falsities with truths, so that they cannot be separated. 6959².

5897^o. This is the **commingling** of truth and falsity . . .

8004. That this good must not be **commingled** with the good of another. Sig. and Ex.

9020. When the truth of faith which has once been acknowledged is afterwards applied to evil, it is **commingled** with the falsity from evil; whence is profanation.

9298. That the worship of the Lord from the truths of the Church must not be **commingled** with falsities from evil. Sig. and Ex.

—². Truths with the evil are not **commingled** with the falsities from evil with them so long as they are only in the memory . . . But if truths are falsified to favour evil . . . then they are **commingled**; whence is the profanation of truth.

9673. A guard lest spiritual good and celestial good be **commingled**; thus the Middle and the Inmost Heaven. Sig. and Ex.

10465. 'He sprinkled it upon the faces of the waters' =a **commingling** with truths. . . It is signified that falsity from infernal delight had been **commingled** with the truths which are from Heaven.

P. 24^o. (Therefore) the Lord exquisitely separates good and evil, lest they should be **commingled**, with man . . .

226. He then **commingles** holy with profane things; which, when they have been **commingled**, cannot be separated otherwise than by the destruction of the whole.

227^o. The Lord separates evil and good so that the one is interior and the other exterior, and thus provides against their being **commingled**.

—⁴. That he then **commingles** good and evil, in-somuch that they cannot be separated. Ex.

—⁵. This freedom with its rationality has been destroyed with those who have **commingled** good and evil in themselves . . .

—^e. Such is the lot with those who in this way **commingle** holy with profane things.

228°. But when a man comes into the use of his rationality and freedom . . . if he then acknowledges and lives according to them, and afterwards denies them, he **commingles** holy with profane things . . . Whereas if a man is in evil from the time when he has become of his own rationality and freedom . . . and afterwards acknowledges the truths of faith and lives according to them, provided he then remains in them to the end of life, he does not **commingle** them . . .

231°. This is the worst kind of profanation ; for the reason that they **commingle** holy with profane things so that they cannot be separated . . .

233°. With a hypocrite . . . the evil is within and the good is without ; and so the two are . . . not **commingled**.

—7. Many truths can be received by the understanding, and be stored up in the memory, and yet not be **commingled** with the evil of the will . . .

—10. That if (the will were to receive truths) sooner and more, the will would adulterate good, and the understanding would falsify truth, by **commingling** them with evils and the derivative falsities. Ex.

R. 204. (The 'lukewarm') have **commingled** truths with falsities, and goods with evils . . .

M. 146. With them, the chaste is above, and the non-chaste beneath, and there is as it were a door on hinges interposed by the Lord . . . lest they **mix** themselves together.

483°. What is more detestable than for a man to **commingle** his soul with the soul of a husband in his wife ?

T. 430. These things are not to be **mixed up** (that is, confounded).

D. 1006. They **commingle** holy with profane things.

1978. Thus a **commingling** of ideas . . . The penalty. 2059 (*Immixtae*). 2067. 2073.

E. 235°. 'To **commingle** a spirit of perversities in the midst of her' (Is.xix.14)=to pervert and falsify them.

—, Truths **commingled** with falsities are cast out. Sig.

519°. When the interiors are evils and falsities, and the exteriors goods and truths, there is a **commingling** of both . . .

—10. Good and evil, and the truth of good and the falsity of evil, are **commingled** when evil and falsity are in the spirit of man, but good and truth in his deeds and speech ; for what is interior acts into what is exterior . . .

—e. But the **commingling** of good and evil, and of truth and falsity, is not the profanation of good and truth. Ex.

652°. Lamentation on account of the defect and **commingling** of truth with falsity. Sig.

—, That these delights will cease, is signified by 'all joy is **mixed together**' (Is.xxiv.11).

746°. This disputation (about good and evil, and truth and falsity) is signified by 'I will **commingle** Egypt with Egypt . . .' (Is.xix.2).

Mizpah. *Mizpah*.

A. 4198. '(He called it) Mizpah, because he said,

Jehovah look between me and thee' (Gen.xxxi.29)=the presence of the Divine Natural of the Lord . . .

—e. The quality of the presence is signified by 'Mizpah ;' here, the quality with those who are in the goods of works, or with the gentiles . . . for the name 'Mizpah,' in the Original Language, is said from 'to look.'

Mizraim. *Mizraim*.

A. 1160. 'The sons of Ham : . . Mizraim' etc. (Gen.x.6)= . . . so many nations, by which, in the internal sense, are signified the Knowledges, knowledges, and worships which are of faith separated from charity. 1163.

1163. By 'Mizraim,' or Egypt, are signified knowledges, or various scientifics, by means of which they want to explore the secrets of faith, and by means of which they confirm the principles of falsity thence derived. 1165.

1165. 'Mizraim' or Egypt, also=simply knowledges ; thus those who are useful. 1193. 1195.

1193. 'Mizraim' begat Ludim, and Anamim, and Lehabim, and Naphtuhim. And Pathrusim and Casluhim, from whom came forth Philistim and Caphtorim' (ver.13)=so many nations, by which are signified so many kinds of rituals. Ex.1194.

Moab. *Moabus*.

Moabite. *Moabita*.

Moabitish. *Moabiticus*.

A. 576°. See AMMON, here. 2313°.

1360°. So were the Moabites and Ammonites idolaters, who were descendants of Lot.

1364. Lot is here mentioned as the father of the idolatrous worships signified by Moab and Ammon.

2324°. It is the end of this External Church which is signified by Moab and the Son of Ammon.

2466. The religiosity signified by 'Moab and the son of Ammon' . . . is adulterated good and falsified truth. Ex.

2467. 'She called his name Moab' (Gen.xix.37)=the quality of the religiosity of that Church as to good. 'He is the father of Moab even to this day'=that thence are such.

2468. What the religiosity is, and what the nature of it, which is signified by 'Moab and the sons of Ammon,' is evident from their origin . . . and also from many places in the Word, both historical and prophetic . . . They are, in general, those who are in external worship, which appears in some respects holy ; but not in internal worship ; and who seize upon as goods and truths the things which are of external worship, but reject and despise the things of internal worship. Such a worship, and such a religiosity, is characteristic of those who are in natural good, but who despise others in comparison with themselves. (Ex. by comparisons.) For there is a general good with them which appears not unbeautiful, but the particulars which enter are filthy. In the beginning, indeed, not so ; but successively ; for they suffer themselves to be easily imbued with all things whatever which are called goods, and derivatively with

all falsities whatever, which, because they confirm them, they suppose to be truths; and this because they despise the interior things of worship; and they despise these because they are in the love of self. These people come forth and are derived from those who are in external worship only, and who are represented in this chapter by Lot; and this when the good of truth has been desolated. They are described in the Word such as they are in the beginning, when their good has not as yet been so much defiled; then, when it is being defiled; and also, when, afterwards, it has been completely defiled; and that they reject the interior things of worship and of doctrine. (III. *seriatim*.)

[A.2468]¹⁰. 'Moab My wash pot' (Ps.lx.cviii.)=good defiled with falsities.

—¹⁶. The god of Moab was Chemosh.

—¹⁷. These things, then, are 'Moab' and 'Ammon;' but the kinds of their falsity, by which they adulterate goods, and extinguish truths, are many; and are enumerated by Jeremiah, but by mere names. III.

3242³. 'Moab,' in a good sense,=those who are in natural good, and who suffer themselves to be easily seduced; but, in the opposite, those who adulterate goods. 548o.

3322⁵. See EDOM, here.

4779¹. 'Moab'=those who adulterate goods. . .

6000⁸. 'Moab'=natural good; and, in the opposite sense, good adulterated; here, it treats of its vastation.

8311². These things are described by . . . 'the powerful ones of Moab' . . .

8315. 'The powerful ones of Moab' (Ex.xv.15)=those who are in the life of falsity from that love of self. . . 'Moab' represents those who are in natural good, and who suffer themselves to be easily seduced; thus who are in the derivative life of falsity; for those who are in natural good, and not in good from the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe all falsities whatever; thus to live according to them. They are led away from truths to falsities especially by means of those things which favour their loves. These are they who are meant by 'Moab.'

8908⁴. 'Moab' (Is.xvi.6)=those who are in the evil of the love of self, and who therefore falsify truths.

9494³. 'Moab,' whose power would be destroyed (Num.xxiv.17)=those who adulterate the goods of the Church.

10184². The vastation of all goods with those who are meant by 'Moab,' who are those who are in natural good, and who suffer themselves to be easily seduced. Sig.

10652³. This profanation is signified by the scortation of the people with the daughters of Moab (Num.xxv.). By 'Moab' are signified those who adulterate goods; and by his daughters, the affections of that evil; and by whoredom with them, profanation.

S. 18³. By 'Moab' (in the Word) is signified the adulteration of good.

P. 251⁴. It is not known what kingdoms in the Christian world relate to the Moabites and Ammonites . . . but still there are those which relate to them.

R. 114⁶. By Moab, and thence by his king and his daughters, are signified those who defile and adulterate worship.

E. 235⁵. 'Moab'=those who adulterate the goods of the Church; and therefore 'vomiting' is predicated of them. 315¹⁰.

316¹⁷. By 'Moab' are signified those who are in spurious goods, and thence in falsified truths, which, in themselves, are falsities. The destruction of these falsities is signified by 'the horn of Moab is cut off;' and the destruction of those evils by 'his arm is broken' (Jer.xlviii.25).

401³³. As by 'Moab,' in the Word, are signified those who are in a life of falsity from the love of self; and, by their worship, the worship of self, therefore when the Israelitish people acceded to the worship of the Moabitish people, it was commanded that the heads of the people should be hung before the sun (Num.xxv.).

411²³. These things are said of Moab, by whom is signified the adulteration of good and truth, and, derivatively, those who pervert the good and truth of the Word.

— . Whence the perpetual adulterations which are signified by 'Moab,' Ex.

417⁹. By 'Moab' are signified those who are in the ultimates of the Word, of the Church, and of worship; and, in the opposite sense, those who adulterate these things by this: that they turn them to themselves, and regard the honour of self in each thing of them; and therefore 'the corners of Moab' (Num.xxiv.17)=the adulterations of the Word, and, derivatively, of the Church and of worship, such as are with those who are such. The like things are signified by 'the corner of Moab' in Jer.xlviii.45.

532². By 'Moab' are meant those who are in falsities from evil; by 'his glory,' and by 'his great multitude' (Is.xvi.14) are meant those falsities. . .

637¹⁶. By 'Moab' are signified those who are in natural good, and who adulterate the goods of the Church. That, with them, the understanding of truth is null, and also the knowledge of truth, is signified by, 'in all the heads of Moab baldness, and every beard shaved. . .' (Jer.xlviii.37,38).

653⁶. By 'Moab' is meant the natural man, who, from the love of self, adulterates the goods of the Church.

655⁷. As by 'Moab' are meant those who adulterate the goods of the Church. . .

727⁴. 'The waster of Moab' (Jer.xlviii.18)=the adulteration of (the external of the Church and of the Word, which is the sense of its letter). — .

811¹⁷. By 'Moab' are meant those who are in natural delight, and who therefore adulterate the goods of the Word.

— . 'I will bring back the captivity of Moab in the extremity of days' (ver.47)=that, with those who are meant by 'Moab,' truths will be opened, and they will be instructed in them (at) the Advent of the Lord.

Mobility. *Mobilitas.*

A. 422². They cast themselves to Hell, where they

have respiration and mobility. Hence it is that life is represented in the Word by mobility. D.4089^e.

Mock. *Illudere.*

Illusory. *Illusorius.*

See ILLUSION.

A. 2654. '(Ishmael) **mocking**' (Gen.xxi.9)=not agreeing with and favouring the Divine Rational. 'To **mock**'=that which is of affection against that which does not agree with and favour itself.

3301^e. See ELISHA, here.

5014. 'To **mock us**' (Gen.xxxix.14)=that it would rise up against.

5028^e. Ultimate truth serves as a witness to the natural man against the spiritual, that he had as it were **mocked**.

5223². **Illusory** arts of the magi.

7467. 'Let Pharaoh not add to **mock**' (Ex.viii.29)=that he should not deceive by a lie.

E. 655¹⁰. (The Lord's being **mocked**=the blaspheming of truth.)

8117. That they will deride and blaspheme the truths and goods of the Word, is signified by 'it shall **mock** kings, and dominators shall be laughter to it' (Hab.i.10).

Mock at. *Irridere.*

Mocking, A. *Irrisio.*

A. 961. (On those who have made jokes from the Word.) 1878. D.1304.

1080. That he **derided**. Sig. For with those who are in no clarity, there is a continual contempt, or continual **derision**, of others.

1091. That external worship separated from internal is such that it **derides**. Sig.

2403. A **mocking**. Sig.

2654³. It would **mock at** or ridicule this.

4269. Where evils are, there they are **mocked at**.

5128³. They also **mock at** truths.

5567^e. He did not appear with a face, but only as to the teeth, because he had been able to **mock at** others . . .

7290^e. He would **laugh at** all who attributed these things to the Divine.

7332^e. Without this use, the evil utterly **ridicule** truths.

9232². The simpler Spirits . . . **laughed at** them . . . The reason of their **derision** was soon disclosed . . .

H. 575. Conjoined with contempt for others, enmity, **ridicule** . . .

Mock at. *Subsannare.*

Mocker. *Subsannator.*

Mockery. *Subsannatio.*

A. 1877². They **mock at** the things which are of the internal sense of the Word. 9407⁴.

2126^e. They **mocked at** this reply.

5022². If what is internal or spiritual is mentioned, they **ridicule** it . . .

5719. They who despise and **ridicule** the Word in the letter . . .

6907². Whenever they hear anyone professing the truths of the Church . . . they **mock** in themselves . . .

7332^e. If the truths of doctrine did not serve them as means for gain, they would **mock at** them.

7665. A **mockery**. Sig.

9348⁷. From the love of self spring . . . the **derision** and vituperation of others . . . In the other life . . . they **deride** the Word.

H. 506². In the other life . . . from their evil cupidities they burst out . . . into **mockeries** and blasphemies.

575. The gnashing of teeth is the continual disputing of falsities . . . conjoined with . . . **mockery**, etc.

P. 208^e. All are . . . **deriders** of the Divine Providence.

D. 5138. Concerning **mockers**, hypocrites.

E. 654⁵⁵. 'This is their **derision** in the land of Egypt' (Hos.vii.16)=the vituperation of doctrine from the natural man, and the contempt of the latter.

778¹². See BLASPHEME, here.

Mode. See METHOD.

Moderate. *Moderare.*

Moderate. *Moderatus.*

Director. *Moderator.*

Control. *Moderamen.*

A. 967. Angels who moderate the punishment. H.391. 543. D.1494. 3299.

1992⁸. Angels were present . . . who **moderated** the chiding.

5479. The Lord . . . **moderates** the influx of good according to the state . . . It is this **moderation** which is (here signified).

7111. 'The **directors**' (Ex.v.6)=those who proximately receive; for the **directors** were from the sons of Israel, and the exactors from the Egyptians . . .

—³. 'Directors.' Ill.

—^e. That **directors** were governors of the people distinct from their princes, elders, and judges. Ill.

7136. 'The **directors** of the sons of Israel were smitten' (ver.14)=that those who proximately received and communicated the infestations were injured by the injected falsities. 7137. 7141. 7155.

7250^e. The Lord **moderates** . . .

8566. That they should be more **moderate** in their complaints. Sig.

C. J. 40^e. **Directors** are set over the English there.

42. Here the **directors** dwell. J.(Post.)268.

54^e. I heard from a **director** of that society. D.6041^e.

P. 77. His freedom and rationality . . . **regulate** . . .

328⁷. The presidents, the **directors**, the leaders in the Church . . .

R. 54. The Lord **moderates** and tempers His Divine . . .

344. The Lord providing and moderating. Sig. and Ex.

611. The director (of a heavenly Society).

752. Sixtus V. told me he was the Governor-*præfectus*-as chief Director of a Society of Catholics . . .

M. 14. The grandees and directors (of a heavenly Society). 207⁶.

166. That to a wife is given . . . the greatest prudence in moderating her husband's affections. 208².

208³. The freedom of a husband, which regards his inclinations and affections, the Lord Himself regulates from within, and through his wife from without . . .

T. 412³. The directors of this age can perform uses to society . . . and still not love the neighbour . . .

—^e. They who have performed uses from love towards the neighbour are promoted to be directors of a heavenly Society, and are in splendour and honour . . .

443. So to regulate the life . . .

—². The understanding regulating . . .

574. The understanding can . . . moderate concupiscences . . .

641³. If anything . . . not thus moderated were to touch them . . .

691². Therefore there are perpetual temperatures which modify and moderate the ardour of that Love . . .

D. 1741. Such phantasies are moderated . . .

3525. There are two angelic Spirits with every man . . . whose office it is to regulate and rule the evil Spirits who come to him.

5050. Nor are there wanting directors of the Hells . . .

6088². The directors are fed splendidly . . .

D. Min. 4793^e. By a control of the order there . . .

E. 412¹⁶. The Divine love tempered and moderated proceeds to Angels . . .

734¹². 'The directors shall speak unto the people' (Deut.xx.8).

735². In the Societies of Angels there are directors set over the rest; but they are not Archangels under whose arbitrary power they stand: such a government has no existence in the Heavens; for no one there in his heart acknowledges anyone above himself, except the Lord. Sig.

J. (Post.) 12. The best, who are directors and magistrates, dwell in the middle of the city.

19. Without leave from some director . . .

104. Louis XIV. was made director by the Lord over the best Society of the French nation . . .

328. There are in London ten directors with like authority.

D. Love v². Which flows from the control of the cerebellum.

xiii². The Church, etc. are loved by the governor and directors, if . . .

Moderately. *Mediocriter.* W.239³.

Modern. See under TO-DAY.

Modern. *Neotericus.* M.315⁸. 5M.8.

Modest. *Modestus.*

Modesty. *Modestia.*

Modestly. *Modeste.*

A. 1125. Modest speech of the Church 'Enos.'

2590. The Gentiles behave themselves modestly . . . 2602.

4047^e. (The Spirits of the pia mater) were modest and pacific. D.1727. 1728.

5180². Some of the (Spirits of the chyle) are modest; some petulant.

5378. (The Spirits of the peritoneum) answered them modestly. D.991.

8242^e. There shone forth from (the faces of the inhabitants of Jupiter) what was sincere and modest.

8622^e. In other respects they have appeared modest . . .

8948. (The Spirits of Saturn) are modest.

9696. In other respects (the Spirits of the First Earth) were modest . . .

M. 164. Modesty (one of the virtues which pertain to the moral wisdom of the men-*virorum*).

218. The intelligence of women is modest . . .

292^e. I added, From her connate modesty.

D. 220². They are very modest.

1797. Their dress modest . . .

2643. These infernals had appeared modest . . . 3007.

2787². Otherwise he is modest . . .

2906. In the sight of men he had appeared modest . . .

4377. Their modest rejections of the evil endeavours . . . were instantaneous, with such modesty that they never hurt those who were making them.

4748. Charles XII. an example of those who are exteriorly civil and modest.

D. Min. 4660. Those who are modest, but study themselves only.

Modest. *Pudicus.*

Modesty. *Pudicitia.*

M. 297². They would prostitute their modesty.

431. The modest and chaste delights of conjugal love.

Modest. *Verecundus.* A.1640^e.

Modify. *Modificare.*

Modification. *Modificatio.*

A. 1042. The modification of the rays of light in the rain drops.

—¹. The modification of spiritual light . . .

—². The rays of light which fall upon and as it were modify them are from the Lord.

1043. There is a spiritual modification which (must) be perceived by man by means of colours.

1623². Every colour consists of innumerable rays, so

that myriads constitute one general Perceptible, which is as it were a **modification** of the origins of light from the celestial and spiritual things which produce it.

3001^e. But, in the Spiritual World, all **modifications** which come forth from the influx of life are spiritual. Hence come such differences of intelligence and wisdom.

3337². The imagination of man is . . . the forms and shapes of such things as he has taken up with the sight of the body, wonderfully varied, and, so to speak, **modified**. But his interior imagination, or thought, is . . . the forms and shapes of such things as he has drawn in with the sight of his mind, still more wonderfully varied, and, so to speak, **modified**.

3343. Spiritual things, which are of truth, are made by **modifications** of heavenly light . . .

3628². The ear, with its forms constructed therein to the **modifications** of (the aerial atmosphere).

—³. Unless there were interior **modifications**, which are of life (in the ear), to which correspond the exterior **modifications** which are of the air, hearing would not come forth.

4224. Without a substance . . . there is not any **modification** . . .

4407. The eye is **modified** by a more subtle atmosphere than the ear.

4414^e. Intelligence and wisdom are . . . an eminent **modification** of heavenly light.

4523. The eye has been formed correspondently to the **modifications** (of the ether and of light).

4530. Colours, there, in their essence, are variations, or, so to speak, **modifications** of intelligence and wisdom. 4677.

4922. The variegations or **modifications** of that light are the derivative variegations, and, so to speak, **modifications** of wisdom and intelligence . . .

7408². For **modifications** receive their form from the forms which are substances in which they are, and from which they flow. (See FORM, here.)

8603⁴. The forms or substances recipient of life are subjects, and the things which result from their changes and **modifications** are forces, which are to be called lives . . .

9466. The colours are **modifications** of heavenly light, thus of intelligence and wisdom.

9467². For all the colours which appear in Heaven are **modifications** of heavenly light and flame upon these two planes . . . Therefore the **modifications** of this light and flame are variegations of truth and good . . .

9814. The **modification** of this light according to the subjects which receive it, which are Angels, presents various phenomena to view; as clouds . . .

H. 239³. The ideas of thought of the Angels . . . are also **modifications** of the light of Heaven; and their affections . . . are variations of the heat of Heaven.

244. There is a speech by the face which ceases in what is sonorous **modified** by ideas.

M. 151a⁴. (The notion that) the understanding is only a **modification** of the light from the sun . . .

T. 39^e. The love of the will **modifies** (the life of man).

443². In the third period of man's life the will acts into the understanding, and the understanding **modifies** it.

Ad. 925^e. For thought is only a **modification** . . .

D. 4063. The eye has been formed entirely according to all the **modifications** of the ether; and the ear according to all the **modifications** of the air.

E. 595². The rainbows seen by the Angels . . . all come forth from the light of Heaven and its **modification** in the spiritual natural sphere there . . .

726². These ethers and airs . . . when **modified** molecularly—*singillatim*—give light. —⁴. (See ATMOSPHERE, at these refs.)

944². The light of the sun is the **modification** or interior action (of its fire) in substances which are outside the sun . . . called the atmospheres.

— The light proceeding (from the Lord as a Sun), which is Divine truth, is the **modification** or interior action in substances which are outside Him. These substances, in which this **modification** is effected, are the spiritual atmospheres . . .

1131⁴. The light of the sun . . . affects material substances by **modifying** them, and the heat by changing their states.

1206⁴. Light **modifies** substances, and heat actuates them . . . The presence of the sun in the substances, which appears as light, causes the activity of the forces or substances of each individual according to its form in which it is from creation. This is **modification**.

J.(Post.) 267^e. Newton said, Now I know that colours are **modifications** of the light in the objects . . .

D.Love xix. The internal sensories are **modified** and actuated by spiritual light and heat.

Modulate. *Modulari.*

Modulation. *Modulatio.*

M. 55. The Angels perceive the subject—*rem*—of the affection from the symmetry and flowing forth of the modulation.

E. 448¹². To simulate good affections in externals is signified by 'to **modulate** upon the psaltery . . .' (Amos vi.5).

Mogul. See MONGOL.

Mohammed. *Mahumed.*

Mohammedan. *Mahumedanus.*

Mohammedanism. *Mahumedanismus.*

H. 514². Behind (the places of instruction for adults) are those who have been addicted to the **Mohammedan** religion, and who in the world have led a moral life, and have acknowledged one Divine, and the Lord as the Very Prophet; who, when they recede from **Mohammed**, because he cannot at all help them, accede to the Lord, and worship Him, and acknowledge His Divine, and are then instructed in the Christian religion.

515^e. The **Mohammedans** are instructed by Angels

who had previously been in the same religion, and have been converted to the Christian one.

516. All the instruction there is given from doctrine which is from the Word . . . Christians are instructed from the Heavenly Doctrine . . . The rest, as the Mohammedans, and the gentiles, from doctrines adapted to their apprehension, which differ from the Heavenly Doctrine only in this: that spiritual life is taught by means of moral life which is in agreement with the good dogmas of their religion, and from which they had drawn their life in the world.

J. 47. The Judgment was performed . . . also upon all who are called Mohammedans . . . It was performed first upon those of the Papal religion; then upon the Mohammedans . . .

48. Beyond (the Papists) were the Mohammedans, also distinguished according to their countries, who all appeared then in the west near the south.

50. The Judgment upon the Mohammedans des. (See LAST JUDGMENT, here.)

—². Most of these (good Mohammedans, who in the world had acknowledged the Lord as the Greatest Prophet, and as the Son of God, and who had believed Him to have been sent by the Father to instruct the human race, and who at the same time had lived a spiritual moral life according to their religiosity) when instructed, receive faith in the Lord, and acknowledge Him to be one with the Father. There is also given them communication with the Christian Heaven by means of influx from the Lord; but they are not commingled with them, because religion separates. All from that religion, as soon as they come among their own in the other life, at first seek Mohammed; but he does not appear, but instead of him two others, who call themselves Mohammeds. These have obtained seats in the middle, under the Christian Heaven, to the left there. The reason these two are instead of Mohammed, is that all . . . after death are first led to all whom they had worshipped in the world . . . But when they perceive that they can render them no aid, they recede from them . . . Where Mohammed himself is, and his quality . . . shall be told in the book in which the Apocalypse is explained.

69. The First Heaven (which passed away) came forth not only from Christians; but also from Mohammedans and gentiles; all of whom had formed for themselves such Heavens in their own places. Ex.

C. J. 68. On the Mohammedans in the Spiritual World; and on Mohammed.—The Mohammedans in the Spiritual World appear behind the Papists, in the west, and make as it were a compass. The reason they appear (next behind the Christians) is that they acknowledge our Lord as the Greatest Prophet, the Son of God, the Wisest of all, who was sent into the world in order to teach men. T.828.

69. As religion (resides in the supremes with man, and as his lower things live and shine from the supreme ones), and as Mohammed dwells in their lower minds together with their religion, therefore some Mohammed is always placed in their sight; and, in order that they may turn their faces to the east, above which is the

Lord, he is placed beneath in the Christian Middle. It is not Mohammed himself who wrote the Koran, but another who discharges his office; nor is he always the same, but he is changed. Formerly, there was one from Saxony, who, having been taken by the Algerines, became a Mohammedan. As he had been a Christian also, he was (sometimes) impelled to speak before them about the Lord: that He was not the Son of Joseph, as they had believed in the world, but the Son of God Himself; by which he insinuated into them the idea of the unity with the Father of the Person and Essence of the Lord. To this Mohammed, others have afterwards succeeded, who have been impelled to say like things. Hence many of them accede to the true Christian faith concerning the Lord; and they who accede are carried to a Society nearer the east, where communication is given with Heaven, into which they are afterwards elevated. In the place where this Mohammed has his seat there appears fire as of a torch, in order that he may be known; but this fire is visible solely to the Mohammedans. T.829.

70. Mohammed himself, who wrote the Koran, does not come into view at this day. I have been told that in the first times he was set over them; but, as he had wanted to dominate as God over all things of their religion, he was cast out of his seat, which he had below the Papists, and was sent down to the right side near the south. Once, some Societies of the Mohammedans were excited by the wicked to acknowledge Mohammed as God; and in order that the sedition might be appeased, Mohammed was brought up from the Lower (Earth), and was shown them; and he was then seen also by me. He appeared like the corporeal Spirits, who have no interior perception, with a face verging to black; and I heard him saying these words only, I am your Mohammed; and presently, as it were subsiding, he returned into his place. T.830.

71. As regards their religion, it has been permitted to be such because it agrees with the genius of the Orientals; and it has therefore been received in so many kingdoms; and also because in it the precepts of the decalogue are made at the same time [a matter] of religion; and something from the Word was also in it; and especially because the Lord has been acknowledged as the Son of God, and the Wisest of all. By this religion, moreover, the idolatries of many nations have been dissipated. The reason an interior religion was not opened to them by means of Mohammed, was on account of polygamy, which exhales what is unclean to Heaven.

72. Many of them are receptive of the truth . . . I have spoken with them about the one God, the resurrection, and marriage. (Their sentiments on these subjects stated.)

S. 105³. Around the Papists are the Mohammedans, who acknowledge the Lord as the Greatest Prophet, and as the Son of God.

117^o. The Mohammedan religiosity, which succeeded, and which destroyed the prior religiosities of many nations, was taken from the Word of both Testaments. E.1177³.

P. 255. The Mohammedan religion (is of the Divine

Providence) because it acknowledges the Lord as the Son of God, the Wisest of men, and as the Greatest Prophet who came into the world to teach men. The greatest part of them make Him greater than Mohammed. M. 342. T. 833.

—². The Mohammedan religiosity was raised up, of the Lord's Divine Providence, to destroy the idolatries of many nations. Fully ex.

—³. In order that all these idolatries might be extirpated, it came to pass of the Lord's Divine Providence that a new religion accommodated to the genius of the Orientals was begun, in which there should be something from both Testaments of the Word, and which should teach that the Lord came into the world, and that He was the Greatest Prophet, the Wisest of all, and the Son of God. This was done by means of Mohammed, from whom that religion has been called the Mohammedan religion.

—⁴. This religion would not have been received by so many kingdoms, and could not have extirpated the idolatries, unless it had been made suitable and adapted to the ideas of the thoughts and to the life of them all. The reason it did not acknowledge the Lord as the God of Heaven and earth, was that the Orientals acknowledged God the Creator of the universe, and could not comprehend that *He* had come into the world, and had assumed the Human . . .

—⁵. From these things it may be seen, that the Mohammedan religion also arose of the Lord's Divine Providence; and that all of that religion who acknowledge the Lord as the Son of God, and at the same time live according to the precepts of the decalogue, which they have also, come into a Heaven which is called the Mohammedan Heaven. This Heaven also is divided into three Heavens, highest, middle, and lowest. In the highest Heaven are those who acknowledge the Lord as one with the Father, thus as the Only God Himself. In the second Heaven are those who renounce a plurality of wives, and live with one; and in the ultimate one, those who are being initiated.

M. 341. That at this day it has been permitted to Mohammedans to marry a plurality of wives, because they do not acknowledge the Lord Jesus Christ as one with Jehovah the Father, and thus as the God of Heaven and earth, and thence cannot receive love truly conjugal.—From the religion delivered by Mohammed the Mohammedans acknowledge Jesus Christ as the Son of God, and the Greatest Prophet, and that He was sent into the world by God the Father to teach men; but not that God the Father and He are one, and that His Divine and Human are one Person, united as soul and body . . . Therefore the followers of Mohammed could not acknowledge our Lord as any God from eternity, but only as a perfect natural man . . . and therefore they could not do otherwise than pass Him by in their worship; and this the more, because they declare Mohammed also to be the Greatest Prophet; and do not know what the Lord has taught. It is for this reason that the interiors of their minds . . . could not be opened . . .

342. That the Mohammedan Heaven is outside of the Christian Heaven; and that it is divided into two Heavens, lower and higher; and that no others are

elevated into their higher Heaven than those who renounce concubines and live with one wife, and acknowledge our Lord to be equal with God the Father, to Whom is given dominion over Heaven and earth. Gen. art.

— . As they have made the Koran the book of their religion, and as, consequently, Mohammed, who wrote it, is seated in their thoughts, and as they follow him with some worship, they think but little about our Lord. T. 833.

343. The reason the Mohammedans also have a Heaven, is that all in the universal world who acknowledge God, and, from religion, shun evils as sins against Him, are saved. That the Mohammedan Heaven is distinguished into two, lower and higher, I have heard from themselves; and that in the lower Heaven they live with a number of both wives and concubines, as in the world; and that those who renounce concubines, and live with one wife, are elevated into the higher Heaven. I have heard also that it is impossible for them to think of our Lord as one with God the Father; but that it is possible for them to think of Him as equal, and also that to Him is given dominion over Heaven and earth, because He is His Son; and therefore this faith is with those to whom ascent into the higher Heaven is given by the Lord. T. 832.

344. I have spoken with one who came instead of Mohammed. Mohammed himself is never present, but a substitute in his place . . . He sent me an ebony spoon . . . and at the same time there was opened a communication for the heat of their conjugal love, which was perceived by me like the foul heat of a bath. T. 834.

348. As polygamy . . . exists at this day with the Mohammedans, it cannot be imputed to them as sin; (and) lest it should be sin to them, they remain natural . . . It is for this reason that although from the Koran they acknowledge our Lord as the Son of God, still they do not approach Him, but Mohammed; and so long they remain natural; and thence do not know that there is anything of evil, and not even of lasciviousness, in polygamy. . . Therefore, after death, they have their own Heavens, and there enjoy delights according to their life.

352. In the Christian Heavens there is heavenly light, which is Divine Truth, and heavenly heat, which is Divine love . . . Thence it is that all communication between the Christian Heavens and the Mohammedan Heavens has been taken away . . . If there had been a communication, no others could have been saved than those who were in heavenly light and at the same time in heavenly heat from the Lord; nay, neither could these be saved if there were a communication of the Heavens; for from the conjunction all the Heavens would be so severely shaken that the Angels could not subsist; for what is unchaste and lascivious would inflow from the Mohammedans into the Christian Heaven . . . and what is chaste and pure would inflow from the Christians into the Mohammedan Heaven, (and thus) the spiritual things of the Christian Heaven would continually encompass and torture them, and would take away all the delight of their life; and,

moreover, would insinuate that polygamy is sin, and thus they would be constantly rebuked.

466^o. A Christian cannot love a concubine and a wife equally, as a Mohammedan polygamist can do . . .

B. 37. The Mohammedans abhor Christianity because they believe there is the worship of three gods in it. T. 183.

T. 137¹². (He said) I once thought from (an eminent person at Gothenburg with whom I am associated) that your new doctrine savours of Mohammedanism . . .

678. In the Spiritual World, Christians are in the middle; Mohammedans are around them . . .

—^e. Without the Christian sign, which is baptism, some Mohammedan Spirit . . . might apply himself to newly born Christian infants, and also to older children, and insuflate into them an inclination for his own religion . . .

828. On the Mohammedans in the Spiritual World. Gen.art.

831. The Mohammedans are hostile to Christians on account of the faith of three Divine Persons and the derivative worship of three Gods, so many Creators; and, to the Roman Catholics, on account of their genuflections before images; and hence they call the latter idolaters, and the former fanatics; saying that they make a three-headed God; and that they say one and mutter three . . .

D. 339. On Mohammed and the Mohammedans.

— (These Spirits) seemed to have found another Heaven, where Mohammed reigned; they spoke with Mohammedans who had been dead some years . . . God Messiah appeared to them in glory, through an Angel, when they fell upon their faces and devoutly adored. Afterwards Mohammed was raised up thence quickly, and was with me, and spoke many things to me, and . . . when he was instructed about God Messiah, he spoke modestly . . . and thought in like manner; and he instructed those who were in the deep that from himself he could do nothing at all; and that he perceived that he was no god, but a simple man . . . He wants to be instructed in the doctrine of true faith. I showed him the city of Amsterdam . . .

340. The Mohammedans confessed, when they heard the interior things of the Word, and heavenly Truths, that they had fallen into heavenly happiness; and now, while I am writing these things, they fall upon their faces and adore the God of the universe, who is Jesus Christ; saying that they perceived it in a heavenly manner.

344. On Mohammed.—There was represented as it were a distinct Heaven, where there were worshippers of Mohammed; but there were only Spirits there, and not Angels. When these Spirits heard what was being said in this Heaven, they asked that they too might ascend and speak; and, when they came, they spoke so skillfully and prudently . . . that the Spirits of the Heaven of Christians were affected with shame. . . They were interrogated about Mohammed; and they replied that they had acknowledged Mohammed, knowing no otherwise; but that they want to adore one God only, the

Creator of Heaven and earth. Then Mohammed . . . replied to them that he can do nothing from himself . . . thus he was raised up thence and adored the Supreme God, God Messiah indisputably.

345. Mohammed said that the Spirits who were in the Heaven where he was being diminished . . . He was instructed that they are being taken up into the angelic Heaven, and are there being instructed in the doctrine of faith; and that all their infants are in the Heavens.

346. Mohammed said that he knew no otherwise than that he was living upon earth . . .

347. That the infants only of the Mohammedans come immediately into Heaven; but not so immediately their boys and girls. Ex.

403. That the Mohammedan Spirits are very docile, and are obedient to their Mohammed, and perform all offices to him from the heart. . . They were then instructed that they should adore God Messiah only . . . with which instruction they were enkindled, and most humbly gave thanks to God, promising that they would lay it to heart.

407. On the Mohammedan Spirits. (Their washings.) 403^e.

447. On Mohammed: that he drove away a crowd coming to him; and said that they should go to Jesus the Son of God.

477. On another Mohammed.

480^e. The Mohammedans are docile, and suffer themselves to be led, and easily receive the faith.

509. On Mohammed.—According to his longing, Mohammed underwent temptations. . . These things show that Mohammed stood in the faith, although he was so tempted. 510. 511.

512. On the Spirits of Mohammed: how they are instructed in order to become Angels.

2995. The Mohammedans with me at first did not care for (scientifics) . . . thinking that if they receive good it is sufficient . . .

2996. On Mohammed.

3030^e. The Mohammedan Heaven was opened by those who want to seek another Lord.

3033. Among these were both the Mohammeds . . .

3040. Choirs from the Mohammedans have become so familiar to me, that I could know (them) from the sound alone.

3494. Certain Mohammedans came almost at once after death into gyres. Ex.

4658^e. It was the effigy of Mohammed's coffin.

4748. Charles XII. praised the Mohammedan religion in preference to the Christian.

4831. I was brought to the region where the Mohammedans are, which is towards the right, in the plane of the right sole; and, when I had been brought there and was held in the idea concerning the Lord that the Father is in Him and the Holy Spirit from Him, thus that He is the one only God, then all who were there were in the same idea and completely acknowledged it. This [occurred] through the whole tract. J.(Post.)84.

5060. See LAST JUDGMENT, here. 5061. 5240. 5241. 5242. 5243. 5258-5262. 5264. 5265. 5663a-5669a. 5729. 5731. 5809⁸. 5856. 5861.

— On two mountains where there were Mohammedans they lived more harmoniously than Christians. In their first mountain they said that they live well, because they . . . obey their magistrate . . . They were better as to the understanding than most Christians. J. (Post.)85.

5061. I spoke with them about a plurality of wives ; and their elders examined with me the reasons why it has been commanded by the Lord that men should have only one wife ; and they found justice in them ; but that this had been conceded them in the world for the reason that they were Orientals ; and, if a plurality of wives had not been conceded them they would have blazed into adulteries like wild beasts, and so all there would perish. They entered well into reasons. J. (Post.)85.

5063. I spoke further with them : that true Christianity consists in this : that men ought to live in charity towards the neighbour, which is to be sincere, to be just, to be upright ; thus to do what is sincere, just, and good for their own sakes ; and to esteem and venerate them as Divine things, because the Divine of the Lord is in them, because they are from Himself ; as they also know ; for they say that there is nothing good with them except what comes from above, that is, from God ; and thus that as to whether men are Christians must be considered from the good of life ; also that the true faith ought not to make dissensions . . . It was said concerning the Lord, that He was conceived from Jehovah, and that therefore He called Jehovah His Father . . . Christians also know that He rose again as to the body, and took all things of His body with Him . . . They wondered at the stupidity of Christians, saying that they had been ignorant of these two things. When I spoke with them about various things which are from the Word, and which are of the doctrine of the true Church, I apperceived what is holy from them. J. (Post.)87.

5246. Many of the Mohammedans become Christians, acknowledging the Lord as the only God, because the Father is in Him, and He in the Father. When, then, they are led into Heaven, they are led first to the east, and thence to the north, and there they ascend higher and higher even to the west, and there are in what is still higher . . . J. (Post.)91.

5247. Some of them appeared to go further ; some to descend to the south ; some to be carried elsewhere . . .

5248. Mohammedans are in natural lumen more than Christians, and also long to know truths more than they do. Examp.

5268. On the Mohammeds.—The first Mohammed dwelt at the left beneath the plane of the sole ; and there he held his court, and inflowed thence into the Mohammedan nation ; but under the guidance of the Lord. There appeared as it were something luminous there, such as is wont to come from candles. I have been sent thither, and perceived what is lascivious commingled with what is conjugal, which was filthy, because it excited venery . . . It is said that in their

stead others are now succeeding, who are to be kept there by the Lord, for the reason that the common people think much about Mohammed . . . That lascivious sphere is from the plurality of wives . . .

5600. Concerning a certain Christian with the Mohammedans.—There was a discourse concerning the Mohammedans, that they acknowledge the Lord, but only as the Greatest Prophet, and that they do not acknowledge His Divine, for the reason that they could not apprehend how the Divine could be possible as distinguished into three Persons . . . That Christian wanted to know whether such was their doctrine, and approached them at the western part . . . They asked him what he believed . . . He said that he believed that God is one ; but they examined the ideas of his thought . . . and said . . . that at heart he believed in three . . . and that a Christian ought to speak as he thinks . . . and that it ought to be to the shame of Christians to think three gods, and that the very Gentiles are wiser . . . and he therefore receded . . . for he was affected with shame . . . The Mohammedans held him in the idea of his thought . . . so that he could not deny it . . . I afterwards presented the Trinity in one Person, and this in the Lord, with certain things from the Word ; and they then said that they perceive that it can be so ; and they would have been able to believe it if they had not opined differently in the world ; although they see that He is greater than they had believed, from the fact that He has bound Mohammed, and also because He is called the Son of God, and because He was conceived from God Himself. J. (Post.)95.

5662a. (The syncretists) concluded that they would make one Church out of many . . . and even want the Mohammedans to be consociated ; for the reason that they acknowledge the Lord as the Greatest Prophet, and as the Son of God . . .

5666a. Mohammed himself, who wrote the Koran, and was buried at Mecca, was taken out from his place—he was deep down in a place a little behind the right foot—and was elevated above, to the left of my head, and there he appeared (to his worshippers). (Continued under LAST JUDGMENT.)

5669a. Some of the Mohammedans, when they had heard many things about the Lord, wanted to accede to that Church ; but it was said to them that they should remain in their own religion, provided they think about the Lord from their doctrine from the Koran : that He was the Greatest Prophet, the Son of God, and the Wisest of men ; because they cannot acknowledge His Divine at heart, but only some of them with the mouth, and from the Intellectual ; because from infancy they had imbued themselves with the faith of such things ; and spiritual good has been formed from such things as had been of their faith in the world, which cannot be so suddenly extinguished by what is new of faith ; provided they live in their own good, do what is sincere and just, and know that everything just is Divine ; and that thus they can still live happy in their own way, and be successively led to the Lord. It was added that those who live in what is just and in their own good can be better than Christians, because these derogate all the Divine from the Lord. Ex. . . Hence they saw that.

good Mohammedans in their hearts think better about the Lord than Christians do. J.(Post.)97.

[D. 5669a]. They also acknowledge Moses as a great prophet, but less than the Lord; but about Moses they think nothing further.

5809⁸. There is a book among the Mohammedans, which is in their hands, and is common there, in which some pages have been written by correspondences, and from which there is some light in the Heavens. J. (Post.)98.

5952. On the Greeks and the Mohammedans.—There were with me many from Greece, who dwell with Mohammedans: they complained about the Mohammedans, because they frequently say to them that they worship three gods. . . The Mohammedans do not recede from this infestation until they reply that they are only the names of the one God; they then acquiesce.

— Afterwards there were with me Mohammedans thence, and they made inquiry concerning the three names of the one God. I then said how the case is; namely, that Christians have taken this from the sense of the letter of the Word, where three are named, when yet they are the names of the one God. They said that they too have the Word; but read it little. They believe that our Lord is the Greatest Prophet. But I said that He was born from God, and that this is clearly told in Matthew and Luke. They said that they had not at all known this, and that they had believed Him to be the son of Joseph. I afterwards told them why the Lord came into the world; not to reconcile the human race to the Father, but to make His Human Divine, and thus keep the Heavens in order down to ultimates, and the human race, to which the Divine could no longer reach in any other way. On hearing these things they were silent, and many acquiesced. J. (Post.)100.

6021. Concerning the Lord with the Mohammedans.—The Mohammedans are most averse to the three Persons of the Divinity, because thus there would be three gods; and therefore when Christians and Mohammedans are talking together about God, the latter say that they make three gods; and when they reply that they have one God, they are indignant, and ask which of the three is truly God. Then some reply that God the Father is, because He created the universe. They say that so the two others are little gods. . . but when they hear that they are equal, they recede, and despise Christians as small, and as of almost no judgment in spiritual things.

—². A certain person had a domestic servant of the Mohammedan religion, whom he interrogated concerning God, saying, What do you believe about Christ? He said that He is the Saviour. What about God? He said that He is the Creator and the Supporter of the universe. He then asked him, Has not God saved? He said that He has saved. What then did he believe about Christ? Is He not God? He said that He is God. Then he said that thus there are two. Then the servant departed, saying that he makes two gods, and therefore did not want to be his servant. In time afterwards he understood that by Christ whom he called the Saviour he understood God the Creator of the universe as to salvation; thus the same, and not another.

—³. Thus the Mohammedans who are saved acknowledge the Lord as one with the Father; and they almost hate Christians because they make three gods.

E. 1180². A Mohammedan sees from the Koran that there is one God; that the Lord is the Son of God; that all good is from God; that there are a Heaven and a Hell; that there is a life after death; and that the evils which are in the precepts of the decalogue are to be shunned. If he does these things, he also believes them, and is saved.

J. (Post.) 71. On Mohammed. Gen.art.

76². See MARBLE, here.

77. Once the two Mohammeds were taken up into Heaven, because they longed for it; and then they spoke with me thence. They said that they saw thence in one idea of thought innumerable things which below Heaven they had believed to be one simple thing. . .

78. There were Mohammedans in the western quarter, dwelling upon rocks, who had been rejected by Mohammed in the Christian world, because they had worshipped Mohammed as God. . . and it was found that they had then thought nothing about the Lord. . . as the Greatest Prophet and the Son of God. (Continued in D.5665a. 5666a.)

79. The two Christian Mohammeds. Ex. 80.

81. With the first Mohammed there appears something luminous, as from a torch, and the Mohammedans look thither, and he inflows into them thence by means of Spirits. . . Mohammed is skilful in instructing those who interrogate him. . . The sphere of his life appeared exteriorly delightful; interiorly concealing what is lascivious. . . It was an unclean heat, but that with the Mohammedans is a delightful heat.

82. The reason Mohammeds are continually substituted in place of the other. . .

83. I heard that Mohammed saying that he acknowledges the Lord as the Only God. . .

84. On the Mohammedans. Gen.art.

—^e. Hence it was given to know that there are many of the Mohammedans who receive faith concerning the Lord, that He is one with the Father.

88. I saw a Mohammedan infestation by Christians in a certain city. . .

89. I was brought to the Mohammedans who are in the eastern quarter. (A conversation with them about God and the Trinity.) The Mohammedans comprehended this: they said that they were thinking and longing for illustration, which was afterwards given them. . .

90. I spoke with the Mohammedans about the resurrection. (They were told the doctrine held by Christians on the subject,) and the Mohammedans then replied that they wonder such a fallacy can reign with Christians. . . and that they know that they will live after death; that they will live in happy marriage; and that they will drink wine; and this after they have cast off the exuvix which had served them as an ultimate covering in that gross sphere. . .

92. Many Mohammedans, from natural lumen,

apprehend better about spiritual things than Christians, because they think much and long for truths. They have well understood that all things in Heaven and the world relate to good and truth . . .

93. In the Judgment I saw that the **Mohammedans** were brought from the west and round about in their compass around the Papists. Fully ex.

96. The abodes of the **Mohammedans** after death are palaces. For most part they are in the western quarter. After the Last Judgment many come anew into that quarter who had thought little about the God of the universe, and nothing about the Lord, but worshipped **Mohammed** as God; and, as they could not find him, they chose another on a lofty mountain above Christendom . . . and then, at the command of the new **Mohammed**, they betook themselves into the Christian world, and infested them in various ways . . .

101. They were told that there are **Mohammedans** who have received the faith that the Lord is one with the Father; and that they have a Heaven in which are all happy things; and that they live there from the Lord in the spiritual marriage of good and truth.

Ath. 167. The **Mohammedans** have not acknowledged three Persons, but one God: they have therefore denied the Divinity of the Lord, and have acknowledged the Father alone as God.

De Conj. 46. On a plurality of wives with the **Mohammedans**. Gen.art.

— I have spoken with the **Mohammedans** about the spiritual marriage: that it is the marriage of good and truth; and that good loves truth and truth good like two consorts . . . This they understood well, and also that conjugal love descends from this spiritual origin . . . from which it is evident that they . . . cannot have love truly conjugal; and it was said that . . . polygamy has been permitted them because they are in hot regions . . . and therefore they burn with libidinous heat, and therefore if polygamy had not been permitted them many of them would rush into adulteries more than Europeans, and thus would act contrary to their religiosity, (to do which) is to profane what is holy. It was shown further, that all their love of marriage is lascivious, thus not spiritual; nor can it become spiritual unless they acknowledge the Lord.

47. Their lot in the other life is such, that at first, as in the world, they associate a plurality of wives, besides concubines; but as, in the Spiritual World, conjunction is of minds, and as those who are of a different mind cannot be together, they separate themselves spontaneously, and at last are conjoined with such a woman as is of a like mind: thus they gradually separate themselves from their women, and at last are united to one, with whom their mind agrees. Moreover, they who persist in polygamy, in process of time become so weak and impotent that they nauseate marriage; for lasciviousness carries this with it.

48. Those of them who are in their Heaven have only one wife; they have rejected more; for the **Mohammedan** Heaven is distinct from the Christian Heaven; but those who at last, as many do, acknowledge the Lord to be one with the Father, are separated, and are

in Heavens which communicate with the Christian Heavens; and with these there is conjugal love.

49. They have heard conjugal love described by the Angels as to its deliciousnesses and pleasantnesses, and that it lasts to eternity, with an infinite variety of deliciousnesses and pleasantnesses, and they have wondered; and thence many of them have received faith concerning the Lord, and have been sent among the Angels of the Christian Heaven, and instructed concerning the Lord, and in the doctrine of love and faith in Him.

D. Wis. vii. 2³. That Christians could not enter to the **Mohammedans**, on account of their respiration, I have seen.

Molar. See under **GRIND**.

Mole. *Talpa.*

A. 893²⁴. 'The moles and the bats' (Is.ii.20)=those who are in darkness; that is, in falsities and the derivative evils. 9424⁶.

1058²⁵. 'To bow themselves to the moles and the bats' (id.)=to worship such things as are in thick darkness and in the shade of night, which is [to worship] external things without an internal.

R. 566⁵. Before the eyes of angelic Spirits, some were seen as bats; some as owls; some as moles . . . and they fled away into their darkness . . . T.162⁵.

T. 165^e. He then sees truths no more than a mole.

E. 410³. The evils and falsities of doctrine from which is their worship are signified by 'the moles and the bats' (id.), because their sight is in darkness, and they shun the light.

Molech. *Molech.*

A. 2468¹⁶. The god of the sons of Ammon was **Molech** and **Milchom**. III.

R. 748. They worshipped **Molech** there by a wicked sacrifice.

E. 768²⁶. 'To give of his seed to **Molech**' (Lev.xx.2,3; xviii.21)=to destroy the truth of the Word and of doctrine by application to the filthy loves of the body; as to murders, hatreds, revenges, adulteries, and the like; whence, instead of Divine things, infernal falsities are accepted. These falsities are signified by 'the seed given to **Molech**.' **Molech** was the god of the sons of Ammon (1 Kings xi.7); and was placed in the Valley of Hinnom, which was called Tophet, where they cremated their sons and daughters (2 Kings xxiii.10); by the fire of which were signified the above-mentioned loves. And as, by 'the seed given to **Molech**' is signified such infernal falsity; and stoning was the death penalty for the truth of the Word and of the derivative doctrine being injured and destroyed, it is said that 'the man who should give of his seed to **Molech**, dying he shall die, and the people of the land shall stone him with stone.'

Molecule. *Molecula.*

A. 6614. The abundance of ideas from the angelic Heaven is presented visible as a bright cloud distinguished into molecules; each molecule, which consisted

of innumerable things, produced with a Spirit one simple idea . . .

D. Wis. ii³. Around the cerebrum, and also within it, and in the cerebellum, and in the spinal marrow, there are spherules, as it were **molecules**, called the cortical and cineritious substances and glands . . . These are the initial forms . . .

Mollified. See SOFTEN.

Molten. *Fusilis.*

A. 3574². 'A molten thing of silver' (Hos.xiii.2)=good falsified. (=falsity appearing as truth. 893⁶. R.242².)

8869. 'A molten thing'=that which is from the voluntary proprium. (See GRAVE, here.)

894^e. What is religious, hatched from Own intelligence, and not from the Word, is meant by 'molten things,' 'graven things,' etc.

9424⁷. 'The covering of the graven things of silver, and the clothing of the molten thing of gold' (Is.xxx.22) = the scientifics of falsity and of evil which are acknowledged and worshipped as truths and goods.

— Here, also, (Is.xlviii.5) 'idol,' 'graven thing,' and 'molten thing'=doctrinal things from Own intelligence.

—⁸. Here, also, (Jer.x.14,15) 'the graven thing,' and 'the molten thing'=doctrinal things from Own intelligence, which, in the external form, which is from the external sense of the Word, appear as truths; but in the internal form are falsities. Hence that man is said to be 'a fool from knowledge;' and the molten thing is said to be 'a lie;' and that 'there is no breath in them' . . .

10406². The conjunction (of these falsities) to the favouring of external loves, so that evils may appear as goods, is signified by 'a molten thing.' (See GRAVE, here.)

—³. Such things are signified by 'graven things,' and 'molten things,' in the following places. Ill.

—⁸. By 'a graven thing, and 'a molten thing,' are meant the falsity which is devised, and the evil which the falsity favours.

—¹⁰. As the falsities and evils of doctrine which are signified by 'graven and molten things' are fabricated by man's Own intelligence under the guidance of his love, they are called 'the work of man's hands,' 'the work of the hands of the artificer,' and 'the work of the hands of the smith.' Ill.

10407. 'He made it a calf of what is molten' (Ex. xxxii.4)=according to the delight of the loves of that nation. . . 'What is molten'=worship made to the favouring of external loves.

10653. 'Gods of what is molten thou shalt not make to thyself' (Ex.xxxiv.17)=the worship of self and not of the Lord; (for) 'to make gods of what is molten'=to institute worship according to the love of self; and worship according to the love of self is the worship of self and not of the Lord; for the worship of self is the end, and the worship of the Lord is the means to this end . . . Such worship exists with those who regard the

holy things of the Church as the means, and dominions as the end.

E. 386⁴. 'To cast a molten thing' (Is.xliv.10)=doctrine from Own love.

419¹⁶. By 'molten things' are signified the things which a man hatches from Own intelligence; all of which are falsities and evils.

539¹². The doctrinal things which are from Own intelligence, in which are the evils of falsity and the falsities of evil, are signified by 'molten things of silver,' and by 'idols' (Hos.xiii.2). 'Their silver'=that which is from Own intelligence; and 'the work of the artificers'=this intelligence; and therefore it is said, 'in their intelligence they have made themselves idols, wholly the work of the artificers.' That these doctrinal things, being false, will pass away, is signified by, 'they shall go away like smoke out of a chimney' . . .

587⁴. 'Idols,' 'graven things,' and 'molten things'=the falsities of doctrine, of religion, and of worship. Ill.

—⁵. This falsity is also meant by, 'his molten thing is a lie' (Jer.x.14).

—¹⁶. The like things are signified by 'graven things,' 'molten things,' and 'idols,' in the following places. Ill.

654⁵⁹. 'Casting a molten thing, but not from My spirit' (Is.xxx.1)=worship from infernal falsity, and not from Divine truth.

1186². By 'a molten thing,' and by 'an idol' (Hos. xiii.2) is signified worship according to doctrine which is from Own intelligence.

Moment. *Momentum.*

Momentary. *Momentaneous.*

A. 24^e. Thus do each and all the moments (or movements) of regeneration proceed from evening to morning . . .

59². If the Lord did not protect man every moment . . .

2292. According to each and all the moments (or movements) of their inclination, the infants are impelled to receive the truths of good and the good of truth . . . H.336^e.

2342⁵. Without the internal sense (these rites) are of no moment.

2694³. When some moments have passed by, they return to the same state of opinion.

3226. Can express in a moment of time what . . .

3854³. Every least moment of man's life has a continual series of consequences to eternity . . . and thus each and all the moments (or movements) of the life of both his understanding and his will. 6490. D.Min. 4652.

3957³. This life cannot be transmuted into another in a moment . . .

4063³. When a man is being regenerated, it is not effected in a moment . . .

4931. Man would not subsist for one moment . . . 4939^e. 5849. 10219².

5006⁴. Man's life in the world is scarcely like a moment, relatively to his life after death . . .

5202⁴. For the man who is in good is reborn every moment, from his first infancy to the last of his life in the world, and then to eternity . . .

5354³. Regeneration . . . is not effected in one moment; but from the first infancy up to the last of life, and afterwards to eternity.

5398. For they believe that sins are remitted in a moment . . . and that a man is justified by the confidence of one moment.

5614⁴. For a man can think in a moment what . . .

5992³. The Angels lead and guard man, and thus every moment, and moment of a moment; for if the Angels were to intermit [their care] for only one moment, the man would be precipitated into evil . . .

6617. The Angels perceive his life in a moment . . .

7298². No one ought to be persuaded in a moment concerning truth . . .

8717³. The Lord regards such things as are momentary—as the things of this world relatively are—no otherwise than as means to eternal things . . .

9336³. Believing that the life of Hell with a man can in a moment be transcribed into the life of Heaven . . .

H. 269^o. Man does not know any movement of the progression when he is being regenerated.

P. 177². Evil . . . does not receive good in a moment; nor does good . . . cast out evil from man in a moment. If either were done in a moment, life would not remain in the man. 183².

202². Unless the Lord leads a man every moment even the most minute, the man recedes . . . —³, Ex.

217. These three points are now to be illustrated one by one. 219. 278a.

233⁵. This delight cannot be removed in a moment . . .

—⁶. This turning is not possible in a moment . . .

279⁴. The error . . . that the state of a man's life can be changed in a moment. Ex.

—⁶. That they who believe in momentaneous salvation . . . do not know that the affections . . . are mere changes of the state of the purely organic substances of the mind . . . Ex.

280. All these believe in . . . momentaneous salvation.

338. That momentaneous salvation from immediate mercy is not possible. Gen.art.

—². That the faith concerning momentaneous salvation . . . is taken from the natural state of man. Ex.

340. That momentaneous salvation . . . is the flying fire-serpent in the Church. Gen.art.

—⁴. That by the faith of momentaneous salvation . . . security of life is induced. Ex.

R. 500². They believe that the remission of sins . . . is given in a moment in the act of faith . . . and they who have once imbued these things, afterwards make sins of no account . . .

896. This carrying away (in the spirit into a mountain) is done in a moment, because it is done by a change of state . . .

B. 64. Enormous births; as momentaneous salvation . . .

T. 78³. In our World such things are created in a moment . . .

—⁴. The reason creation in our World is momentaneous . . .

349². The comment is to be divided into these points.

514. The second point is: As this contrition is not repentance, is it of any moment?

515. The third point is . . .

603^o. In a moment or two, a man can think and conclude what . . .

794. All things which are looked at in the Spiritual World are created by the Lord in a moment . . .

D. 2010. Can think more quickly and distinctly within one moment than . . .

2714. Each moment of life is the beginning of consequences . . .

3024a. With him who is in faith, the better it is the less the ideas are determined to one thing; but so that they are applicable to each movement (or point) . . .

3399^o. Ideas are moments (or movements) and varieties of respirations . . .

4136^o. The moments (or beats) of the spiritual pulse, to the moments (or beats) of the celestial one, are as two and a half to one.

4480. On the reasoning of some that . . . they are justified in a moment.

4784. They took note of all the movements of thought and affection . . . I wondered how they could take note of all the movements of the thought.

D. Min. 4692^o. So that the moments of his life appear like scattered pebbles.

E. 716³. These falsities from evil cannot be expelled from a man in a moment.

795². It may be said that both (charity and faith) come forth at the same-*pari*-moment . . .

1211⁴. Creation there is instantaneous; and its duration is sometimes long, and sometimes momentary.

J. (Post.) 323. Houses (there) are formed in a moment, and in a moment are destroyed . . . Garments in a moment are put on, new ones are given, they are changed. The tables upon which is their food come forth in a moment, and are afterwards dissipated in a moment.

Monad. *Monas.*

A. 5084⁴. A fallacy of sense . . . that there are simple substances, which are monads and atoms. See W. 229.

I. 17². (Such) cannot but terminate the ideas of their thought in the atoms of Epicurus, or in the monads of Leibnitz, or in the simple substances of Wolff . . .

J. (Post.) 263. Leibnitz said . . . that he had indeed acknowledged monads as unities: but that there were in them simpler and purer substances, by means of which the monad has been formed, from which came forth the changes of state therein . . . and Leibnitz therefore wondered that Wolff had maintained his monad—which

he calls a simple substance—to be created out of nothing; and, when divided, to fall into nothing . . .

Monarch. *Monarcha.* P.251².

Monarchical. *Monarchicus.* T.9².

Monastery. *Monasterium.*

Monastic. *Monasterialis.*

See under MONK.

A. 495¹e. Many such who have plundered many houses for the monasteries.

503⁶. No longer believes it holy . . . to give to monasteries . . .

H. 535³. See WORLD, here.

J. 55⁵. They multiply monasteries, from which they place spies and guards everywhere.

58³. That great city was full of temples and monasteries.

—^a. The whole anterior tract . . . was as it were excavated, and full of monasteries.

R. 759. Those who continually aim to establish firmly (their Divine majesty and super-regal glory) by the multiplication of monasteries . . . Sig. 770.

— . By gifts given to monasteries . . . 784.

M. 54⁴. Those who in the world have been shut up in monasteries, whether virgins or men, after passing a monastic life, which lasts for some space of time after death, are set loose and let out, and obtain the longed-for liberty of their desires, whether they want to live as conjugal ones, or not. If [they want to be] conjugal ones, they become so; if not, they are carried to the celibates at the side of Heaven; but those who have burned with forbidden lust, are cast down. 155².

513. In kingdoms of the Catholic religion (the women for whom these burn) are monastic virgins . . . D. 3896.

D. 3187. See MARTYR, here.

4553^e. Obtaining wealth for their monasteries from the sick . . .

5254. See LAST JUDGMENT, here. 5271. 5305. 5315. 5316. 5324. 5331. 5338. 5341. 5410.

5457. Those who had perpetrated nefarious things outside and inside of monasteries . . . Des.

5598. They began to institute monasteries . . .

6110⁵e. Virgins who have imbued piety even to some melancholy become sad wives, and cannot be among the happy in Heaven . . . Hence [this is the case with] those women who have lived in monasteries.

J. (Post.) 109. Women and virgins who have lived in monasteries, and have thought lascivious things; and, still more, those who have done lascivious things; are cast into Hells where there are direful things. But those who have studied piety alone, and have not done any work, are divided among the followers of their own religion, to act as domestic servants, learning that bare piety in idleness does not conduce to salvation. But those who have been industrious and have loved to work, are allotted places among those women in the Churches with whom it is well.

—². Those women who have been diligent in mon-

asteries, by serving others there in various ways, for food, for clothing, and for other functions there, and who have done these things from charity and affection, have been brought outside that mountain in the confines between the south and the west, and form a Society which is safe from infestations by the men; and are sent to those who teach the truths of faith; for they are more docile than the rest.

Money. *Moneta.*

Monetized. *Moneticus.*

T. 78². The coins of gold and silver (there, are correspondences).

320. They may be compared to impostors who coin false monies, and gild them . . .

519. They are like coins made of the lees of oil, or dried dung, and overlaid with gold.

D. 4045. There appeared . . . great silver coins, which were turned into a thicker—*crassiorum*—plate of silver, which filled the pocket of my garment. It perhaps signified those things which have now been given me.

4543. In a dream I had gold given in coins . . . Nordberg changed them into other gold, not monetized.

Money. *Pecunia.*

See COIN.

A. 2482. See MEMORY, here.

3957⁴. He leaves behind him cares for the acquiring of money and wealth; for such things are not there.

4751². Avarice . . . is a love altogether earthly, having nothing for its end but money, in which, not in act, but in power, it believes itself to be above all.

C. J. 48³. The reason the Dutch are in these quarters of the Christian Middle, is that trade is their final love, and money the mediate subservient love, and this love is spiritual. But, where money is the final love, and trade the mediate subservient love, the love is natural, and partakes of avarice. P.220^e.

D. 1166. While I have had cares concerning necessary monies . . . so that I have detained my lower mind somewhat in them, I have then fallen into a state as it were corporeal, so that the Spirits could not speak with me; as they also said: that they had been as it were absent . . .

2450. I have spoken with Spirits concerning the possession of money without use. Certain Spirits are of such a character, from the life of the body, that they want to possess money for the sake of money, and not for the sake of any use except that they may be delighted with the money. When I have asked for the sake of what use, whether it was for the sake of garments, houses, or food, they have said that it was for the sake of the delight from seeing the money, the silver and the gold; thus for the sake of no use from them. Such a cupidity is called avarice, and is most filthy, because most gross; for money is for the sake of use . . . When the use perishes, it is completely dead, and a carcase.

2566. The reason there is such a multitude of insane Spirits . . . is that the human race at this day regards

no other use than self . . . They only acquire and scrape together money, silver and gold, merely to become rich . . . never for the sake of their friends and companions, still less for the sake of any use to the commonwealth . . .

2910. There are three dominant loves, from which all other loves spring . . . thus all cupidities, evils, and falsities . . . (The last of them) is the love of the Earth, which is the love of money for the sake of no end; but only for the sake of money, which is the most sordid.

3500. (The Dutch) have their life not so much in money, as in trading itself; so that their money was not so much in money-boxes, in wares . . . but in trade.

3624². Whenever it has been given to think . . . about money-matters (etc.), and when I have been kept long in this reflection, the Spirits at once injected troublesome and evil things, together with things confirmatory and cupidities; and I observed that when I have not been in the thought of such things for months and years, I had no care at all, still less did they induce any trouble. These are the reflections of thought; and he who is detained in them is the more infested by evil Spirits the longer he is detained.

4385. (The Jewish Spirits said that their delight was) to have money; not for the sake of use, but for the sake of the money. But it was given to say that as there is no money in the other life, and consequently no delight from money, what delight do they want to have now? . . . Thus are they gradually led to thoughts about eternal life.

4728². (Wolff) was especially in the love of money without use; thus in filthy evil.

5963. When (the Russians) are told, when they set their hearts too much on money, that they should give something from their money to the poor or needy . . . because it is by the command of God, they do it; but after some time they receive more; for they are blessed.

E. 193. 'Talents,' 'pounds,' and 'money' (Matt. xxv. 14-31; Luke xix. 13-25) = the Knowledges of truth and good from the Word.

840⁶. 'The purse,' and 'the scrip' = the like as the coins and the money in them; namely, the Knowledges of good and truth from the Word.

J. (Post.) 17. The Dutch are not so much for money . . . Money is their mediate end, and is loved for the sake of trading; thus it is in the second place; and they who are such are loved in Heaven; for everyone is estimated according to his use. It is otherwise with the avaricious, as with the Jews, with whom money is in the first place . . .

Money-box. *Cista*.

D. 3500. See MONEY-pecunia, here.

Money-changer. *Nummularius*.

E. 840⁴. By 'the tables of the money-changers' (Matt. xxi. 12) are signified (those who make gain for themselves) from holy truths.

Money-making. See HIRE, PROFIT.

Mongols. *Mogolenses*.

Mogul. *Mogol*.

R. 655⁷. Than in knowledge concerning the kingdom of the Mogul, of the diamond mine there, and of the treasure and court of its emperor.

T. 245². Like the treasures with the emperors of the Mogul and of China.

D. 5729. (The Last Judgment on the Mongols. Fully quoted under LAST JUDGMENT.)

Monk. *Monachus*.

Monkish. *Monachalis*.

See MONASTERY.

A. 10785². It was found that it was monks (who had disturbed the angelic Spirits of the Sixth Earth).

10812. The monkish Spirits were seen, namely, those who had been travelling monks, or missionaries.

— (A conversation with one of these monks. His dense ignorance of the truths of faith, and his cupidity for gain and dominion, cause him to be cast into Hell.) D. 5513a²².

J. 56⁷. (The Papists) there send forth monks, to allure the gentiles to their religiosity . . .

61⁶. See LAST JUDGMENT, here.

C. J. 78. When monks penetrate (to the Africans) . . . They sell them. D. 6095².

R. 294². Near them were Papists with monks . . .

—¹¹. One of the monks arose, and said . . . Another monk said . . .

767. By 'the merchants of the earth' are meant the lower ones in the order, who are called monks.

T. 582. The flagellation of one monk for the whole company . . .

817. The monks by clandestine arts procure a communication for themselves (with the Protestants) . . .

820². Converted monks there teach them . . .

824. The monks especially seek there for the saints . . .

D. 3597. See JESUIT, here. De Conj. 98.

3598⁶. In Italy, where the monks insinuate themselves with wives . . .

4958. They were exciting the white monks . . .

5103. See LUTHER, here.

5249. See LAST JUDGMENT, here. 5271. 5285, *et seq.*, 5419. 5732. 5738.

5450⁶. Those who were such were monks, because they keep all in . . . thick darkness: hence the papistical thick darkness.

5513a¹⁷. Among others who come thither are monks . . . They travel about in the same way in the other life . . .

5833. He wondered that so many of the lower monks make themselves Christ . . .

5957. Concerning a certain monk who lived in the Dark Ages . . .

E. 1044. The interiors with the monks . . . appeared so empty that they did not know a single truth which

leads to Heaven. They have been explored, and were seen to be such.

[E.] 1055. The Word is read . . . but little with the monks, who teach. 1062.

J.(Post.) 111. That they might be instructed by their own, who had been upright monks . . .

Monkey. See APE.

Monogamist. *Monogamus.*

Monogamous. *Monogamicus.*

See under WIFE.

M. 70. For monogamous marriages—which are those of one man with one wife—correspond to the marriage of the Lord and the Church . . .

77⁴. We counsel you to live monogamists . . .

—⁵. Therefore all of us in this Heaven are monogamists . . .

141. That chastity is predicated solely of monogamous marriages, or those of one man with one wife. Ex.

369. That spiritual jealousy exists with monogamists, and natural with polygamists. Ex.

—, In the Christian world, where there are monogamous marriages . . .

Monomania. See INSANE at D. 3626.

Monosyllable. *Monosyllaba.* Ad. 3/23.

Monosyllabic. *Monosyllabicus.* A. 7191².

Monster. *Monstrum.*

Monstrous. *Monstruosus.*

Monstrosity. *Monstrositas.*

A. 4533². Some (of the infernals) appear as monsters. 4623². 4839⁶, Ex. 5057⁶. 5302².

5199⁶. In the light of Heaven (the infernals) appear as monsters. 6605⁹. 6626. —⁰. H. 80⁹. 131². E. 554³.

7042². They then appear to themselves as monsters.

10153³. In the Hells . . . are forms of hatred and revenge; thus such monsters as cannot be described.

H. 131⁶. If a man is evil, he appears (to the Angels) as a monster, deformedly according to his evil.

553². Their bodies are monstrous.

—³. At the openings which are called 'the gates of Hell,' there for the most part appears a monster, which represents in general the form of those who are therein.

—⁴. As soon as anything of the light of Heaven is let in, their human forms are turned into monstrous ones, such as they are in themselves . . .

W. 24². The Church would then appear as one body with a number of heads upon it; thus not as a man, but as a monster.

254². A natural man, who has become sensuous through evils and the derivative falsities, in the Spiritual World in the light of Heaven appears . . . as a monster . . .

287⁶. In proportion as a man does not receive (the love and wisdom from the Lord), he becomes a monster after death.

P. 204. Hell is in . . . a monstrous human form . . .

228². He then commingles holy with profane things, and becomes . . . such a monster.

293. Hell constitutes one monstrous man.

296. Everyone in Hell is in the form as of a man, although monstrous; and all the fibres and vessels in it are inverted.

302⁶. In its form Hell is like a monstrous man, whose soul is the love of self and Own intelligence . . .

R. 153⁹. All (satans and devils, in the light of Heaven) as to their faces and bodies, appear as monsters; but in their own light . . . not as monsters, but as men.

601². If a Church is in truths falsified, it appears (before the Lord) as a monstrous man. —.

675⁷. Suddenly there appeared a monster rising out of the earth . . . exactly like the 'beast' . . .

M. 231⁴. As these see nothing of what is just, in Heaven we contemplate them not as men, but as monsters. Des.

T. 32⁶. All there are so conjoined, that . . . the universal Hell represents one monstrous devil.

68. Hell (before God) is as one giant which is a monster; and therefore to act against one evil and the derivative falsity, is to act against that monstrous giant . . . which no one can do except God . . . 123⁶.

504⁸. Instead of the serpent, there was seen a monstrous man . . .

797⁴. A fourth table sometimes appeared there, on which were seen monstrous things in various forms . . .

D. 4626. When any Hell is opened, or when any devil appears thence, he appears monstrous according to the quality of the Hell: Des. 4629⁶.

4718. Those who are evil, . . . as to the face, when seen in the light of Heaven, appear . . . as monsters of various deformity. —.

E. 790¹⁰. In proportion as he rejects, suffocates, and perverts the truths and goods of the Word . . . he is a monster, and not a man . . .

J.(Post.) 302. As (the Moravians) went away, they appeared as monsters . . . and this monstrous [appearance] was increased even to their entrance beneath the earth . . . and when they came thither, the monstrosity remained, and appeared before the eyes of themselves and their brethren.

D. Love xiv². Those whose love is from the sun of the world . . . do indeed appear in the Spiritual World as men; but in the light of Heaven as monsters.

Monstrous. *Immanis.*

A. 1787³. The Lord's temptations were the most monstrous (or frightful) of all.

T. 123⁶. Hell is like a monstrous lion.

488. The monstrous faith that . . .

E. 388⁹. 'A monstrous lion' (Hos. xiii. 8) = the power of falsity from evil.

403⁶. By 'the teeth of a lion' are signified the falsities of that evil; and, as these destroy all the truths and goods of the Church, they are called 'the teeth of a lion,' and the molars of that monstrous lion' (Joel i. 6).

Month. *Mensis.*

A. 851². The spiritual man . . . also becomes 'the seventh;' not 'the seventh day,' like the celestial man; but 'the seventh month.' 852.

858. 'The tenth month' (Gen. viii. 5)=the truths which are of remains.

894. 'In the beginning, in the first of the month' (ver. 13)=the first termination.

900. 'The second month' (ver. 14)=every state before regeneration.

1825. The last time of the Church is signified by 'the third day, 'the third month, etc.

3814. 'He dwelt with him a month of days' (Gen. xxix. 14)=a new state of life.

—'. 'Months,' etc.=states, the quality of which appears from the numbers . . . But when 'a month,' etc. is mentioned in the singular, there is signified an entire state; thus the end of a former and the beginning of the following one . . . Here, therefore, by 'a month' is signified the end of the former state and the beginning of the following one; thus a new state; as also elsewhere in the Word. Ill.

—'. 'Yielding its fruit every month' (Rev. xxii. 2)=a state always new as to the reception of good, and its consequent exercise.

—². As the end of a former state and the beginning of the following one, or a new state, is signified by 'a month,' it was commanded that the numbering of (the sons of Levi, and of the first-born males of the sons of Israel) should be 'from the son of a month and upwards' (Num. iii. 15, 40).

—^o. 'A month of days,' here (Deut. xxi. 11, 13) manifestly=the end of a former state and the beginning of the following or new one.

4901. 'About three months after' (Gen. xxxviii. 24)=a new state; (for) 'three'=what is complete . . . and 'a month,' a state; for all times=states . . . Ex. —⁴.

6721. 'She hid him three months' (Ex. ii. 2)=the fullness of time in which it did not appear. . . 'A month'=time and state.

7827. 'This month is to you the head of the months' (Ex. xii. 1)=that this state is the principal of all states. 'A month'=the end of a former state and the beginning of the following one; thus a new state. 7828.

7831. 'On the tenth of this month' (ver. 3)=a state of the initiation of the interiors . . . By 'a month' is meant an entire state from beginning to end; thus the whole state of deliverance which is signified by the Passover . . .

8053. 'In the month Abib' (Ex. xiii. 4)=the beginning of a new state. 'A month'=the end of a former state and the beginning of the following one; thus also a new state. That 'the month Abib'=the beginning from which are all the following states, is evident from the things which are said about this month in the preceding chapter; namely, 'This month is to you the head of the months; this is the first to you in the months of the year.'

8057. 'Thou shalt keep this service in this month' (ver. 5)=the perennial worship of the Lord on account of deliverance. . . 'A month'=the end of a former state

and the beginning of a new one . . . Hence also by 'a month' is signified what is perennial.

8400. 'In the fifteenth day of the second month' (Ex. xvi. 1)=the state relatively. . . By 'a month' is signified the end of a former state and the beginning of the following one; thus a new state.

8750. 'In the third month' (Ex. xix. 1)=the fullness of the state. Ex. 'A month'=a state.

10283¹². 'A month of days'=perpetually.

Life 97^e. Let them resist evils in intention only once a week, or twice a month, and they will perceive a change.

R. 427. 'To torment them five months' (Rev. ix. 5)=to induce a stupor for a short time . . . because this is signified by 'five;' for times, whether months, etc. do not signify time, but state. 439.

446. By 'an hour, a day, a month, and a year' (ver. 15) is signified continually and perpetually, the same as by all time. E. 571.

489. By 'forty-two months' (Rev. xi. 2) is signified even to the end, when not anything remains.

—^o. The reason they are called 'months,' is that by 'a month' is signified a full state. Ill.

935. 'Yielding its fruit every month'=that the Lord produces goods with a man according to every state of truth with him. By 'a month' is signified the state of life of man as to truth.

—². The reason why by 'months' are signified the states of life as to truths, is that by 'months' are meant the times designated by the moon. Ill.

—^o. By 'months' are signified states of truth; and, in the opposite sense, states of falsity with man. Ill.

D. 5668^o. The infants speak in the angelic language within a month.

E. 401²⁴. By 'the products of the months' (Deut. xxxiii. 14) are signified all things which proceed from the Spiritual Kingdom of the Lord. 'Months' here=the same as 'moons;' namely, truths from good; for, in the Original Language, there is the same word for both.

548. 'Five months'=so long as they are in that state. 561.

—². For 'a month'=a state . . . The reason 'months'=states, is that all the times in the Word . . . =states of life.

555¹⁶. Occurs.

633. 'For forty-two months'=even to the end of the Old Church, and to the beginning of the New one. 'Months'=states; here, states of the Church; for by times . . . are signified states, and these states are designated by the numbers . . .

796. 'Forty-two months' (Rev. xiii. 5)=plenary vascitation and consummation; thus destruction until there is nothing of truth and good remaining.

J. (Post.) 222. After they have been in the Spiritual World a month, all reject the third Person . . .

Monument. *Monumentum.*

A. 4676^o. Therefore they build for themselves magnificent monuments . . .

[A.] 9293³. As is evident from the most ancient books and monuments of the Gentiles.

L. 24². The Angel said to the woman who came to the tomb . . .

R. 506. 'Not to permit to be in tombs' (Rev. xi. 9) = to reject as damned; for 'to be put in tombs, or to be buried, = resurrection and continuation of life . . . Hence by 'not to be put in tombs' . . . is signified to remain in earthly and unclean things, and on this account to be rejected as damned. Ill. 603^e. E. 659.

E. 659¹³. By these words is not meant that those who are in the sepulchres or 'in the tombs,' will hear the voice of the Lord . . . (But) by 'to go forth out of the tombs' (John v. 28) is signified out of the material body, which first takes place with everyone immediately after death, and afterwards when the Last Judgment comes forth; for then exterior things are removed, and interior things are opened . . .

—¹⁵. That 'the tombs had been opened' (Matt. xxvii. 52) = . . . regeneration, and the resurrection of the faithful to life . . .

—²⁰. Therefore 'to be drawn out of the tombs' = no resurrection to Heaven, nor regeneration; but resurrection to Hell, and consequently damnation. Ill.

899⁹. By 'the tombs' which should be opened are meant the places in the Lower Earth where there have been reserved and guarded by the Lord those who have heretofore lived the life of charity, and have acknowledged the Divine of the Lord . . . These places are signified in the spiritual sense by 'the tombs.' —¹⁰.

Mood. *Affectus.* A. 2326.

Moon. *Luna.*

Moonlet. *Lunula.*

Lunar. *Lunaris.*

See NEW MOON, and under LUMINARY, and SUN.

A. 337². 'The moon' = faith. 1808³. Ill. 1861⁴.

— 'Until there be no moon' (Ps. lxxii. 5) = that faith will be love.

862. Faith is called 'night,' because it receives its light from charity, as the moon does from the sun; and therefore faith is also compared to the moon, and is called 'the moon.'

1053⁹. The Lord is a Moon to the Heaven of the spiritual Angels.

1326³. 'The moon shall not cause her light to shine' (Is. xiii. 10) = the truths of faith [not doing so].

1529. The Lord appears to the spiritual Angels as a Moon. 1861¹⁵. 2669². 2708. 2776³.

1531. That I might be confirmed in the fact that the Lord appears . . . to the spiritual Angels as a Moon . . . I plainly saw the Moon shining, which was encompassed by a number of smaller Moonlets, the lumen of which was almost solar, according to . . . 'The light of the moon shall be as the light of the sun' (Is. xxx. 26) . . . The Moon appeared in front, at the right. D. 4220.

1808^e. By 'the moon' are signified spiritual things.

1967. When they see anything in lunar lumen . . .

1984³. Charity and faith are 'the sun and moon' which will be darkened.

1997^e. To the spiritual Angels, who are in the affection of truth . . . the Lord appears as a Moon.

2034^e. The Lord appears as a Moon in the Heaven of the spiritual Angels; and . . . the Moon is the Spiritual of His love. Refs.

2120. 'The moon shall not give her light' (Matt. xxiv. 29) . . . By 'the moon' is meant faith. 2441⁵.

2242⁴. 'The sun shall be darkened, and the moon shall not cause her light to shine' = no love and no charity.

2441⁷. As (when they began to worship them) the sun and moon received an opposite sense, they = the love of self and of the world. Hence, in the Word, by 'the worship of the sun and moon' is meant the worship of self and of the world. Ill.

2495². 'The moon' (Matt. xxiv.) = the faith of love and of charity.

—⁴. 'The moon shall blush' (Is. xxiv. 23) = that faith shall blush.

2708. The light from the Lord with the spiritual is as the light of night from the moon . . . 2716^e. 2849.

3235². The Lord appears to the spiritual as a Moon, because they are in spiritual love; that is, in charity towards the neighbour. The difference is like that between the light of the sun by day, and the light of the moon by night; and also such as there is between the heat of them both, from which are germinations.

3272². 'The moon' (Rev. xii.) = spiritual love. Refs.

3355³. 'The sun and moon' (Joel ii.) = the good of love and its truth.

3693³. 'Thy moon shall not be gathered' (Is. lx. 20) = that they shall be in the life of truth and in intelligence, because in the spiritual love and light of the Lord.

—⁴. 'The moon' (Ps. civ. 19) = intelligence; and 'the sun,' wisdom from the Lord.

3969¹⁶. The Spiritual Kingdom lives from truth; and therefore the Lord . . . appears to the spiritual as a Moon.

4060². 'The moon shall not give her lumen' (Matt. xxiv.) = that . . . charity towards the neighbour, which is 'the moon' . . . will not appear. . . 'The moon' = the Spiritual of love; that is . . . 'the moon' = charity towards the neighbour which is through faith. Refs. The reason of this signification of . . . 'the moon' is that the Lord in the other life appears . . . as a Moon to those who are charity towards the neighbour, who are called the spiritual. Refs.

4288³. In the representative Church . . . when they looked at the moon, they were filled with a holy veneration, because the moon = spiritual love.

4696. 'Behold the sun and the moon' (Gen. xxxvii. 9) = natural good and natural truth. . . 'The moon' = spiritual good, or truth. . . 'The moon,' in the supreme sense, also = the Lord, because He appears as a Moon to those in Heaven who are in spiritual love . . . And the light from the Moon in Heaven is the spiritual of love, or truth. Here, therefore . . . 'the moon' = natural

truth, because it is predicated of Leah . . . for by 'Leah' is represented natural truth.

4697⁴. By 'the sun and moon' are signified love and charity, or good and truth. III.

4735⁶. 'The moon . . . turned into blood'=truth falsified and profaned.

4779⁷. 'The moon' (Rev.vi.12)=the truth of faith.

4918⁹. 'The moon' which was under her feet=the truth of faith. Refs.

6015⁸. That the good of faith can no longer inflow, is signified by 'the moon shall not make her lumen to shine.' (=that charity and faith cannot come forth with man. 8902².)

6697⁹. Some of the planets have moons, which are called satellites, and which range about their orb in stated times, as the moon does round ours; and the planet Saturn, because it is very far distant from the sun, has also a great lunar ring, which gives much . . . reflected light to that Earth.

7171⁹. (In the ideas of Spirits and Angels) the moon appears to the left, at a considerable altitude; the satellites also to the left relatively to their own planet.

7233². When the voluntary proprium has been separated from the new Voluntary which is in the intellectual part, the lumen there is feeble, such as is the nocturnal lumen from the moon and stars relatively to the diurnal lumen from the sun. Hence, also, it is, that by 'the moon,' in the Word, in the internal sense, is meant the good of spiritual love; and by 'the sun,' the good of celestial love. Refs.

7988². By the moon (as one of the 'army of the heavens') is signified the good of faith.

8902². 'The moon'=faith in the Lord. Refs. 8906³.

9228. 'The light of the moon shall be as the light of the sun' . . . 'The moon'=faith from the Lord; thus faith in the Lord.

9232. On the Spirits and inhabitants of the moon. Gen.art. U.111. D.3241.

— Some Spirits appeared above the head, and voices were heard thence like thunders . . . I supposed that there was a vast multitude of Spirits . . . (but) the Spirits who were thundering were . . . few, and were as small as children . . . D.3243.

9233. Some (of them) were sent down . . . and one was carrying another on his back . . . Their faces appeared not unbeautiful, but were longer than the faces of other Spirits. In stature they were like boys of seven, but of robuster body. Thus they were dwarfs. I was told by the Angels that they were from the moon.

9234. The one who was carried by the other, was let down and came to me, applying himself to my left side below the elbow; and spoke thence, saying that when they utter their voice they thunder so, and thus terrify the Spirits who want to inflict evil! on them . . . He receded from me to some others, but not quite out of sight, and thundered in like manner. They showed, further, that their voice when sent forth from the abdomen, like an eructation, so thunders. D.3242a, Ex.

9235. This comes forth from the fact that the inhabitants of the moon do not speak so much from the lungs as do the inhabitants of other Earths; but from the abdomen; and thus from some air collected there; for the reason that the moon is not circumfused with a like atmosphere to that of other Earths. D.3244;

9236. The inhabitants of the moon relate, in the Grand Man, to the . . . xiphoid cartilage, to which the ribs are connected in front, and from which descends the linea alba, which is the support of the muscles of the abdomen. D.3245.

9237. Spirits and Angels know that there are inhabitants even in the moon; for they often speak with them: in like manner in the moons or satellites around the Earths Jupiter and Saturn. Those who have not seen them . . . still do not doubt that there are men in these moons, because they are equally Earths; and where there is an Earth there is man; for man is the end for the sake of which is an Earth . . .

9684². The Lord appears to those of the Spiritual Kingdom as a Moon. The Lord appears . . . as a Moon also at a middle altitude opposite the left eye . . . From the Lord as a Moon there is light with those in the Spiritual Kingdom . . . The light in the Heavens is the Divine truth proceeding from the Lord's Divine Human, which, when received by the Angels who are of the Spiritual Kingdom, is called the truth of faith from the good of charity towards the neighbour. Of this good and that truth consists the Middle Heaven, which is called the Spiritual Heaven. The candlestick in the Habitation represented the Moon from which those of the Spiritual Kingdom have light; thus it represented the Lord as to Divine truth there; for . . . the Lord appears to those who are of that Kingdom as a Moon.

— This good becomes spiritual good by the reception of Divine truth as of light from the moon.

—⁴. Hence, in the Word, . . . by 'the moon' is signified the Lord as to spiritual good. Refs.

— Hence it is . . . that the south in Heaven is where the Lord appears as a Moon.

9755⁹. 'The statutes of the moon and of the stars for a light by night' (Jer.xxxi.35)=the goods of faith and of Knowledges, from which is the light of truth in the darkness.

10130⁴. Those who love the neighbour from the Lord, turn their eyes to the Lord as a Moon. In like manner those who do truth for the sake of truth.

10604⁴. By 'the moon' (Matt.xxiv.) the Angels do not perceive the moon, but faith in the Lord.

H. 1 (f). 'The moon,' in the Word, =the Lord as to faith, and thence faith in the Lord. Refs.

118. Before the left eye, the Lord . . . appears as a Moon, of a like bright whiteness, but sparkling more; and of similar size to the moon of our Earth; but that moon appears encompassed with, as it were, a number of lesser Moonlets, each of which is in like manner bright white and sparkling.

—². To those who receive Him in the good of faith, the Lord appears as a Moon, bright white and sparkling according to the reception. These are in His Spiritual Kingdom. The reason is . . . that the good of faith corresponds to light . . .

[H.] 119. Hence it is that in the Word, the Lord . . . as to faith is compared to 'the moon;' and also that . . . faith from the Lord to the Lord is signified by 'the moon.' Ill.

—². In these passages, by 'the moon' is signified faith.

122. The moon of the world appears to the Angels as a certain darkness opposite to the moon of Heaven. . . The reason is that . . . the luminosity of the world corresponds to falsity from the love of self . . .

123. Those who turn themselves to the darkness which is in place of the moon, are in the Hells in front, and are called Spirits.

146. The distance between the Sun and Moon in the Heavens is thirty degrees; hence there is a like difference of the quarters.

159^o. Afterwards this bright whiteness (in which the Sun appears in the third state of the celestial Angels) was seen to advance to the left, towards the Moon of Heaven, and to add itself to its lumen; from which the Moon then shone forth beyond its measure; (which was) the fourth state with those in the Celestial Kingdom, and the first with those in the Spiritual Kingdom. D.4639.

S. 14^o. By 'the moon which shall not give her lumen' (Matt.xxiv.) is meant the Lord as to faith. 112^o.

W. 233^o. The mediate illustration of men through the angelic Heaven which was before the Lord's Advent, may be compared to the light of the moon, which is the mediate light of the sun; and as, after His Advent, that illustration was made immediate, it is said in Isaiah, that 'the light of the moon shall be as the light of the sun;' and in David, 'In His day the just shall flourish, and much peace even until there is no moon' (Ps. lxxii.7).

429. Whereas those who have shunned evils as sins are in the Ultimate Heaven, and are there in a light like the nocturnal lunar light.

P. 167. With some (in the highest Hell) the light is like the nocturnal light from the moon.

R. 27^o. 'The moon shall not give her lumen' (Matt. xxiv.)=no longer intelligence and faith.

53^o. 'The light of the moon' (Is.xxx.)=faith from charity.

332. 'The moon became as blood' (Rev.vi.12)=that with them . . . all the truth of faith was falsified. E.401.

—. As 'the sun'=the good of love, 'the moon'=the truth of faith; for . . . the moon is bright white from the light from the sun . . . and light=truth from that good.

414. By the light of the moon and stars is signified Divine truth natural from the Word . . . Divine truth in the natural sense of the Word is like the light of the moon and stars in the night; for the spiritual sense in-flows into the natural sense as the sun with its light into the moon, and presents the light of the sun mediately.

447^o. 'The moon'=the truth of faith.

533. The reason the moon was seen 'under the feet' of the woman, is because the Church on earth, which has not as yet been conjoined with the Church in the Heavens, is meant. By 'the moon' is signified intelligence in the natural man, and faith; and by being seen under her feet is signified that it will be on earth.

—². The Church on earth will be; therefore the moon was seen under the woman's feet, by which here in special is signified faith, through which, such as it is at this day, there is no conjunction.

919. 'The city has no need . . . of the moon . . .' (Rev.xxi.19). . . By 'the moon' is here signified natural intelligence and faith, separated from spiritual intelligence and faith, which is Own intelligence, and faith from self. Ill.

—². 'The moon'=intelligence from the Lord, and faith from Him; hence, in the opposite sense, 'the moon'=Own intelligence, and faith from self. . . Therefore it was an abomination to adore the moon, etc. Ill.

935^o. See MONTH, here. E.401²⁴.

M. 380^o. Upon the table there was a candle, because there was . . . only the nocturnal lunar light there.

T. 22^o. They see the earthy parts as lunar brightness, and the watery ones as spots.

D. 555. The moons (of Jupiter) shine for them, so that they live in light . . .

1670. From one of the satellites of Jupiter, which, like the moon, are encompassed with dissimilar atmosphere . . .

4219. Thus the light of the spiritual is from the Lord appearing as a Moon; and, although he does not appear as a Moon, still their light is like the light as of a Moon shining in a lively manner.

4387. The affection of truth is the moon.

E. 175¹². 'The moon' (Luke xxi.25)=faith in the Lord. (=faith from love. 304⁴⁷.)

270^o. By 'the moon and sun' (Is.xxiv.23) is meant their idolatrous worship, and also the falsity of faith and the evil of love.

275¹⁶. By 'the statutes of the moon and stars from which is the light by night' are signified truths from spiritual good, and from Knowledge, from which is intelligence.

298^o. 'The moon' (Ps.cxxi.6)=the falsity of evil.

304^o. 'The moon' (Is.xiii.10)=faith.

329²². By 'the moon,' in the Word, is signified the Divine Spiritual, which is Divine truth; and therefore it is said that 'the moon shall be turned into blood' (Rev.vi.12; Joel ii.31).

365¹⁶. 'Even until there is no moon'=that there will not be truth separated from good, but conjoined so that they are one; that is, that truth also is good . . . Such is the truth with those who are in the good of love to the Lord from the Lord. 401^o, Fully ex.

372^o. That hence there is no truth of faith, is signified by, 'the moon shall not make her lumen to shine' (Ezek. xxxii.7). By . . . 'the moon' is signified the truth of faith.

401. 'The moon became as blood' (Rev. vi. 12) = that . . . all the truth of faith was falsified . . . (For) 'the moon' = spiritual truth, which is called the truth of faith.

—². That 'the moon' = spiritual truth, is for the reason that the Lord . . . in the Heaven where are the spiritual Angels appears as a Moon. . . That the Lord appears as a Moon, is from the light from that Sun; for the Moon derives its lumen from that Sun; and the light in Heaven is Divine truth.

—³. That in the Word . . . by 'the moon' is signified the Lord as to Divine truth spiritual, is evident from the following passages. III.

—⁸. 'His throne . . . shall be firm to eternity as the moon' (Ps. lxxxix. 37) = the Heaven and the Church which are in spiritual good, which is Divine truth.

—⁹. Therefore . . . those who are in the light of the moon in Heaven are not in pure Divine truth, for they are in many false things, which they have derived from not understanding the Word in the sense of the letter, and which false things appear to them as truths . . . But these falsities are those in which there is no evil, and therefore they are accepted by the Lord as if they were truths.

—¹⁰. That then there shall be truth in the Lord's Spiritual Kingdom as before there had been truth in the Celestial Kingdom . . . is meant by, 'the light of the moon shall be as the light of the sun.'

—¹¹. That there shall not perish . . . the good of charity towards the neighbour with those who are in that Church, is meant by . . . 'Thy moon shall not be gathered.' For the Lord appears . . . to those who are in truths from the good of charity towards the neighbour as a Moon. Hence by . . . 'thy moon' is signified the good of charity, which is its essence is truth from good.

—¹². 'The moon' (Is. xiii. 10) = the good of charity towards the neighbour, which in its essence is truth from good, and is called the truth of faith. . . 'The moon does not make its light to shine' . . . is said according to the appearance. Ex.

—¹⁴. 'The moon darkened' = no longer any truth. III.

—¹⁸. 'The moon stood still in the valley of Ajalon' (Jos. x. 12, 13) = that the Church had been completely devastated as to all truth. Ex.

—²⁶. 'The light,' and 'the moon' (Job xxxi. 26) = spiritual truths.

—³¹. 'The moon,' in the opposite sense, = falsities thence. Ex.

— The Ancients, with whom the moon signified the Lord as to Divine truth . . .

—³⁸. 'The moon' (Rev. xxi.) = natural lumen; for, regarded in itself, natural lumen is from natural love, and the quality of the lumen is according to the quality of the love.

—³⁹. 'The moon' (Is. lx. 19) = natural lumen thence. But by . . . 'the moon' in (ver. 20) is meant . . . the Moon of the Angelic Heaven; and by . . . this Moon is signified Divine truth.

411²¹. Most of those in the Spiritual World who have light from the Moon there, dwell upon rocks . . .

412¹⁶. To the rest (of the Angels), the Lord appears as a Moon.

422⁴. There are also quarters in the Spiritual World which . . . are distant from these quarters about thirty degrees, and which are under the auspices of the Lord as a Moon; for the Lord appears . . . as a Moon to those who are in charity towards the neighbour and the derivative faith.

525. 'There was smitten . . . the third part of the moon . . . = that all the good and truth of faith has perished. . . 'The moon' = the good and truth of faith from the Lord.

—². Before the eyes of the Angels, the Lord appears as . . . a Moon before those who are in the good and truth of faith. Hence it is that . . . by 'the moon' is signified the good and truth of faith.

527². By the light from the moon and stars, which is called 'the light of night,' and 'the night,' is meant natural light, such as is with the Angels who look to the Lord as a Moon. . . Those Heavens look to the Lord as a Moon which are in the natural affection of truth; that is, which love truth in order that they may be learned, and may instruct others. As these love it for the sake of what is useful for self, and not for the sake of the truth itself, they are in the light which proceeds from the Lord as a Moon . . .

573³. By 'the moon' is signified truth from good.

—⁸. By 'the moon,' in the opposite sense, is signified what is false of faith.

594⁹. 'As the moon' (Ps. lxxxix.) = as to the truth of faith.

659²⁴. 'The moon' (Jer. viii. 2) = faith in both senses derived from this love.

708. 'The moon under her feet' = faith with those who are natural, and are in charity; 'the moon' = faith in which is charity.

—². Besides these distinctions of the Heavens (into two Kingdoms and three Heavens), there is also the distinction of them, that there are those who receive light—that is, intelligence—from the Lord as a Sun, and there are those who receive light and intelligence from the Lord as a Moon . . . Those who receive light from the Lord as a Moon, are those with whom the Intellectual and Rational has not been interiorly opened, but only the Natural, and thence they have thought from the memory about the things to be believed; and to think from the memory about these things, is to think solely from such things as they have heard from a master or preacher, which they say and also believe to be truths, even although they should be falsities; for they do not see them any further. These, if they have also been in the faith of charity in the world, in the Heavens are under the Lord as a Moon; for the lumen from which is their intelligence is like the lumen of the moon in the night time . . . Such, also, is the difference, that those who are under the Lord as a Moon, can see nothing in the light of those who are under the Lord as a Sun, for the reason that with them there is not genuine light, but reflected light, which can receive falsities, provided good appears in them, equally as truths. As those who are in the Heavens under the Lord as a Moon are all natural and sensuous, and have nothing in common with those who are in the Heavens under the Lord as a Sun, and as they are also in falsities in which

however there is good, the moon was seen under the feet of the woman ; and thereby is meant the faith with those who are natural. —³, Further ex.

[E. 70S]⁴. Those Heavens which are under the Lord as a Moon are also three : higher ones, middle ones, and lower ones ; or, what is the same, interior ones, middle ones, and exterior ones ; but still all in these Heavens are natural . . . for the Natural is distinguished into three degrees in like manner as is the Spiritual. The exterior Natural communicates with the world ; the interior with Heaven ; and the middle conjoins. But still those who are in the Heavens under the Lord as a Moon cannot enter into the Heavens which are under the Lord as a Sun, because their interior sight or understanding has been formed to receive the lunar light there, and not to receive the solar light there . . . But those in these Heavens are those who have been in charity according to their religiosity, or according to their faith . . . From these things it may be evident that by 'the moon' is here meant the faith with those who are natural and are in charity ; and that the moon was seen 'under the feet,' because those who are in the Heavens which are under the Lord as a Moon have nothing in common with those who are in the Heavens under the Lord as a Sun ; inasmuch that the former cannot rise up to the latter.

768¹⁷. 'The night' = the light of truth . . . such as is with those who are in the Heavens and earth under the Lord as a Moon . . .

C. 210². Therefore those who have done what is good from obedience are in the ultimates of Heaven, and are in light and heat as of the moon . . .

Moor. *Maurus.*

P. 277³. An infant is born black from a black or Moor by a white or European woman, and conversely.

D. 432. That the Moors or Africans seek to be white. —I have heard that the Moors or Negroes, as the Africans, in the other life do not want to be black, but white. They esteem whiteness as beauty, after they have been prepared ; because the Angels of God Messiah are all bright white ; and the interior ones love to be clothed in white garments.

Moorfields. *Moorfields.*

J.(Post.) 268. See LONDON, here.

Moph. See under EGYPT.

Moraeus. *Moraeus.* D.4717.

Moral. *Moralis.*

Morally. *Moraliter.*

Morality. *Moralitas.*

Moralist. *Moralista.*

See under MANNERS.

A. 1111. They who have lived a good civil and moral life, but have persuaded themselves of their meriting Heaven by works . . . (Continued under MERIT.)

1835³. There are very many who have lived a moral and civil life . . . but solely for the sake of self . . . In the other life they are among the infernals, because

within them there is nothing of good and truth, but evil and falsity, nay, hatred, revenge, cruelty, adulteries, which do not appear before man . . . in proportion as these fears, which are external bonds, prevail.

1906³. By these remains . . . of truth . . . man has that he can . . . understand what the good and truth of civil and moral life are . . .

2284³. See JUDGE, here.

2915. As to moral life, they live in what is honest and decorous . . . Honesty is the complex of all the moral virtues ; decorum is only the form thereof.

3690³. For a life according to these (commandments) is only a moral life . . .

—⁴. But he who is being regenerated is by degrees led from this more remote life, that is, from a moral life, into . . . a spiritual life.

4167². See JUST, here.

4538⁴. By good is not meant civil good and moral good ; for these are learned in the world by means of laws and statutes, and by reflections upon the manners of men. Hence it is that the nations which are outside the Church also know such things. (Continued under GOOD.)

4574³. See HONESTY, here.

4941. When those who have led a good moral life have been detained (in the Lower Earth) for some time, they successively put off these principles, and put on principles of truth. 4944.

5126³. From adolescence to the age of early manhood—*juvenilem aetatem*, a communication is opened between the Natural and the Rational by this : that he then learns the truths and goods of civil and moral life, and especially the truths and goods of spiritual life . . .

6598. Honest in moral life ; just in civil life ; and good in spiritual life . . .

8257. Life according to the laws of what is just and honourable, without (spiritual life), is civil and moral life. This life makes a man a citizen of the world . . .

8861². The truths of the civil state which are of what is just, and also the truths of the moral state which are of what is honest . . .

8871. The things which are seen in natural light, which are such as relate to civil and moral good and truth. To counterfeit these things. Sig.

8981³. Those who from infancy have thought little about eternal life . . . but still have lived a good moral life, and have also believed in the truths of doctrine of their own Church, when they come to a more adult age, cannot be reformed otherwise than by the adjunction of spiritual good when they are in combat ; but still they do not retain this good, but only confirm by it the truths of their doctrine. Ex.

8987³. A life according to these truths they call a moral life, which they separate from the doctrine of the Church, and call moral theology. 9300³.

9182³. Moral and civil good and truth make the life of the external man . . .

9255². By this moral law concerning the leading back of the stray oxen and asses of an enemy, are signified . . .

9812². To Divine good natural pertains also . . . **moral** good, which is that of all the virtues which belong to what is honourable (or honest).

9993³. When he is delighted with the arcana of the civil state in kingdoms, and with the arcana of the **moral** state with man. By the **moral** state is meant the state of the loves and affections, and thence of the thoughts . . .

10067¹¹. It is to be known that the things which are of the civil and **moral** state, now spoken of, conjoin themselves in the external man . . .

10112². Those who have been born within the Church, and still at heart deny the Lord, whatever may be their quality in **moral** life . . . cannot be saved. Ill.

H. 33³. Those who live **morally**, and believe in the Divine, and do not so much care to be instructed, are in the Ultimate or First Heaven.

319. It is known that the Gentiles live a **moral** life equally with Christians, and many of them a better one than Christians. A **moral** life is lived either for the sake of the Divine, or for the sake of men in the world. A **moral** life which is lived for the sake of the Divine is a spiritual life. In the external form both appear alike; but in the internal form they are completely unlike: the one saves the man; and the other does not save him; for he who lives a **moral** life for the sake of the Divine is led by the Divine; whereas he who lives a **moral** life for the sake of men in the world is led by himself. Examp.

—². The man whose **moral** life is spiritual has Heaven in him; whereas he whose **moral** life is solely natural has not Heaven in him. The reason is that Heaven inflows from above, and opens his interiors, and through the interiors inflows into the exteriors; but the world inflows from below, and opens the exteriors, but not the interiors . . .

356^o. The simple (in Heaven) are those who have acknowledged the Divine, have loved the Word, and have lived a spiritual **moral** life . . .

468. Truths are of three kinds: civil, **moral**, and spiritual. . . **Moral** truths relate to those things which are of the life of every man relatively to societies and social relations—*consortia*; in general, to what is sincere and right; and, in special, to virtues of every kind.

—². There are three degrees of life with every man . . . The Rational is opened . . . to the second degree by means of **moral** truths . . . but not by merely knowing them . . .

484. It is to be known that all works and deeds are of **moral** and civil life; and hence that they regard what is sincere and right, and also what is just and fair. What is sincere and what is right are of **moral** life; and what is just and what is fair are of civil life. . . The works and deeds of **moral** and civil life are heavenly, if they are done from heavenly love . . . But (they) are infernal, if they are done from infernal love . . .

495². Most believe that they will come into Heaven, because in the world they had led a **moral** and civil life; not thinking that the evil and the good lead a similar life in externals . . .

512⁴. The interiors of man are opened . . . in pro-

portion as what is Divine and heavenly inflows into the sincere things which are of **moral** life, and into the just things which are of civil life with man, and makes them spiritual; because the man then does them from the Divine, because for the sake of the Divine . . .

528². In order that a man may [receive the life of Heaven, he must by all means live in the world . . . and then by a **moral** and civil life receive a spiritual one . . .

529. The life of man . . . is threefold; namely, spiritual life, **moral** life, and civil life. (Continued at full length under LIFE.)

531. The laws of spiritual . . . civil . . . and **moral** life are delivered in the ten precepts of the decalogue; in the first three the laws of spiritual life; in the four following ones the laws of civil life; and in the last three the laws of **moral** life. In the external form the merely natural man lives according to the same precepts in like manner as the spiritual man . . . but he does these things solely for the sake of himself and the world . . . Hence it is that he is completely disjoined from Heaven; and therefore he, as he is not a spiritual, is not a **moral** man, nor a civil man. For, although he does not kill, still he hates everyone who opposes him . . . and thus continually kills; although he does not commit adulteries, as he believes them allowable, he is perpetually an adulterer . . . and although he does not steal, as he desires the goods of others, and esteems fraud and evil arts as not contrary to law, in mind he is continually acting the thief. In like manner with the precepts of **moral** life, which are not to bear false witness, and not to covet the goods of others . . .

N. 106³. That civil good, which is what is just; and **moral** good, which is the good of life in a society, and is called sincerity; are the neighbour. Refs.

257². That the doctrine of charity has been rejected into a science, which is called **moral** theology. Ref.

J. 50. (The Mohammedans who had) at the same time lived a spiritual **moral** life according to their religiosity . . .

56³. Therefore they have (there) a similar **moral** life, and a similar civil life . . .

C. J. 10. (Those in the Former Heaven) had lived **morally** well; but had not done goods from the origin of good . . .

Life 7². They had thought . . . concerning the good of life that it was a **moral** accessory for the public good.

12. There are civil good, **moral** good, and spiritual good. . . **Moral** good is that which a man does from rational law: through this good and according to it is he a man . . . **Moral** good is the middle one . . .

13. The man who has spiritual good is a **moral** man, and also a civil man; but the man who has not spiritual good, appears as if he were a **moral** and a civil man, but still is not. (Continued under Good.)

14. (Thus) with the man who has spiritual good, **moral** good is the spiritual middle, and civil good is the spiritual ultimate. Hence it is that it is said that the man who has spiritual good is a **moral** man and a civil man . . .

[Life] 16. The **Moral** and the **Civil** with those (who do good from themselves), as to essence, are natural; whereas . . . the **Moral** and the **Civil** with those (who do good from the Lord), as to essence, are spiritual.

53. These Laws were promulgated with such a miracle in order that they might know that they are not only civil and moral laws, but also spiritual laws . . . T.282.

108. There are **moral** men who keep the precepts of the second table of the decalogue . . . and those of them who confirm with themselves that such things are evils, because they are hurtful to the commonwealth, and thus contrary to the laws of humanity, also exercise charity, sincerity, justice, chastity. But if they do these goods, and shun those evils, solely because they are evils, and not at the same time because they are sins, they are still merely natural, and with the merely natural the root of evil remains implanted . . . and therefore the goods which they do are not goods, because from themselves.

109. A natural **moral** man may appear before men in the world exactly like a spiritual **moral** man; but not before the Angels in Heaven. Before (the latter) he appears like an image . . . It is different with a spiritual **moral** man. For a natural **moral** man is an external **moral** man; and a spiritual **moral** man is an internal **moral** man; and what is external without what is internal is not alive . . .

111. There are various and manifold causes which make a man **moral** in the external form; but if he is not **moral** in the internal form also, he is nevertheless not **moral**. Examps.

F. 64. The Last Judgment was executed (solely) upon those who had been **moral** in externals . . .

W. 66². Man can think analytically and rationally about the civil and **moral** things which are within nature . . .

209. The doctrine of degrees . . . has extension also to civil, **moral**, and spiritual things . . . because everything civil, **moral**, and spiritual is not anything abstracted from substance; but they are substances. Ex.

211. As all things—*res*—civil, **moral**, and spiritual, progress by means of degrees . . . not only by continuous degrees, but also by discrete degrees . . .

P. 36. For there are civil truth, **moral** truth, and spiritual truth. Those who are in the perception of spiritual truth from the affection of it, are also in the perception of **moral** and civil truth; for the affection of spiritual truth is the soul of these.

73⁵. The delight of the love (of reputation for the sake of honour or gain) is to appear in the external form as a **moral** man . . .

96⁴. There is indeed what is civil and **moral** in the knowledge of beasts; but they are not above this knowledge; because they have not what is spiritual, which gives to perceive what is **moral**, and thence to think of it analytically.

117². Natural moralists also are such, who believe that civil and **moral** life with its prudence produces all things, and the Divine Providence nothing.

254⁵. That those (who are completely ignorant about God), if they have led a **moral** life, are instructed after death by the Angels, and in their **moral** life receive what is spiritual. Ref.

283. The reason man is permitted to think evils even to the intention of them, is . . . in order that they may be removed by means of civil, **moral**, and spiritual things; which is done when he thinks that it is contrary to what is just and fair, contrary to what is honourable and becoming, and contrary to what is good and true; thus contrary to the tranquillity, the gladness, and the blessedness of life. By means of these three the Lord heals the love of a man's will . . . But . . . still the man is not in good unless the evils which (have thus been removed) to the sides, tend downwards . . . (which is the case) when the man is shunning his evils as sins . . . for he then condemns them to Hell, and makes them look thither.

296¹⁰. For the sake of the ends that he may appear as a civil and **moral** man . . .

322. It is from (this power to understand truth) that a man is able to become a civil and **moral** man; and he who is civil and **moral** can also become spiritual; for what is civil and **moral** is the receptacle of what is spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen, and lives according to them; and he is called a **moral** man who makes these laws his manners and his virtues, and from reason lives them.

—². I will now say how civil and **moral** life is the receptacle of spiritual life. Live these laws not only as civil and **moral** laws, but also as Divine Laws, and you will be a spiritual man. . . . A civil and **moral** man keeps these laws that he may be or may appear to be a good citizen; but if he does not at the same time make these laws Divine, he is only a natural civil and **moral** man; but if he makes them Divine laws also, he becomes a spiritual civil and **moral** man. The difference is, that the latter is not only a good citizen of the earthly kingdom, but also a good citizen of the Heavenly Kingdom . . . The goods which they do, distinguish them. The goods which civil and **moral** men do, are not goods in themselves; for the man and the world are in them. The goods which spiritual civil and **moral** men do, are goods in themselves; because the Lord and Heaven are in them.

—³. (Thus) every man, because he has been born in order that he can become a natural civil and **moral** man, has also been born that he can become a spiritual civil and **moral** man. It is only that he should acknowledge God, and not do evils because they are against God; but do goods because they are with God. By this, spirit comes into his civil and **moral** things, and they live; but without this, there is not any spirit in them, and hence they do not live. And therefore a natural man, however civilly and **morally** he may act, is called dead; but a spiritual man alive.

326. Some may think that those who do not acknowledge God can be saved equally as those who acknowledge, provided they lead a **moral** life. Ex.

335. There are means for forming and perfecting natural civil life . . . rational **moral** life; and . . .

celestial spiritual life. These means follow in succession . . .

R. 272^e. But he who lives according to them only because they are civil and moral truths, is not saved.

417^r. They think only of moral charity . . .

450^r. But those who live a moral life solely for the sake of themselves and the world, do not know this. . . But let them know that when any one dies, he comes into his interiors . . . and therefore the moral things of their life in the world then become like the scales of fishes, which are wiped away. Quite different is what takes place with those who make the precepts of moral life Divine, and then also the civil ones, because they are of love towards the neighbour.

484^r. Those (solifidians) prevailed who said that the goods which a man does in the state or progression of faith, are only moral, civil, and political goods, which contribute nothing to salvation. 541^r3.

500^r. They have confirmed with themselves (the adverse proposition) that life according to the precepts of the decalogue is not spiritual life; but only moral and civil life . . .

634^r. (Those live according to the doctrine of justification by faith alone) who avoid evils (solely) on account of civil and moral laws . . .

865. The Judgment . . . upon those who had been in civil and moral good and no spiritual good . . . Sig. and Ex.

M. 44^r. The youths (in Heaven) are of such morality that they may be called moralities in their own form; and the beauties of the maidens and the moralities of the youths correspond to each other, as mutual and adaptable forms.

102^e. Moral wisdom shuns evils and falsities as leprosy; especially lascivious things . . .

163. That the conjunction of the wife is effected . . . with the moral wisdom of the husband from without. Ex.

164. To the moral wisdom with the men belong all the moral virtues, which regard life, and enter into it . . . The virtues which pertain to the moral wisdom of men are of various names; and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, courtesy (or obligingness), civility; and also assiduity, industry, expertness, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence; besides others.

—^e. Justice is of moral wisdom . . .

168^e. Neither is the moral wisdom of the man possible with women, in so far as it derives from his rational wisdom.

293^r. To live from Him according to these things, whence is spiritual morality . . .

432^r. That (he who is in love truly conjugal) becomes more and more moral and civil, because a spiritual soul is in his morality and civility; and the more anyone is morally civil, the more he is a man.

I. 12. That spiritual things thus clothed in man cause that he can live rational and moral; thus spiritually natural. Gen.art.

T. 14^r. The external from which by morality he acts the hypocrite, is (then) buried.

186. Theological things, with those who love truth because it is truth, rise up even into the highest region (of the mind) . . . But moral things, theoretically contemplated and perceived, place themselves beneath these, in the second region, because they communicate with spiritual things . . . Those with whom spiritual, moral, political, and scientific things, are thus subordinated, think . . . and act . . . from justice and judgment . . . (Continued under MIND.)

300. The Angels have names according to their moral and spiritual life.

312^r. Their bodies by which they exercise their moralities . . .

384. That there is no faith with all those in Christendom who reject the Lord and the Word, although they live morally . . . Ex.

443. That a moral life when it is spiritual at the same time, is charity. Gen.art.

— . Every man learns from parents and masters to live morally; that is, to act as a civil person and to display the offices of honesty, which relate to the various virtues . . . and, as he advances in age, to superadd rational things, and thereby to perfect the moral things of life. For moral life with children even to the first adolescence is natural, and afterwards becomes more and more rational. He who reflects well, can see that moral life is the same as the life of charity . . . Still, in the first period of age, moral life is the life of charity in outermost; that is, it is only its exterior and anterior part . . .

—³. (Thus) no one, from the morality of the external man, can form a conclusion as to the morality of the internal . . .

—^e. It is quite otherwise with those who are moral interiorly, or as to the spirit, which they become through regeneration by the Lord. These are they who are meant by the spiritual moral.

444. That moral life, when it is at the same time spiritual, is the life of charity, is because the exercises of moral life and of charity are the same; for charity is to will well to the neighbour, and thence to act well with him; and this is of moral life also. The spiritual law is . . . 'All things whatever ye would that men should do to you, do ye even so to them . . .' This same law is the universal law of moral life. But to enumerate all the works of charity, and to compare them with the works of moral life, would fill many pages; let but the six precepts of the second table of the Law of the decalogue serve for illustration. That these are precepts of moral life is evident to everyone; and they also contain all things which are of love towards the neighbour . . .

445. If moral life is regarded in its essence, it can be seen that it is life according to human laws, and at the same time according to Divine ones; and therefore he who lives according to these two laws as one law, is a truly moral man; and his life is charity. Anyone, if he will, can comprehend the quality of charity from external moral life. Only transcribe external moral

life, such as it is in civil social relationships—*consortiums*, into the internal man . . . and you will see charity in its type.

[T.] 455a. Every man who . . . has led a civil **moral** life for the sake of various uses as ends, and yet has not curbed the concupiscences residing in the internal man, may believe that his friendship is not such (as is that of the evil for each other). Ex.

459². One said . . . It is my opinion that **morality** inspired with faith is charity . . . Ex.

564². Every man rightly educated is rational and **moral** . . . He who has become rational and **moral** from the world, and not also from Heaven, is not rational and **moral** except with the mouth and gesture; and within is a wild beast . . . Whereas he who is rational and **moral** from Heaven also, is truly rational and **moral** . . . Therefore there is the spiritual rational and **moral** man, and also the merely natural rational and **moral** man; and in the world the one is not distinguishable from the other . . . but by the Angels they are known from one another as well as doves are from owls, or as sheep are from tigers.

565. A description of the merely natural rational and **moral** man.

568². Every man from infancy . . . learns to act **morally** . . . and when evils spring from their native fountain, he begins to hide them . . . thus he studies only for a **moral** life in externals, and thus becomes a double man . . . You have said that you have lived **morally** . . . but have you ever explored your internal man . . .

—4. To these things they replied, What is the internal man? . . . We have heard from our ministers that the internal man is nothing but faith, and that piety of the mouth, and **morality** of the life, are the sign of it . . . To which the Angels replied, Saving faith is in the internal man; so is charity; and Christian faithfulness and **morality** are thence in the external man . . .

—5. I have seen evil **moral** persons like wild beasts (when their external man was put off).

574^e. External **morality**, which is learnt for the sake of covering up their internals, makes (men like apes).

583. Truths and goods . . . are received by man inwardly in such things of him as are from the natural world, which are called things civil and **moral**.

593^e. However he may simulate the Christian and **moral** citizen.

654. (A Christian and a heathen both) do the goods of civility and **morality** . . . which in part are similar to the goods of love towards the neighbour . . .

754. The good (in a consummated Church) which is then believed to be good, is only the natural good which a **moral** life produces.

D. 1220^e. **Moral** life. Def.

5150. Some had lived **morally**; but their **Moral** had been only for the world . . .

5424. They had lived **morally** . . . but had cared nothing to know the doctrinal things of the Church . . .

5503. Those who were brought to the south were those who had led a **moral** life from Knowledges about it; so that they had lived well **morally** and not spiritually, because they had no Knowledges about the truths of faith . . .

5537. If they only think that it is not to be done because it is **morally** evil, still it is well . . . because such a **Moral** is a plane for spiritual good and truth . . .

5587. The celestial . . . never think . . . about **moral** things, and civil things as to what is just and fair, because they see all these things from the truths in which they are.

5744. They had lived **morally** well; but had not thought about the Lord . . .

5795. (A Christian) ought to live a **moral** man, and a good one; but with him—because he thinks that all good and truth are from the Lord—a **moral** man is a spiritual man; but not with those who do not believe in the Divine . . . or with whom **moral** life is for the sake of self and the world. Their **moral** life is natural and not at all spiritual.

5798. (Thus) the **moral** life which is led by both the evil and the good is the same; but is from a different origin . . .

6073. Saying to himself that **moral** or natural theology teaches better (than the Word) . . . The Angels said (to him), that **moral** life without theological life does not effect any use; it does not purify from evils; and alone does not conduce to eternal life.

E. 107³. Those in Knowledges . . . and not in good of life according to them, can live a **moral** life equally with those who . . . through Knowledges are in the good of life; but still their **moral** life is natural and not spiritual; because in their life they do not live sincerely, justly, and well from religion; and those who do not live well from religion cannot be conjoined with Heaven; for religion makes a man spiritual, and conjoins him with the Angels. Ex.

182. 'The Church in Sardis' = those who lead a **moral** life but not a spiritual one, because they lightly esteem the Knowledges of spiritual things . . . 184.

— What **moral** life is, and what spiritual life; also what **moral** life from spiritual is, and what **moral** life without spiritual. Ex.

— **Moral** life is to act well, sincerely, and justly with our associates, both in employments and in business of all kinds; in a word, it is the life which appears before men . . . But this life is from a twofold origin, being either from the love of self and the world, or from love to God and towards the neighbour. (The former) **moral** life is not in itself **moral** life, although it appears as **moral**; for (with this man) what is good, what is sincere, and what is just subserve for means to the end, which is, either that he may be raised above others, and command them, or that he may gain wealth . . . (Thus) in his **moral** life there is hidden nothing else than to obtain all things in preference to others, so that he wants all others to serve him, or else to possess their goods; from which it may be seen that his **moral** life is not **moral** life in itself . . . And as all means . . . in their essence are such as are the ends . . . such a life,

regarded in itself, is only cunning and fraud; which also manifestly appears with those with whom these external bonds are loosened. Examps.

—³. But spiritual life is quite different, because it is from . . . love to God and from love towards the neighbour; and hence their **moral** life also is different, and is life truly **moral**. Ex.

— To appearance these lead a like **moral** life to the former . . . but still their **moral** life is spiritual . . . Their **moral** life is only the effect of spiritual life . . . for they act well, sincerely, and justly . . . from the fear of God and from the love of the neighbour . . .

186. That they suppose themselves to be alive because they lead a **moral** life, when yet they are dead. Sig. and Ex.

187. For **moral** life without spiritual is also natural life; (and those who are in it are in natural lumen only).

— That spiritual life, relatively to **moral** life without it, is as wakefulness to sleep. Ex.

188. That the things which are of **moral** life may be vivified. Sig. and Ex.

— For spiritual life and **moral** act as one with those who are spiritual; as do will and action; will is of the spiritual man and its life, and action is of the **moral**.

— Lest the **moral** life be destroyed by evils and falsities. Sig. For **moral** life without spiritual is nothing else than natural life; for all the goods which a man does from **moral** life without spiritual, are from no other origin than the love of self and of the world . . . For the reason the man wants to be called **moral**, is that he counterfeits what is good, sincere, and just in the external form, in order to obtain ends which are for the sake of self and the world.

189. That otherwise the Divine is not in the **moral** life. Sig. and Ex.

— For **moral** life, which is the external life of man, must be either from a spiritual origin or from an origin not spiritual; it is not permitted to be from both; that is, something of it from one origin, and something from the other . . . The 'works,' therefore, must be either 'full before God,' or they are null before God.

195. Those who lead a **moral** life from a spiritual origin, by applying the Knowledges of truth and good from the Word to the uses of their life. Sig. and Ex.

—². A man lives a **moral** life from a spiritual origin when he lives it from religion; thus when he thinks, when what is evil, insincere, or unjust, presents itself, that this must not be done because it is contrary to the Divine laws. (One thus) acquires for himself spiritual life; and his **moral** life is then from it; for by such thought and faith the man communicates with the Angels of Heaven, and (thus) his internal spiritual mind is opened . . . (Thus) to lead a **moral** life from a spiritual origin is [to do so] from religion; and, within the Church, from the Word. For those who lead a **moral** life from these things are elevated above their natural man; and thus above their proprium; and are led by the Lord through Heaven. Hence it is that they have faith, the fear of God, and conscience; and also

the spiritual affection of truth . . . Many of the Gentiles live such a **moral** life; for they think that evil is not to be done because it is contrary to their religion . . .

—³. But to lead a **moral** life not from religion, but only from fear of the law in the world, and from fear of the loss of reputation, honour, and gain, is to lead a **moral** life not from a spiritual origin, but from a natural origin; hence with these there is no communication with Heaven. And as they think insincerely and unjustly about the neighbour, although they speak and act otherwise, their internal spiritual man is closed . . . (and thus) they are not in the light of Heaven; and therefore such persons, within themselves, have little regard for Divine and heavenly things, and some deny them, believing nature and the world to be everything. . . . Of those who lead a **moral** life solely from a natural origin, it is said that they 'defile their garments.' Ex.

—⁵. For in the Spiritual World all . . . appear clothed according to their **moral** life; and therefore those who have lived a **moral** life from a spiritual origin appeared clothed in resplendent white garments . . . But those who have lived a **moral** life from a natural origin only, appeared clothed according to the quality thereof. Des.

388². The evil life which is signified by 'the evil wild beast,' exists equally with those who lead a good **moral** life, if they have not spiritual life. Ex.

394². All those in the Spiritual World who are interiorly evil, however much they have led a **moral** life in externals in the world, cannot at all endure anyone who adores the Lord, and who lives a life of charity . . .

413. Only those of the evil (have been reserved to the Last Judgment) who could lead a **moral** life in externals . . . 912².

714². Every man . . . becomes . . . rational, according to **moral** and civil life, and the lumen thence acquired.

741⁴. But evil and **moral** good separated from spiritual good, is not good in itself, because it is from man; nay, in proportion as self and the world are hidden in it, it is evil; and therefore it cannot be conjoined with faith . . .

789². They call the doctrine of life **moral** theology . . . 796².

794³. For sincerity is **moral** good and truth; and justice is civil good and truth. 831⁵.

798⁵. And whatever a man does from the Lord, is not natural **moral**, but is spiritual **moral**.

902². If (these precepts) are done solely from the civil law, or from the **moral** law, the man remains natural . . .

918². When a man does good because it is truth . . . charity becomes **moral** good, which in the external form is a like good to that which is with every man who at this day becomes a **moral** and civil man. But the difference is, that genuine **moral** good is good from spiritual good, from which it proceeds; for spiritual good is from the Lord, whereas **moral** good is from man; and therefore unless the good from man is from the Lord, thus through man from the Lord, it is not good. The end for the sake of which it is, declares the quality of it. **Moral** good separated from spiritual good regards man, his honour, gain, and pleasure, as the ends for the

sake of which it is ; whereas **moral** good from spiritual good regards the Lord, Heaven, and eternal life as the end.

[E.] 948^d. He who is wise, lives (according to the precepts of the decalogue) as a civil man, as a **moral** man, and as a natural man ; but he who does not live according to them as a spiritual man cannot be saved ; for to live according to them as a spiritual man, is to do so on account of what is Divine in them ; whereas to live according to them as a civil man, is to do so on account of what is just, and in order to shun the penalties of the world ; and to live according to them as a **moral** man, is to do so on account of what is honourable, and in order to shun the loss of reputation and of honour ; but to live according to them as a natural man, is to do so on account of what is human, and to shun the ill report of not being of a sound mind. All laws, whether civil, **moral**, or natural, dictate that men are not to steal, to commit adultery, to kill, to bear false witness ; but still a man is not saved if he shuns these evils from these laws only, and unless he shuns them also from the spiritual law, and thus shuns them as sins ; for with this man there is religion, and there is faith that there is a God, a Heaven, and a Hell, and a life after death ; nay, with this man there is also civil life, and also **moral** life, and natural life ; civil life, because there is what is just ; **moral** life, because there is what is honourable ; and natural life, because there is what is human. Whereas not to live according to these precepts as a spiritual man, is not to be either a civil man, a **moral** man, or a natural man ; for with him there is not what is just ; there is not what is honourable ; nay, there is not what is human ; because there is not what is Divine in these things. Ex.

967^e. Whereas by a life (according to these precepts) from obedience to civil and **moral** law, the man is conjoined with the world, and not with Heaven ; and to be conjoined with the world and not with Heaven is to be conjoined with Hell.

1009^g. If a man abstains (from adulteries) from any natural or **moral** law, and not at the same time from the Divine law, he is still interiorly unchaste and an adulterer. Ex.

J. (Post.) 201. They who have been in faith alone, and have led a **moral** life, have made themselves Heavens, where . . . there is a wintry light (which in the sight of the Angels is) thick darkness . . .

D. Wis. xi. 5a. **Moral** truths are those which the Word teaches concerning the life of man with the neighbour, which is called charity ; the goods of which, which are uses, in sum have relation to justice and equity, to sincerity and rectitude, to chastity, to temperance, to Truth, to prudence, and to benevolence. To the truths of **moral** life also certain things opposite, which destroy charity ; and, in sum, have relation to injustice and iniquity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, hatred, and revenge, and to malevolence. The reason why these latter also are called truths of **moral** life, is that all things which a man thinks to be so, whether evil or good, are classed among truths . . . These are **moral** truths.

—². That a spiritual man is also a **moral** and a civil man. Ex.

— . The goods of charity are nothing else than **moral** goods . . .

— . The reason why a **moral** man is also a civil man, is that civil laws are uses themselves in act, which are called exercises, works, and deeds. Examp.

— . It is **moral** not to bear hatred to the neighbour . . .

—³. That what is spiritual is in what is **moral** and civil. Ex.

—⁴. It follows that he who separates what is spiritual from what is **moral** and civil, is neither a spiritual man, nor a **moral**, nor a civil man. From experience.

C. 23. The good before a man shuns evils as sins is civil and **moral** good ; whereas in proportion as a man shuns evils as sins the good becomes both civil and **moral** and also spiritual ; and not before.

57. **Moral** good, which is human good itself—for it is the rational good according to which man lives with man as a brother and associate—is the neighbour in proportion as it derives from spiritual good ; for **moral** good without spiritual good is external good : it is of the external will, and is not internal good. It may be evil, which ought not to be loved.

60. According to his **moral** good, a man is a man above the world and lower than Heaven—*homo supra-mundanus et infraeclestis*.

Moravian. *Moravianus, Zinzendorfiani.*

Moravianism. *Moravianismus.*

See ZINZENDORF.

C. J. 86. On the **Moravians** in the Spiritual World. Gen.art.

— . With the **Moravians**, who are also called *Herrenhuters*, I have spoken much. They first appeared in a valley not far from the Jews ; and after they had been explored and exposed, they were conveyed into uninhabited places. . . They knew how to captivate minds skilfully, saying that they were the remains of the Apostolic Church, and that therefore they salute each other as brethren, and as mothers those who receive their interior secrets ; and also that they teach faith better than all others ; and that they love the Lord because He suffered the cross, calling Him the Lamb, and the Throne of Grace ; besides other like things, by which they induce the belief that the Christian Church itself is with them. Those who, captivated by their bland speeches, accede, are explored by them as to whether they are such as they dare disclose their secrets to. If not, they conceal them ; and if they can, they reveal them ; and then they warn them ; and also threaten those who publish their secret concerning the Lord.

87. As they had done similarly in the Spiritual World, and yet it was perceived that they were not thinking so interiorly, in order that this might be exposed they were intruded into the Ultimate Heaven ; but they could not endure the sphere of charity and derivative faith of the Angels there, and fled away. Afterwards, as they had believed in the world that they alone would be living, and that they would come

into the Third Heaven, they were carried up into that Heaven also; but when they perceived the sphere of love to the Lord there, they were seized with anguish of heart, and began to be interiorly tortured, and to be moved convulsively like those in the death agony, and therefore they cast themselves thence headlong. By these things it was for the first time made manifest that inwardly they cherished nothing of charity towards the neighbour, and nothing of love to the Lord. They were afterwards sent to those upon whom the office of exploring the interiors of the thoughts has been enjoined; and it was said by these that they hold the Lord cheap, so reject the life of charity as to abhor it, and that they make the Word of the Old Testament useless, and despise the Word of the Evangelists, and merely of their good pleasure take from Paul where anything is said about faith alone; and that these are their secrets which they conceal from the world.

88. After it had been made manifest that they acknowledge the Lord as the Arians do, despise the Word . . . and bear hatred to the life of charity . . . then those who had been in the Knowledge and at the same time in the faith of their secrets, were judged to be Anti-Christians, who reject the three essentials of the Christian Church . . . and they were cast outside the Christian world into a desert which is in the confine of the southern quarter, near the Quakers.

89. See ZINZENDORF, here.

90. They say that they have a sensation, and an interior confirmation of their dogmas therefrom. But it was shown them that their sensation had been from visionary Spirits, who when with a man confirm all things of his religiosity; and that they enter more closely with those who, like the Moravians, love their religiosity, and think much about it. Moreover these Spirits have spoken with them, and they recognized each other.

P. 259. (The existence of heresies, as Moravianism, an argument against the Divine Providence.) Ex. E. 1176².

321³. Those who are instructed by an influx . . . are instructed by some enthusiastic Spirit, either Quaker, or Moravian . . .

D. 3488. On the best Spirits . . . like those of the primitive or Moravian Church.

3492. It is now said that they were from the Moravian Church, with whom the image of the primitive Church has been preserved.

4785. On the Moravian congregation.—(The secrets of their religion opened.)

4791. Concerning those who are of the Moravian Church.—They appeared a little to the right, in the plane of the sole of the foot. . . They joined the devil in persecuting me when reading and studying the Word. (The secrets of their faith explored, and stated.) They believe that when they love the Lord as a man they can do whatever they please . . . without being condemned, because they are in the Lord.

4792. (When reasoned with) they said that all things with them are holy from the Lord, including evils of life . . . They were told that their sensation . . . comes

from the influx of those who had been in that doctrine in the world. They (pre-eminently) want to make proselytes, because they believe themselves alone to be happy; and therefore those Spirits have such a desire, and influx, whence comes the sensation. E. 1182⁴.

4793. They are in a kind of hatred against those who think differently, especially against those who make the Lord to be God . . . They do good to each other; but this is from friendship, which counterfeits charity. They are also against the Word of the Old Testament; and, in general, against the internal sense. Thus they no longer love the Lord; but now begin to persecute Him; for they make one with the devil in secret . . .

4794. A Spirit who was with me, who was in good . . . was secretly treated by them most shockingly, in the way of adulteration . . . from which it was given to know in what way they believe the truths and goods of the Word . . .

4795. From use and life in the world . . . they hide from others the secrets of their faith, and speak about them only among themselves; for they fear of being called Socinians . . . Hence also they have social intercourse among themselves, and impress that they alone are those who will be saved . . . Hence it is that those of them who are evil, are interiorly evil; and think evil interiorly about others, and also do evil to them in secret. 4800.

4796. The reason there is interior friendship with them, is that they think much about their own salvation; and that they will be saved and no others. 4801.

4797. The same have believed that they are saved from mercy; but only they; and that to be saved from mercy is to be received into Heaven, of whatever quality they are as to life, provided they are in such a faith and sensation as they. (They are shown the impossibility of this.)

4798. It is among their secrets that even nefarious things done by them are remitted . . . and therefore they do not restrain themselves from nefarious things, but [perpetrate] them against those who are outside their congregation . . . because they consider them as dead, and as infernal.

— . They infested me a whole night. Des.

4799. It was all who were thus acting conjointly; and therefore they were removed to the right, in the plane of the sole of the foot, very far off.

— . The Lord cannot be with those who are profane as to the ends of life, and therefore they are kept in this: that they love the Lord as a man, and as it were one of themselves . . . so that there is no faith in the Lord, and therefore no love.

4803. They were brought back into a certain state of their life, in which a number of them together killed a man who had divulged their secrets. Des. . . They had also confirmed themselves in [the belief] that they had done rightly . . .

4804. They believe that they cannot do good . . .

4805. The quality of their state as to truth . . .

4806. (Six of them poison one of their brethren who said that he believed in God the Son.)

[D.] 4807. (They plotted to kill another who had said that the former one ought not to be killed.)

4808. (They determine to kill still another.)

— They are such that if they do not unanimously agree, they think about murdering him who thinks differently; and this from a nefarious zeal for their religiosity.

4809. They were told that the truth of faith and evil of life do not accord; but this they utterly denied, saying that they are still living, and (that therefore) evil is not evil with them . . .

4810. When they are speaking with others about the Lord, they say . . . that the Father is God, and the Lord is His Son, and thus avoid calling the Lord God, and hide what they believe; otherwise they would be counted among the Socinians. For this reason also they so often say the Lamb of God.

4813. Continuation concerning the **Moravians**.

4815. By such crimes, the rest in that congregation are terrified, and do not dare to speak a word against their persuasive heresy. . . They are interiorly cruel. They listen very attentively to the opinion of another; and if it is different, they think about killing him. Among themselves they say that this is allowable, and good, because it is against the dead, who are infernal . . .

— Nor does one do a benefit to another: if so, he at once becomes an enemy; but they as it were urge that he should give. Such deadly vengeance is there against all who do good. Nor do they speak ill against evil-doers.

— All who admit their persuasive heresy, they believe to be living, and saved . . . and no others.

4816. Where the Lord has spoken concerning love and doing good . . . they said that the Lord then spoke insanely, being in evil like themselves . . .

— They have pretended to be Lutherans . . . but behind the ears is hidden a serpent.

—^e. They do not call the goods of charity the fruit of faith; but say that the fruit of faith is salvation, however a man lives.

4817. Continuation concerning the **Moravians**.

— They have loved the Lord because they believed themselves alone to be saved, and to reign in Heaven over all . . . Hence it was evident that the love and honour of the Lord with the **Moravians** was from the love of self . . .

5808^d. See LAST JUDGMENT, here.

5886. Concerning the **Moravians**.—The **Moravians** appear to the left, near the sole of the foot; and above the head also those who act as a one. The latter suppose themselves to be in Heaven . . . They are almost Socinians . . .

5886a. Therefore those who were above were cast into the north, in order to form some Society there . . . thus remotely from the Christian world. Thither were brought also those who were below. But when they were there, they did not want to be quiet; but . . . excited the Babylonians to introduce evil from behind; and therefore they were conveyed away more remotely to the angle of the north; and were there sent into a cavern, which tended obliquely below the west, to

prevent them from injuring others whose religious opinions were not like their own.

5987. See ESPALIER, here.

5988. Concerning the **Moravians**.—I have been . . . with the **Moravians**, who were not in the former place to the right, below; but a little in front, in a like plane; and a certain leader, who seemed to be Zinzendorf, at the left at some distance. These with one mouth praised (the declaration of the truths of the Church) . . . but it was perceived . . . that even then they were obstinately and hardly in their own doctrine against them . . . So had they done in the world in order to allure others to themselves, and when in this way they had conjoined them with themselves, they cautiously divulge so much of their secrets as they appear to receive.

—². They utterly deny the Divine of the Lord, and make His Human viler than the human of another, saying that . . . His conception was spurious; that He did not rise again with the body, but was carried off by the disciples or others; and that when he was transfigured it was a vision induced by some Spirits; and many such things which are mentioned about the Lord in the Word, they deny, pervert, and profane . . . These nefarious secrets they have been compelled to divulge, in order that I might know of what quality they are; and therefore it was said to them that they are devils, and worse than the infernals, where all deny the Lord; but not in so nefarious a manner, by acknowledging and profaning . . .

—³. As they have said that they loved the Lord . . . they were told that such love does not conjoin at all, except with some simple ones in the Ultimate Heaven . . .

5989. Still, those can be saved from that congregation who have not confirmed themselves in such things, and still more those who have not known them, and have believed the Lord to be primarily worshipped there, and that life also ought to be together with faith.

—². They have foully killed some of their people who had denied such things, supposing that they would divulge their secrets, and that so the congregation would perish, and that they could no longer be among Christians.

—⁴. They believe that when they have their faith they are justified and living, consequently if they receive their secrets; and that then all things which they do are good. Even evil is good, which they explain in a nefarious manner; as the killing of those who are against their religion; and also defrauding and stealing, and the like things . . .

—⁵. They clandestinely attempted to murder me . . .

—⁶. Afterwards all of them were called together, and they were explored as to whether they unanimously believed that the Lord has only a human and not a Divine, and as to whether they had completely rejected everything of charity; and it was found . . . that some of them had not held so nefarious a dogma, and that they had not known those nefarious secrets, and therefore they were gathered together and separated; and those who had held such nefarious dogmas were two-

thirds, and these appeared black; but one-third were not such, who appeared [to have] something of light, in which there was something fiery. When they had been separated, those nefarious ones were given to many, for servitude . . . and thus it came to pass that they were never together so as to make any congregation; for in that case they would attempt nefarious things. The rest were also divided, and were sent into suitable Societies; although they wanted to be together; but this was forbidden.

5990. The organist with whom I dwelt was also infested by them, and they wanted to kill him too, because he had not approved of their nefarious dogmas; but for a number of reasons they did not dare to do it. . .

5995². The Zinzendorfians say . . . that they (like the Lord) are sons of God; that they have been adopted; that they are without sins; that they are the life and the Truth; that God is in them, and they in the Lord; that by 'doing' and 'deeds' is meant such a life; thus that evils and goods of life are not to be thought about; that any evil with them is not regarded by God. They do not want the goods of life to be the fruits of faith, because life is not attended to by God, but faith, and because works effect nothing. They make all good works meritorious. The goods which they do mutually they call goods of friendship. They call their life blameless, because it is living through faith.

6017. Concerning the Moravians.—I was with the Moravians who have confessed their errors, and have begun to want to receive truths, because they see themselves to be in a miserable state, and thus not as they had believed, that they should come into Heaven in preference to all others. I spoke with them about the Lord, whose Divine they did not as yet want to accept. They wanted to call Him God as men [are so called], Aaron, for instance; or scarcely as the Angels are. They acknowledged that life effects [something], and not faith alone; and that good is to be done as of ourselves. Concerning baptism they said that they had made it a vain thing, but still had held to it for the sake of the Reformed; and that the Holy Supper was only a seal. . .

6043. On Zinzendorf and the Moravians.

—². He was brought to his followers who had been long dead, and saw that they do not know anything of truth, and that they are in a state almost miserable, in hope and expectation only, often between hope and fear. They have hope from their persuasion in the world that they are living above all others. When they want to receive truths, falsities oppose themselves, which cannot be dispelled. These know that the sensation, on account of which they had gloried in the world, had been from Spirits who were of the same sect. . . They are skilful in falsifying the Word. . . They are Arians: this is one of their secrets. . . When they say that they are living above others, and it is asked where are the truths and goods through which is life, they say, In faith. . . J.(Post.)41.

—³. In their preachings it is customary to say, Thou believest that thou art approaching Heaven, and in proportion as thou believest that thou approachest,

thou goest away; and thus they do not reveal what this means; but they understand that [such persons] acknowledge the Divine of the Lord as equal with the Divine of the Father, and that they should do good works. Those who divulge their secrets, and refuse [to belong to] their sect, they want to kill; and if they do it they make the excuse that it is for the sake of the Truth; and on account of this hatred of theirs. . . Zinzendorf removed himself a little from them. On account of their falsities, and of their having no goods, they completely close Heaven against themselves: all things which they call truths are falsities: they are not willing that faith should operate goods, but that all things are good through their faith. They say that the Lord is to be loved on account of the passion of the cross; but is not to be worshipped: that the Holy Supper is only in remembrance of His passion, and that they approach it from obedience. They live together apart, because they had done so in the world; and when convinced by others that they are in falsities, and as to what truths are, they depart, saying that they do not want to be convinced.

6060². I have spoken with one of the Moravians. . .

6081. Concerning the Moravians and Zinzendorf.—The Moravians. . . ascended on high. . . and were there divided into a few Societies; but, as they wanted to dominate. . . they looked down, and bound themselves with a certain devil, through whom they compelled others who did not acknowledge their religiosity to obey. . . but when their time came, they were cast down in their order, and were compelled to enter a cavern, which they entered complaining. . . but as they could not remain there. . . they were sent out, and most of them were cast into deserts, where they live miserably. Those who wondered at this were told the reason: that they have rejected the three essentials of the Church and of Heaven. . .

6101³. (This English bishop) has communication with the Moravians in the desert.

6102. Concerning the Moravians.—They said to some of them that they acknowledge the Divine of the Lord, but were then compelled to open the thoughts of their hearts. . . and then said openly that the Divine of the Lord is no other than what is with men who are in faith in the Father; and that He was an entirely simple man, simpler than many among themselves; and that they believe the things which He has spoken no otherwise than as they believe any other simple man. . . Also that He was born of Mary from Joseph as father, and that the things which are set forth in Luke are figments. Also that God the Father has not been content with Him, because He said that men should have faith in Him; but still He called Him His Son because He suffered the cross. Besides more things which are scandals.

D.Min. 4762. Concerning the Moravian Church.—(Their definition of faith.)

4763. It is a Society of interior friendship. . . They take away from others the interior delight of life. . . For all who are within the Society they call brethren, and with these they have the delight of life interiorly; but all others, who are outside their Society, they spurn,

and call dead . . . All the good of charity which others do, whether they give to the poor, pour out prayers, frequent churches from piety . . . they hold cheap . . . believing that they place merit in these things, and that such can be saved with more difficulty than robbers, adulterers, and miscreants; consequently they completely reject the life of good. But they praise the life of good of those who are within their congregation, provided it is not such as stands out and appears. But they do this not from charity, but from interior friendship; for friend praises friend, and thinks well about him; and this in the degree in which he perceives delight from social intercourse with him.

[D.Min.]4764. These in the other life are such that wherever they come they destroy the things which are of innocence and heavenly love; except those among them who do not despise others in comparison with themselves . . .

4766. They were shown that they cannot possibly be in true humiliation towards the Lord, and consequently in love to Him, if they believe that they have been chosen in preference to others . . .

4770. They reject the Old Testament as abrogated . . .

4797. Concerning those who are of the **Moravian** Church. (Their situation and quality.) 4803.

4806. Concerning the **Moravian** congregation.—They are Societies of interior friendship . . . but not among the best ones. Ex. . . When they apperceive that others are saved, they think little about the Lord . . . Above others they are in principles concerning faith . . .

E. 893². This is manifestly evident with those who are of the **Moravian** congregation, who are pre-eminently defenders of faith separated, (and who) say that . . . all are rejected from Heaven who in their life think from religion about the doing of goods . . .

J.(Post.) 45-57. (In these paragraphs are collected and repeated the statements made in the Spiritual Diary concerning the **Moravians**.) Also in 278-280.

282. Concerning the **Moravians** in London (there).

294. Concerning the **Moravians**.—They have said that they were the remains of the Apostolic Church, and therefore call themselves brethren; and therefore some of their Society which is beneath the earth were sent to those who had been converted and were of the Church in the time of Paul and the Apostles. (Their conversation with the Colossians, Thessalonians, etc., stated at full length. 295-297.)

300. The reason they could become such in the world, when yet they pray to the Father and are religious, is that they have denied the Divine of the Lord . . .

302. Some hundreds of them went to a Society where charity reigned, and those hundreds were in the persuasion that they were living, and that those who were in charity were dead. From this persuasion the Angels of the Society of charity appeared before their eyes to be blackish, and they themselves somewhat exteriorly to be Angels . . . Therefore they were commanded to go away, and as they went they appeared monstrous . . . and this monstrosity remained and appeared before their own eyes and those of their brethren; and they were

afterwards punished long and severely, to prevent them from approaching other Societies, and by persuasion inducing such a thing on others, and thus alluring them to their insane dogma, so that they should believe that they are living . . . The punishment lasted until they asseverated that they would do so no more; for their desire to allure and lead others to their side by various cunning arts is very great. They are deceivers.

366. On the **Moravians**. I spoke with them about their brotherhood, as to whether it is of love or of charity. They said not, but only of friendship, because [it comes from being] of the same opinion with them. They do not admit the word love or charity into religion.

De Verbo 13². The **Moravian** Spirits confirm all things of **Moravianism** (with the man to whom they speak).

More. Plus.

A. 549^e. One (Angel) loves another more than himself. 1594^e. 2057². 4286. 6711. D.3906. 4046^e.

2130². The more who come there, the happier they are . . .

2590. Many Christians who have led an evil life.

2715². The celestial love the neighbour more than themselves.

3629^e. The more there are, the better is the correspondence; because perfection and strength are from the unanimous multitude of many . . .

4286². The natural Angels do not love others more than themselves.

6368. The deliverance of many from Hell. Sig. and Ex.

H. 71. In proportion as there are more (or many) in one Society . . . the more perfect is its human form. Ex. J.12.

379. Conjugal love not possible between one husband and a number of wives.

N. 9. So that from many (Churches) it makes one.

D. 4104. He who in the life of the body loves the neighbour as himself, in the other life loves the neighbour more than himself. See A.548.

D.Wis. i². These receive more of light . . . But this more is an apparent more; for they are not more wise than in so far as the love with them makes a one with the wisdom.

More interior. Intimior. See under HEAVEN.

D. 677. Concerning more interior things. 680. 1214.

1139. Concerning Spirits who do not want to hear the interior and more interior things of the Word. 1140.

1178. They cannot tolerate the more interior things; but desire to remain solely in interior ones. 1179. 1180.

1737. When interior and more interior things favour their cupidities . . .

1747. The cuticular ones are averse to interior and more interior things.

1827. There is a mind still interior, or **more interior** . . .

2462. Concerning the **more interior** and inmost things of the Word.

2477. Concerning the inscrutability of inmost and **more interior things**.

2487. That the inmost and **more interior things** of man cannot be injured, but only his interior things.

2562^e. How much more the **more interior things** which inflow into the interior ones.

Moreh. *Moreh.*

A. 1401. 'The oak-grove of **Moreh**' (Gen.xii.6) is the third state (of the Lord).

1439. 'Even to the oak-grove of **Moreh**'=the third state; namely, the first perception, which is 'the oak-grove of **Moreh**.' 1442, Ex. 1443, Ex.

1443. By the trees of an oak-grove are signified exterior perceptions, or those of scientifics . . . Hence it is that 'the oak-grove of **Moreh**'=the Lord's first perception; for He was still a child . . . Moreover, the oak-grove of **Moreh** was where the sons of Israel also first came when they had passed over Jordan, and saw the Land of Canaan (Deut.xi.29,30) by which also the first of perception is signified.

2145. The perception which is signified by 'the oak-groves of Mamre' . . . is more interior than that which is signified by 'the oak-grove of **Moreh**.'

Moria. *Moria.* D.6046.

Moriah. *Moriah.*

A. 2775. 'Go to the land of **Moriah**' (Gen.xxii.2)=a place and state of temptation. . . That 'the land of **Moriah**'=a place of temptation, is evident from the fact that Abraham was commanded to go thither, and to offer his son there for a burnt-offering, and thus to undergo the last of temptation. That Jerusalem, where the Lord Himself endured the last of temptation, was in that land, is evident from the fact that on mount **Moriah** the altar was built by David, and afterwards the Temple by Solomon (2 Chron.iii.1). Compare 1 Chron.xxi.16-28 with 2 Sam.xxiv.16-25. 2777.

Moribund. *Moribundus.* H.518^e.

Morning. *Mane.*

See under DAWN, EARLY, and EVENING.

A. 22. 'There was evening, and there was **morning**, day first' (Gen.i.5) . . . 'The **morning**' is every following state, because it is one of light, or of Truth and the Knowledges of faith. . . '**Morning**' in general = all things which are proper to the Lord. Ill.

—². As it is '**morning**' when there is faith, the Advent of the Lord into the world is called 'the **morning**.'

—^e. '**Morning**' is in like manner taken in the Word for every Advent of the Lord; thus it is a word of the new creation.

408. The Church then begins anew, or a new light shines forth, which in the Word is called 'the **morning**.' 1837².

2333. 'In the **morning** ye shall rise and go on your way' (Gen.xix.2)=thus confirmation in good and truth.

—'. '**Morning**,' in the Word, =the Kingdom of the Lord, and whatever belongs thereto; thus principally the good of love and of charity.

—³. When '**morning**' is read (in the Word), the Angels do not then get the idea of any **morning** of a day; but the idea of **morning** in a spiritual sense. Ill. . . Thus for '**morning**' they perceive the Lord, or His Kingdom, or the heavenly things of love and of charity; and these with variety according to the series of the things . . .

2405⁵. 'In the **morning** will He give judgment for light' (Zeph.iii.5); 'the **morning**'=the time and state of the Judgment, which is the same as the Advent of the Lord; and this is the same as the approach of His Kingdom.

—⁶. As 'the **morning**' signified these things, in order that the same might be represented, it was commanded that Aaron and his sons should . . . 'order the lamp from evening even to **morning** before Jehovah' (Ex.xxvii.21). 'The evening,' here, is the twilight before the **morning**. In like manner that the fire upon the altar should be kindled every dawn (Lev.vi.5). And also that nothing of the paschal lamb, or of the sanctified things of the sacrifices, should be left till the **morning** (Ex.xii.10; xxiii.18; xxxiv.25; Lev.xxii.29, 30; Num.ix.12); by which was signified that when the Lord came, sacrifices should cease.

—⁷. In a general sense it is called '**morning**' both when the dawn appears, and when the sun rises; and then '**morning**' is taken for Judgment both concerning the good and upon the evil. Ill.

—⁸. As 'the **morning**,' in the proper sense, =the Lord, His Advent, and thus the approach of His Kingdom, it is evident what '**morning**'=besides; namely, the rise of a new Church; for this is the Lord's Kingdom on earth; and this both in general and in particular; nay, even in the singular: in general, when any Church in the world is being raised up anew; in particular, when a man is being regenerated . . . and in the singular, as often as the good of love and of faith is operating with him; for in this is the Advent of the Lord. Hence the Lord's resurrection on the third day in the **morning** involves all these things . . .

2540. 'Abimelech arose in the **morning** early-*in matutino*' (Gen.xx.8)=clear perception, and the light of confirmation from celestial good. . . '**Morning**,' here, =clear perception. 2673.

2780. 'Abraham arose in the **morning** early' (Gen.xxii.3)=a state of peace and of innocence; as is evident from the signification of '**morning**,' and of 'arising in the **morning**,' when predicated of the Lord, who, here, is 'Abraham.'

—'. '**Morning**,' in the universal sense, =the Lord, and hence His Kingdom, consequently the Celestial of love in general and in particular; and, as it =these things, it =the state itself in which they are, which is a state of peace and of innocence. A state of peace in the Heavens is circumstanced as is a state of dawn on earth . . .

—^e. As, in the supreme sense, '**morning**'=the

Lord, and the state from Him which effects and affects those things which are in His Kingdom, 'morning,' and 'to arise in the morning,'=many things which come forth in that state, and this in predication to those things which follow together in the internal sense.

[A.] 3171. 'They arose in the morning' (Gen.xxiv.54)=a degree of elevation. 'Morning'=the Lord, His Kingdom, and the derivative state of peace.

3458. 'In the morning they arose early' (Gen.xxvi.31)=a state of illustration . . . for 'the morning,' and 'the dawn,' in the supreme sense,=the Lord; and, in the internal sense, the Celestial of His love; hence, also, a state of peace.

3579⁴. See Dew, here.

3723. 'In the morning Jacob arose early' (Gen.xxviii.18)=a state of illustration . . . 'Morning'=the advent of heavenly light; thus, here, elevation from obscurity into light . . .

3837. 'It was in the morning' (Gen.xxix.25)=illustration in that state. 'Morning'=illustration.

4214. 'In the morning Laban arose early' (Gen.xxxi.5)=the illustration of that good by the Lord's Divine Natural. 'To arise early in the morning'=illustration.

4240³. 'The morning cometh' (Is.xxi.12)=the Advent of the Lord, and the consequent illustration with those who are in 'the night;' that is, in ignorance; but illustration by the Lord's Divine Natural. 6000⁶.

5097. 'Morning'=a state of illustration; thus what is revealed and clear. The reason 'morning,' or 'early,'=these things. Ex.

—¹. Morning, or early, in Heaven is a state of illustration, namely, as to those things which are of good and truth; which state comes forth when it is acknowledged, and still more when it is perceived, that good is good and that truth is truth. Perception is internal revelation. Hence by 'morning' is signified what is revealed; and as, then, that becomes clear which before had been obscure, by 'morning' is also signified what is clear.

—². Besides, by 'morning,' in the supreme sense, is signified the Lord Himself; for the reason that the Lord is the Sun from which is all the light in Heaven; and He is always in the rising; thus in early morning—*matutino*. He is always rising also with everyone who receives the truth which is of faith, and the good which is of love.

5579². In the Spiritual World, after this hunger, there comes twilight and morning. 5962^e.

5672. The times of the day, as morning, etc., in the other life, correspond to the illustrations; and the illustrations there are those of intelligence and wisdom . . . The alternations of the illustrations there are like morning, noon, and evening on earth . . .

5725². This is the morning, or spring, of Spirits. Des.

5740. 'In the morning it was light' (Gen.xliv.3)=a state of illustration then. . . 'Morning,' in the supreme sense,=the Lord; and therefore when it is said, 'in the morning it was light,' it=a state of illustration; for all illustration is from the Lord.

5962². Spirits and Angels have morning, noon, and evening; also twilight, and again morning; and so on. It is their morning when the Lord is present and blesses them with manifest happiness; they are then in the perception of good . . .

6073^e. For twilight and morning, which follow the night,=the first of the Church.

6110. When it is morning with the Angels, goods are administered to them; when it is noon, truths . . .

—⁶. Morning in Hell is the heat of cupidities . . .

6442. 'He shall seize in the morning . . .' (Gen.xlix.27)=(the deliverance of the good) when the Lord is present . . . 'Morning,' in the supreme sense,=the Lord.

6829². When man emerges from temptation, spiritual light appears together with its heat; that is, truth with its good. Hence he has gladness after anxiety. This is the morning which succeeds the night in the other life . . . 7193³.

7218^e. But when Spirits have a state of morning and noon, their thought is in a free state; for then they are allowed to think about the things which they love; thus about the truths and goods of faith and of charity.

7435. 'To arise in the morning'=elevation. Refs. 7538.

7681. 'It came to pass in the morning' (Ex.x.13)=a state of Heaven in order. 'Morning'=the Lord's Kingdom; and, in the supreme sense, the Lord Himself; and also a state of illustration (Refs.); but here by 'morning' is signified Heaven in order. Ex.

7844¹. By 'morning' (Dan.viii.14) is meant the light and the rise of a new Church from the Lord (when He came into the world).

7860. 'Ye shall not leave of it until the morning' (Ex.xii.10)=the duration of this state before the state of illustration in Heaven. 'Morning'=Heaven and the state of illustration there. 8478. 8480.

—². The state of their elevation into Heaven is represented by the introduction into the Land of Canaan. This state is that which is meant by 'the morning.'

7924. 'Even till morning' (ver.22.)=to a state of illustration.

8108². When it is morning and noon (in Heaven), there is illustration of the understanding by the Lord; but this illustration is then tempered with what is obscure of truth, as with a cloud. (Continued under EVENING.)

8211. The end and the beginning of these variations is the morning; and, in special, the twilight; for then night is ended and day begins. In the state to which morning corresponds, the good begin to be illustrated as to the things which are of faith, and to grow warm as to the things which are of charity; and so on the other hand, for the evil then begin to be darkened by falsities, and to be chilled by evils; consequently to the latter the morning is a state of thick darkness and destruction; and to the former it is a state of illustration and salvation. —³. III.

—⁴. As 'the morning'=(these things), it=the time of the Last Judgment, when those who are in good are to be saved, and those who are in evil will perish;

consequently, it=the end of the former Church, and the beginning of the new Church . . . Ill.

— In these passages, 'morning'=the Advent of the Lord, and the illustration and salvation then; thus [it is predicated] of a new Church.

8226. 'At the turn of the morning' (Ex.xiv.27)=the presence of the Lord. Ex.

8426². The beginning of every state (in the Spiritual World) corresponds to morning on earth; and is also sometimes meant by 'morning,' in the Word. . . When it is morning, they are in love; when noon, they are in truth . . .

8427. 'In the morning ye shall see the glory of Jehovah' (Ex.xvi.7)=that in the beginning of a new state is the Advent of the Lord.

—². It is said 'in the morning they should see the glory of Jehovah,' because the sunrise and the consequent light, which in Heaven illustrates the external and internal angelic sight; and consequently the presence and Advent of the Lord . . . corresponds to the early morning time on earth, and is here signified by 'the morning.'

8431. By that which has been given in the early morning time, is signified spiritual good . . . for the morning state in the other life is when spiritual good, or that of the internal man, is in clearness; and natural good, or that of the external man, is in obscurity . . .

8455. The morning is a state of peace.

8485. 'Morning by morning' (ver.21)=constantly. Ex.

8497. 'Till the morning' (Ex.xvi.23)=coming enjoyment. 8498.

8687. 'From morning even till evening' (Ex.xviii.13)=in every state, interior and exterior . . . For, in the other life, they are interiorly in good and truth when in the morning state there; that is, in a state corresponding to the early morning time . . . When they are in the morning state, they are in spiritual delight.

8750². The Sun in the other life . . . does not distinguish the day into morning, noon, etc. . . Hence in Heaven instead of times there are states; but as in the inmost sphere of Heaven there is a certain progression according to the Divine heavenly form . . . the Angels are alternately in the good of love, in the truth of faith, and in obscurity as to both. Hence it is that there is a correspondence of the states there with the times in the world; namely, of a state of the good of love with morning; of a state of the truth of faith with noon . . .

8812. 'When it was morning' (Ex.xix.16)=a state when in good; (for) 'morning'=a state of the good of love. —³.

9299. 'The fat of My feast shall not remain overnight even till morning' (Ex.xxiii.18)=the good of worship not from proprium, but always new from the Lord. . . 'The morning'=the Lord and His Advent . . . hence, here, by 'morning,' where it treats of the good of worship not from proprium, is signified that good always new from the Lord.

9387. 'He arose in the morning early' (Ex.xxiv.4)=

joy from the Lord; (for) 'morning,' and 'early'=the Lord, and the things which are from Him; as peace, innocence, love, joy. The reason 'morning,' and 'early,' =these things, is that . . . the alternations of the day . . . correspond to so many states in Heaven. Hence morning corresponds to the Advent and presence of the Lord, which is when the Angel is in a state of peace, innocence, and heavenly love, and is thence in joy.

9787. 'From evening even to morning before Jehovah' (Ex.xxvii.21)=constantly in every state. . . 'Morning'=the beginning of another state . . . and 'morning' involves every state of light which is signified by the following day; for, with the Lord, following and future things are together in the present . . .

10114. 'What was left . . . until the morning' (Ex.xxix.34)=the spiritual and celestial goods which have not been conjoined with the new state. Ex.

—². A new state is every state of the conjunction of good and truth, which is when a man who is being regenerated acts from good . . . and not as before from truth. There is also a new state when (the Angels) are in the good of love, which state is there called morning . . . and there is also a new state when an old Church ceases and a new Church begins. All these new states are signified in the Word by 'morning.' Ill.

10134. 'One lamb thou shalt do in the morning' (Ex.xxix.39)=the removal of evils by the good of innocence . . . in a state of love and of the derivative light in the internal man. . . 'Morning'=a state of love and the derivative light in the internal man.

—³. The reason 'morning'=(this,) is that in the Heavens . . . the states as to love and the derivative faith are varied as the times as to heat and light are with men in the world . . . Hence in the Word by 'morning' is signified a state of love . . .

—⁴. The reason why by 'morning' is signified a state of love and the derivative light in the internal man, is that when an Angel is in a state of love and light he is in his internal man . . .

—⁷. These states (of regeneration as to love and faith) are also meant in the Word by 'morning,' etc.; and in like manner the states of the Church; its first state is also called 'morning,' in the Word . . . But when the Church is in its night, the morning then begins from twilight with another nation, where a new Church is being instaurated.

—⁹. The first state of the Church (as with a man in particular) is a state of infancy, thus also of innocence, and consequently of love to the Lord. This state of it is called 'morning' . . .

—¹⁰. That 'morning'=the first state of the Church, and also a state of love. Ill.

— 'Morning' (Dan.viii.14)=the first state of the Church after the Lord's Advent; and, in the supreme sense, it=the Lord Himself . . . because He is the Sun of Heaven, (which) never sets, but is always the-Rising.

—¹¹. 'The morning cometh and also the night' (Is.xxi.12)=that although there is illumination with those of the new Church, still there is night with those who are in the old one.

—¹². As 'morning,' in the supreme sense, =the

Lord, and thence love from Him to Him, the manna . . . rained down every morning . . .

[A. 10134]. And as the Lord is the Rising and the morning, and as everything of heavenly love is from Him, He rose again on the morning of the Sabbath day.

—¹³. By the time when 'the cock crew' was signified the last state of the Church . . . Hence it is that it was said that Peter should 'deny thrice.' This was done in the twilight, when the morning was about to come (John xviii. 28).

10135. When the Angels are in a state of love, it is morning with them, and the Lord then appears to them as a rising Sun . . .

—⁴. But it is to be known that this (heavenly) morning involves noon also . . . for when 'morning and evening' are mentioned in the Word, the whole day is meant, thus by 'morning,' noon also . . . Hence it is that by 'morning' is here signified a state of love and also of light in clearness . . .

10200. 'In the morning in the morning' (Ex. xxx. 7) = when the state of love is in clearness; (for) 'morning' = when the state of love is in clearness; hence 'in the morning in the morning,' or in each morning—*singulis matutinis*, = when there is this state.

10413. 'To rise in the morning' (Ex. xxxii. 6) = excitation by their loves; for by 'morning' is signified a state of love; and by 'to rise,' elevation to it. . . But when 'to rise in the morning' is said of those who are in externals without an internal, thus of the evil, by 'to rise' is not signified elevation, but excitation; and by 'morning' is not signified a state of heavenly love, but a state of infernal love; for when the evil are in this state they are in their morning; for they are then in the delight of their life. Ex.

—². When it is morning with those who are in the Heavens, they are in a state of heavenly loves, and thence in their joy; whereas in the Hells they are then in a state of infernal loves, and thence in their torment; for then everyone wants to be the greatest, and to possess all things of another's, and hence come intestine hatreds, fiercenesses, and enmities . . .

10605. 'Be ready at the morning, and come up in the early morning—*matutino*—to Mount Sinai' (Ex. xxxiv. 2) = a new rise of the revelation of Divine truth. 'Morning' = a rising state, or a rise. Ex.

H. 155². Morning corresponds to the state of their love in clearness . . .

—^e. 'Morning,' in the Word, = the first and highest degree of love.

289². This peace is circumstanced comparatively as is the morning or dawn in the spring time. (Continued under DAWN.)

C. J. 13. That the state of the world and of the Church . . . after the Last Judgment is like morning and day. Ex.

— . When the light of truth appears, and truth is received, the state of the Church in the world is like morning and day. Hence it is that these two states of the Church are called in the Word 'evening and morning.' Ill.

—^e. Therefore the Lord . . . was buried in the evening, and afterwards rose again in the morning.

S. 99. The state of the Church after the Lord's Advent is called 'morning.'

W. 73^e. When times are predicated of the Church, by its 'morning' is meant its first state . . .

R. 151². The reason it is called 'the morning—*matutina*—star' (Rev. ii. 28) is that by 'morning—*matutinum*,' or morning, is signified the Advent of the Lord, when there is a new Church. Ill.

476^e. 'Morning' (Ezek. vii. 7) = the beginning of a new Church; and therefore it is said 'the time is come.'

752. Every morning (Sixtus V.) proposed to himself nine or ten things (to be done that day.)

816⁴. But the first state of a new Church is called 'morning.' In the evening, man is called to the Church; and, when those who have been called are present, the morning is come.

M. 17². Every morning . . . are heard the sweetest songs of maidens and girls . . .

42. One morning I looked up into Heaven . . .

103. One morning before sunrise, I looked out towards the east . . .

155a. One morning the sweetest singing . . . awoke me . . .

T. 764. That after this night the morning follows; and that the Advent of the Lord is this morning. Gen. art.

— . As the present Church in Christendom is night, it follows that the morning draws nigh; that is, the first of a new Church.

—². In these passages by . . . 'morning' is meant the first time of the Church.

— . The Lord Himself is also called 'the morning' in the following passages. Ill.

D. 4639². For when it is morning in the Inmost Heaven, it is evening in the Second or Spiritual Heaven. Ex.

5627. Nor do they know what . . . morning is.

E. 179. 'Morning' = the Lord as to the Divine Human; hence 'the morning—*matutina*—star' = intelligence and wisdom from Him. 'Morning' is often read of in the Word, and it = various things according to the series in the internal sense: in the supreme sense, it = the Lord, and also His Advent; in the internal sense, it = His Kingdom and Church, and their state of peace. It also = the first state of a new Church; and also a state of love; likewise a state of illustration; consequently a state of intelligence and wisdom; and also a state of the conjunction of good and truth, which is when the internal man is being conjoined with the external. The reason 'morning' = such various things, is that in the supreme sense it = the Divine Human of the Lord, and hence it also = all things which proceed therefrom; for the Lord is in those things which proceed from Him . . .

—². The reason the Divine Human of the Lord is meant by 'morning' in the supreme sense, is that the Lord is the Sun of the angelic Heaven, and the Sun of that Heaven does not advance from morning to evening, or from rising to setting . . . but remains constant in its

place in front above the Heavens; hence it is that it is always in the **morning**, and never in the evening. And as all the intelligence and wisdom which the Angels have comes forth with them from the Lord as a Sun, therefore their state of love, and their state of wisdom and intelligence, and in general their state of illustration, are signified by '**morning**;' for these proceed from the Lord as a Sun, and that which proceeds from Him is Himself. . .

—³. From these things it is evident whence it is that '**morning**' is so often mentioned in the Word, when it treats of Jehovah or the Lord, of His Advent, Kingdom, and Church, and of their goods. Ill.

— . As the Lord is the Sun in Heaven . . . and as the Sun there is constantly in its **morning**, it is said, 'He is as the **morning** light; the sun ariseth, a **morning** without clouds' (2 Sam.xxiii.4).

—⁸. The reception of the Lord by those who are in the good of love, is signified by 'more than watchmen for the **morning**, watchmen for the **morning**' (Ps. cxxx.6). Here, '**morning**,' in the supreme sense, = the Lord; and, in the internal sense, His Kingdom and Church; and 'watchmen for the **morning**' = those who are awaiting the Advent of the Lord, who are those who are in the good of love, because these are they to whom the Lord is 'the **morning**.'

—⁹. That '**morning**' = the Advent of the Lord into the world, and the new Church then, is evident from the following passages. Ill.

—¹⁰. As '**morning**' = the Lord, His Advent, also His Kingdom and Church, and also the good of love which is from Him, it is evident what is meant by '**morning**' in the following passages. Ill.

—⁶. Therefore the Lord Himself is also called the *Morning-matutina-Star*' (Rev.xxii.16).

422¹². 'A **morning** without clouds' = that (Divine truth) pure.

573⁴. '**Morning**' = the first time of a new Church.

610³. 'The **morning** cometh upon thee, O inhabitant of the land' (Ezek.vii.7) = the instauration of a new Church. '**Morning**' = the state of a new or commencing Church. . .

612². The Advent of the Lord is meant by '**morning**.' Ill.

677⁹. '**Morning**' (Is.xvii.14) = the first time of the Church, when there are no evils and falsities. . .

706⁷. See EVENING, here.

741⁶. By '**morning**' (Is.xxvi.9) is signified a state when there is the light of truth; this state is from love. . .

911¹². The last state of the Church is also here signified by '**morning**' (Is.xvii.11); for when the last state of the Church is at hand, it is then **morning** with those who will be of the new Church; and evening and night with those who are of the old Church. . .

D. Wis. xii. 5². In each Heaven . . . are their palaces and houses, paradisiacal gardens, fallow lands, flower beds, and lawns, which come forth new every **morning**, each according to the reception of love and wisdom with the Angels. . .

Coro. III. In each Church have followed four

changes of state; of which the first was the appearing of the Lord Jehovah and Redemption, and then was its **morning** or rise; the second was its instruction . . . 5. 6, Ex.

Morning. *Matuta.*

See EARLY.

A. 8432. 'In the **morning** bread to satiety' (Ex.xvi. 8) = that in the beginning of a new state they will have as much good as they can receive. . . '**Morning**,' or *morning-mane* = the beginning of a new state. 8448. 8454.

E. 644²². That these things are without obscurity, is signified by 'the light of a **morning** without clouds' (2 Sam.xxiii.4).

Moronus. *Moronus.* R.914².

Morose. *Morosus.*

A. 1949². He is a **morose** man. . .

1964². Like a wild ass, **morose**. . .

D. 2120. In the other life are so **morose**. . .

Morrow. *Crastinum.*

To-morrow. *Cras.*

To-morrow's. *Crastinus.*

A. 2465. 'It was on the **morrow**' (Gen.xix.34) = afterwards.

3998. 'On **to-morrow's** day' (Gen.xxx.33) = to eternity. In the Word, when 'yesterday,' 'to-day,' or '**to-morrow**,' is mentioned, in the supreme sense there is signified what is eternal. . . and '**to-morrow**,' to eternity.

7399. 'To the **morrow**' (Ex.viii.10) = in perpetuity. 7446.

7509. '**To-morrow** Jehovah shall do this word in the land' (Ex.ix.5) = that this is theirs in perpetuity. . . '**To-morrow**,' or '**morrow**,' = in perpetuity. 7510.

8082. '**To-morrow**' (Ex.xiii.14) = always when it is done. '**To-morrow**,' or '**the morrow** day' = what is eternal; thus also what is perpetual or always; here, always when it is done.

8478. That the Lord daily provides things necessary; and therefore they ought not to be solicitous about acquiring them of themselves. . . is also meant by. . . 'Be not ye solicitous therefore for the **morrow**; for the **morrow** day shall have care of the things which belong to it' (Matt.vi.34).

—². In (Ex.xvi.19,20) it treats of care for the **morrow**, and that this care is not only prohibited, but is also condemned. . . He who views the matter no further than from the sense of the letter, may believe that all care for the **morrow** is to be cast away. . . but he who views the matter more deeply. . . from the internal sense, can know what is meant by care for the **morrow**. Ex.

— . But those have care for the **morrow** who are not content with their lot; who do not trust in the Divine, but in themselves; and who have regard only to worldly and earthly, and not to heavenly things.

Further des. Such are they with whom there is care for the **morrow**.

[A.8478]³. (But) with those who trust in the Divine, although they have care for the **morrow**, nevertheless they have it not; for they do not think about the **morrow** with solicitude, still less with anxiety. Further des.

8480³. Good from the Lord is with those who love the Lord above all things, and the neighbour as themselves; whereas good from man is with those who love themselves above all things, and despise the neighbour in comparison with themselves. The latter are they who also have care for the **morrow**, because they trust in themselves; but the former are they who have not care for the **morrow**, because they trust in the Lord.

8495. 'A holy Sabbath to Jehovah **to-morrow**' (Ex. xvi.23)=the conjunction of good and truth to eternity. '**To-morrow**'=to eternity.

8684. 'It was on the **morrow**' (Ex.xviii.13)=what is eternal. '**To-morrow**,' or 'the **morrow**,'=what is eternal.

8788. 'Sanctify them to-day and **to-morrow**' (Ex. xix.10)=a veiling over of the interiors so that they may appear in the Holy of faith now and afterwards.

10412. 'A feast to Jehovah **to-morrow**' (Ex.xxxii.5) =that this is (what) is to be adored perpetually. . . '**To-morrow**'=what is eternal and perpetual.

H. 278². Solicitude about future things they call care for the **morrow**; which they call grief for the loss or non-reception of such things as are not necessary for the uses of life.

D. 1580. Those who are solicitous about **to-morrow's** day.

3628. The Lord has commanded that they should not have care about **to-morrow's things**; for to care for **to-morrow's things**=such things.

6088³. (In the Spiritual World) food cannot be preserved to the **morrow**; it breeds worms . . . This is signified in . . . 'Give us our daily bread;' and also by that nothing of the paschal lamb was to be stored up till the **morrow**; nor anything of the things sacrificed. J. (Post.) 337.

E. 23². '**To-morrow**,' in the Word, where it treats of the Lord,=to eternity.

C. 167. (Such a trader) thinks about the **morrow**, and still does not think about it. He thinks about the **morrow** in relation to what and how he shall do; but he does not think about the **morrow** inasmuch as he attributes future things to the Divine Providence, and not to his Own prudence.

Morsel. *Bolus*.

A. 7553⁶. **Morsels** of hail are called stones . . .

E. 419¹⁴. 'He who casteth forth His hail as **morsels** . . .' (Ps.cxlvii.17) . . . The scientifics and the Knowledges which are with man before regeneration, are signified by 'hail which is as **morsels**; who stands before His cold?'

Morsel. *Offa, Offula*.

T. 629⁶. As if God were to deliver some as **morsels** to the devil.

D. 4946. She called it a **morsel**, and gave it him to eat.

E. 740⁸. 'To enter into him with the **morsel**' (or 'sop') (John xiii.27) is into the belly; and to enter into the belly is into the thought; and falsities from evil are of the thought.

Mortal. *Mortalis*.

A. 1460². '**Mortals** of famine' (Is.v.13)=penury of the Knowledges of celestial things.

1554⁶. No **mortal-nemo mortalium**-knows.

4518. 'And I **mortals** of number' (Gen.xxxiv.30)=easily; (for) '**mortals** of number'=few . . .

P. 324³. In order that every man may live to eternity, that which is **mortal** with him is taken away. That which is **mortal** of him is the material body . . . Thus is laid bare that which is immortal of him . . .

M. 2³. Into the World of Spirits all **mortals** are first collected . . .

T. 2. Without this, no **mortal-nemo mortalium**-could have been saved.

D. 2681. He had esteemed himself greater and wiser than all **mortals**.

2697. If they could be told, it would appear to no **mortal-nulli mortalium**.

Mortar. See UNTEMPERED.

Mortar. *Mortarium*. A.10303⁵.

Mortar. *Trituratorium*. See under THRESH.

Mortification. *Morticinium*. P.282², T.119².

Moscholim. *Moscholim*.

S. 103². '**Moscholim**,' in the Hebrew language, means not only Proverbs, but also Things Prophetically Uttered. Ill. T.265².

D. 5605. The Ancient Churches have a Word, the title of which they call in part '**Moscholim**' . . .

Moses. *Moses*.

A. 66. These things concerning the creation, the garden of Eden, [and] down to the time of Abraham, **Moses** had from the descendants of the Most Ancient Church . . .

1343². **Moses** himself had lost (the name Jehovah).

2135, Pref.². By '**Moses** and Elijah' (Luke ix.31), who were speaking with the Lord, was represented the Word of the Old Testament, which was called also '**Moses** and the Prophets;' by '**Moses**,' his books, and also the historical ones . . . 5922⁵.

2534. The Lord was represented by **Moses**, etc.

2604. Many of the Jews are introduced to **Moses**, etc.

2606⁶. The historicals of the Word are also called '**Moses**' . . .

3869⁵. 'To hear **Moses** and the Prophets' (Luke xvi. 31)=to know the things in the Word, and to have faith in it; thus also to will them . . .

4299⁵. The Lord appeared to **Moses** in a human form adapted to his reception, which was external; namely, as a bearded old man sitting with him; as I have been instructed by the Angels.

4444^e. **Moses** also married a wife from the gentiles.

4859². The like was represented by **Moses**, when the skin of his face was radiant, as he descended from Mount Sinai . . . **Moses** represented the Word, which is called 'the Law' . . . and therefore it is sometimes said 'the Law and the Prophets,' and sometimes '**Moses** and the Prophets.' Ill. By the radiation of the skin of his face was represented the internal of the Word . . . His covering his face whenever he spoke with the people, represented that internal truth was covered over with them. 6752⁹.

4926⁵. '**Moses**' (Ps. cvi. 23)=the Word.

5307². The Lord was represented by . . . many in the Word . . . By **Moses** was represented the Lord as to the Law or the historical Word.

6302^e. In like manner when **Moses** died, the representative succeeded in Joshua, and afterwards in the judges, the kings, and so on.

6714. In the supreme sense (in Ex. ii.) '**Moses**' represents the Lord as to the Law Divine, which is the Word; and, in the relative sense, truth Divine with the man of the Church.

6719. 'She bare a son' (ver. 2)=the Law Divine in its origin . . . because by 'her son' is meant **Moses**, who represented the Lord as to the Law Divine, or the Word.

6720². This transflux was the Divine Human before the Advent of the Lord, and was Jehovah Himself or the Lord in the Heavens. The Divine which transflowed through Heaven was the Divine truth, or the Divine Law, which **Moses** represented; and the Divine which transflows through Heaven is good. Hence it is evident whence it is that by 'she saw **him**, that he was good,' is signified the apperception that it was through Heaven.

6721. 'She hid **him** three months'=the fulness of time in which it did not appear.

6722. 'And she could no longer hide **him**'=the time when it ought to appear.

6723³. As it had been provided that **Moses** should represent the Lord as to the Law Divine or the Word, in special as to the historical Word, it came to pass that when he was an infant he was placed in a coffer or little ark, but in a common one, because it was in its first rise.

6725^e. **Moses**=the Law Divine; here, the Law Divine in its origin, because he was an infant.

6735^e. **Moses**, who here is 'the child,' represented the Law Divine, or truth Divine; thus truth from the Divine.

6744. **Moses**, who here is 'the child,' =the Law Divine in its origin; in the supreme sense, with the Lord, when He was making His Human to be the Law

Divine; and, in the relative sense, with a man who is being regenerated, when he is being initiated into truth Divine.

6745. 'Suckle **him** for me' (ver. 9)=that it should insinuate into it good in agreement with the religiosity.

6747. 'And the woman took the child, and suckled **him**'=that good was insinuated into it by the Church.

6749. 'The **child** grew'=increase from good.

6750. 'And she brought **him** to Pharaoh's daughter'=the affection of scientifics.

— As **Moses** represents the Lord as to the Law Divine, he could not have been brought to Pharaoh's daughter, and have been to her as a son, if the religiosity were signified by her, as before.

6751. 'And he was to her for a son'=that thence it had the first truths. Ex.

6752. 'And she called his name **Moses**'=the quality of the state then . . . (that is,) the quality of the state of the Law Divine in its beginning with the Lord, and the quality of the state of truth Divine in the beginning with a man who is being regenerated.

— There are two especially who represent the Lord as to the Word, namely, **Moses** and Elijah; **Moses**, the Lord as to the historical books . . .

— The Law Divine, in a broad sense, signifies the whole Word; in a sense less broad, it signifies the historical Word; in a confined one, that which was written by **Moses**; and, in the most confined one, the ten precepts written upon tables of stone upon Mount Sinai. **Moses** represents the Law in the less wide, also in the confined, and also in the most confined sense. Fully ill.

—⁸ As **Moses** represented the Law, he was allowed to enter to the Lord upon Mount Sinai; and not only to receive the tables of the Law there, but also to hear the statutes and judgments of the Law, and to command them to the people; and it is also said that therefore they were 'to believe on **Moses** to eternity' (Ex. xix. 9).

—⁹ As by **Moses** was represented the Lord as to the historical Word . . . when He was transfigured, **Moses** . . . was seen talking with Him . . .

6753. 'And she said, Because I have drawn **him** out of the waters'=deliverance from falsities. . . In these words is contained the quality of the state which is signified by the name '**Moses**;' which quality, in the supreme sense, involves that in order to become the Law Divine as to the Human, the Lord delivered His Human from all the falsity which adhered to it from the mother, and this even until He became the Divine Law, that is, the Divine truth itself . . .

6755. '**Moses** grew' (ver. 11)= . . . increase in scientific truths.

6756. 'He went out to his brethren'=conjunction with the truths of the Church. Ex.

6757. He saw their burdens'=the apperception that they were being infested by falsities.

6761. 'He smote the Egyptian' (ver. 12)=that it destroyed the alienated Scientific.

6763. 'He went out the second day' (ver. 13)=conjunction again with the Church.

[A.] 6766. 'Who put thee for a man a prince and a judge over us?' (ver. 14)=that it had not yet advanced into the truths of faith so far as to settle the dissidences within the Church. . . It has treated in the supreme sense concerning the beginnings of the Law Divine in the Lord's Human. It now treats concerning the progress of that Law; and in the internal sense it here treats concerning the progress of Divine truth with the man who is being regenerated. The progress is such that at first the man is able to discriminate between falsity and truth; for from the truth in which he is he can see what is false, because this is opposite; but he cannot at that first time settle [the dissidences] between the truths of faith within the Church. In order to be able to do this, he must make further progress; for a man is illustrated successively . . .

6769. 'And Moses feared, and said, Surely the Word is known' (ver. 14)=that it was among alienated scientifics, and not yet in truths, so as to be safe.

6771. 'And Pharaoh heard this word, and sought to kill Moses' (ver. 15)=that when the false Scientific perceived this it wanted to destroy the truth which is of the Law from the Divine. . . 'Moses'=the Law Divine, and truth Divine, thus the truth which is of the Law Divine. It is said the truth which is of the Law Divine, and not the Law Divine, because as yet it is treating concerning the progress of the Law Divine in the Lord's Human.

6772. 'And Moses fled from before Pharaoh'=that it was separated from falsities. . . 'Moses'=the truth which is of the Law from the Divine. Here begins the fifth state of the progression of the Law Divine in the Lord's Human; and, in the relative sense, of the progression of truth Divine with the man who is being regenerated; which is that of separation from falsities, and of adjunction with the truths of simple good. Next follows the sixth state, which is that of adjunction with good.

6773. 'And he dwelt in the land of Midian'=life among those who are in simple good.

6774. 'And he dwelt near a well'=study there in the Word.

6780. 'Moses rose up and helped them' (ver. 17)=aid from the truths which are of the Law from the Divine.

6781. 'And he gave their flock to drink'=that those who were in good were instructed thence.

6784. 'An Egyptian man delivered us out of the hand of the shepherds' (ver. 19)=because the scientific truth which is adjoined to the Church prevailed over the power of the doctrine of falsity from evil. . . The reason Moses is here called 'an Egyptian man,' is that by 'Moses' is here represented truth such as is with those who are in the truth of simple good.

6789. 'And where is he? Wherefore have ye left this man?' (ver. 20)=how, without this truth, could they be conjoined with the good of the Church.

—². The scientific truth which is here represented by 'Moses,' is the truth of the External Church. This truth comes forth from the truth which is of the Law from the Divine, which also is 'Moses;' and the truth which is of the Law from the Divine is the truth of the

Internal Church. Unless external truth is from internal truth, it cannot be conjoined with good. Examp.

6790. 'Call him'=that conjunction is to be effected.

6791. 'And let him eat bread'=confirmation in good.

6792. 'And Moses willed to dwell with the man' (ver. 21)=that they agreed together. 'Moses,' here, =scientific truth . . .

6793. 'He gave Zipporah his daughter to Moses'=that he adjoined to it the good of his own Church. . . 'Moses'=scientific truth.

6796. 'For he said, I am a sojourner in a strange land' (ver. 22)=that it had been instructed in truths in a Church not its own.

6827. 'Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian' (Ex. iii. 1)=that the Law from the Divine was instructing those who were in the truth of simple good. . . 'Moses'=the Lord as to the Law Divine; but, in the beginning, as to the truth which is of the Law from the Divine; but here, as to the Law from the Divine. Thus may be named the degrees of progression in the Lord, before He was made, as to the human, the Law Divine itself.

6835. 'Moses said' (ver. 3)=perception from the Law from the Divine.

6842. 'And He said, Moses, Moses, and he said, Behold me' (ver. 4)=internal exhortation and hearing.

6844. 'Put off thy shoes from off thy feet' (ver. 5)=that sensuous things . . . were to be removed.

6845. 'For the place on which thou standest is ground of holiness'=that otherwise the Divine cannot enter.

6848. 'And Moses covered his face' (ver. 6)=that the interiors were protected.

6849. 'Because he feared to look upon God'=lest they should be injured by the presence of the Divine Itself.

6864. 'And now go, I will send thee unto Pharaoh' (ver. 10)=the Holy which proceeds from the Lord's Human, by which the infesting falsities would be dissipated. 'Moses,' who was to go . . . =the Lord as to the Law Divine; thus as to the Human; for when the Lord was in the world He first made His Human Divine truth, which is the same as the Law Divine.

6866. 'And Moses said unto God' (ver. 11)=perception from the Divine, and humiliation. . . 'Moses'=the Lord as to the Law Divine.

— . As the Lord is represented by Moses, and humiliation is here mentioned, something shall be said about the Lord's state of humiliation when He was in the world. Ex.

6867. 'Who am I that I should go unto Pharaoh?'=that it was not yet in such a state that it seemed to itself to be able to approach and remove the infesting falsities.

6869. 'And He said, Because I will be with thee' (ver. 12)=that the Divine [would be] in the Human. 'Moses'=the Lord as to the Law Divine; thus as to the Human . . .

6874. 'And **Moses** said unto God' (ver.13)=perception from the Divine.

6879. 'And God said unto **Moses**' (ver.14)=the first instruction; (for) God 'says' here to **Moses**, by whom is represented the Lord as to the Divine truth; and by **Moses** [it is said] to the people; thus by the Divine truth proceeding from the Divine Human of the Lord to those who are of the Spiritual Church . . .

6882. **Moses** represents the Lord as to the Divine Law; that is, as to the Divine truth . . .

6901. 'And thou shalt enter . . . to the king of Egypt' (ver.18)=communication with those who are in falsities . . . '**Moses**'=the Law from the Divine . . .

6940. (In Ex.iv.) it treats concerning the Law Divine: that truth was adjoined to its good; and that thus the good had power to deliver, and to insinuate hope and faith. **Moses** represents the Law Divine as to good; and Aaron, as to truth.

6943. '**Moses** answered and said' (ver.1)=thought from the Law Divine. . . **Moses** represents the Lord as to the Law Divine. Thought from the Law Divine is [thought] from truth from the Divine.

6947. The reason (**Moses**' rod)=the power of the Lord's Divine Human, is that by **Moses** is represented the Lord as to the Law Divine or the Word, which is the Divine truth proceeding from the Lord's Divine Human.

6950. '**Moses** fled from before it' (ver.3)=horror at the separated Sensuous.

6951. 'And Jehovah said unto **Moses**' (ver.4)=Providence from the Divine. . . **Moses** represents the Lord as to truth Divine. Thus Providence from the Divine is predicated of the Lord as to the Human, when He was in the world.

6956. 'That they may believe that Jehovah hath appeared to thee' (ver.5)=that they may have faith concerning the Lord's Divine Human.

6974. '(If they) will not hear thy voice' (ver.9)=if they do not show anything of obedience. . . **Moses**, whose voice they were to hear, represents the Lord as to the Divine Law; that is, as to the Divine truth; thus as to the Word, for Divine truth is there.

6980. 'And **Moses** said unto Jehovah' (ver.10)=perception from the Divine. . . **Moses** represents the Lord as to the Divine Law in the Human when He was in the world.

6982. 'I am not a man of words'=that it has not speech . . . In the supreme sense it here treats concerning the Lord; for **Moses** represents the Lord as to the Law Divine; thus as to truth Divine. The truth which proceeds from the Divine immediately cannot be heard by anyone. (Continued under DIVINE TRUTH.) 6983-6985.

6993. 'I will be with thy mouth, and will teach thee what thou shalt speak' (ver.12)=the Divine in each and all things which proceed from the Divine Human. . . As these things are said to **Moses**, by whom is represented the Lord as to the Law Divine in the Divine Human (this is the signification).

6996. 'Send I pray by the hand Thou wilt send' (ver.13)=that the Divine truth proceeding from the Divine Human must be uttered mediately. **Moses**, who says these things, represents the Lord as to the Word; that is, as to Divine truth.

6997. 'And the anger of Jehovah was kindled against **Moses**' (ver.14)=clemency . . . because it is said to **Moses**, by whom is represented the Lord, when He was in the world, as to Divine truth.

6998. 'Aaron' . . . here=the doctrine of good and truth; and therefore it is said that he was 'for a mouth' to **Moses**, and **Moses** was 'for a god' to him. For by **Moses** is represented the Lord as to the Divine truth which proceeds from the Lord immediately . . . That truth which **Moses** here represents, is the truth which cannot be heard or perceived by man . . . 7000. 7009. 7010.

7003. 'Thou shalt speak unto him' (ver.15)=influx.

7004. 'And thou shalt put words in his mouth'=that the things which it utters proceed from the Divine Human. (For) **Moses**, who was to put words in Aaron's mouth, represents the Lord as to the Divine truth which proceeds from His Divine Human. (Continued under DIVINE TRUTH.)

7005. 'And I will be with thy mouth'=that truth Divine must proceed through the Divine Human from the Divine Itself. **Moses** represents the Lord as to truth Divine. 7007.

7014. 'And **Moses** went and returned' (ver.18)=what is continuous of the former life. **Moses** represents the Lord as to the Law or truth from the Divine.

— When **Moses** was in Mount Horeb with Jehovah . . . he represented the Lord as to Divine truth; but now, when with Jethro . . . he represents the Lord as to truth from the Divine. Here . . . in the Word, in the internal sense, are described all the states of the Lord's life in the world, in respect to the way in which He then made His Human Divine . . . As the Lord thus put on the Divine successively, hence it is that He first made Himself truth from the Divine; afterwards, Divine truth; and, at last, Divine good. These were the degrees of the Lord's glorification which are here . . . described.

7016. 'And he said, Let me go, I pray, and return to my brethren who are in Egypt' (id.)=elevation to more interior and spiritual life in the Natural. . . For when 'going and returning' are said of the Lord, who is represented by **Moses**, it means to be elevated to the Divine Esse or Jehovah who was in Him . . . 7020.

7019. 'And Jehovah said unto **Moses** in Midian' (ver.19)=illustration and confirmation by the Divine in that state. Ex.

7021. 'All the men are dead who sought thy soul'=the removal of the falsities which endeavour to destroy the life of truth and good.

7022. 'And **Moses** took his wife' (ver.20)=good adjoined. '**Moses**' represents the Lord as to the Law or truth from the Divine.

7023. 'And his sons'=the derivative truths.

7025. 'And he returned into the land of Egypt'=in the natural mind.

[A.] 7026. 'And Moses took the rod of God in his hand'=that these things are from Divine power.

7028. 'And Jehovah said unto Moses' (ver.21)=perception from the Divine . . . (here,) new perception.

7041. 'And he was in the way in an inn' (ver.24)=the posterity from Jacob, that they were in externals without an internal. . . In these three verses it treats of the Spiritual Church, that it was to have been instituted with the descendants of Jacob; but that it could not be instituted with them, because they were in externals without an internal. On this account Moses does not here represent the Law or Word; but he represents that nation or posterity from Jacob whose leader he was to be; thus he represents also the worship of that nation . . . Hence it is that Moses is not named here, but still he is understood by 'he was in the way in an inn,' and . . . 'Jehovah then met him, and sought to kill him;' when yet He had before so expressly commanded that he should go and return into Egypt. 7043.

7047. 'She said, For thou art a bridegroom of bloods to me' (ver.25)=that it was full of all violence and hostility against truth and good. . . In these three verses Moses represents that nation, and the representative of a Church with it; and Zipporah represents the representative Church. As Zipporah represents this Church, and Moses its external, she does not call him her husband, or man, but her 'bridegroom;' for a bride can represent what is diverse . . . but not a wife . . .

7048. 'And He desisted from him' (ver.26)=that it was permitted that they should represent.

7054. (Jehovah said unto Aaron) 'Go to meet Moses' (ver.27)=that (the truth of doctrine) should be conjoined with the truth proceeding from the Divine immediately.

7056. 'And he met him in the mount of God'=conjunction in the good of love there. Ex. . . The truth which proceeds from the Divine immediately is called truth, but in itself it is good, because it proceeds from the Divine good; but it is the good to which all Divine truth has been united. It is called truth, because in Heaven it appears as light . . . The truth proceeding from the Divine immediately, enters into the will of man . . .

7057. 'And kissed him'=the affection of conjunction.

7058. 'And Moses told Aaron all the words of Jehovah' (ver.28)=the influx of the truth which proceeds from the Divine of the Lord immediately, into the truth which proceeds mediately, and instruction in each thing of doctrine. Ex.

7061. 'And Moses went, and Aaron' (ver.29)=the life of the conjunction of both; namely, of the truth proceeding immediately from the Divine of the Lord, and of the truth which proceeds mediately.

7089. 'And afterwards came Moses and Aaron' (Ex. v.1)=the Divine Law and the derivative doctrine. . . By the Divine Law which Moses represents, is meant the Word such as it is in its internal sense; thus such as it is in the Heavens . . . Ex.

7104. 'Wherefore do ye, Moses and Aaron, draw away the people from their works?' (ver.4)=that their Divine Law and doctrine will not exempt them from grievous

things. Moses represents the Lord as to the Divine Law.

7158. 'They met Moses and Aaron' (ver.20)=thought concerning the Divine Law and the derivative doctrine.

7164. 'And Moses returned unto Jehovah and said' (ver.22)=complaint from the Law Divine . . .

7166. 'Why is this, Thou hast sent me?'=when yet the Law proceeding from the Divine seems to say differently. . . Moses, who says these things concerning himself, =the Law from the Divine. 7167.

7184^e. 'Moses' (in Ex.vi.) represents the things which are of the Law Divine.

7186. 'And Jehovah said unto Moses' (ver.1)=instruction concerning the Law Divine. Ex.

—². That Moses . . . here represents the Law Divine such as it is with those who are of the Spiritual Church when they are in a state of infestations . . . is evident from the things which he said at the end of the preceding chapter . . .

7191. 'And God spake unto Moses' (ver.2)=what is new, but continuous with what goes before.

7194^e. The reason 'Jehovah' is named in the historicals concerning Abraham, Isaac, and Jacob, is that that Word was written by Moses, to whom the name 'Jehovah' had been made known . . .

7201. Moses (here) represents the Law Divine.

7215. 'And Moses spake so unto the sons of Israel' (ver.9)=exhortation from the Law Divine to those who are of the Lord's Spiritual Kingdom.

7216. 'And they did not listen to Moses'=that they did not receive from faith and obedience. 7217, Ex. 7218.

7219. 'And Jehovah spake unto Moses, saying' (ver.10)=continuation.

7222. 'And Moses spake unto Jehovah, saying' (ver.12)=the Law from the Divine, and the derivative thought.

7224, 7225. 'And how shall Pharaoh listen to me, and I am uncircumcised in lips'=that those who are in falsities will not receive, because to them I am impure.

7225³. The reason why Moses, because he was a stammerer, calls himself 'uncircumcised in lips,' is on account of the internal sense . . .

7226. 'And Jehovah spake unto Moses and unto Aaron' (ver.13)=instruction anew from the Law Divine, and at the same time from doctrine.

7230³. 'She bare him Aaron and Moses' (ver.20)=that thence they have the doctrine of the Church and the Law from the Divine.

7231^e. Aaron represents the External of the Spiritual Church, and Moses the Internal. The Internal of the Church is called the Law from the Divine . . . The Law from the Divine which is the Internal of the Church, is also the Word in the internal sense . . .

7233. 'This is Aaron and Moses' (ver.26)=that from (charity and faith) were doctrine and the Law Divine with them. . . These, namely the Law Divine and doc-

trine, with those who are of the Spiritual Church, come forth principally from the Word, but still in application to the faith and charity which had existed with the establishers. Ex. 7239.

7240. 'In that day Jehovah spake to Moses in the land of Egypt' (ver.28)=the state of the Church when command was given through the Law from the Divine to those who were of the Lord's Spiritual Kingdom, while still in propinquity to those in the Hells. 7241.

7244. 'And Moses said before Jehovah' (ver.30)=thought concerning the Law Divine with those who are in falsities.

7245. 'Behold, I am uncircumcised in lips'=that the Law Divine is impure to those who are in falsities . . . But, in the historical sense, in which Moses as their head relates to the posterity from Jacob, and to that which is of the Church with them, 'uncircumcised in lips'=that the Divine worship with that nation was such. Ex.

7267. 'And Jehovah said unto Moses' (Ex.vii.1)=instruction; here, how to proceed with those who are in falsities, and are infesting.

7268. 'See, I have made thee a god to Pharaoh'=the Law Divine, and its power over those who are in falsities.

—^e. From these things it may be seen in what sense Moses is called 'a god' . . . namely, because Moses represented the Divine Law, which is Divine truth, and is called the Word.

7270. 'Thou shalt speak all that I command thee' (ver.2)=the reception of the Divine influx. . . Moses, who was to speak,=the Divine truth. . . 'To speak'=the mediate influx of Divine truth into doctrine . . . for the meaning is that Moses, who is the Divine truth, should speak what Jehovah commanded, to Aaron . . . thus to that which should communicate it. Ex. . . (For) Moses represents the truth which proceeds from the Divine immediately, and Aaron the truth which proceeds mediately.

7284. 'And Moses was a son of eighty years' (ver.7)=the state and quality of the Law from the Divine. Ex.

7288. 'And Jehovah said unto Moses and unto Aaron' (ver.8)=instruction. 7304.

7291. 'And thou shalt say unto Aaron' (ver.9)=influx and communication; namely, of the Law Divine which Moses represents, with the doctrine which Aaron represents. . . The reason the Law Divine, which Moses represents, should inflow into doctrine, which Aaron represents, is that the Law Divine is internal truth, and doctrine is external truth . . .

7310. The Law Divine which is represented by Moses . . .

7321. 'And Jehovah said unto Moses' (ver.19)=execution.

7347. 'And Jehovah said unto Moses' (Ex.viii.1)=new instruction. 7415.

7380. 'And Jehovah said unto Moses' (ver.5)=instruction. . . Moses represents the Law Divine, by means of which instruction from Jehovah is effected.

7381. 'Say unto Aaron'=the influx of the internal Law into the external Law. Ex. 7416.

7390. 'And Pharaoh called Moses and Aaron' (ver.8)=the presence of the Law Divine. . . Moses represents the internal Law; and Aaron, the external Law. 7451. 7587.

7394. 'And Moses said unto Pharaoh' (ver.9)=answer. 7453. 7594. 7660. 7725. 7739.

7395. 'Have honour over me'=that truth Divine is to be trusted in. . . Moses represents the Law Divine; consequently, truth Divine.

7404. 'And Moses and Aaron went out from before Pharaoh' (ver.12)=separation from those who have reasoned from mere falsities. . . Moses and Aaron represent the Law Divine; Moses, the internal Law, and Aaron the external Law. 7608.

7405. 'And Moses cried unto Jehovah . . . '=intercession.

7406. 'And Jehovah did according to the word of Moses' (ver.13)=that it was so done, according to the word of the Lord; for that which Moses supplicated was indeed from the mouth of Moses, but still was from the Lord . . . 7470.

7434. 'And Jehovah said unto Moses' (ver.20)=instruction again.

7436. 'Stand thou before Pharaoh'=the appearance of the Divine to those who are in evils . . . because it was Moses who was to stand, who=truth from the Divine, by means of which the Divine appears.

7463. 'And Moses said, Behold I go out from thee' (ver.29)=the removal of the appearance of truth Divine with them. Moses represents the Law Divine; thus also truth Divine. (Continued under DIVINE TRUTH.) 7468.

7497. 'And Jehovah said unto Moses' (Ex.ix.1)=instruction anew. 7517.

7498. 'Come to Pharaoh, and speak to him'=the appearance of truth from the Divine with those who are infesting. . . (For) Moses, who was to (do this) represents truth from the Divine.

7517^e. Internal truth is represented by Moses, and external by Aaron.

7519³. The reason Moses was to do this (which follows), and not Aaron, is that the truth which proceeds immediately from the Divine presents this effect with the evil.

7520. 'Let Moses sprinkle them toward heaven' (ver.8)=that these falsities were shown to those in Heaven. 7528.

7537. 'And Jehovah said unto Moses' (ver.13)=instruction again as to what is to be done.

7567. 'And Jehovah said unto Moses' (ver.22)=command.

7572. 'And Moses stretched out his rod unto heaven' (ver.23)=communication with Heaven.

7619. 'By the hand of Moses' (ver.35)=by means of the Law from the Divine.

7630. 'And Jehovah said unto Moses' (Ex.x.1)=

command, namely, that which was to be carried to Pharaoh.

[A.] 7637. 'And **Moses** and Aaron came unto Pharaoh' (ver.3)=the presence of truth Divine . . . **Moses** and Aaron=truth Divine; **Moses**, internal; Aaron, external. 7656.

7650. 'And He looked back, and went out from Pharaoh' (ver.6)=the privation of apperception, and separation. . . **Moses**, of whom (this) is said, represents truth from the Divine.

7670. **Moses** and Aaron, who were 'driven out' (ver. 11) represent truth Divine.

7672. 'And Jehovah said unto **Moses**' (ver.12)=instruction. Ex. 7709, 7765.

7678. 'And **Moses** stretched forth his rod over the land of Egypt' (ver.13)=the dominion of the power of truth Divine over the whole Natural of those who are infesting.

—². Hence it is that miracles were done by **Moses**; for **Moses** represents Divine truth. (Continued under DIVINE TRUTH.)

7695. 'And Pharaoh hastened to call **Moses** and Aaron' (ver.16)=fear then of truth from the Divine . . . **Moses**, internal; and Aaron, external. 7696.

7713. 'And **Moses** stretched out his hand unto heaven' (ver.22)=the domination of truth Divine in Heaven.

7721. 'And Pharaoh called unto **Moses**' (ver.24)=the presence of the Law Divine. . . By the presence of the Law Divine with those who are infesting, is meant that they perceived whence the plagues were coming . . .

7735°. These are words of anger against truth Divine, which is represented by **Moses**.

7772. 'Moreover the man **Moses** was exceedingly great in the land of Egypt' (Ex.xi.3)=respect now for truth Divine . . . in the mind of those who are infesting. 7788.

7790. 'And after this—*ita*—I will go forth' (ver.8)=that truth Divine will depart. . . **Moses** [who says this]=truth Divine. These things signify that when those who have infested the upright are condemned, all truth Divine departs from them . . .

7791. 'And he went forth from Pharaoh in the wrath of anger'=the divulsion of the presence of truth Divine from those who are to be condemned. . . For when they begin to be averse to truth Divine, to fear it, and at last to feel horror at its presence, they tear themselves away from it . . .

7793. 'And Jehovah said unto **Moses**' (ver.9)=information.

7796. 'And **Moses** and Aaron did all these prodigies before Pharaoh' (ver.10)=that these vastations, and the consequent confirmations that they are in evil, had been effected by means of truth from the Divine; (for **Moses** represents the truth which proceeds from the Divine immediately, and Aaron that which proceeds mediately. . . These prodigies were not done by **Moses** and Aaron, but by the Divine. But it is so said, because by **Moses** and Aaron is represented truth Divine;

and the prodigies were done by the Divine by means of the truth proceeding from Him. For all things which are done by the Divine Itself are done by means of the truth proceeding from Him. Ex.

7825. 'And Jehovah said unto **Moses** and unto Aaron' (Ex.xii.1)=information by means of truth Divine . . . **Moses**=the truth which proceeds immediately . . . 7994.

7912. 'And **Moses** called all the elders of Israel' (ver. 21)=the illustration of the understanding of those who are of the Spiritual Church by the influx and presence of truth Divine. . . **Moses** represents the Law Divine; thus the Word, and truth Divine.

7955. '(Pharaoh) called **Moses** and Aaron by night' (ver.31)=the afflux of truth from the Divine in that state. . . It is said truth from the Divine, and not truth Divine, because it is predicated of those who are in damnation.

8041. 'And Jehovah spake unto **Moses**, saying' (Ex. xiii.1)=information from the Divine . . . by means of Divine truth. 8127, Ex.

8048. 'And **Moses** said unto the people' (ver.3)=instruction by means of truth Divine.

8099⁴. In this prophetic (Is.lxiii.11) by '**Moses**' is meant the Lord.

8127. **Moses** represents the Lord as to Divine truth. Refs. 8579.

8170. 'And **Moses** said unto the people' (Ex.xiv.13) =elevation from a state of despair by means of truth Divine. . . For all elevation in a state of temptations is effected by means of truth Divine, which . . . is meant by '**Moses**.'

8178. 'And Jehovah said unto **Moses**' (ver.15)=exhortation.

8179. 'Why criest thou unto Me?'=that there is no need of intercession.

8182. **Moses** represents Divine truth.

8200. 'And **Moses** stretched out his hand over the sea' (ver.21)=the dominion of the power of truth Divine over Hell. 8225.

8221. 'And Jehovah said unto **Moses**' (ver.26)=influx.

8241. '(They believed) in Jehovah, and in **Moses** His servant' (ver.31)=the Lord as to Divine good, and as to the Divine truth proceeding from Him and ministering.

8261. 'Then sang **Moses** and the sons of Israel. . .' (Ex.xv.1)=a glorification by those who are of the Spiritual Church on account of deliverance . . . For **Moses** together with the people represents this Church; **Moses**, its head, because he also represents Divine truth.

8337. **Moses** represents the truth of faith which proceeds from the Lord immediately; thus internal truth . . .

8345. 'And **Moses** made Israel journey from the Sea Suph' (ver.22)=what is successive according to the order of truth Divine after they had passed through a region of Hell.

8351. 'And the people murmured against **Moses**'

(ver.24)=pain from the bitterness of the temptation. . . It is said 'against Moses,' because it was against the Divine ; for by Moses is represented Divine truth. Refs. 8404.

8437. 'And Moses said unto Aaron' (Ex.xvi.9)=the influx of the truth Divine proceeding from the Lord immediately, through the truth Divine which proceeds mediately.

8444. 'And Jehovah spake unto Moses, saying' (ver. 11)=the truth which proceeds from the Divine of the Lord, in which there is the presence of the Lord.

8463. 'And Moses said unto them' (ver. 15)=information by means of truth from the Divine. . . Moses represents the truth which is of the Law from the Divine.

8483. 'And Moses was angry upon them' (ver.20)=that they averted truth Divine from themselves.

8512. 'And Jehovah said unto Moses' (ver.28)=the appearance of the Divine obscured.

8529. 'And Moses said unto Aaron' (ver.33)=influx . . . for Divine influx takes place through the truth which proceeds from the Lord immediately into the truth which proceeds mediately.

8573. 'And Moses cried unto Jehovah' (Ex.xvii.4)=interior lamentation, and intercession . . . by the Divine truth which is represented by Moses. Ex.

8575. 'Yet a little, and they will stone me'=that they are not far from offering violence to the truth from the Divine.

8588^d. In the internal historical sense, in which it treats concerning the religiosity of the Israelitish nation, by Moses and Aaron is not represented truth Divine, but the religiosity of that nation whose leaders and heads they were. . . And therefore it was denounced against them that they should not lead the people into the Land of Canaan. Ill.

8595. 'And Moses said unto Joshua' (ver.9) = the Divine influx into truth combating . . . because by Moses is represented Divine truth ; that is, the truth which proceeds from the Lord immediately. This truth, being purely Divine, inflows into all the truths of faith, and causes them to be truths. 8601.

8603. 'And Moses, Aaron, and Hur' (ver.10)=Divine truths in successive order. Moses represents the Divine truth proceeding immediately . . .

8604. 'When Moses elevated his hand' (ver.11)=when the faith with those who were of the Spiritual Church looked towards the Lord. Moses represents truth Divine. Ex. 8606.

8610. That 'stone' supported Moses, and by Moses is represented truth in the first of order, or the truth Divine which proceeds from the Lord immediately. When the truth in the ultimate of order corresponds to this truth, then this truth is supported, for they then act as a one. Ex.

8641. (In Ex.xviii.) it treats of truths in successive order from the prime to the ultimate, and that they are ordained by Divine good. Truth in the first degree is represented by Moses . . .

8644. 'The father-in-law of Moses' (ver.1)=from which is Good conjoined with truth Divine.

8645. 'All that God had done to Moses and to Israel His people'=the perception of those things which had been done to those who are of the Lord's Spiritual Kingdom. . . For Moses together with the people represents this Kingdom ; Moses as the head . . . Thus also Moses represents the Lord as to Divine truth ; for the Spiritual Kingdom is from this.

8647. 'And Jethro the father-in-law of Moses took Zipporah the wife of Moses' (ver.2)=good from the Divine conjoined with truth Divine. . . Truth Divine is represented by Moses. Zipporah, the wife of Moses, represents good Divine . . . 8656.

8657. 'To Moses to the wilderness' (ver. 5)=conjunction in the state before regeneration when there are temptations ; (for) 'to come to Moses'=the conjunction of the Divine good represented by Jethro with the Divine truth represented by Moses. 8660.

8662. 'And Moses went forth to meet his father-in-law' (ver.7)=the application of truth Divine to Divine good.

8668. 'And Moses told his father-in-law . . .' (ver. 8)=perception then from truth Divine.

8685. 'And Moses sat to judge the people' (ver.13)=the disposing of truth Divine with those of the Spiritual Church in the state before it is from good. Moses represents the truth Divine proceeding from the Lord immediately.

—². Immediate influx is represented by Moses alone having judged the people . . .

8686. 'And the people stood over Moses'=obedience then from truth Divine. . . 'To stand over Moses'=to consult truth Divine, and to await an answer from it, and to do according to it . . . By these things is described the first state in which the man who is being regenerated is led by means of truth from the Lord . . .

8689. 'Wherefore sittest thou alone ?' (ver.14)=that it was without the influx of truth from good from any other source ; (because) it is said of the truth Divine proceeding from the Lord immediately, which is represented by Moses ; (and thus)=influx from him alone . . . 8690, Ex.

8691. 'And Moses said to his father-in-law' (ver. 15) =what is reciprocal which is in the reply . . . because by Moses is represented Divine truth conjoined with and united to Divine good . . .

8692. 'Because the people come to me to inquire of God'=that they will and act from no other source than the fact that the Word has so said. Moses represents truth Divine ; thus the Word.

8694. 'They come to me, and I judge between a man and his companion' (ver. 16)=that they are then disposed from revealed truth. Ex.

8698. 'The word which thou doest is not good' (ver. 17)=that a change must be made.

8699. 'In wasting away thou wilt waste away, both thou, and also this people that is with thee' (ver.18)=that thus the truth which has been inseminated will perish. . . By Moses is meant truth from the Divine ; and by 'the people,' those who are receiving it. 8700, Ex. 8701, Ex.

[A.] 8703. 'I will consult for thee, and God shall be with thee' (ver.19)=that it is from the Divine . . . [The expression] from the Divine, which is signified by 'God shall be with thee,' regards the Divine truth which is represented by **Moses**.

8704. 'Be thou for the people with God'=the truth proceeding from the Lord immediately . . .

8705. 'And bring thou the words unto God'=mediation and intercession. . . (These) are of Divine truth, because this is most nearly with Divine good, which is the Lord Himself . . . 8729.

8706. 'And thou shalt teach them statutes and laws' (ver.20)=that from the immediate truth from the Lord are the external and internal goods and truths of the Church . . . 8707. 8708.

8709. 'And look thou out of all the people' (ver.21)=the choice of subservient truths . . . here, truths subservient to the truth immediately from the Divine, which is represented by **Moses**.

8712. 'Princes' . . . here, =truths from good, because these princes were to be under **Moses**, by whom is represented the truth Divine proceeding from Divine good; that is, from the Lord.

8717. 'Every great word they shall bring to thee' (ver. 22)=that everything is from the truth immediately from the Divine. Ex.

8719. 'Devolve from upon thee, and let them bear it with thee'=thus functions and offices for them. Ex.

8724. 'And **Moses** hearkened to the voice of his father-in-law . . .' (ver.24)=the effect. . . By **Moses** is represented the Divine truth which proceeds from Divine good; (and which) acts nothing from itself; but from the Divine good. Ex.

8731. 'And **Moses** sent away his father-in-law' (ver. 27)=the accommodated state of truth Divine. Ex.

8760. 'And **Moses** ascended unto God' (Ex.xix.3)=the truth from the Divine which is below Heaven conjoining itself with the Divine truth which is in Heaven. **Moses**, here, represents the truth from the Divine which is below Heaven, for the reason that he now represents the sons of Israel as their head; thus those who are of the Spiritual Church, who as yet are not in Heaven, because not yet in good formed by truths . . .

8778. '**Moses**' (ver.8) represents truth from the Divine conjoined with the truth Divine in Heaven, which mediates.

8780. 'And **Jehovah** said unto **Moses**' (ver.9)=the influx of the Divine by means of truth from the Divine concerning the revelation.

8781. 'Behold I come unto thee in the density of a cloud'=that this shall be done in a form—*specie*—the most natural. . . By **Moses** is represented the truth from the Divine which is of the Spiritual Church.

8787. The representation of **Moses** now is the truth from the Divine which is below Heaven . . . The truth from the Divine, which is represented by **Moses**, is the mediating [agent] of the Divine with those who are of the Church . . . and therefore also by **Moses** is represented the truth from the Divine below Heaven conjoined

with the truth Divine in Heaven; and this on account of the mediation.

8802. Those who are intermediate between the Celestial Kingdom and the Spiritual Kingdom . . . are represented by **Moses**, and also by Aaron, to whom it was granted to ascend into the mountain. Ex.

8805. 'And **Moses** descended from the mountain to the people' (ver.14)=application and preparation by means of truth from the Divine for the receiving of truths in good.

—4. By **Moses** in this and the following chapters is represented the truth from the Divine below Heaven conjoined with the truth Divine in Heaven, and hence mediating between the Divine in Heaven and the good in which truths are to be implanted, which is of the Spiritual Church; thus mediating between the Lord and the people.

8817. 'And **Moses** made the people go forth to meet God . . .' (ver.17)=the power of truth from the Divine to prepare them to receive the Divine.

8824. '**Moses** spake, and God answered him in a voice' (ver.19)=by means of influx of truth from the Divine, in which was the Divine Itself.

8828. 'And **Jehovah** called **Moses** to the head of the mountain, and **Moses** ascended' (ver.20)=the conjunction of truth from the Divine there.

8834. 'And **Moses** said unto **Jehovah**' (ver.23)=the thought of truth from the Divine . . . For it is the truth with a man which thinks. Ex.

8841. 'And ascend, thou and Aaron' (ver.24)=conjunction with truth from the Divine, internal and external.

8844. 'And **Moses** descended unto the people' (ver. 25)=the influx of the Divine through truth from the Divine.

8920. 'Speak thou with us' (Ex.xx.19)=the reception of truth in an accommodated form, which they would then obey. . . **Moses**, who was to speak, represents the truth from the Divine below Heaven conjoined with the truth Divine in Heaven; thus mediating between the Lord and the people. Hence it is that **Moses**, here, =truth in an accommodated form. (Continued under DIVINE TRUTH.) 8921.

8928. 'And **Moses** came near unto the thick darkness where God was' (ver.21)=the conjunction still of the truth of spiritual good with truth Divine. **Moses** represents the truth Divine below Heaven conjoined with the truth Divine in Heaven, and consequently mediating; thus the truth of spiritual good; for this is truth Divine below Heaven, in which is the Spiritual Church . . . This truth **Moses** represents as the head of that Church.

—4. The other reason why **Moses** is said to have entered into the thick darkness, when he came near to God, is that **Moses** as their leader represented the Israelitish and Jewish people . . .

9372. 'And He said unto **Moses**' (Ex.xxiv.1)=that which concerns the Word in general. **Moses** represents the Word.

—2. In the Word there are a number who represent

the Lord as to truth Divine, or as to the Word; but among these the chief ones are **Moses**, **Elijah**, **Elisha**, and **John the Baptist**.

—¹¹. **Moses** (at the transfiguration)=the historical Word.

9374. 'Ascend to Jehovah) **thou** and **Aaron**'=(the conjunction with the Lord of the) Word in the internal and the external sense.

9378. 'And **Moses**, he alone, shall come near unto Jehovah' (ver.2)=the conjunction and presence of the Lord through the Word in general. . . **Moses** represents the Word in general.

9382. 'And **Moses** came and announced to the people' (ver.3)=illustration and information by the Lord through the Divine truth which is from Himself. Ex.

9386. 'And **Moses** wrote all the words of Jehovah' (ver.4)=impression then on the life. **Moses** represents the Lord as to the Word. (Thus by the above words) are signified truths Divine impressed on the life by the Lord. Ex.

9396^e. That the books of **Moses** are called 'the Book of the Covenant.'

9403. 'There ascended **Moses** and **Aaron**, **Nadab** and **Abihu**,' (ver.9)=the Word in the internal and external sense, and the doctrine from both.

9414. 'And Jehovah said unto **Moses**' (ver.12)=instruction by the Lord for those who are in the external sense. . . **Moses** represents that which mediates between the Lord and the people; thus the Word as to its external Holy; for this is what mediates. That this is what **Moses** now begins to represent, is evident from the series of things which follow; for that people were in the external of the Word. . . They who are such cannot possibly have any communication with the Lord. . . except through an intermediate.

—². On this account that people was no longer called the people of Jehovah, but the people of **Moses**. III.

—^e. The reason **Moses** before represented the Word in general; that is, as to both its internal and its external sense, was that it there treated of the promulgation of the Law. . .

9415. 'Ascend **thou** unto Me in the mountain'=the Lord's presence with them through the intermediate. . . Because **Moses** now represents the people as their head, and thus as one who mediates.

9419. 'And **Moses** rose up, and **Joshua** his minister' (ver.13)=the Word and the representative. **Moses** represents that which mediates between the Lord and the people who are in the external sense of the Word separated from the internal; thus also the Word; as shown above in 9414. . . The representative. . . ministers, so that the externals of the Word and of worship may be presented before the Lord through the intermediate, which was '**Moses**.' (Ex. under HOLY.)

9420. 'And **Moses** ascended unto the mountain of God'=towards Heaven.

9421. For when **Moses** ascended unto the mountain, he represented the external Holy of the Word, which is intermediate. . . between its internal Holy and the representative which is of the external sense.

9435. 'And **Moses** entered into the midst of the cloud' (ver.18)=the Word in the external sense; (for) **Moses** represents the Word; here, the Word in the external sense, because it is said that he entered into the midst of the cloud. . . That **Moses** remained in the extreme (or outermost) of the mountain six days, and on the seventh day was called and entered into the cloud, and ascended unto the mountain, took place for the reason that he might represent the intermediate. . . between the people and the Lord. . . The degrees of ascent from the people to the Lord are thus described. And when at last he came into the mountain, he then for the first time represented the external Holy of the Word, which is what mediates. . . but still he was admitted no further than to the first threshold of Heaven, where the external Holy of the Word ceases. How far he was admitted, has been shown me representatively by means of a Spirit, who as to the upper part of his face as far as the chin was seen in the light of Heaven; but as to the lower part, from the chin, and as to the whole body, was in a cloud. Hence it was evident how much of the external Holy, which mediates, he represented.

—². The six days during which **Moses** remained in the extreme of the mountain, signified a state of truth; and the seventh, in which he ascended unto the mountain, a state of good. The reason is that there are like degrees of ascent from the world to Heaven with those who are being regenerated by the Lord. . . Such elevation or ascent was also represented by **Moses** when he put on the representation of the external Holy which mediates; for the external Holy of the Word is the entrance to a state of good; thus to Heaven.

9437. 'And **Moses** was in the mountain forty days and forty nights'=what is plenary as to information and influx.

— That 'forty' also=what is plenary as to influx, is because from this time **Moses** begins to represent the external Holy of the Word, which is what mediates between the Lord and the people; and mediation is effected by means of influx through that Holy into the representative in which the people were.

9504. **Moses**, to whom the Testimony was given, represents the Lord as to Divine truth.

9806. 'Cause **thou** to approach unto **thee** **Aaron** thy brother' (Ex.xxviii.1)=the conjunction of Divine truth with Divine good in the Lord's Divine Human. **Moses** represents the Lord as to Divine truth.

10215. 'And Jehovah spake unto **Moses**, saying' (Ex.xxx.11)=illustration through the Word by the Lord. . . By **Moses** is represented the Word. 10354. 10355.

10251^e. By **Moses** is represented the Lord as to the Word.

10375. 'And He gave unto **Moses** in His finishing to speak with him the two tables of the Testimony' (Ex. xxxi.18)=the conjunction of the Lord with man through the Word. **Moses** represents the Word.

10396. 'And the people saw that **Moses** delayed to descend from the mountain' (Ex.xxxii.1)=the Israelitish nation when they did not appereive in the Word anything from Heaven. . . **Moses** represents the Word.

[A.] 10400. 'Because this **Moses**, that man who made us ascend from the land of Egypt, we know not what has become of him' (id.)=that it is altogether unknown what Divine truth there is in the Word other than that which elevates man from what is external into what is internal, and makes the Church. **Moses** represents the Word; thus Divine truth.

10432. 'And I will make thee into a great nation' (ver.10)=the Word elsewhere, that it is good and excellent. **Moses** represents the Word.

10433. 'And **Moses** deprecated the faces of Jehovah' (ver.11)=that the Lord from mercy remembered. **Moses** represents the Word.

10450. 'And **Moses** looked back, and descended from the mountain' (ver.15)=the Word let down from Heaven.

10451^e. **Moses** represented the Word, which is the Divine truth itself from the Lord, and therefore the tables were 'in his hand,' as a badge of this representation. 10690.

10460. 'And the anger of **Moses** was kindled' (ver. 19)=the turning away of that nation from the internal of the Word, of the Church, and of worship . . . because by **Moses** is represented the Word or Divine truth which is from the Lord; or, what is the same, the Lord as to Divine truth.

10468. 'And **Moses** said unto Aaron' (ver.21)=perception from the Internal concerning such an External. . . . **Moses** represents the Word; here, its internal. . . The reason **Moses** here=the Internal, is that he is speaking to Aaron . . . 10471. 10479.

10483. 'And **Moses** stood in the gate of the camp' (ver.26)=where is the opening to Hell. **Moses** represents the Internal . . . (which) cannot enter into Hell . . .

10505. 'And if not, blot me I pray out of Thy book which Thou hast written' (ver.32)=that the internal of the Word, of the Church, and of worship will not perish. Ex.

10549. 'When **Moses** went forth to the camp . . .' (Ex.xxxiii.8); **Moses** here represents the Word. 10550. 10551. 10554.

10556. When **Moses** has returned to the camp, he no longer represents the Word, but the head of the Israelitish nation . . .

10559. And **Moses** said unto Jehovah' (ver.12)=indignation because the Divine was not with them . . .

10563. For **Moses** had been foreseen by the Lord to be over the Israelitish people, (as) is evident from the fact that he was brought up in the court of king Pharaoh, where there were dominions; and hence he derived a spirit of pre-eminence over others; and therefore he was received to be over his people. His quality also was that he could receive speech from the Divine better than others of that nation; for he was not so much in what is external separated from what is internal as was that nation. Sig.

10567. 'And He said, My faces shall go, and I will cause thee to rest' (ver.14)=that the Divine of the Church, of worship, and of the Word will be there; but

with that nation what is external without it. . . 'To make **Moses** rest'=the external of the Church, of worship, and of the Word, in which Divine interior things cease . . .

10571. 'And Jehovah said unto **Moses**, This word also which thou hast spoken I will do' (ver.17)=that the Divine will be in the external of the Church, of worship, and of the Word, which is with them. **Moses**, as the head of that nation, represents (this) external not so separated from what is internal as was the external of them with the nation itself.

—². Hence it is that it is now said '**Moses** and the people;' now, '**Moses**,' without the people; and now '**the people**,' without **Moses**; and that when **Moses** is speaking to Jehovah, he says 'I and the people;' and when Jehovah to **Moses**, He speaks of **Moses** alone; or of the people separated from him. Ill.

10574. 'And he said, Cause me I pray to see Thy glory' (ver.18)=the apperception of internal Divine truth in what is external. **Moses** here represents (that) external not so separated . . . 10576.

10578. 'And He said, Thou canst not see My faces' (ver.20)=that the Divine interior things of the Church, etc., cannot appear to the Israelitish nation . . . Because this is said to **Moses**, and **Moses** here represents the head of the Israelitish nation.

10582^e. (Thus) 'to place **Moses** in the fissure of the rock' (ver.22)=what is obscure and false of faith, such as is with those who are in externals without an internal; for by '**Moses**' is here meant that people . . . 10583. 10584.

10607. By **Moses** (in Ex.xxxiv.) is represented the external of the Church, of worship, and of the Word which receives Divine truth. . . (This) is evident from the particulars in this chapter; as that **Moses** ascended into Mount Sinai . . . and that the people were removed thence; and in what follows Jehovah speaks to **Moses** . . . and not to the people . . . 10614.

—³. That **Moses** represents this external, and not the internal, is also evident from all the particulars . . . as that Jehovah descended in a cloud . . . A like external was represented by **Moses** in the preceding chapter . . .

10611. 'And **Moses** arose in the morning early, and ascended unto Mount Sinai' (ver.4)=a new rise of the revelation of Divine truth.

10625. 'And **Moses** hastened, and bent himself to the earth, and adored' (ver.8)=reception then from influx into the external, and worship from humiliation. . . **Moses** represents the external of the Church, etc., which receives the internal. 10626.

10635. **Moses** represents the Word; hence by '**the people** in the midst of whom he is' (ver.9), is signified the Church where the Word is . . . 10636. 10637. 10638.

10689. 'In the descending of **Moses** from Mount Sinai' (ver.29)=the influx of the internal into the external of the Word, of the Church, and of worship. . . . By **Moses** is represented the external of the Word in which is the internal. —.

10691. 'And Moses knew not that the skin of his faces did shine . . .' (id.)=the internal of the Word shining forth in its external without the external perceiving it. **Moses** represents the external of the Word in which is the internal. 10694. 10695.

10701. 'And he put a veil upon his faces' (ver.33)=that the internal of the Church, of worship, and of the Word appeared not to the Israelitish nation; but only the external without the internal.

10702. 'And in the entering of **Moses** before Jehovah to speak with Him' (ver.34)=the state of the external when the internal from the Lord inflowed, and it received information. **Moses** represents the external in which is the internal. 10707.

—². This is signified by the veil before the face of **Moses**. Ex.

10703. 'He removed the veil . . .' (id.)=a state of illustration then. Ex.

—^e. It is now evident whence came the sparkling of the faces of **Moses**, and what is the signification of it. 10705.

10705. 'The faces of **Moses**'=the internal things of the Word. 10706.

S. 48. '**Moses** and **Elias**'=the historical and the prophetic Word. E.64². 594². 1070³.

71². (In the Word in Heaven) instead of '**Moses**,' there is 'the Historical Word.'

R. 662. 'And they sang the song of **Moses** the servant of God . . .' (Rev.xv.3)=confession from charity, thus from a life according to the precepts of the Law which is the decalogue. . . By '**Moses**' is meant, in a wide sense, all the Law written in his five books; and, in a confined sense, the Law which is called the decalogue; and as these subserve a man for life, it is said 'the song of **Moses** the servant of God;' for by 'a servant' in the Word is meant what subserves; here, life.

—². The reason why by '**Moses**,' in a wide sense is meant the Law, is that his five books are called 'the Law' . . . That everything written in these books is called 'the Law of **Moses**,' and also '**Moses**,' Ill.

—³. From these things it is evident that by '**Moses**,' in a wide sense, is meant the Word which has been written by him, which is called 'the Law.' That by '**Moses**' is meant the Law which is the decalogue, follows thence, and this the more as **Moses** engraved the tables after he had broken the former ones; and, when he carried them down, his face was radiant; and therefore **Moses** is portrayed holding the tables in his hands. It is also said in Mark, '**Moses** said, Honour thy father and thy mother' (vii.10); and in Joshua, 'Joshua wrote a copy of the law of **Moses** upon the stones of the altar' (viii.32). This Law was the decalogue.

T. 209^e. Hence it was evident to me whence it was that the face of **Moses** shone. Ex.

Ad. 2/1676. **Moses** seen. 2/1865. See D.281. 464.

3/7612. Many things could be said about **Moses** . . .

D. 1636^e. (**Moses** and **Elias** at the transfiguration were merely personated.)

1957. Concerning the speech of Spirits with **Moses** and the prophets.

5131. One of these from the Celestial Kingdom spoke with **Moses**; and therefore the Jews formed the opinion that Jehovah has a white beard.

5618^e. Their Word was according to the interior sense . . . and in place of '**Moses**,' '**Aaron**,' '**David**,' there was 'the Lord.'

5619. **Moses** appears to the Jews when they do anything evil, with a rod in his hand, and terrifies and admonishes them. A certain Angel in Heaven appears in such a form, and they persuade themselves that it is **Moses**. J.(Post.)252. 293.

5669a. The Mohammedans acknowledge **Moses** as a great prophet; but less than the Lord; but they no longer think about **Moses**.

6107. Concerning **Moses**, who has been seen.—The Jews asked the Lord that **Moses** might be shown them, who was therefore seen. He was then below in his own place where the Ancients are, in a quiet state. He came to me also, and I spoke with him. He was a serious man. He said that he seemed to himself to be a man of about fifty years of age, although in the world he had been 120 years old; and that he has with him his five books, and also the ancient Word. I asked him about the Book of Jasher. He said that he has seen it, and told me that that Word is still with the Ancients of his time, and is read. Also that he knows about the following Word which exists at this day, but does not read it. I recounted some things from those which he had written concerning some things in the five books, and he recognized all things, as if they were present to him.

E. 412¹³. **Moses**, here (Ex.xxxiii.) represented that nation, such as it is as to the understanding of the Word . . .

624²¹. Because **Moses** represented the Law, by which is meant Divine truth.

—²². The chief of them represented the Lord as to the Word itself from which is the doctrine of Divine truth; as **Moses**, **Elijah** . . .

—²³. As **Moses** represented the Lord as to the Law, that is, as to the Word . . . 727¹¹.

735⁴. The body of **Moses**. (See **MICHAEL**, here.)

936. 'They sang the song of **Moses** the servant of God' . . . =the acknowledgment and confession of the precepts which are in the Word . . . of the Old Testament.

937. That '**Moses**'=the Word of the Old Testament. Ill.

—³. As **Moses** represented the Law . . .

—⁴. As **Moses** represented the Lord as to the Law or Word . . .

—⁵. As by **Moses** was represented the Lord as to the historical Word . . .

Most Ancient. *Antiquissimus.*

See MOST ANCIENT CHURCH.

A. 16. 'The beginning'=the most ancient time.

115. The Most Ancients understood what 'lands' signified.

[A.]200². The quality of those who lived in that most ancient time. Ex. 201.

241. The **Most Ancients**, who were celestial, were such, that whatever they saw . . . they did indeed see; but they thought about the heavenly and Divine things which they signified. Their sight was merely something instrumental, and therefore so was their speech. Ex. . . But these posterities . . . were not like their fathers. Ex.

243. In the **most ancient** celestial man, the sensuous things of the body were such that they were in compliance with . . . their internal man; and beyond this they did not care for them.

286. In what precedes it has treated of the **Most Ancients**, that they were regenerated; first concerning those who had lived as wild animals, and at last became spiritual men; then concerning those who became celestial men, who constituted the **Most Ancient Church**; afterwards, concerning these and their descendants who fell away, in order . . . down to the Flood.

358. In the **most ancient** times they were such that the face was in complete accord with the internals . . .

403^o. (The style of writing with the **Most Ancients**.)

470. In the **most ancient** time the human race was distinguished into houses, families, and nations. The husband and wife with their children, including also some of their family who served, constituted a house. A number of houses, few or many, dwelling not far apart and yet not together, constituted a family. A larger or smaller number of families constituted a nation. 3665⁴.

471. The reason why they dwelt thus alone by themselves . . . was that the Church might be preserved in its integrity . . . A further reason was that each house was of a peculiar genius . . . (and) in order that there might not be a confusion, but an accurate distinction of native qualities, it pleased the Lord that they should so dwell. Thus the Church represented to the life the Lord's Kingdom . . . This is to live 'alone;' and this is to dwell 'in tents.'

608. They could no longer be instructed through the internal man, as was the **most ancient** man . . .

715. As the **Most Ancients** knew . . . that they were nothing but beasts . . .

795. The **Most Ancients** worshipped on mountains.

1002. In the **most ancient** time they never ate the flesh of any beast or bird, but only grain, especially bread made of wheat; also the fruits of trees, vegetables, milk, and its products . . . To slaughter animals, and eat their flesh, was to them a wickedness . . . They took from them only service and use; as is evident from Gen.i.29,30.

1102. For the **Most Ancients** not only journeyed with tents, but also dwelt in tents, and performed their holy worship in them.

1119. How the internal breathing of the **Most Ancients** inflowed tacitly into a kind of external breathing. (Continued under BREATHE.)

1140. In (Gen.x.xi.) the **most ancient** style is continued . . .

1756². The **most ancient** mode of writing. Ex.

2144². The perception in which were the **Ancients**, and especially the **Most Ancients**. From perception the latter knew whether it was good, and consequently true. There was an influx into their Rational from the Lord through Heaven, from which they at once knew . . . whether it was so, or not.

2145². I have heard from the **Most Ancients** that the more they were in scientifics from those things which were objects of hearing and sight, the more inferior were their perceptions . . .

2162². The representatives with the **Most Ancients** . . .

2722⁵. The **Most Ancients**, who were before the Flood, saw (in all the objects of nature) something representative . . . of the Lord's Kingdom . . . 3394². 3686².

3021. These (correspondences) were known to the **Most Ancients**, and they had many rites thence derived. Examp.

3122. The **Most Ancients**, who were celestial . . . But the **Ancients**, who were spiritual . . .

3255. For when the **Most Ancients** lived on earth, they were at the same time together with the **Angels** . . .

3527². The **Most Ancients**, who were celestial men, and were completely ignorant of what simulation is . . . could see the minds of others in their faces . . . 3573³.

3573⁴. To show by the countenance what is different from the thought . . . to the **Most Ancients** was an enormous crime, and they cast out such as devils.

3702³. In such a state were the **Most Ancients**, who were celestial men . . .

3720. (The house of God) with the **Most Ancients** was constructed of wood . . .

3727. For in the **most ancient** times stones were placed where their boundaries were, which discriminated the possession or inheritance of one from that of another . . . The **Most Ancients**, who in each object and statute thought of something celestial and spiritual, even in these stones . . . thought from them concerning the ultimates in man . . . The **Most Ancients**, as they spoke with **Angels**, and were together with them while they were on earth, had it from Heaven that stones = truth; and wood, good. 4580².

3892. I have been informed by the **Most Ancients**, who were celestial men, and above all others were in love to the Lord, that they had no external breathing . . . but internal; and that they breathed with the **Angels**, with whom they were in company, for the reason that they were in celestial love. I have also been informed that the state of their respiration was circumstanced exactly according to the state of their love and the derivative faith.

4264⁴. The **Most Ancients**, who were celestial men, and had communication with the **Angels**, knew what is signified by each number . . . 5265². 6175².

4326³. With the **Most Ancients**, whose Age was called Golden, because they lived in a certain state of perfection—*integritatis*, and in love to the Lord, and in mutual love like the **Angels**, the whole Involuntary of the cere-

bellum was open in the face, and they did not at all know how to present in the countenance anything which was not in accordance with the influx of Heaven into the involuntary endeavours, and thence into the will.

4328. The **Most Ancients**, who constituted the Lord's Celestial Church, had a Voluntary in which was good, and an Intellectual in which was the derivative truth, which two with them made a one.

4535⁴. The Church was in Canaan from the most ancient times. 8317.

4581³. Rituals which originated in the most ancient times.

5695. Such a face had the **Most Ancients**, who were of the Celestial Church.

5725^e. The last posterity of the **Most Ancients**, who were of the Lord's Celestial Church, were completely inundated by evils and falsities, and so perished.

6065. In the good which originates in the will, were the **Most Ancients** who were of the Celestial Church; but in the good which originates in the understanding, were the Ancients who were of the Spiritual Church.

8118. I have been told by the Angels that the **Most Ancients** dwelt . . . distinguished into nations, families, and houses; and that they were all content with their own goods; and that to become rich from the goods of others, and also to exercise dominion, were then entirely unknown. On this account the ancient times, and especially the most ancient ones, were more acceptable to the Lord . . . Innocence then reigned, and together with it wisdom. Everyone then did good from good, and justice from justice. To do anything good and just for the sake of self-honour, or for the sake of gain, was unknown to them. Nor did they then speak anything except what is true; and this not so much from truth as from good; that is, not from a separated Intellectual. Such were the ancient times; and therefore Angels could then have intercourse with men, and lead their minds almost separated from corporeal things with them into Heaven, and could take them round, and show them the magnificent and happy things there, and could also communicate to them their own happinesses and delights. Those times were also known to ancient writers, and were called by them Golden, and also Saturnian. The reason why those times were such, was that . . . they lived distinguished into nations, and the nations into families, and the families into houses, and each house dwelt by itself; and because it then never came into anyone's mind to invade another's inheritance, and thence to acquire for themselves wealth and dominion. Far removed then were the love of self and the love of the world. Everyone was glad from the heart with what was his own, and not less at the good of another. 10160².

8249^e. Everyone can know that the **Most Ancients** could not have the speech of words . . .

9406^e. In the most ancient times, which are signified by 'the gold' . . .

10355². In the most ancient times, men were informed about heavenly things . . . by immediate intercourse with the Angels; for Heaven then acted as a one with the man of the Church; for it flowed through their

internal man into their external, from which they had not only illustration and perception, but also speech with Angels . . .

H. 87^e. The **Most Ancients**, who were celestial men, thought from correspondence itself, like the Angels; and therefore also they spoke with the Angels; and therefore the Lord was quite frequently seen by them, and instructed them. 115, Ex. 252².

260³. I have been told that with the **Most Ancients** on this Earth, before letters had been invented, there was such writing. Des.

306. I have been informed from Heaven that there was immediate revelation with the **Most Ancients**, because their interiors were turned to Heaven . . .

P. 215². In the most ancient times, dignities and riches were quite different. Ex.

M. 75³. These **Most Ancients**, while they were in the world, dwelt in tabernacles, and therefore they dwell in them now.

—⁵. The marriages of the **Most Ancients**. Des.

77⁴. (Those of the Copper Age said,) From the **Most Ancients**, who were in love truly conjugal, and were therefore pre-eminently in the virtue and potency of this love in the world . . . we have precepts concerning marriages . . . We are their posterity . . .

205. I have heard from the Angels that those who lived in the most ancient ages, live at this day in the Heavens house by house, family by family, and nation by nation, in like manner as they had lived on earth; and that scarcely anyone 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, and were easily initiated into it more and more interiorly by their parents . . .

T. 9². The **Most Ancients** in the Golden Age, those with whom there was religion, worshipped one God, whom they named Jehovah. In like manner the Ancients in the following Age . . .

D. 4294. Where are the dwellings of the **Most Ancients**. . .

4772². Those in the most ancient times . . . worshipped Jehovah under a human form . . .

5595. The speech of the **Most Ancients** was such . . .

5810. I was afterwards brought to the **Most Ancients**, who are in the acknowledgment of the Divine and of Divine things just as they have been revealed to me. They examined them, and they coincided.

5999. See LIBRARY, here. —⁵.

E. 808³. The **Most Ancients**, who were wiser than our ones, had no other idea of God than as of a Man encompassed by radiant circles round His head . . .

988⁶. I have been told from Heaven that there was such a correspondence of families on earth with Societies in the Heavens among the **Most Ancients**. . . for the reason that there reigned love to the Lord, mutual love, innocence, peace, wisdom, and chastity in marriages. And I have also been told from Heaven that they were interiorly horrified at adulteries, as at abominable things of Hell.

De Verbo 11. I have heard from Heaven that with the **Most Ancients** on this Earth there was immediate revelation, and that therefore they had no written Word.

Inv. 52. See SWEDENBORG, here.

Most Ancient Church. *Ecclesia Antiquissima.*

See **MOST ANCIENT**; and under **ADAM**, **ANTEDILUVIAN**, **ENOS**, **NEPHILIM**, and **SETH**.

A. 4°. **Gen. i.** treats of . . . the **Most Ancient Church** in special.

32°. The **Most Ancient Church** acknowledged no other faith than love itself.

49. In the **Most Ancient Church**, with whom the Lord spoke mouth to mouth, the Lord appeared as a Man . . .

50. What the **Most Ancient Church** understood by 'the image of the Lord,' is more than can be told.

54. What is meant in the internal sense by 'male and female,' was very well known to the **Most Ancient Church**. . . Their highest happinesses and deliciousnesses were marriages . . . and, as they were internal men, they were delighted solely with internal things. External things they merely looked at with the eyes; but they thought about those things which were represented; so that external things were nothing to them, except in so far as from them they could reflect upon internal things, and from internal upon celestial things, and thus upon the Lord, who to them was everything, and consequently upon the heavenly marriage, from which they perceived the happiness of their marriages to come . . .

55. 'Antiquities' = the **Most Ancient Church**. 477°.

64°. By Adam in Paradise (the Angels) perceive the **Most Ancient Church**; yet not the **Church**, but the faith of the **Most Ancient Church** in the Lord.

66. The first (style in the Word) is that which was of the **Most Ancient Church**. Their mode of expression was such that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented. They therefore not only expressed themselves by representatives, but also reduced these into a certain historical series, that they might be more living, which to them was in the highest degree delightful. . . From the descendants of the **Most Ancient Church**, Moses had these things concerning the creation, the garden of Eden, and down to the time of Abram.

82°. It does indeed treat (in Gen.ii.1) of the **Most Ancient Church**; but the interiors of the Word are such, that whatever is said of the Church, is said of each individual of the Church . . . Therefore also the **Most Ancient Church** is called 'man,' in the singular.

85°. The **Most Ancient Church** . . . was more the Lord's 'Sabbath' than those which followed.

104. Perception is a certain internal sense, from the Lord alone, whether a thing is true and good, and was very well known to the **Most Ancient Church**.

125. The men of the **Most Ancient Church** had the

Knowledge of true faith by revelations; for they spoke with the Lord, and with the Angels. They were also instructed by means of visions and dreams, which with them were most delicious and paradisiacal. They had perception from the Lord continually, which was such that when they thought from those things which were in the memory, they at once perceived whether the thing was true and good, insomuch that when any false thing was presented, they felt not only aversion, but also horror. Such also is the state of the Angels.

127. That men have wanted to inquire into the mysteries of faith by means of sensuous and scientific things, not only was the cause of the fall of the **Most Ancient Church**—that is to say, of its posterity—but also is the cause of the fall of every Church; for thence come not only Falsities, but also evils of life.

131. It treats (in Gen.ii.18 *et seq.*) concerning the posterity of the **Most Ancient Church**, which desired proprium.

137. In [the first] three chapters of Genesis, it treats, in general, of the **Most Ancient Church**, which is called 'man;' from its first to its last time, when it perished. (Gen.ii.1-17) treats of its most flourishing state, when it was a celestial man . . .

139°. This posterity of the **Most Ancient Church** did not want to dwell 'alone;' that is, to be a celestial man, or to be led by the Lord as a celestial man; but to be among the nations, like the Jewish Church . . .

161. This posterity of the **Most Ancient Church** was not evil, but still good. And as they wanted to live in the external man, or in proprium, it was granted them by the Lord; but from mercy the Celestial Spiritual was insinuated.

162. This law (of monogamous marriage) was not only revealed to the men of the **Most Ancient Church**, but was also inscribed on their internal man . . . But when their descendants . . . became external men, they married a number of wives.

—2. As the men of the **Most Ancient Church** in their marriages represented the heavenly marriage, conjugal love was as it were Heaven and heavenly happiness to them.

190. It treats (in Gen.iii.) of the third state of the **Most Ancient Church**, which so desired proprium as to love it.

194°. It treats of the third posterity of the **Most Ancient Church**, who began not to believe in things revealed, unless they saw and perceived with their senses that they were so. Their first state, that it was one of doubt, is described in ver.1,2.

198. 'The fruit of the tree of the garden' is the good and truth revealed to them from the **Most Ancient Church**. 'The fruit of the tree which is in the midst of the garden,' of which they were not to eat, is the good and truth of faith, which they were not to learn from themselves. 'Not to touch it' = that they were not to think concerning good and truth from themselves, or from what is sensuous and scientific . . . 199.

200. The inmost of the celestial man, or of the **Most Ancient Church**, was the tree of lives, which is love and the derivative faith; while the inmost of this . . . pos-

terity—which may be called a celestial spiritual man—was faith. . . Those who lived in that most ancient time were of a native quality entirely different from what ever exists with anyone at this day . . . being such, that from good they knew truth, or from love what was of faith. 201.

202. The **Most Ancient Church**, which was a celestial man, was such that they not only could not eat of the tree of knowledge; that is, learn from sensuous and scientific things what is of faith; but they were not even permitted to touch that tree; that is, to think from sensuous and scientific things anything which was of faith, lest they should fall down from celestial into spiritual life. . . Such also is the life of the celestial Angels.

205. (The gradual fall of this posterity of the **Most Ancient Church**, described.)

208. This (ver.6) was the fourth posterity of the **Most Ancient Church**, who suffered themselves to be seduced by their own proper love; and did not want to believe in things revealed, unless they saw them to be confirmed from sensuous and scientific things.

216. So spake the **Most Ancients**, and described (by the sewing together of fig-leaves) this posterity of the **Church**; namely, that there was natural good in them, in place of innocence, and that by it their evil was concealed; and that, being in natural good, they were affected with shame.

219^o. 'The heavens of heavens of antiquity'=the wisdom of the **Most Ancient Church**.

221. They had something of perception left, from which they knew that they were fallen. Sig.

224. The state of this man, or of this posterity of the **Most Ancient Church**, was natural good; and they who are in natural good are such that they hide themselves, through fear and through shame, because they are 'naked.'

230. The dominant evil of this posterity was the love of self, and not so much at the same time the love of the world, as at this day; for they lived within houses and families, and did not desire wealth.

231. The evil of the **Most Ancient Church** (and also of all the succeeding Churches) has been that they do not believe in the Lord, or in the Word, but in themselves and in their senses. Hence there is no faith; and, when there is no faith, there is no love of the neighbour; and thus all is false and evil.

234. (In these verses) is described the state of the **Church** down to the Flood; and as then the **Church** utterly destroyed itself, it is foretold that the Lord would come into the world. . . 260. 279.

249. 'The days of eternity'=the **Most Ancient Church**. 349^o. 477^o.

253^o. 'A woman forsaken,' and 'a wife of youth,'=in special, the **Ancient**, and the **Most Ancient Church**. 255.

276^o. The last posterity of the **Most Ancient Church**, which was the next before the Flood, which is here treated of, was so lost, and immersed in sensuous and corporeal things, that they did not want to hear what

the Truth of faith was, what the Lord, that He would come and save them; and, when they were mentioned, they felt aversion. This aversion is described by 'eating bread in the sweat of the face.'

280. It here treats (in Gen.iii.20-24), in sum, of the **Most Ancient Church**, and of those who fell away; thus also of its posterity, down to the Flood, when it expired.

281. Concerning the **Most Ancient Church** itself, which was celestial, and, from its life of faith in the Lord, was called 'Eve,' and 'the mother of everything living' (ver.20).

282. Concerning its first posterity, in which there was celestial spiritual good; and concerning the second and the third, in which there was natural good, which is signified by 'the coat of skin. . .' (ver.21). 295.

283. Concerning the fourth posterity, in which natural good began to be dissipated; who, if they had been created anew, or had been instructed in the celestial things of faith, would have perished. . . (ver.22).

284. Concerning the fifth posterity, that they were deprived of all good and truth, and were reduced into the state in which they had been before regeneration. . . (ver.23).

285. Concerning the sixth and the seventh posterity, that they were separated from the knowledge of good and truth, and left to their own filthy loves and persuasions; and that it was so provided, lest they should profane the holy things of faith. . . (ver.24).

286. See **MOST ANCIENT**, here.

289^o. See **MOTHER**, here.

307. It here treats of the sixth and seventh posterity, which perished by the Flood, and who were completely cast out of the garden of Eden, or from all intelligence of truth, and became as it were not men, and were left to insane cupidities and persuasions.

310. Their first parents, who constituted the **Most Ancient Church**, were celestial; and thus celestial seed was inseminated in them. Hence their descendants had with them seed of a celestial origin. . . If (such) decline from truth and good, it is most perilous. Ex.

325. The **Most Ancient Church** had faith in the Lord through love; but there came forth those who separated faith from love ('Cain').

337. As it is treating of the degeneration of the **Most Ancient Church**, or of the falsification of its doctrine, and consequently of its heresies and sects, under the names of Cain and his descendants. . . (it is necessary to know) what the nature of the true **Church** was. The **Most Ancient Church**. . . was a celestial man; and acknowledged no other faith than that which was of love to the Lord and the neighbour. Through this love they had faith, or a perception of all things of faith, from the Lord; and for this reason they were unwilling to mention faith, lest it should be separated from love. 393.

—². 'Mountains and hills'=the **Most Ancient Church**.

—³. Such was the **Most Ancient Church**, and such was its doctrine. But at this day it is entirely different. . .

[A.] 371. This Perceptive was proper to the **Most Ancient Church**; but after faith had been separated from love . . . conscience succeeded. 393^e.

398. With the men-*vivos*-of the **Most Ancient Church**, the mind, which consists of will and understanding, was one; for the will therein was everything, so that the understanding was of the will . . . because love was everything.

414^a. As the **Most Ancient Church** was more beloved by the Lord than the Churches which followed it; and because they then lived among themselves alone, or in their own families, and celebrated a worship so holy in their tents, therefore tents were accounted more holy than the temple . . .

459. The celestial (Spirits and Angels) are those who through love have received faith from the Lord, like those who were of the **Most Ancient Church**.

460. In (Gen.v.) it treats in special of the propagation of the **Most Ancient Church** among their descendants, almost down to the Flood.

461. The **Most Ancient Church** itself, which was celestial, is what is called 'man,' and 'a likeness of God.'

462. The second Church, which was not so celestial as the **Most Ancient Church**, is called 'Seth.' 484.

463. The third Church was called 'Enos;' the fourth Church, 'Cainan;' the fifth Church, 'Mahalaleel;' the sixth Church, 'Jared;' the seventh Church, 'Enoch;' the eighth Church, 'Methuselah.'

465. The ninth Church was called 'Lamech,' which is described as having nothing left of the perception of the **Most Ancient Church**; and 'Noah,' as a New Church. 467.

468. In this chapter . . . the names are doctrines, or Churches, which were preserved, however much changed, from the **Most Ancient Church**, down to Noah.

469. 'The book of the nativities'—an enumeration of those who were of the **Most Ancient Church**; 'in the day that God created man'—that it was made spiritual; 'in the likeness of God made He him'—that it was made celestial. Thus it is a description of the **Most Ancient Church**. 470.

474. As it is treating of the nativity or propagation of the **Most Ancient Church**, it is first described here that from spiritual it was made celestial; for the propagations follow from this.

475. ('He called their name man.') 'Man'—the **Most Ancient Church**. Ex. and III.

483. By the names which follow . . . are signified so many Churches, of which the first and principal was called 'Man.' The principal thing of these Churches was perception; and therefore the differences of the Churches of that time were especially differences of perceptions.

—². The **Most Ancient Church** represented the Lord's Celestial Kingdom, and also as to the generic and specific differences of perceptions. . . They were distinguished into houses, families, and nations, and contracted matrimonies within their houses and families, in order that genera and species of perceptions might come forth . . . Therefore they who were of the **Most Ancient Church** dwell together also in Heaven.

495. The manner in which the **Most Ancient Church** decreased cannot be evident unless it is known what perception is; for it was a perceptive Church, such as does not exist at this day. Ex.

502. These three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the **Most Ancient Church**; yet with a difference of perfection as to their perceptions. Ex.

503. The Perceptive of the **Most Ancient Church** consisted not only in the fact that they perceived what is good and truth, but in the happiness and delight of doing good. . . The life of love and the derivative faith, such as was that of the **Most Ancient Church**, is life while in use, or in the good and truth of use. . . In this they were likenesses of the Lord; and therefore in perceptive they were made images of Him.

505. These three Churches, which constitute the **Most Ancient Church**, relatively to those which follow, are as the kernels of fruits or seeds; but those which follow relate comparatively to their membranaceous nature.

593. The man from the posterity of the **Most Ancient Church**. Sig. and Ex.

597. The states of (the Ancient and the **Most Ancient Church**) were entirely different. The state of the **Most Ancient Church** was, that they had from the Lord a perception of good and thence of truth. . . Perception is not conscience. The celestial have perception . . . The **Most Ancient Church** was celestial . . . 607.

—². The **Most Ancient Church** had immediate revelation from the Lord by consort with Spirits and Angels, and also by visions and dreams; whereby it was given them to know generally what is good and true; and after they knew this generally, these generals were confirmed by things innumerable, by means of perceptions . . . (Continued under GENERAL.)

601. That the man who remained from the **Most Ancient Church** could not be regenerated, on account of his direful persuasions and filthy cupidities. Tr.

607². The man of the **Most Ancient Church** had internal respiration, and no external respiration except tacit; and therefore they did not speak so much by words as afterwards . . . but by ideas . . . which they could express by innumerable changes of the looks and face, especially by those of the lips, in which there are countless series of muscular fibres which at this day are not set free; and which, being free with the men of that time, they could so present, signify, and represent ideas by them as to express in a minute's time what at this day would require an hour . . . and this more fully and clearly to the apprehension and understanding of those present than is possible by words . . . As they had similar breathing to that of the Angels . . . they were in profound ideas of thought, and were able to have such a perception as cannot be described . . . But in their descendants this internal breathing vanished little by little. (Continued under BREATHE.)

608². Therefore, in place of the revelations of the **Most Ancient Church**, doctrinal things succeeded . . .

609. Doctrinal things of faith, with some of the revelations of the **Most Ancient Church**, were preserved for the use of this posterity.

633. With no man is there any understanding of truth and will of good, not even with those who were of the **Most Ancient Church** . . .

661. That all the posterity of the **Most Ancient Church** would destroy itself. Sig. and Ex.

—³. 'The breath of lives'=. . . here, the last posterity of the **Most Ancient Church**.

704. Finally, it treats (in Gen.vii.) of the last posterity of the **Most Ancient Church**, its quality : that it was possessed by persuasions of falsity and cupidities of the love of self to such a degree that it perished.

726. The rest of the descendants of the **Most Ancient Church** destroyed the celestial and spiritual seed with them by filthy cupidities and direful persuasions.

727^e. The destruction of those of the **Most Ancient Church** who destroyed themselves. Sig.

728. It treats in general . . . of the total vastation of those who were of the **Most Ancient Church**, and had become such . . . —. 731². 809.

784. The state of the **Most Ancient Church** was such that they had internal communication with Heaven ; thus through Heaven with the Lord. They were in love to the Lord . . . their interiors were open . . . even from the Lord.

—². Since those times, Heaven has never been open as it was to the man of the **Most Ancient Church** . . .

791^e. It follows now concerning those descendants of the **Most Ancient Church** who were under the waters . . .

796. As the **Most Ancient Church** held its sacred worship upon mountains . . .

807. The conclusion, that the **Most Ancient Church** expired. Sig. 811.

813. The last limit of the **Most Ancient Church**. Sig.

893². By 'the days,' in Gen.i., are signified the periods of the regeneration of the man of the **Most Ancient Church**.

895. With the man of the **Most Ancient Church** there was ground in his voluntary part, in which the Lord inseminated goods ; hence from goods he could know and perceive truth, or from love have faith . . . (For) the man of the **Most Ancient Church** had revelations, by which he was initiated from infancy into the perception of goods and truths ; but, as they were inseminated into his voluntary part, he perceived without new instruction innumerable things, so that from one general, he knew from the Lord the particulars and the singulars, which men now have to learn . . . and even so can know scarcely the thousandth part. For the man of the **Spiritual Church** knows nothing but what he learns . . .

920. The man of the **Most Ancient Church** had no other worship than internal worship, such as there is in Heaven ; for with them Heaven communicated with man, so that they made a one. This communication was perception . . . Thus, being angelic, they were internal men : the external things of the body and the world they did indeed sense, but did not care for. Examps.

—². So it was with the man of the **Most Ancient Church** : whatever he saw with his eyes was heavenly to him ; and thus with him each and all things were as it

were alive. From this may be evident the nature of his Divine worship, that it was internal, and not at all external.

927. That man would not any more so turn himself away, as the man from the posterity of the **Most Ancient Church**. Sig. and Ex. 1034.

933^e. The last posterity of the **Most Ancient Church** could not be regenerated, because with them intellectual and voluntary things constituted one mind . . . 1034.

986^e. It was otherwise with the man of the **Most Ancient Church**, who had perception.

1013. For by 'Adam,' or 'Man,' is meant the **Most Ancient Church**, which was a celestial man, and had perception, such as had no Church after it, and therefore it was also 'a likeness' of the Lord.

1023². The heavenly marriage with the man of the **Most Ancient Church** was in his voluntary proprium . . .

1114. Concerning the **Most Ancient Church**, which was called 'Man,' or 'Adam.' Gen.art.

—². It has been granted me to speak . . . with those who were of the **Most Ancient Church** . . .

—^e. The things which it has been given me to know about the **Most Ancient Churches** are what follow.

1115. Those who were of the **Most Ancient Church** . . . and were celestial men, are very high above the head, and dwell together there in the greatest happiness. They said that others rarely come to them . . . and that they are so high above the head . . . in order that they may govern those who are there.

1116. There were shown me the dwellings of those who were of the second and third posterity of this **Most Ancient Church**, which are magnificent, extended to a great length, and variegated with beautiful colours, bright crimson and blue.

1117. They live in the highest light . . .

1118. Their speech when they lived in the world . . . was not articulate, like the speech of words of our time, but tacit ; and was produced not by external but by internal respiration. The nature of their internal respiration. (Des. under BREATHE at this ref., and at 1119. 1120.) 7361. D. 3322.

1120. In the last posterity of the **Most Ancient Church** . . . hardly anything of internal breathing remained, and when at last there was none in the breast, they were suffocated of their own accord . . .

1121. I have been instructed by the sons of the **Most Ancient Church** concerning their state of perception ; namely, that they had a perception of all things which are of faith, almost as the Angels have, with whom they had communication ; for the reason that their interior man, or spirit, by means also of internal respiration, was joined to Heaven ; and that love to the Lord and love towards the neighbour are attended with this . . . They said that they had the Law written upon them, because they were in love to the Lord and in love towards the neighbour . . .

1122. I have been further instructed that the men of the **Most Ancient Church** had most delicious dreams, and also visions ; and that it was at the same time in-

sinuated to them what they signified. Hence their paradisiacal representations, and many other things. The objects of the external senses . . . were therefore nothing to them . . . and therefore when they saw earthly objects, they thought nothing about them ; but only about the things which they signified . . . D.3382.

[A.] 1123. I have spoken with the third generation of the **Most Ancient Church**, who said that in their time . . . they had expected the Lord who was to save the universal human race . . . They said that from that time the greatest delight of their life was to procreate offspring, so that their highest deliciousnesses were to love their consort for the sake of offspring . . . adding that the perception of these delights . . . was from influx from Heaven, because the Lord was to be born. D.3316.

1143². Such was the man of the **Most Ancient Church**; who, if he were living now and read the Word, would not inhere one whit in the sense of the letter; but would be as if he did not see it; but only the internal sense abstracted from the letter . . . 1540^e.

1148^e. It is to be observed that the Church before the Flood is called the **Most Ancient Church** . . .

1159². The reason is that the **Most Ancient Church** was distinguished into houses, into families, and into nations. The consorts with their children, and their men-servants and maid-servants, constituted a house; a number of houses which were not far distant from one another constituted a family; and a number of families constituted a nation. 1416^e.

1343. The **Most Ancient Church** unanimously acknowledged the Lord, and named Him Jehovah; as is evident from the first chapters of Genesis, and elsewhere in the Word.

1384. It has been granted me to speak with the sons of the **Most Ancient Church** concerning their perception. They said that from themselves they neither think nor can think anything, nor from themselves will anything; but that in each and all things which they think and will, they perceive what comes from the Lord, and what from other sources; and they perceive not only how much is from the Lord, and how much as from themselves; but also, when it is as from themselves, they perceive whence it is, from what Angels, and likewise the quality of the Angels, and what their thoughts are, distinguishing every difference; thus they perceive what the influx is, and numberless other things.

1409. The **Most Ancient Church**, which was celestial, regarded all things earthly and worldly, and also corporeal . . . no otherwise than as dead . . . When they saw them . . . they did not think about them, but about the celestial and spiritual things . . . Thus, with them, dead things lived.

1463. As the men of the **Most Ancient Church** had communication with Heaven . . .

1551. The Golden Age was the time of the **Most Ancient Church**, which was a celestial man . . .

1573⁷. For the Lord could assume the Human Essence without birth, as He also did assume it when He appeared to the **Most Ancient Church**, and to the prophets.

1587. (Cupidities of evil and persuasions of falsity) were the two things which destroyed the **Most Ancient Church** before the Flood.

1588. When the Rational is from a celestial origin, as it was with the **Most Ancient Church**. III.

1607². For He was Jehovah and God to the **Most Ancient Church** . . . and was seen by them. And so also to the Ancient Church.

1622^e. From these things the **Most Ancient Church** had its paradisiacal things.

1676^e. Otherwise none could have been saved on this Earth from the time of the **Most Ancient Church**.

1806^e. Such was the sight of the **Most Ancient Church**.

1850². The Last Judgment of the **Most Ancient Church**. (See LAST JUDGMENT, here.) 2118.

1894². The Lord appeared to the fathers of the **Most Ancient Church** as a Man. 1990².

1914¹. The fathers of the **Most Ancient Church**, who had perception, thought from the interior Rational . . .

1976. Hence the men of the **Most Ancient Church** had their dreams, which were instructive. 1977^e.

1997². The **Most Ancient Church**, which was before the Flood, was in the affection of good . . . for it was a Celestial Church . . .

1999. To fall upon the face was a rite of adoration in the **Most Ancient Church** . . . Such was the humiliation of the men of the **Most Ancient Church**.

2069³. It was celestial truth which was with the men of the **Most Ancient Church** . . .

—⁵. For the Lord's Divine good cannot inflow except with the celestial man, because it inflows into his voluntary part, as with the **Most Ancient Church** . . .

2124. In the Antediluvians was destroyed voluntary good, which was with the men of the **Most Ancient Church** . . .

2179³. As the men of the **Most Ancient Church** communicated with Spirits and Angels, and constantly had visions, and also dreams, such as those of the prophets; as soon as they saw any beast, the idea occurred to them what it signified.

2180⁴. The **Most Ancient Church** . . . knew nothing about sacrifices; nor did it ever come into their minds to worship the Lord by slaughtering animals.

2243³. The **Most Ancient Church**, which was called 'man,' was the most celestial of all. This Church in process of time so degenerated from the good of love, that at last nothing celestial remained; and then was its consummation, which is described by their state before the Flood.

2417⁵. The **Most Ancient Church** . . . was in the very perception of love to the Lord and of charity towards the neighbour; thus it had what is doctrinal of love and charity inscribed on itself . . .

2571^e. The doctrine of love and charity is the very Divine doctrine itself, and is that which was cultivated in the **Most Ancient Churches** . . .

2588¹⁵. There is here described (Ezek.xxxi.3-8) the

Most Ancient Church, which was celestial, as to the quality of its Rational, thus of its wisdom and intelligence; because that Church looked on things below from Divine things, and thus on truths from goods.

2661². If the **Most Ancient Church** had remained in its integrity, the Lord would have had no need to be born a man; and therefore as soon as that Church began to fail, the Lord foresaw that the Celestial Church would completely perish from the world, and therefore a prediction was at once made concerning the Advent of the Lord into the world.

2669². The men who were of the **Most Ancient Church** were celestial . . .

2730. Above all men in this Earth the men of the **Most Ancient Church** lived in genuine conjugal love, because they were celestial, were from good in truth, and were in the Lord's Kingdom together with the Angels; and in that love there was Heaven for them.

2732. All from the **Most Ancient Church**, and many from the Ancient Church (are together, and dwell together in Heaven as Angels). De Conj. 117.

2739^o. In the **Most Ancient Church** there were such derivations of love; and therefore they dwell together in the Heavens, distinguished as it were into nations, families, and houses, which all acknowledge the Lord as their only Parent.

2740. The men of the **Most Ancient Church**, who were celestial, and were in the perception of good and truth like the Angels, had only one wife. They said that with one wife they had perceived celestial deliciousnesses and happinesses, and that they felt horror at the bare mention of marriage with a number.

2763. Thence came these representatives to the men of the **Most Ancient Church** who were celestial, and were together with Spirits and Angels while they lived.

2895. There was another Word in the **Most Ancient Church** . . . And another in the Ancient Church . . . (Des. in 2897.)

2896. The Word in the **Most Ancient Church** . . . was not a written Word, but was revealed to everyone who was of the Church; for they were celestial men, and so were in the perception of good and truth, like the Angels; with whom, also, they had consort. Thus they had the Word inscribed on their hearts. . . As they were celestial, and had consort with the Angels, all things which they saw and apprehended with any sense, were to them representative and significative of the celestial and spiritual things which are in the Lord's Kingdom; so that they did indeed see worldly and earthly things with their eyes, or apprehend them with some sense; but from them and by means of them they thought about celestial and spiritual things. Thus, and no otherwise, could they speak with the Angels; for the things which are with the Angels are celestial and spiritual, and when they come to a man, they fall into such things as are with the man in the world. 2995.

2906^o. 'The days of an age' = the **Most Ancient Church**. Also 'the days from of old.'

2910³. The **Most Ancient Church** thus expired about the time of the Flood . . .

2986². When the **Most Ancient Church** perished, a new one, called 'Noah,' or the Ancient Church after the Flood, was instaurated among the gentiles; that is, with those where there had been no Church before.

3255. As those who were of the **Most Ancient Church** were in a like good, they dwell together in Heaven.

3686². The **Most Ancient Church** . . . was in the Land of Canaan. 4431.

—^e. Thus also the names (of places) in the **Most Ancient Church** and Ancient Church were retained.

3703¹³. 'Fathers,' here, = the Ancient and the **Most Ancient Church**, which were so called from the love of good and truth in which they were; in the love of good were the Most Ancients who were celestial men . . . 6075.

4287⁴. Hence also the **Most Ancient Church**, which was in celestial good, was called 'man.'

4333. The first Last Judgment was when the Lord's Celestial Church, which was the **Most Ancient Church**, perished in the Antediluvians by an inundation of evils and falsities . . .

4447. By the Church among the Ancients is meant the Church derived from the **Most Ancient Church** . . . and by the Ancient Church is meant the Church which was after the Flood . . .

—². The remains of the **Most Ancient Church**, which was celestial, were still in the Land of Canaan, especially among those who were called Hittites and Hivites . . . because the **Most Ancient Church**, which was called 'man,' or 'Adam,' was in the Land of Canaan; and consequently the Garden of Eden was there, by which was signified the intelligence and wisdom of the men of that Church . . .

—^o. That the **Most Ancient Church** was in the Land of Canaan, and that thence originated the representatives of the places, see 567.

—^e. What the difference is between the **Most Ancient Church** which was before the Flood, and the Ancient Church which was after the Flood. Refs.

4448. For the **Most Ancient Church**, being celestial, was in the good of love to the Lord, and thence in the perception of all truth; for the men of that Church were almost as the Angels; they also communicated with them, and thence came their perception; and therefore they never reasoned concerning any truth of faith, but said, because they perceived it from Heaven, that it is so, inasmuch that they were unwilling even to mention faith, but charity in its place. Refs. . . That the remains of that Church were with Hamor the Hivite, and his son Shechem. Ref.

4454. For Hamor together with his nation and family was among the remains of the **Most Ancient Church** in the Land of Canaan. Above all Churches in the universal world this Church was from the Divine, for it was in the good of love to the Lord. Their Voluntary and Intellectual made a one; thus one mind; and therefore they had a perception of truth from good; for the Lord inflowed by an internal way into the good of their will, and through this into the good of their understanding, or truth. Hence it is that this Church above all the rest has been called 'man,' and also 'a likeness of God.'

[A. 4454]⁰. That the **Most Ancient Church** . . . was in the Land of Canaan . . . is manifestly evident from their descendants, who were called 'Nephilim' . . . being in the Land of Canaan (Num. xiii. 33). But all the land from the river of Egypt to the river Euphrates was then called the Land of Canaan (Gen. xv. 18).

4462². The foreskin . . . corresponded in the **Most Ancient Church** to the obscuration of good and truth . . . for as the man of the **Most Ancient Church** was an internal man, good and truth could be obscured with him, but not defiled; whereas with the man of the Ancient Church, as he was relatively an external man, good and truth could be defiled . . . Therefore they who were of the **Most Ancient Church** knew nothing of circumcision; but only those who were of the Ancient Church.

4476. For Hamor and Shechem were of the remains of the **Most Ancient Church**; and in that Church he was called 'honoured' who in the Ancient Church was called 'a prince.'

4489. The goods and truths of the **Most Ancient Church**—which still remained partially with Hamor and Shechem and their families—were in accord with the goods and truths which were from the Ancient Church with the descendants of Jacob; for the rituals which were instituted with the descendants of Jacob were nothing else than externals which represented and signified the internals which were of the **Most Ancient Church**.

—². These were the internals of worship, which, being represented in this external (the altar), they were alike and of one form with the truths and goods of the **Most Ancient Church**. Ex.

—³. But they who were of the **Most Ancient Church** did not care for these externals, because they were internal men, and the Lord inflowed with them by an internal way, and taught them what is good. The varieties and differences of good were to them truths, and hence they knew what each and all things in the world represented in the Lord's Kingdom.

—⁴. The difference between the **Most Ancient Church** and the Christian Church, is such as is that between the light of the sun by day, and the lumen of the moon and stars by night; for to see goods by an internal or prior way, is like seeing in the day by the light of the sun; whereas to see them by an external or posterior way, is like seeing in the night by the lumen of the moon or stars. There was almost the same difference between the **Most Ancient Church** and the Ancient Church, except that those who were of the Christian Church could have been in a fuller lumen if they had acknowledged, believed, and done the internal things, or the truths and goods, which the Lord taught. The good itself is the same in both; but the difference consists in seeing it in clearness or in obscurity . . .

4493². The men-*homines*-of the **Most Ancient Church** . . . were of a genius and native quality altogether different from the men-*virii*-of the Ancient Church; for the men-*homines*-of the **Most Ancient Church** had a Voluntary in which there was what was entire (or perfect), but not the men-*virii*-of the Ancient Church; and therefore with the men-*homines*-of the **Most**

Ancient Church the Lord could inflow through the Voluntary, consequently by an internal way; but not with the men-*virii*-of the Ancient Church; for in these the Voluntary was destroyed; but the Lord inflowed into their Intellectual; thus . . . by an external way. Ex. . . In the Intellectual the Lord formed a new will with the men-*virii*-of the Ancient Church, when He regenerated them. 5113².

—³. Hence it was that they who were of the **Most Ancient Church** were internal men, and had no externals of worship; and that those who were of the Ancient Church were external men, and had externals of worship; for the former by means of internal things saw external ones as from the light of the sun by day; and the latter by means of external things saw internal ones as in the lumen of the moon and stars by night . . . In these explications the former are those who are called celestial, and the latter are those who are called spiritual.

—⁴. In order to illustrate the nature of the difference, take this example. If a man of the **Most Ancient Church** had read the historical or prophetic Word, he would have seen its internal sense without any previous instruction or explication . . . and scarcely anything which is in the sense of the letter. . . Whereas if a man of the Ancient Church had read the Word, he could not have seen its internal sense without previous instruction or explication . . .

4500². It was the Church among the Ancients, which was from the **Most Ancient Church**, which was to have been instaurated with the posterity from Jacob, because the Ancient Church had begun to perish.

4502. By 'the house of Shechem' is here signified simply the good of truth, such as it had been with the man of the **Most Ancient Church**; and thus that this was extinguished with the nation from Jacob.

4687². The **Most Ancient Church**, which was celestial . . . adored the Infinite Esse, and the derivative Infinite Existing (or Manifesting). (Continued under B.E.)

5121². The men of the **Most Ancient Church** had revelation from perception; and also some of the Ancient Church; but at this day scarcely anyone.

5136². For the man of the **Most Ancient Church** . . . was such that in each and all things . . . he saw what was representative of the Lord's Kingdom. The objects of the world and of the Earth were to him means for thinking about heavenly things. Hence originated all the representatives and significatives which were afterwards in the Ancient Church; for they were collected by those who are meant by 'Enoch.' . . . Hence it came to pass that all the places, mountains, and rivers in the Land of Canaan—where the **Most Ancients** dwelt—became representatives, and also all the surrounding kingdoms.

5663². Whereas the Ancient Church which was after the Flood, and especially the **Most Ancient Church** which was before the Flood, by Jehovah and God understood no other than the Lord, and indeed Him as to the Divine Human. They also knew about the Divine Itself which is in the Lord, and which He Himself calls His 'Father.' But they could not think about this Divine Itself . . . but about the Divine Human; con-

sequently they could not be conjoined with any other Divine . . . and they knew that unless they were conjoined with the Divine, they could not be saved. Therefore it was the Divine Human which the Ancient Churches adored. Jehovah also manifested Himself with them in the Divine Human; and the Divine Human was the Divine Itself in Heaven . . .

6075². The state of the **Most Ancient Church** which was before the Flood is signified by 'the days of eternity;' and the state of the Ancient Church which was after the Flood, by 'the years of generation and generation' . . . 6239³. —⁴. (See ETERNITY, here.) E.431⁰.

6367. Man is born into those things which are of the voluntary part. Hence those who were of the **Most Ancient Church** . . . were born into the good of love to the degree in which the good of love was in their Voluntary.

6435⁹. 'The mountains of eternity' = the good of love which was of the **Most Ancient Church** . . . 'The hills of an age' = the good of mutual love which was of that Church. The former was its Internal; the latter its External. When this Church is understood in the Word, being the Most Ancient one, there is sometimes added 'eternity' . . . and sometimes 'an age.'

6588⁸. 'Rephaim' = the posterity of the **Most Ancient Church** which was before the Flood, and which was also called 'Nephilim,' and 'Anakim.' 7686⁶.

6876². The Divine which was of the Ancient Church was the Lord as to the Divine Human. The Ancient Church had this from the **Most Ancient Church**; and also from the fact that Jehovah appeared to them in a human form . . .

7362⁹. (Thus the Spirits of Mars are of a celestial genius, and not unlike those who belonged to the **Most Ancient Church** on this Earth. D.1543.

8054². Immediately above the head are those who deceive and seduce by means of innocence; but above them are the celestial from the **Most Ancient Church**, who so forcibly keep them in bonds that they cannot possibly inflict evil on anyone.

9470³. 'The Ancient of Days' = the Lord as to celestial good, such as there was in the **Most Ancient Church**, which was a Celestial Church, and in the Word is called 'ancient.' Its external truth is signified by 'His garment as the white snow;' and its external good, by 'the hair of His head as the clean wool.'

10248⁸. 'The days of an age' = the time when was the **Most Ancient Church**, which was celestial. —.

N. 4. In the highest expanses are those who are called celestial Angels, of whom very many are from the **Most Ancient Church**.

S. 21. I have been instructed that the men of the **Most Ancient Church**, which was before the Flood, were of so celestial a genius that they spoke with the Angels of Heaven, and that they could speak with them by means of correspondences. Hence the state of their wisdom became such that whatever they saw on the Earth, they thought about not only naturally, but also spiritually at the same time; thus also in conjunction with the Angels.

P. 241. By Adam and his wife are meant . . . the men of the **Most Ancient Church**, whose new creation or regeneration is thus described . . . in Gen.i.; their wisdom and intelligence, by the garden of Eden; and the end of that Church, by the eating from the tree of knowledge. —³.

328⁴. The consummation of the **Most Ancient Church**, which was effected by the eating from the tree of knowledge—by which is signified the conceit of Own intelligence—is described by the Flood.

R. 585. 'A tabernacle' = the Celestial Church, because the **Most Ancient Church** . . . had holy worship in tabernacles.

T. 470⁹. That this direful persuasion—that God has transfused and transcribed Himself into men—was held by the men of the **Most Ancient Church** at its end . . . I have heard from their own mouth; and (therefore) they lie deeply hidden in a cavern, near to which no one can approach without being seized with an interior dizziness . . .

760. The first Church, which is to be called the **Most Ancient Church**, came forth before the Flood; the consummation or destruction of which is described by the Flood.

762. The **Most Ancient Church** was as the morning, the spring, and the east; the second or Ancient Church was as the day, the summer, and the south . . .

786. The former Churches have not been in the Truth, because the **Most Ancient Church** . . . worshipped the invisible God, with whom no conjunction is possible; the Ancient Church, which was after the Flood, in like manner . . . (See Coro. 51².)

D. 3251⁰. Such also would the men and sons of the **Most Ancient Church** have become, if they had remained in the state of perfection . . .

3311. On the **Most Ancient Church**. Gen.art.

3313. The most subtle ones . . . were those who were sons of the **Most Ancient Church**. . . They were interiorly evil . . .

3314. There afterwards spoke with me those who had been of the **Most Ancient Church**, who were in the highest . . . Others rarely come to them . . .

3314a. They cannot speak about the Lord. (See LORD, here.)

3323. It follows that the idea of the **Most Ancient Church** was much fuller than can ever be possible in this time . . .

3353. Concerning the offspring of the **Most Ancient Church**, or Adam after the fall. Ex.

3378. There was seen a beautiful infant clothed in a shining white garment, which signified . . . the **Most Ancient Church**. Then in a certain open door there was seen a boy in a green garment . . . and presently two maid-servants in white head-dress, who = the affections of such, as the green boy = their scientific and intellectual things; and therefore in the time of the **Most Ancient Church** there were partly such rational ideas, whereas the affections of such were like those signified by the maid-servants, whose heads were bright white.

Thus it was the reverse of what it is with us. With us there are good scientifics, but evil affections.

[D.] 3488^e. Our **Most Ancient Church** was very similar to it.

3925. Concerning a noble offspring of the **Most Ancient Church**. 4068. 4070.

4096. Such was the life of the **Most Ancient Church**.

4114. There was shown me a flaming light above the forehead, and they spoke with me from the **Most Ancient Church**, saying that such is the light, but much more intense, in which they are.

4145. The respiration of the **Most Ancient Church** was internal, thus from the internal man—which was in consort with Spirits and Angels—to the external man.

4368. In the man of the **Most Ancient Church** (horror at adulteries) was in the natural (and thus in the voluntary) part. Ex.

4751. See CHARLES XII., here.

5187^e. It is to be known that wisdom is given (the Angels) mediately through Angels who have been of the **Most Ancient Church** and the Ancient Church, and who have been in the knowledge and perception of representatives and correspondences . . . For this reason, Angels from the **Most Ancient Churches** are scattered through the Heavens, in order that the others may have wisdom.

D. Min. 4636. The sons of the **Most Ancient Church** were born almost (into Divine order itself); namely into affections of good and affections of truth; and therefore in the very affections there was whatever of good and truth which is taught by the doctrine of faith; but still, in course of time, by instruction, experience, inspiration, and revelation, it was given them to know all things which were of faith, to which they at once assented inwardly; so that they had a perception of them, because they accorded with their affections.

4711. The Celestial Heaven, in which are the men of the **Most Ancient Church**, had a Voluntary in which was something good, and therefore they could be regenerated as to that also. But the . . . Spiritual Heaven, in which are the men of the Ancient and the present Church, have the Voluntary completely destroyed, and they can be regenerated as to the Intellectual only, in which a new will is formed by the Lord, and from which their Own proper will is completely separated. A.4328.

4712, 4713. How it was with the men of the **Most Ancient Church**, who are celestial, and from whom the Lord's Celestial Kingdom is made, was shown me by a certain column coming down from Heaven, which was of a dim azure colour, and on the left side a lucidity like that of the solar flame . . . By this was represented their prior state. The azure colour is such as has good in itself. But, after regeneration, the azure of the column successively passed over into a dim flaming lucidity. The two lives, will and understanding, then acted as one, and were such; the flame=love. Thus was it, in general, with the man of the **Most Ancient Church**; and in like manner in every particular; and thus in the least parts of the organic form of the interiors; for these are images of the General.

— But (with) the man of the Spiritual Church, that column was completely black, and thus it cannot be diluted and tempered; and therefore that part is miraculously separated from the intellectual part. When the intellectual part is being regenerated, it appears completely lucid, but not flaming, and this lucidity does not enter the black column. A smoke often exhales from the column, and that snowiness, and presents some pleasant colour.

E. 294¹⁵. The reformation of the men of the **First Church** in this Earth as to their Internal and as to their External, is meant by the creation of heaven and earth in (Gen.i.). That there was no Church before, because men were devoid of good and truth, is signified by 'the earth being void and empty;' and that they were in dense ignorance before, and also in falsities, is signified by 'the darkness upon the faces of the abyss.' Their first illumination is signified by 'the spirit of God moving upon the faces of the waters;' and by God's saying, 'Let there be light, and there was light' . . .

433¹². The **Most Ancient Church**, which was before the Flood, and was in love to the Lord, is meant by 'the days of an age,' or 'of eternity;' and the Ancient Church, which was after the Flood, and which was a Spiritual Church, is meant by 'the former years.'

4487. 'The mountains of the east'=the **Most Ancient Church** which was in love to the Lord . . . 'The hills of an age'=the Ancient Church, which was in charity towards the neighbour . . .

538⁸. 'To the people of an age'=to those in Hell who were there from the **Most Ancient Church** . . . They are called 'the people of an age' because they were of old, and were in direful falsities above others.

617¹⁶. By Adam and his wife is meant the **Most Ancient Church**, which was a Celestial Church. The men of that Church, because they were in love to the Lord, had Divine truths inscribed on themselves; and thence from influx they knew the corresponding things in the natural man, which are called scientifics. In a word, there was spiritual influx with them; thus from the spiritual mind into the natural, and thus into the things which were there, the quality of which things they saw as in a mirror from correspondence. The spiritual things with them were completely distinct from the natural ones; the spiritual things resided in their spiritual mind, and the natural things in their natural mind, and thus they did not immerse anything spiritual in the natural mind, as spiritual natural men are wont to do; and therefore if they had committed spiritual things to the natural memory, and had appropriated them to themselves in that way, that which was implanted with them would have perished, and they would have begun to reason from the natural man concerning spiritual things, and would have inferred them thence, which they never do. This also would have been to want to be wise from their Own intelligence, and not from the Divine intelligence, as before; and thereby they would have extinguished all their celestial life, and would have taken up natural ideas even about spiritual things. This, therefore, is signified by that they were not to eat of the tree of knowledge of good and evil, and that if they did eat, dying they would die.

725². There is described by these things (in Gen.i.) the instauration of the **Most Ancient Church**, which was the most excellent of all in this Earth; its instauration, by the creation of heaven and earth; its intelligence and wisdom, by the garden in Eden; and its decrease and fall, by the eating from the tree of knowledge. . . Hence by the 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;' and, as that Church is meant by both, it follows that by 'the male' is meant its truth, and by 'the female,' its good. . .

728². The men of the **Most Ancient Church** were in spiritual understanding and perception of all things which they saw with their eyes. . . And, as the Lord foresaw that this spiritual perception would perish with their posterity. . . the Lord provided that certain ones who lived among the Most Ancients should collect the correspondences into one, and bring them together into a codex. This codex. . . was preserved by the Lord for the use of (the succeeding) Churches. De Verbo 7³.

739⁶. It treats in (Gen.i.) of the new creation or instauration of the Church, which was the **Most Ancient Church** on this Earth, and was also the most excellent of all; for it was a Celestial Church, because in love to the Lord. Hence the men of that Church were most wise, having almost immediate communication with the Angels of Heaven, through whom they had wisdom from the Lord; and, as they were in love to the Lord, and had revelations from Heaven, and as they at once committed to life the Divine things revealed to them, they were in a like state to that of the Angels in the Third Heaven; and therefore that Heaven consists primarily of the men of that Church. This Church is meant by Adam and his wife. . .

—7. It was by no means forbidden them to procure. . . the Knowledges of good and truth from Heaven; for by these their intelligence and wisdom were perfected; neither were they forbidden to procure Knowledges of good and of evil from the world; for their natural man thence had knowledge; but they were forbidden to view these Knowledges by the posterior way, because to them it was given to see by the prior way all the things which appeared in the world before their eyes. Ex. . . (The former) was done by the men of the **Most Ancient Church** when they began to love worldly things more than heavenly ones, and to be elated and to glory on account of their wisdom. From this their descendants became sensuous, and then their Sensuous, which is meant by 'the serpent,' seduced them. . .

—8. That it was allowable for them to procure Knowledges from the world, and to view them by the prior way, is signified by that 'Jehovah God made to grow out of the ground every tree desirable to the sight, and good to eat.' . . The Knowledges of good and of evil from the Lord. . . and the Knowledges of good and evil from the world. . . were represented by 'the tree of lives, and the tree of the knowledge of good and evil, in the midst of the garden.' That they were allowed to appropriate Knowledges from whatever source. . . provided they did not proceed in an inverted order, by reasoning from them about heavenly things, and not by

thinking from heavenly things about worldly ones, is signified by that 'Jehovah God commanded them that they should eat of every tree of the garden; but not from the tree of the knowledge of good and evil.' (The history further ex.)

799. For they who were of the Church in **Most Ancient** times dwelt in tabernacles and tents, with which they also journeyed; for most then were shepherds of sheep; and the father of the family taught those born from his house the precepts of charity, and the derivative life of love, in tabernacles. . .

948³. Inmost Divine truths were revealed to those who were of the **Most Ancient Church**; but exterior Divine truths were revealed to those who were of the Ancient Church. . .

De Verbo 14⁵. In (Gen.i.) is described the reformation and regeneration of the men of the **Most Ancient Church**. . . But in the (celestial sense) is described the glorification of the Lord's Human. . . by Adam himself is meant the Lord as to the Divine Itself and at the same time the Divine Human; and by his wife, the Church. . . By the names, which are the posterities of Adam, are described the successive state of the reception of the Lord and of conjunction with Him by the men of that Church. . .

Coro. 23. Concerning the Adamic Church, or the **Most Ancient Church** of this Earth. Gen.art.

25. The first state of this **Most Ancient Church**, or its rise and morning, is described in (Gen.i.26,27; ii.7).

27. The second state of this **Most Ancient Church**, or its progression into light, and day, is described in (Gen.ii.8-17).

29. The third state of this Church, which is its decline and evening, and is called vastation, is described in (Gen.iii.1-6).

31. The fourth state of this Church, which was its end or night, and is called consummation, is described in (Gen.iii.9-23). (And also by the expulsion of the man from the garden. 32.)

34. The fifth state of this Church was the separation of the good from the evil, which was the Last Judgment upon all who were of that Church. This state is described by the Flood. . . and by Noah and his sons, by whom are meant all the good who were saved. The end of the **Most Ancient Church** is described in (Gen.vi.5-8). But the Last Judgment upon them is described by the Flood.

36. The sixth state of the men of this Church, which was, after the Last Judgment, the elevation of the faithful to God, of whom was made a new Heaven; and the removal of the unfaithful from God, of whom was made a new Hell.

37. (The visit of Swedenborg to the Angels of the Golden Age (M.116-131) is here quoted *in extenso* as a description of the New Heaven of the **Most Ancient Church**.)

38. The Hell of those who were from the **Most Ancient Church** is the most frightful of all the Hells. It consists of those who in the world had believed themselves

to be as God . . . From this direful persuasion a deadly stench is breathed forth from that Hell . . . so that when anyone approaches he is seized with a mad delirium . . . This Hell is in the middle southern quarter, surrounded by ramparts, on which stand some who shout in a loud stentorian voice, Approach no nearer. . . The evil Genii there appear like adders twisted into inextricable spires, which they derive from their trivial deceits and incantations by which they have allured the simple to assent to their being gods, and that there is no God besides them. The ancients . . . meant these by the giants who attacked the camp of the gods, and were cast down by Jupiter . . . and were called the Cyclops. They also called their Hells, Tartarus, and the Pools of Acheron; and the deeps there, the Styx; and those who are there, Lernean Vipers; and so on.

Mote. *Festuca.*

See under DUST—*grumus.*

A. 905¹³. 'To discern a mote in a brother's eye' (Matt. vii. 3) = something erroneous as to the understanding of truth . . . (= a small falsity of evil. E. 746¹⁶.)

Moth. *Tinea.*

See under GRUB.

A. 933¹⁷. 'The moth' (Is. li. 8) = falsities in the outermost things of man.

W. 342. Upon and in plants there are lice and grubs which are accordant with them.

D. 2673. As moths in their thick darkness suppose there is the highest light and delight.

Mother. *Mater.*

Maternal. *Maternus.*

See under FATHER.

A. 287. 'The mother of all living' (Gen. i. 20) = the Church. It is called 'the mother' from the fact that it was the first Church . . . 289.

494². 'Mother' (Jer. xxii. 26) = the Church.

1414². See HEREDITARY, here. 1444.

— This Infirm which man derives hereditarily from his mother is a corporeal something which is dispersed when he is being regenerated . . . 1444².

1573³. But the hereditary evil from the mother is of the external man . . .

—⁶. Hell could not have approached the Lord if He had been born . . . without evil adhering from the mother.

1661⁹. In the first combats, the goods and truths with the Lord, from which He fought, were imbued with things hereditary from the mother . . .

1745². So far as (the Hereditary from the mother) remained, the Lord was as it were absent from Jehovah . . .

1793. It was Jehovah . . . to whom the Lord's Human became united after by the combats of temptations He had purified the Maternal; that is, that which He derived from the mother.

1815. From his mother a man receives all that is

external. In a word, the interior man, or spirit itself, is from the father; but the exterior man, or body itself, is from the mother. (For) the soul is implanted from the father, and this begins to clothe itself in a little bodily form in the ovule. Whatever is afterwards added, whether in the ovule or in the womb, is of the mother; for it has no increase from anywhere else.

—². As the external, which the Lord received from the mother, was to be united to the Divine . . .

1816. 'Ur of the Chaldees' = . . . the Maternal which the Lord received from birth, or the Hereditary from the mother. . . It was from this Maternal, or Hereditary from the mother, that He was led forth, as often as He conquered evils and falsities . . .

2005. Every man's internal is from his father, and his external from his mother; or, what is the same, the soul itself is from the father, and the body with which the soul is clothed, is from the mother.

2159. The human with the Lord was from the mother, and thus infirm, having with it an Hereditary thence, which He overcame through combats of temptations, and utterly expelled, insomuch that it had nothing left of the Infirm and Hereditary from the mother; nay, at last, not anything whatever from the mother. So that He entirely put off the Maternal, so that He was no longer her son. Ill. 'They said unto Him, Behold Thy mother . . . And He answered . . . Who is My mother . . . And looking round about on them that sat about Him, He said, Behold My mother . . . for whosoever shall do the will of God, the same is My . . . mother' (Mark iii. 32-35; Matt. xii. 46-49; Luke viii. 20, 21).

2288². The former state; that is, the human from the mother, the Lord entirely put off . . . when He passed out of the world . . .

2557. 'Not the daughter of my mother' (Gen. xx. 12) = that the Rational was . . . not conceived of spiritual truth as a mother. Ex.

2559^e. As the first scientifics and derivative rational things with the Lord were . . . imbued with what was hereditary from the mother . . .

2574². How the Lord by degrees cast out the human which was from the mother . . .

2649². As it treats of the former human, which the Lord had from the mother; and, at last, of its plenary putting off, it is to be known, that the Lord successively and continually, even to the last of His life, when He was glorified, separated from Himself and put off that which was merely human, namely that which He had derived from the mother, until at last He was no longer her son, but the Son of God, as to both conception and birth . . . Ill. —⁴, Ex.

2717. 'His mother took for him' (Gen. xxi. 21) = the affection of truth; for 'a mother' = the Church; and the Spiritual Church is in the affection of truth . . .

3025. Things discordant in the maternal human which encompass. Sig. and Ex.

3036. By whom the Lord delivered Himself from maternal things as to evils and as to falsities. Sig. and Ex.

3048². The Lord in the natural man separated those things which were from Himself . . . from those which were from the **Maternal**. Tr.

3086. The separation of the **maternal things** which at first were adjoined to (truth Divine). Tr.

3128. 'He told the house of her **mother** . . .' (Gen. xxiv.28)=to all the natural good . . . 'The house of a **mother**'=the good of the external man ; that is, natural good . . . (for) man's External or Natural is from the **mother** . . . Moreover, all good and truth are born by the influx of internal good as a father into external good as a **mother**.

3167. 'And to her **mother**' (ver.53)=also to natural truth . . . (For) '**mother**'=the Church, which, from truth, is called '**mother**.' 3174.

3299. Whatever is born derives its esse from the father and its existere from the **mother**. There must be both . . . The Natural . . . as to truth is conceived from rational truth as a **mother**.

3304². When the lowest Natural is vitiated by what is hereditary from the **mother**, truth cannot be united to good, but can only adhere to it with some power ; nor is truth united to good until this vitiation has been driven away. This is the reason why good is born with man, but not truth.

3405. That the Lord was in appearances of truth when He was in the **maternal** human. Tr.

3518. Every man receives domestic good from his father and from his **mother**, which goods are distinct from each other ; that which he receives from the father is interior, and that from the **mother** is exterior. With the Lord . . . the good from the **mother** was contaminated with hereditary evil . . . The natural good which He derived from the **mother**, being contaminated with hereditary evil, was in itself evil ; and this is what is meant by domestic good. Yet this good . . . subserved for the reformation of the Natural ; but, after it had subserved, it was rejected. The like takes place with every man who is being regenerated. Ex.

3570⁴. It is known that the soul of man commences in the ovum of the **mother**, and is afterwards perfected in her womb . . . The like is the case when a man is born again. Ex.

3583. '**Mother**'=the affection of spiritual truth, and thence the Church ; because the Church is a **mother**, and is so called, from truth and its affection.

3599². The natural good of the Lord's infancy was Divine from the Father, but human from the **mother** ; and, in so far as it was from the **mother**, it was imbued with hereditary evil. Sig. and Ex.

3677. 'Of Rebekah the **mother** . . .' (Gen.xxviii.5)=from the **mother** . . . Ex.

3703². (Thus) truth is as a **mother** ; and therefore . . . by '**mother**,' in the internal sense, is signified truth ; and in fact . . . the truth from which are the lower or derived goods and truths . . .

—⁷. In all these passages, by . . . '**mother**' . . . in the internal sense, is meant truth ; and, in the supreme sense, the Lord as to . . . Divine truth.

—²⁰. '**Mother**,' in the opposite sense, =falsity. Ill.

4065. Other good had subserved Him as a means ; which had relationship with what was **maternal**. Sig. and Ex.

4257. 'To smite the **mother** upon the sons' (Gen. xxxii.11) was a formula among the Ancients . . . signifying the destruction of the Church and of all things of it, either in general, or in particular with a man who is a Church ; for by '**mother**' they meant the Church ; and by 'sons,' the truths of the Church . . .

—^e. '**Mother**,' properly, =the affection of truth, which makes the Church in man.

4317⁴. The hereditary evil from the **mother** is exterior . . . and can be easily eradicated . . .

4641². This Divine Esse was clothed exteriorly with those things which he assumed from the **mother**, which, being not good, but in themselves evil, He expelled by His Own power . . . and afterwards conjoined this human, which He made new in Himself, with the Divine good which He had from birth.

4843³. 'The daughter rising up against the **mother**' (Micah vii.6)=the affection of evil against truth.

—^e. '**Mother**,' etc., =such things as are with man, proper to him, which he is to 'forsake' (Mark x.29).

4963³. It is known that a man who is born derives what belongs to him from both father and **mother** ; and that his inmost is from the father, and the exteriors or the things which clothe that inmost are from the **mother** ; both . . . being defiled with hereditary evil. But with the Lord (only) that which He derived from the **mother** had in itself hereditary evil . . .

5041^e. This human . . . was defiled with hereditary evil from the **mother** ; but, as the inmost was Divine, it could . . . expel that Hereditary from the **mother**.

5581. 'A **mother**' (as well as 'a father') =the Church ; but 'a **mother**' =the Church as to truth . . . For the Church is a spiritual marriage, which is from good as a father, and from truth as a **mother**. 6075^e.

5686. 'The son of his **mother**' (Gen.xliii.29)=the Internal from the Natural, as from a **mother** . . . (for) the medium . . . comes forth from the . . . Natural as a **mother**.

—^e. But then by '**mother**' is meant the Church.

5689³. That which gives essence is as a father . . . and that which gives clothing is as a **mother** ; for the clothing is the body of that soul. Hence . . . a medium must derive . . . what is its own from the Internal, as a father, and from the External as a **mother**.

5806. 'He alone is left to his **mother**' (Gen.xliv.20) =that this truth is the only truth of the Church . . . '**Mother**' =the Church.

5886². '**Mother**' (Is.i.1)=the Church. 9156².

6138^e. See FATHER, here. 6690².

6306². '**Mother**' =the truth of the Church ; but, in the opposite sense, falsity. Ill.

6432⁵. '**Mother**' (Hos.ii.2) =the Church. 8904⁷. R.956³. E.240⁵. 730¹¹.

6742. 'She called the child's **mother**' (Ex.ii.8) =that the truth of good of the Church [adjoined those things which are of the Church]. 6728. . . '**Mother**' =the

Church; thus also the things which are of the Church.

[A.] 6872^e. But, with the Lord, the prior forms, which were from the **Maternal**, were completely blotted out and extirpated; and Divine ones were received in their place . . . Hence, when the Lord was glorified, He was no longer the son of Mary.

8593^e. 'Thy **mother** shall be bereaved more than other women' (1 Sam. xv. 33)=that evil affection would dominate with them from the Voluntary, and not from the Intellectual.

8897. 'Honour thy . . . **mother**' (Ex. xx. 12)=love for . . . truth; in the supreme sense, for . . . the Lord's Kingdom. . . '**Mother**'=truth; and, in the supreme sense, the Lord as to Divine truth, thus His Kingdom; for the Divine truth which proceeds from the Lord makes Heaven. 8900, Ex.

9015. 'He that smiteth . . . his **mother**' (Ex. xxi. 15) =to blaspheme . . . the Lord's Kingdom . . . and, in the relative sense, to blaspheme the truth of the Church.

9021. 'He that curseth . . . his **mother**' (ver. 17)=the complete denial of . . . the Lord's Kingdom by those who are of the Church; and thus the profanation of the . . . truth of the Church. . . '**Mother**'=the Lord's Kingdom; and, in the relative sense, . . . the truth which is from the Lord.

9199. By 'father,' in the Word, is signified interior good; and by '**mother**,' truth conjoined with that good.

9226. 'Seven days it shall be with its **mother**' (Ex. xxii. 30)=the first state with truths. . . '**Mother**'=the Church as to truth; thus also the truth of the Church. Refs.

9301. See **KID**, here. A **mother's** milk=the truth of the first innocence.

9348⁴. '**Mother**' (Ezek. xix. 1)=the Church.

9470². '**Mother**' (Hos. ii. 5)=the perverted Church.

9670⁶. All things of the human from the **mother** having been rejected. Sig.

10057⁰. But, with the Lord, there was not a removal, but a casting out of those things which He derived from the **mother**; thus a plenary deliverance from them; inasmuch that He was no longer the son of Mary.

10402⁵. They who are in some illustration . . . by 'the **mother**' (Hos. ii. 1-13), concerning whom all these things are said, do not understand a **mother**, but the Church such as it was with that nation.

10490⁵. '**Mother**' (Matt. x. 35)=the affection of evil and of falsity.

10830. When the Lord had fully glorified His Human, He put off the human from the **mother** . . . and therefore He was no longer the son of Mary . . .

H. 332. As these female Angels . . . had loved all infants from a tenderness as it were **maternal**, they receive them as their own; and the infants also . . . love them as their own **mothers**. There are as many infants with each Angel as she longs for from spiritual storgé.

382a. Hence it is that by . . . '**mother** and father' in the Word is signified truth conjoined with good, which procreates . . .

L. 35⁴. That the Lord put off the human from the **mother** . . . is evident from the fact, that whenever He spoke to His **mother** from His own mouth, He did not call her **mother**, but 'woman.' Ill.

S. 67. In the commandment, 'Honour thy . . . **mother**' . . . a spiritual Angel . . . by '**mother**' understands the Church. . . But a celestial Angel . . . His Divine wisdom.

W. 269. The soul is clothed with a body in the **mother**. M. 206, Ex. T. 92.

R. 32². '**Mother**' (Luke viii. 21)=the Church.

729. 'The **mother** of scortations and of the abominations of the earth' (Rev. xvii. 5)=the origin of these things. (=a religiosity from which are adulterations . . . and profanations. E. 1047.)

M. 119. That the Church is called '**mother**.' Ill.

206⁰. In the vegetable kingdom, the earth or ground is a common **mother**. Ex.

284. The love of the children with the **mother** is as the heart . . . because the heart corresponds to love . . . and love from the will is with the **mother** . . .

—^e. With spiritual men there is conjugal conjunction . . . from justice, because the **mother** has gestated them in the womb, with pain has brought them forth, and afterwards with unwearied care suckles, nourishes, washes, dresses, and educates them.

393. That this sphere (of the love of infants) affects principally the female sex, thus **mothers**, and . . . fathers from them. Ex.

—². It appears as if **mothers** had the love of infants from nourishing them in the womb from their own blood, and from the consequent appropriation of their own life, and thus from a sympathetic union; but still this is not the origin of that love; for if, unknown to the **mother**, another infant were to be substituted after birth . . . she would love it with equal tenderness . . . and besides, infants are sometimes loved by their nurses more than by their **mothers**.

396². That the communication and the derivative conjunction of innocences is especially effected through the touch, is clearly seen from the pleasantness of carry them in the arms, embracing and kissing them, especially with **mothers**, who are delicately by laying their mouths and faces upon their bosoms, and at the same time with the touch of the palms of their hands there; in general, by their sucking their breasts . . . and also by softly touching their naked bodies, and by their unwearied pains in washing and dressing them upon their knees.

397. All that which proceeds from the Lord . . . passes . . . also beyond . . . into the earth itself, which is the **mother** of all plants and minerals. Ex.

—^e. As the earth is the common **mother** of plants, so also there is a common **mother** of bees in every hive.

B. 54. The paradoxes flowing forth from such a faith are many; as that . . . the Lord as to both soul and body is from the **mother**.

T. 82⁰. What can be more ridiculous than that the

soul of our Lord was from the **mother** Mary ; as both the Roman Catholics and the Reformed at this day dream . . .

92. Or, what is the same, all the Spiritual which a man has is from the father ; and all the Material which he has is from the **mother**.

—². As to the Lord, . . . the Human which He had was from the **mother** . . .

102. By the acts of redemption the Lord put off the human from the **mother** . . . as may be seen from the fact that He never called Mary His **mother**. III. 103^e.

103. I will add this arcanum : . . . The body which is from the **mother** is not the man in itself, but is from him. Ex. . . Every man, after death, puts off the Natural, which he had from the **mother**. (Continued under FATHER.)

—². (The likeness of the offspring to the **mother** also. Ex.)

130^e. The Lord's burial signified the rejection of the residue from the **mother** ; and His rising again on the third day signified . . . the union of His Human with the Divine of the Father.

305. 'Honour thy father and thy **mother** . . .' Gen. art. (See PARENT, here.)

306. In the spiritual sense, by 'to honour . . . the **mother**' is meant to reverence and love . . . the Church. . . . Infants and Angels in the Heavens know no other . . . **mother** ; because there they are born anew from the Lord through the Church.

—². That by '**mother**,' in the spiritual sense, is meant the Church, is because as a **mother** on earth feeds her children with natural food, so the Church feeds them with spiritual food ; and therefore the Church is called '**mother**' in the Word *passim*. III.

307. In the celestial sense . . . by '**mother**' is meant the Communion of Saints, by which is meant His Church scattered through the universal world.

—². That by '**mother**,' in this sense, is meant the Lord's Church. III.

—'. 'The New Jerusalem' means the New Church which is being instaurated by the Lord at this day. . . This Church, and not a former one, is 'wife,' and '**mother**,' in this sense.

308. In order that the Lord might operate into these (natural things), even as into spiritual things, He created the sun to be in the natural world as a father, and the earth as a **mother** ; for the sun is as a common father, and the earth is as a common **mother**, from whose marriage come forth all the vegetative growths which adorn the surface of the Earth.

585. In (plants) there are not two sexes . . . the earth alone, or the ground, is the common **mother** ; thus is as the woman ; for it receives the seeds of all plants, opens them, carries them as in the womb, and then nourishes them, and brings them forth . . . and afterwards clothes and supports them. Ex.

—³. Lest anyone should wonder . . . that the earth alone, or the ground, is as the common **mother** . . . this shall be illustrated by the like thing among bees : they . . . have only one common **mother** . . . As there is but one common **mother** with these little animals, why not so with all plants ?

—³. That the earth is the common **mother**, may also be spiritually illustrated ; and it is illustrated by this : that 'the earth,' in the Word, = the Church ; and the Church is the common **mother**, as she is also called in the Word.

Ad. 913. The influx which objects have before the eyes of **mothers**, while they are conceiving. Ex.

D. 4181. My **mothers** told me that they have nice abodes . . .

4182. My **mothers** said that my father . . .

592. That the Lord put off the human from the **mother** . . . Five confirmations.

E. 9^e. '**Mother**,' and 'woman' (John xix.26,27)=the Church. 250^s. 785^s. 821^r.

257². 'The **mother** of the youths' (Jer.xv.8)=the Church.

280¹¹. 'Thy **mother** was a lioness' (Ezek.xix.2)=the Church perverted.

304¹³. In Heaven by **mother** is meant the Church ; in general, the Lord's Kingdom.

372⁶. '**Mother**'=the Church as to truth. 624¹⁹.

375³. '**Mother**'=His Kingdom.

376¹⁵. '**Mothers**' (Lam.ii.12)=all things of the Church. (=the truths of the Church. 750¹³.)

444⁹. The Church is called . . . '**mother**,' from truth.

504²⁷. 'Thy **mother** was like a vine' (Ezek.xix.10)=the Ancient Church, which was in the good of life, and thence in truths.

504³¹. 'The **mother** against the daughter, and the daughter against the **mother**'=the cupidity of falsity against the affection of truth, and conversely. 724⁶. ('**Mother**,' in the same passage, = the truth of the Church. 532¹¹.)

555⁷. '**Mother**' (Ezek.xxiii.2)=the Church.

600⁹. 'The **mother** (of Zebedee's sons)'=the Church. Ex.

654⁶⁷. The Spiritual Church and the Celestial Church, both from the same **mother**, which is Divine truth. Sig.

659²¹. '**Mothers**,' and 'fathers' (Jer.xvi.3)=interior truths and goods, which are called '**mothers**,' and 'fathers,' because they beget and produce exterior ones.

710⁶. 'My **mother's** breasts' (Ps.xxii.10)=spiritual nourishment in such things as are of the Church ; '**mother**'=the Church.

710²⁶. 'To leave father and **mother**'=to leave evil and falsity . . .

721¹³. 'A glad **mother** of sons' (Ps.cxiii.9)=the Church where truths from good are being born.

—¹⁶. As 'a **mother**'=the Church . . . it was a reproach for women to be barren.

724⁵. The love of the world is their '**mother**,' which they are to hate.

727³. '**Mother**' (Ezek.xix.)=the Church in general.

966². '**Mother**,' in the celestial sense, or the heavenly **mother**, =the Church.

1083³. (In the commandment) an Angel of the

Spiritual Kingdom . . . by 'mother' understands Divine truth; but an Angel of the Celestial Kingdom . . . Heaven and the Church.

De Dom. 21. For the mother (of the Lord) was born into sins, as is every human being.

Ath. 34. They think that the Human with a rational soul and perfect body came forth from the mother alone. 59.

106. By His death the Lord rejected all the human which was from the mother . . .

130. So long as He was in the human from the mother, He was not Life in itself as to the human . . .

161. The Lord put off the Maternal in the sepulchre . . . Ill.

192. How he could expel the maternal human. Ex. The maternal human was the Infirm which adheres to nature . . . When this is expelled, then succeed those things which are concordant with the Divine. . . The Lord . . . made His body correspondent with the Divine . . . and thus above Heaven . . . He expelled the evil [which was] from the mother; and therefore He rose with the whole body. He retained the Infirm while He was in the world, because in no other way could He be tempted, and least of all on the cross: there the whole Maternal was expelled.

216. Nothing of man's life is from the mother.

Can. Redeemer ix. That Jehovah God successively put off the human from the mother . . .

3. The body of Christ, in so far as it was of the substance of the mother, was not Life in itself; but was a recipient of life from the Divine in Him . . .

8. As Mary His mother afterwards represented the Church, in this respect she is to be called His mother.

Coro. 35³. All good is . . . born from saving faith in the Lord as a mother.

Mother-in-law. *Socrus.*

A. 4843⁴. 'The daughter-in-law against the mother-in-law' (Matt. x. 35) = the affection of falsity against good. ('The mother-in-law' = falsity adjoined to its evil. 10490⁵.)

Motion. See MOVE.

Motive. See MOVE.

Mouldy. *Mucidus.*

Mouldiness. *Mucor.*

A. 2468². Like fruits which . . . are mouldy or rotten within.

D. Min. 4739. Like the excrescences on trees, which are like sponges or some other mouldiness.

Moulder. See under FAINT.

Mound. See under WALL—*maceria.*

Mount of Olives. *Mons Olivarum.*

A. 9780¹². The reason the Lord so often ascended the Mount of Olives (Luke xxi. 37; xxii. 39), was that oil and olive signified the good of love, and also a mountain.

The cause was that in the Lord, when He was in the world, all things were representative of Heaven; for by means of these things the universal Heaven was adjoined to Him; and therefore whatever He did . . . was Divine and heavenly; and the ultimates were representative. The Mount of Olives represented Heaven as to the good of love and of charity; as may be evident also from Zechariah: 'Jehovah shall go forth, and shall fight against the nations. His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem; and the Mount of Olives shall be cleft asunder, so that a part of it shall be towards the east, and towards the sea with a great valley; and a part of the mountain shall recede towards the north, and a part of it towards the south' (xiv. 4). It treats here concerning the Lord and His Advent. By 'the Mount of Olives' is signified the good of love and of charity; thus the Church . . . That the Church would recede from the Jewish nation, and would be instaurated among the gentiles, is signified by that mountain being cleft asunder towards the east, towards the sea, and towards the north and the south. . . In the universal sense by Jehovah's going forth and fighting against the nations, and by His feet standing upon the Mount of Olives which is before the faces of Jerusalem, is meant that the Lord from Divine love would fight against the Hells; for . . . 'the Mount of Olives,' upon which were His feet, is the Divine love. 10261¹⁰.

10261¹¹. That the Mount of Olives signified Divine celestial good, is evident in Zech. xiv. 4. . . 'The Mount of Olives' on which His feet stood, is the Divine good of the Divine love; for from this He fought and conquered. The cleaving asunder of the mountain towards the east and towards the sea, with a great valley = the separation of Heaven and Hell; in like manner its recession towards the north and south . . .

R. 493³. Near Jerusalem was the Mount of Olives, and by it was signified the Divine love; and therefore Jesus was teaching in the Temple during the days, and at night He went out and abode in the Mount of Olives (Luke xxi. 37; xxii. 39; John viii. 1). And upon that mountain Jesus spake with the disciples concerning the consummation of the age, and of His Advent at that time (Matt. xxiv. 3, etc.; Mark xiii. 3, etc.). And from that mountain also he went to Jerusalem and suffered (Matt. xxi. 1; xxvi. 30; Mark xi. 1; xiv. 26; Luke xix. 29, 37); and this according to the prediction in Zech. xiv.

E. 405²³. These things (in Zech. xiv.) are said concerning the Last Judgment which was executed by the Lord when He was in the world . . . By 'His feet shall stand upon the Mount of Olives before the faces of Jerusalem on the east' is signified that it is [executed] from the Divine love by means of the Divine truths proceeding from His Divine good; for 'the Mount of Olives,' when predicated of the Lord, = the Divine love; 'Jerusalem,' the Church as to truths . . . By 'the Mount of Olives shall be cleft asunder . . .' is signified the separation of those who are in good from those who are in evil; for 'the Mount of Olives' = the Divine love. Further ex.

—²⁴. As 'the Mount of Olives' . . . signified the Divine love, and 'Jerusalem on the east' the Divine

truth proceeding from the Divine good . . . the Lord was wont to tarry upon that Mount. Ill. . . By this was signified that He performed all things from Divine love.

422¹⁴. 'The mountain on the east of the city' (Ezek. xi.23) was the **Mount of Olives**; (which)=the Lord's Divine love.

638¹⁶. 'The **Mount of Olives**'=the Divine love; for that Mount was on the east of Jerusalem; and Jerusalem signified the Church as to doctrine; and every truth of doctrine is illustrated and receives light from the Lord in the east . . .

— As the **Mount of Olives** signified the Lord's Divine love, the Lord ordinarily tarried upon that mountain. Ill. . . All these things were done for the reason that the **Mount of Olives** signified the Divine love . . . Moreover, the Angels of the Third Heaven dwell in the east upon mountains where olive groves flourish more than all other trees.

Mountain. *Mons.*

Mountainous. *Montanus.*

See under, HILL, HOREB, SINAI, and ZION.

A. 311. Those who perished by the Flood . . . are in Hell as it were under a certain mountain. It appears as an intervening mountain from their direful phantasies and persuasions.

337². 'Mountains,' and 'hills' (Ps.lxxii.3)=the Most Ancient Church.

793. '**Mountain**' is predicated of celestial things.

795. 'All the high mountains were covered . . .' (Gen.vii.19)=that all the goods of charity were extinguished. . . With the Most Ancients, mountains signified the Lord, because they held their worship of Him upon mountains; for the reason that mountains were the loftiest things of the earth. Hence mountains signified celestial things—which also were called the highest ones—and consequently love and charity; thus the goods of love and of charity . . . In the contrary sense those are called mountains who are uplifted in mind; thus the love of self itself. The Most Ancient Church is also signified in the Word by '**mountains**,' from the fact that mountains are elevated above the earth, and nearer as it were to Heaven, to the beginnings of things.

—². That '**mountains**'=the Lord, and all derivative celestial things, or the goods of love and of charity. Ill.

— '**Mountains**' (Ps.lxxiii.3)=love to the Lord . . .

— 'The mountain of holiness' (Ezek.xx.40)=love to the Lord; 'the mountain of the height of Israel'=charity towards the neighbour.

— 'The mountain of the house of Jehovah established in the head of the mountains . . .' (Is.ii.2)=the Lord; and hence everything celestial.

— 'This mountain' (Is.xxv.6)=the Lord, and hence everything celestial. (=love to the Lord. 2341²)

—³. 'Upon every lofty mountain' (Is.xxx.25); '**mountains**'=the goods of love.

— 'The mountain of Jehovah' (ver.29)=the Lord in predication to the goods of love.

—⁴. 'To ascend into the high mountain and evangelize' (Is.xl.9)=to worship the Lord from love and

charity, which are things inmost, and therefore are also called highest.

— 'To shout from the head of the mountains' (Is.xlii.11)=to worship the Lord from love.

— 'To evangelize upon the mountains' (Is.lii.7)=to preach the Lord from the doctrine of love and of charity, and from these to worship Him.

— 'The mountains and hills shall break forth before you into singing' (Is.lv.12)=to worship the Lord from love and charity.

—⁵. '**Mountains**' (Is.xlix.11)=love and charity.

— '**Mountains**' (Is.lxxv.9)=the Lord's Kingdom, and celestial goods.

— Hence '**mountains**,' from their height above the earth, signified the Lord and His holy things . . .

—^e. Love and charity are meant by the Lord by '**the mountains**,' in . . . 'Let them that are in Judea flee into the mountains' (Matt.xxiv.16).

854. 'The mountains of Ararat' (Gen.viii.4)=lumen; (for) '**a mountain**'=the good of love and of charity . . . (from which) comes new lumen. Ex.

859. 'The heads of the mountains appeared' (ver.5)=the truths of faith, which then begin to be seen. '**Mountains**'=the goods of love and of charity. These '**heads**' begin to be seen when the man is being regenerated, and is being gifted with conscience, and thereby with charity. He who supposes that he sees the heads of the mountains—that is, the truths of faith—from any other source than the goods of love and of charity, is quite mistaken. . . 'The heads of the mountains' are the first things of light which appear.

920. When they saw any high mountain, they did not perceive the idea of a mountain, but that of height; and, from height, Heaven, and the Lord. Hence it came to pass that the Lord was said to dwell 'in the highest' . . . and afterwards that the worship of the Lord was held upon mountains.

1151². Charity, which is signified by '**the mountains of Israel**' (Ezek.xxxviii.8).

1250. 'The mountain of the east' (Gen.x.30)=charity; in fact, charity from the Lord; (for) '**a mountain**,' in the Word,=love to the Lord and charity towards the neighbour. —^e.

1292. In the Word, '**mountains**'=love or charity, because they are the highest things, or, what is the same, the inmost things, in worship.

—². '**Mountains**'=the holy things of love or the holy things of charity in worship, as just said.

1298^e. 'The mountain of combustion' (Jer.li.25)=the love of self.

1306. The love of self . . . is described by all things which are high . . . as '**mountains**,' 'hills,' etc.

1401. 'The mountain which had Bethel towards the sea and Ai on the east' is the fourth state (of the Lord when a child). 1450.

1430^e. Just as the idea of holy love arises from [the mention of] a mountain. When, from the external sense an internal one is made, there first perishes the idea of a mountain, and there remains the idea of height; and by height is represented holiness.

[A.] 1451. 'To be removed to a **mountain** on the east of Bethel' (Gen.xii.8)=the progression of the celestial things of love. Ex. 'A **mountain**'=what is celestial.

1691. 'The **mountain**' (Gen.xiv.10)=the love of self and the love of the world.

—². That by '**mountains**,' in the Word, is signified the love of self and of the world. Ill.

—³. 'The high **mountains**' (Is.ii.14)=the love of self; 'the hills which are lifted up,' the love of the world.

—⁴. 'Every **mountain** and hill shall be made low' (Is.xl.4)=the love of self and the love of the world.

—⁵. 'I will make waste the **mountains** and hills' (Is.xlii.15). Here, also, '**mountains**'=the love of self, and 'hills,' the love of the world.

—⁶. 'The foundations of the **mountains**' (Deut. xxxii.22)=the Hells . . . because the love of self and the love of the world reign there . . .

—⁷. As '**mountains**' . . . =the love of self and of the world, it may be evident what is signified by the Lord's being led by the devil 'upon a high **mountain**' . . . namely, that He was led into temptation combats the most extreme of all against the loves of self and of the world; that is, against the Hells.

—⁸. '**Mountains**,' in the opposite sense, =celestial and spiritual love.

2419. 'Escape to the **mountain**' (Gen.xix.17)=to the good of love and of charity.

2425. 'I cannot escape to the **mountain**' (ver.19)=doubt as to his being able to have the good of charity. . . . 'A **mountain**'=love and charity. 2430.

2454¹. 'The **mountains**' into which they should 'flee' (Matt.xxiv.16)=love to the Lord and the derivative charity towards the neighbour.

2460. 'He dwelt in the **mountain**' (Gen.xix.30)=that they then betook themselves to a kind of good. 'A **mountain**'=love in every sense; namely, celestial and spiritual love; and also the love of self and of the world. . . . And as all good is of some love, by 'the **mountain**' is here signified good; but what kind of good, is described in what follows; namely, that it was obscure, and became impure; for it is presently said that 'he dwelt in a cave,' and afterwards that profane things were done there. 2935.

2466¹⁰. '**Mountains**,' and 'hills' (Hos.iv.13)=the loves of self and of the world.

2572³. Like one who is in a high **mountain** . . . and can see all round . . .

2702¹⁰. '**Mountains**' (Ps.civ.10)=the love of good and truth.

2708⁸. The Lord often in **mountains**. Fully ill.

2722. In the Ancient Church holy worship was held upon **mountains** . . . because '**mountains**'=the celestial things of love. Ill.

2777. 'Upon one of the **mountains**' (Gen.xxii.2)=love Divine. 'A **mountain**'=love; here, love Divine, because it is predicated of the Lord.

2830⁷. The Celestial Spiritual (of spiritual good) is signified by 'the **mountains** skipping like rams' (Ps. cxiv.4).

2839. 'In the **mountain** Jehovah will see' (Gen.xxii.14)=charity, through which it has been provided by the Lord that the spiritual can be saved.

3104³. '**Mountains** and hills'=the celestial things of love.

3309³. 'Hunters . . . upon every **mountain** and upon every hill' (Jer.xvi.16)=to teach those who are in the affection of good and in the affection of truth. (=those who are in love and charity. 10582⁶.)

3322⁹. Spiritual goods and truths, which are 'the **mountains** of Israel' (Ezek.xxxv.12).

3527². '**Mount** Seir, where Esau dwelt, means what is similar, namely, what is hairy (or shaggy); and because it had this meaning, there was a **mountain** by which they went up to Seir, which was called 'the smooth **mountain**' (Jos.xi.17; xii.7); and which was representative of truth ascending to good.

—^e. '**Mountain** and hill'=what is uplifted.

3652⁴. 'Let them flee into the **mountains**'=let them look nowhere else than to the Lord, and to love to Him, and to charity towards the neighbour . . .

3654⁵. 'Out of Judah an heir of My **mountains**' (Is. lxx.9)=the Lord; in the representative sense, those who are in love to Him; thus in the good of both loves. That '**mountains**'=these goods. Ref.

3708¹¹. 'Between two **mountains**' (Zech.vi.1)=the two loves: celestial, which is to the Lord; and spiritual, which is towards the neighbour.

4117. 'He set his faces to **Mount** Gilead' (Gen.xxxi.21)=good there; (for) 'a **mountain**'=what is celestial of love; that is, good, with which there was conjunction.

4128. 'Jacob fixed his tent in the **mountain**' (ver.25)=the state of love in which the good was. . . 'A **mountain**'=good.

4210. 'Jacob sacrificed a sacrifice in the **mountain**' (ver.54)=worship from the good of love. . . 'A **mountain**'=the good of love.

—¹. They sacrificed in **mountains** . . . because **mountains** from their height signified the things which are high, as are the things which are of Heaven, and are called celestial; and thence, in the supreme sense, they signified the Lord, whom they called 'the Highest.' Ex.

4213. 'They passed the night in the **mountain**' (ver.54)=tranquillity . . . and therefore it is said 'in the **mountain**,' because by 'a **mountain**' is signified the good of love and of charity; for the good of love and of charity gives peace.

4288³. In the representative Church, there was Divine worship upon **mountains**, because **mountains** signified celestial love; and, in the supreme sense, the Lord; and, while they were holding worship upon **mountains**, they were in their Holy, because they were at the same time in celestial love.

—⁴. But as, in the representative of a Church, they worshipped the **mountains** themselves . . . they were restricted to . . . the **mountain** where Jerusalem was, and at last to that where Zion was. 6435¹¹. —¹³. 10603⁴.

4299². 'They shall say to the **mountains** . . . Fall on

us' . . . The misty and thick dark sphere which exhales from the evils and falsities of those who are in Hell, appears like a **mountain** or a rock, beneath which they are hidden.

4402⁷. The truths of the Church are called 'the strengths of the **mountains**' (Ps.xcv.4) from the power they have from good.

4552⁵. The Ancients had worship upon hills and **mountains**, because hills and **mountains** signified celestial love; but, when the worship was performed by idolaters, as here (Ezek.vi.13), they=the love of self and of the world.

4599⁹. In the Word, 'towers' are predicated of truths; but '**mountains**,' of goods.

4715⁶. Hills=the things of charity; **mountains**, the things of love to the Lord.

4728⁵. 'The excisions of the **mountains**' (Jonah ii.6) =where are those who are condemned the most; for the thick dark mists which appear around them are 'the **mountains**.'

4843². The worship of evil is signified by 'to sacrifice upon the heads of the **mountains**' (Hos.iv.13). (= worship from the love of self. E.324²⁰.)

5117⁷. The goods of love and charity thence are signified by that 'the **mountains** shall drop must, and the hills shall melt away' (Amos ix.13).

5694⁴. 'To water the **mountains**' (Ps.civ.13) = to bless those who are in love to the Lord and in love towards the neighbour. 'A **mountain**'=what is celestial of love.

6385⁴. 'A great **mountain** burning with fire' (Rev.viii.9)=the love of self. 9755¹².

6435⁴. In the prophetic Word, '**mountains** and hills' are mentioned in very many places, by which, in the internal sense, are signified the goods of love; by '**mountains**,' the good of love to the Lord, which is the Internal of the Celestial Kingdom; and by 'hills,' the good of mutual love, which is the External of the same Kingdom. But, where it is treating of the Spiritual Kingdom, by '**mountains**' is signified the good of charity towards the neighbour, which is the Internal of this Kingdom; and by 'hills,' the truth of faith, which is its External. III.

—⁵. 'The **mountain** of Jehovah shall be for the head of the **mountains**, and shall be uplifted above the hills' (Is.ii.2; Micah iv.1). 'The **mountain** of Jehovah,' which is Zion,=the Lord's Celestial Kingdom; thus the good of that Kingdom, which is that of love to the Lord; thus, in the supreme sense, it=the Lord Himself; for all the love and all the good in the Celestial Kingdom is of the Lord.

—⁷. '**Mountains**, in these passages, =celestial love; and 'hills,' spiritual love.

—⁸. 'Streams of waters' are said to be 'upon every high **mountain** and uplifted hill' (Is.xxx.25), because these Knowledges flow from the goods of celestial and of spiritual love.

—⁹. 'The **mountains** of eternity' (Hab.iii.6)=the good of love which was that of the Most Ancient Church; 'the hills of an age'=the good of mutual love, which was of that Church . . .

—¹⁰. In these passages, the goods of celestial love are signified by '**mountains**' . . .

—¹². As such things were signified, Abraham was commanded to sacrifice his son upon one of the **mountains** . . . and the Lord was seen by Moses upon . . . **Mount** Horeb, and the Law was promulgated upon **Mount** Sinai; and the Temple of Jerusalem was also built upon a **mountain**.

—¹⁴. As idolatrous worship was performed upon **mountains** and hills, by them in the opposite sense are signified the evils which are of the love of self. III.

—¹⁵. The reason '**mountains** and hills' signified the goods of celestial and of spiritual love, was that they were exalted above the earth; and by eminences and high things were signified those things which were of Heaven; and, in the supreme sense, which were of the Lord . . . For, when the Most Ancients . . . ascended a **mountain**, the height came before them, and from the height what is holy, because . . . height, in the spiritual sense, was the good of love.

6762. 'To call the peoples into the **mountain**' (Deut. xxxiii.19)=to cause truths to become goods . . . '**Mountain**'=the good of charity.

6829. 'And came to the **mountain** of God' (Ex.iii.1) =that the good of Divine love then appeared. Ex.

6872. 'Ye shall worship God near this **mountain**' (ver.12)=the perception and acknowledgment of the Divine from love. . . 'The **mountain**'=the good of Divine love. Refs.

7056. 'He met him in the **mountain** of God' (Ex.iv.27)=conjunction in the good of love there. . . 'The **mountain** of God'=the good of Divine love.

8265². By 'the **mountains** and rocks' (Rev.vi.) are signified evils and falsities.

8327. 'In the **mountain** of Thine inheritance' (Ex.xv.17)=Heaven where is the good of charity. . . 'A **mountain**'=the good of love. . . For Heaven is Heaven from the good of love.

8658. 'Where he encamped at the **mountain** of God' (Ex.xviii.5)=near the good of truth . . . 'The **mountain** of God'=the good of love; here, the good of truth, because it is treating of the Spiritual Church . . .

8758. 'A **mountain**'=the good of celestial love. 8795-8797.

8761². 'The **mountain**' (Sinai) =good Divine in Heaven; here, Heaven . . . because Heaven comes forth from this good.

8797. 'The **mountain**' . . . here, =the Divine good of the Divine love in the Inmost Heaven. Ex. 8827.

8904². '**Mountains**,' and 'hills' (Hos.iv.13) = the loves of self and of the world.

9420. The reason the revelation was made upon a **mountain**, and that **mountain** is called 'the **mountain** of God,' is that 'a **mountain**'=what is celestial of love, which is good, and thence Heaven; and, in the supreme sense, the Lord; and 'the **mountain** of God'=Divine truth from the Divine good of the Lord's Divine love.

9422. (The correspondence of the top, sides, and base of the **mountain**. See SINAI, here.)

9434. 'The head of the **mountain**'=the inmost of Heaven.

[A.]9643³. 'Mountains' (Ps. xviii. 7) = the goods of love.

10132². 'The mountain of My holiness' (Is. xi. 9) = the Heaven and the Church where is the good of innocence.

10227⁷. 'My mountain in the field' (Jer. xvii. 3) = the love of the Celestial Church.

10248⁴. 'Before the mountains were born . . .' (Ps. xc. 2) means the instauration of the Church; for 'mountains,' in the Word, = celestial love; thus the Church in which is this love.

10412⁰. (In the other life, the Babylonians) place themselves high upon mountains; and . . . (then) the mountain opens itself into a gulf . . .

10438. 'To kill them in the mountains' (Ex. xxxii. 12) = that those who are in good will perish. . . 'The mountains' = Heaven, and hence the good of love. The reason why by 'mountains' is signified Heaven (is that) upon the mountains in the other life are those who are in celestial love; upon the hills those who are in spiritual love; upon the rocks those who are in faith; and in the valleys those who have not as yet been raised up to the good of love and of faith. Hence it is that by mountains are signified those who are in the good of celestial love, thus who are in the Inmost Heaven; and, in the abstract sense, the goods of celestial love, thus the Heaven which is in this love: and that by the hills are signified those who are in the good of spiritual love, thus who are in the Middle Heaven; and, in the abstract sense, the good of this love, and the Heaven which is in it . . .

—². That 'the mountains' = the Heaven where is the good of celestial love. III.

10580⁰. Those who are in love, there dwell upon mountains . . . The mountains are not of stone, because they are elevations of earth.

10608². The celestial Angels dwell upon mountains, and the spiritual Angels upon rocks . . .

—³. Moreover, the more interior Angels dwell higher up upon the mountains . . .

—^e. The mountains on earth are not Heaven; but they represent the mountains upon which dwell the Angels in Heaven.

H. 188. The Angels who compose the Celestial Kingdom for the most part dwell in the more lofty places, which appear like mountains of soil. . . Hence 'mountains' = celestial love . . .

229. I have seen the mountains which had been occupied by the evil cast down and overturned by the Angels . . .

489². They who have loved Divine truths and the Word from interior affection dwell . . . in lofty places, which appear as mountains, and are in continual light there.

J. 58⁴. (The mountains in the east upon which the Papists dwelt.) Des.

—⁵. This mountain is meant in Is. xiv. 13, by 'the Mount of Assembly in the sides of the north; and those who are on the mountains there are meant by 'Lucifer.' D. 4723. 4880. 4883.

—⁶. In the western quarter were many mountains . . . upon which were the most wicked of that nation . . .

—⁷. The mountains upon which they were, are those which are meant in the Apocalypse by 'the seven mountains' (Rev. xvii.) . . . By 'the seven mountains' is meant the profane love of commanding.

61⁸. (The destruction of the mountains at the Last Judgment. See LAST JUDGMENT, here.) —⁹. See also below.

S. 18³. By 'mountains,' 'hills,' and 'valleys' are meant the higher, lower, and lowest things of the Church.

23². A mountain (with the Ancients) signified the highest Heaven; a hill, the Heaven beneath it.

R. 260. The higher Heavens appear upon mountains and hills . . . The highest expanse is like the head of the mountain . . .

336. 'Every mountain and island were removed out of their places' (Rev. vi. 13) = that all the good of love and the truth of faith had receded. . . By 'mountains' are meant those who are in the good of love, because the Angels dwell upon mountains; upon the more lofty ones those who are in love to the Lord, and upon the less lofty ones those who are in love towards the neighbour; and therefore by 'every mountain' is signified all the good of love. E. 405.

—². That Heaven and the Church, where there are love to the Lord and love towards the neighbour, and thus where the Lord is, are signified by 'mountains,' and 'hills.' III.

—³. Therefore Zion was upon a mountain, and also Jerusalem, and the latter and the former are called 'the mountain of Jehovah,' and 'the mountain of holiness,' in many passages.

—⁴. That 'mountains,' and 'hills' = those loves, may be still more manifest from their opposite sense, in which they = infernal loves, which are the love of self and the love of the world. III.

338. 'The rocks of the mountains' (ver. 15) = the falsities of evil.

339. 'They said to the mountains and rocks, Fall upon us . . .' (ver. 16) = confirmations of evil by falsity and of falsity from evil . . . By 'mountains' are signified evil loves, thus evils; and by 'rocks,' falsities of faith.

341². The rest of the clergy from England congregated at the foot of the mountain.

403. 'A mountain burning with fire' (Rev. viii. 8) = infernal love. (=the love of self and the derivative Own intelligence. E. 510.)

737. 'The seven heads are seven mountains, where the woman sitteth . . .' (Rev. xvii. 9) = the Divine goods . . . of the Word, upon which the Roman Catholic religiosity has been founded, destroyed in time, and at last profaned. Ex. E. 1062.

896. 'He carried me away in the spirit upon a great and high mountain . . .' (Rev. xxi. 10) = that Johu was translated into the Third Heaven . . . where are those who are in love from the Lord, and in the doctrine of genuine truth from Him. Ex. . . The Angels of the

Third Heaven dwell upon mountains; the Angels of the Second Heaven upon hills . . .

M. 11. They ascended . . . into a certain hill, and from this into a mountain, upon which was the Heaven of those Angels, which had before appeared at a distance like an expanse in the clouds . . .

75². In advancing I saw a mountain, the height of which rose beyond the region of the clouds. . . No other nation than the primeval one dwells upon this mountain.

—³. The Angel said, We are now on the mountain not far from its summit . . . Behind the grove there was a round plain . . . (beyond which) we saw tabernacles on tabernacles . . .

76. (On the way to the people of the Silver Age) we first came to a hill, and while we were upon its slope, he showed me a far stretch of country, and we saw afar off an eminence as it were mountainous, between which and the hill on which we stood there was a valley, and beyond this a plain, and from this a gently rising acclivity. . . (—³.) We ascended (that) long acclivity, and at last we saw a city . . .

77. From an eminence we saw a mountain elevated to the clouds . . . We ascended, and behold its peak was not a peak, but a plain, upon which was an extensive and spacious city (where dwelt the people of the Copper Age).

T. 209°. (The truth of the Word is so powerful there that it overturns mountains, casts them into the sea, etc.)

385⁴. Such Spirits may be compared to mountains of pure ice torn from their places in northern regions, and carried hither and thither in the ocean . . .

D. 384. See MOUSE. 3425.

2054. By the mountains of the Amorites (Deut.i.) was signified the world of evil Spirits, through whom they should pass into Heaven.

2240. In sleep . . . I stood upon a mountain facing the sea.

3586°. They told their companions who were under the mountain. 3593°.

4894. Concerning the Heavens.—In a great and wide tract there appeared mountains, one beside another; and it was said that in those mountains there are paradises, gardens and cultivated places of various kinds, and elsewhere great cities . . . There also appeared here and there mountains higher and higher, which were still better cultivated, and where there were magnificent palaces. So it was through the whole tract to the right; for such mountains=the goods of love . . .

4907. I was carried to the right, where are the mountains and rocks . . . In the rocks dwell those who are in the good of faith; in the mountains around, those who are in the good of charity, who are meant by 'the mountains of Israel.' Higher up, there are the celestial, who are 'the mountain of Zion,' and 'of Jerusalem' . . .

4918. In the descent they are divested of the holy sphere . . . which they have in the mountain . . .

4923. In regard to the appearance of mountains and

hills where Heaven is, it was shown, further, that from the mountains themselves there appear mountains still higher, the heads of which are as it were in clouds of a dull azure colour; and that the celestial are there. Also that when the state of sunset (or of the west) comes to them, those mountains appear to subside, either to the plane of the lower mountains, or even lower, according to the state of sunset; and that they are afterwards elevated as before. From the mountains there appears above as it were a sky (or heaven), with little white clouds interspersed.

4924. He was brought, with many Spirits who were mediators, into a mountain at the right; and, when they arrived there, they were introduced into a cloud, whence some spoke to me, saying that they saw magnificent things there, and Angels in an angelic form . . .

4925. (The mountains upon which were the evil at the time of the Last Judgment, and their destruction. See LAST JUDGMENT, here.) 4930. 4960. 4964. 4973. 4977. 5004. 5052. 5053. 5055. 5056. 5070. 5073. 5077. 5078. 5080. 5082. 5185. 5202. 5203. 5231. 5233. 5234. 5249. 5269. 5270. 5291. 5296. 5337. 5347. 5396a. —c. 5405. 5409. 5411. 5413. 5416. 5417. 5419. 5469. 5477. 5480. 5487. 5489. 5534. 5629. 5631. 5636. 5648. 5650. 5651. 5653. 5663a. 5696. 5697. 5698. 5729. 5731. 5736. 5739. 5762. 5763. 5765. 5766b. 5769. 5786b. 5789. 5791a. 5792. 5814. 5820. 5858. 5937. J.(Post.)105. 138. 140.

4950. (These worst witches of all) were high up upon a mountain.

5056. If the mountain consists of the good, the good are in the middle, and the worse ones are at the sides. But if the mountain consists of the evil, the evil then come into the middle, (who then) subside. It is important that those who are on the higher mountain should be in good, in life and in doctrine; for upon this depends the doctrine and life of the lower ones; and also upon this depend the Hells which are beneath them.

5058. Every such Society . . . consequently every mountain, has a correspondence with some part of the human body.

5060. Two mountains where there were Mohammedans . . .

5064. Round about, there was as it were a mountain wall . . .

5126. I was brought up into a mountain where were those who are of the Celestial Kingdom. (See BEARD, here.)

5161. He had come from certain ones upon a hill, or small mountain, at the left, behind. I was brought . . . into a crypt beneath the mountain; and then all who were upon the mountain flowed down thither, and were congregated there; for they who are in the love of self appear upon a mountain; but still they are not there, but are beneath in some Hell.

5179. Concerning a mountain where is the Conjugal. (See NAKED, here.)

5182. Concerning Heaven. Concerning mountains.—They who are in love to the Lord, consequently who are in celestial love, thus in the good of innocence, and

thence in conjugal love, are in **mountains**, and these **mountains** are elevated even into a peak; and they who are in the highest of the **mountain** are the best of that kind . . . Thus they dwell higher and lower according to the degrees of the goodness of that love. It is so everywhere. Besides this, they are also distinguished, everywhere, as to the situation at the sides, which degrees are such as are lateral degrees; those who are at the right differ from those who are at the left, and so on. The peak is in the middle.

[D.] 5183. There are **mountains** where are those who are in the opposite loves; as in the love of self, and who are the worst, who want to be eminent above all others, and who do evil to all. But these **mountains** are not real **mountains**—they appear indeed like the others—and therefore although these appear upon **mountains**, they nevertheless dwell in the deep beneath them in Hell, whither they are also cast; and these **mountains**, if good Spirits do not succeed, subside into Hell, when the wickedness has been consummated.

5210. The Capitoline **Mount**, mentioned.

5249. (A **mountain** which contained four cities, one under another.) See 5792.

5270. The Monte Cavallo, mentioned. 5408.

5274. (The **mountain** land of the Papists, mentioned.)
5282. 5283. 5284. 5285. 5291. 5292. 5315. 5324.
5347. 5353. 5653.

— That southern **mountain** chasm.

5294. They betook themselves . . . upon the **mountain** plain.

5329. Carried away the **mountain** roof.

5629. Concerning . . . the seven **mountains**. 5648.

5692. Very many of the deceitful dwell . . . in the western quarter, partly upon lofty **mountains**, and partly in a plain . . .

5765c. What was wonderful, they were on lofty **mountain** places, where they were not seen, except as a mist . . .

E. 64². The reason the Lord took Peter, James, and John . . . 'into a high **mountain**,' was that by 'a **mountain**' is signified Heaven.

141⁵. 'To go away upon every high **mountain** . . . ' (Jer.iii.6)=to seek after all the Knowledges of good . . . even from the Word.

223¹⁷. 'The cities of the **mountain**' (Jer.xxxii.44)=the truths of doctrine which those have who are of the Lord's Celestial Kingdom.

—¹⁸. 'A city set on a **mountain**' (Matt.v.14)=the truth of doctrine from the good of love.

304². The Angels in the Third Heaven dwell upon **mountains**; those in the Second, upon hills . . . 342⁴.

—⁹. 'The **mountains**,' and 'the hills' (Jer.iv.24)=love to the Lord and charity towards the neighbour . . . because upon the **mountains** in Heaven dwell those who are in love to the Lord, and upon the hills those who are in charity towards the neighbour.

—¹². 'The **mountains** which are shall be hoed with a hoe' (Is.vii.25)=those who do goods from the love of good. 405¹⁶.

—¹⁷. 'The **mountains**' (Ps.xlvi.2)=the goods of love, which are said to be 'commoved in the heart of the seas' when the essential Knowledges of truth are perverted.

—²⁶. 'Upon My **mountains**' (Is.xiv.25)=where there reigns the good of love and of charity; for there, or with them, is dissipated . . . all reasoning from falsities.

—³². 'The **mountains** (which break forth into singing)' (Is.xlix.13)=those who are in the good of love to the Lord. —⁴⁸. 326¹¹.

—³⁷. 'Say unto the **mountains** and the hills . . . ' (Ezek.xxxvi.6) . . . 'The **mountains**'=the goods of love to the Lord; 'the hills,' the goods of charity towards the neighbour . . .

313⁹. 'The **mountains** (upon which they are to flee)' =the good of love to the Lord . . . (thus) that at the Judgment all those of the Church will be saved who are in the good of love to the Lord.

326⁴. 'The head of the **mountains**' (Is.xlii.12)=the good of love with them.

355⁹. 'The **mountains** of brass' (Zech.vi.)=the good of love in the natural man.

—¹⁵. Jerusalem is called 'the **mountain** of holiness' (Is.lxvi.20) from the love of truth.

365¹⁶. 'The **mountains** which shall bring peace to the people' (Ps.lxxii.3)=love to the Lord.

—³⁰. 'The **mountains**' (upon which are the feet of him who evangelizes)' (Is.lii.7)=the good of love to the Lord. 405⁸.

374⁷. 'A **mountain**'=the higher and interior things where such things are.

376⁵. 'The **mountains** shall drop must,' or wine (Joel iii.18)=that from the good of love to the Lord is all genuine truth. —⁶. 405⁷. —¹⁹. 433¹³.

388¹⁴. 'The **mountains** of Israel' (Ezek.xxxix.4)=the goods of charity.

391⁸. 'Let them lead me to the **mountain** of Thy holiness' (Ps.xliii.3)=to the Heaven where is the Lord's Celestial Kingdom, in which reigns the good of love.

—¹⁶. 'I will introduce them upon the **mountain** of My holiness' (Is.lvi.7)=the Heaven where is the good of love to the Lord; thus also the good of love such as it is there.

400⁶. 'The foundations of the **mountains**' (Ps.xviii.7)=the truths upon which the Church is founded.

— Upon the **mountains** are those Angels who are in the good of love to the Lord; and below them those who are in truths from this good; and, when the state of the latter is changed as to truths, their dwelling-places tremble, thus 'the foundations of the **mountains**.'

—⁷. 'The **mountains** (which tremble before Jehovah)' (Nahum i.5)=the Church where is love to the Lord . . . The reason is, that the Angels who are in love to the Lord dwell upon **mountains** . . . When, in place of love to the Lord, there reigns the love of self . . . the **mountains** are said to 'tremble;' for so it is done in the Spiritual World . . . with the Spirits who have made themselves a likeness of Heaven upon the **mountains** and hills before the Last Judgment.

—⁹. 'The mountains (which shall be overturned)' (Ezek.xxxviii.20)=the goods of love.

401¹⁰. They who are 'upon every high mountain' (Is.xxx.25)=those who are in the good of love to the Lord; for 'a high mountain'=this good.

—¹⁷. 'The mountains were commoved' (Hab.iii.10) =that those were rejected who are in the love of self and of the world . . . 'The mountains'=the loves of self and of the world.

403¹². The Lord's Kingdom is signified by 'the mountain of Jehovah which shall be constituted in the head of the mountains' (Micah iv.1); for 'the mountain of Jehovah'=the Lord's Kingdom from those who are in love to Him; and, as these dwell above all the rest in the Heavens, it is said concerning this mountain that it is 'constituted in the head of the mountains.'

405. The reason 'a mountain'=the good of love, is that in Heaven those dwell upon mountains who are in the good of love to the Lord; and upon hills, those who are in charity towards the neighbour; or, what is the same, upon the mountains dwell those who are of the Lord's Celestial Kingdom; and upon the hills those who are of His Spiritual Kingdom . . . Hence it is that by 'a mountain' is signified the good of love to the Lord.

—². The reason the good of love to the Lord abstractedly is meant by 'a mountain,' is that all things in the internal sense of the Word are spiritual, and spiritual things are to be understood abstractedly from persons and places. . . Hence it is that by 'a mountain,' in the spiritual sense of the Word, is signified the good of love.

—³. That 'a mountain'=love to the Lord, and thence all the good which is from this love which is called celestial good; and, that, in the opposite sense, it=the love of self, and thence all the evil which is from this love. Ill.

—⁴. 'The mountains (which God setteth fast with His strength)' (Ps.lxv.6)=the goods of love.

—⁵. 'I lift up mine eyes to the mountains, whence cometh help' (Ps.cxxi.1). By 'the mountains,' here, are meant Heaven; and as in the Heavens those dwell upon mountains and hills who are in the good of love and of charity . . . and the Lord is in these goods, therefore by 'to lift up the eyes to the mountains,' is also meant to [do so] to the Lord, from whom is all help.

— When 'the mountains' are mentioned in the plural, there are meant both the mountains and the hills; consequently, both the good of love to the Lord, and the good of charity towards the neighbour. —⁹.

—⁶. That (at the Last Judgment) those who are in love to the Lord and in charity towards the neighbour will be elevated into Heaven and imbued with intelligence and wisdom, is meant by that 'there shall be upon every high mountain and uplifted hill streams, courses of waters' (Is.xxx.25). 'A high mountain'=where they are who are in love to the Lord; and 'an uplifted hill'=where they are who are in charity towards the neighbour.

—⁹. 'I will set all My mountains for a way . . .' (Is.xlix.11)=that those who are in the goods of love and of charity shall be in genuine truths . . . Con-

fessions from joy originating from the good of love are signified by 'Break forth into singing, ye mountains' (ver.13).

—¹⁰. 'Break forth into singing, ye mountains' (Is.xliv.23)=the like things as just above; but here by 'mountains' are signified the goods of charity . . .

—¹¹. 'The mountains and hills shall break forth into singing' (Is.lv.12); 'Praise Jehovah, ye mountains and hills . . .' (Ps.cxlvi.9). In these words is described joy of heart from the good of love and of charity . . .

—¹². 'They shall shout from the head of the mountains' (Is.xlii.11). . . 'The head of the mountains'=the good of love to the Lord. (Thus, these words)=glad worship from the good of love . . .

—¹³. 'A mountain of God is the mountain of Bashan' (Ps.lxviii.15). By 'the mountain of Bashan' is signified voluntary good such as is with those who are in the externals of the Church. Ex.

—¹⁴. 'The mountains leaped like rams, the hills like the sons of the flock' (Ps.exiv.4)=that celestial good, which is the good of love; and spiritual good, which is the truth from that good, from joy do goods . . .

—¹⁵. 'The mountains were covered by its shadow' (Ps.lxxx.10)=that the whole Church is from spiritual goods . . . 'The mountains'=spiritual goods.

—¹⁶. 'My mountains,' whose 'inheritor shall be from Judah' (Is.lxiv.9)=the good of love to the Lord, and thence those who are in it.

—¹⁷. 'They shall hunt them upon every mountain, and upon every hill' (Jer.xvi.16). . . Those 'upon the mountain'=those in the good of love; those 'upon the hill'=those in the good of charity.

—¹⁸. 'The mountains of Israel' (Ezek.xxxvi.8)=the goods of charity.

—²⁰. 'The mountains of God' (Ps.xxxvi.6)=the good of charity.

—²¹. 'The waters stand above the mountains' (Ps.civ.6)=that falsities are above the delights of natural loves, which delights are in themselves evils; 'the mountains'=the evils of these loves . . . 'The mountains ascend . . . unto the place which Thou hast founded for them' (ver.8)=that in place of natural loves and the evils from them there are inserted celestial loves and the goods from them. . . 'They go among the mountains' (ver.10)=that they are from the goods of celestial love . . . 'Who watereth the mountains from His chambers' (ver.13)=that all goods are by truths from Heaven . . . 'the mountains'=the goods of love . . .

—²². 'The chariots going forth from between the mountains' (Zech.vi.)=the doctrine which is to be formed from good by means of truths . . . 'mountains'=the goods of love; 'from between the mountains'=truths from goods; for the valleys which are between the mountains=lower truths, which are truths of the natural man, (and) it is therefore said that 'the mountains were mountains of brass' . . .

—²³. See MOUNT OF OLIVES, here.

— 'Then shall ye flee through the valley of My mountains' (Zech.xiv.5)=that then those who are in truths from good shall be rescued . . .

—²⁵. As 'a mountain'=the good of love; and,

when concerning the Lord, the Divine good of the Divine love; and as, from this good, proceeds the Divine truth, therefore Jehovah . . . descended upon Mount Sinai, and promulgated the Law . . . And therefore also 'the Lord took Peter, James, and John into a high mountain, when He was transfigured; and (then) appeared in the Divine truth from the Divine good . . .

[E. 405]²⁶. As a 'mountain=the good of love; and, in the supreme sense, the Divine good, and from the Divine good proceeds the Divine truth, therefore Mount Zion was built above Jerusalem . . . And therefore also Jerusalem is called 'the mountain of holiness,' and also 'the hill;' for by 'the mountain of holiness' is signified spiritual good, which in its essence is truth from good, in like manner as by 'a hill.' Fully ill.

—²⁷. From these things it may also be evident whence it is that the New Jerusalem . . . was seen by Ezekiel built upon 'a high mountain' (Ezek.xl.2).

— . Spiritual truth, which is from spiritual good, is signified by 'In the city of our God, the mountain of His holiness' (Ps.xlviii.1).

—²⁸. '(Lucifer) shall sit in the Mount of Assembly' (Is.xiv.)=(a striving after dominion) over the Heavens which constitute the Lord's Celestial Kingdom; for 'the Mount of Assembly,' and 'the sides of the north'=the goods and the truths there. For Mount Zion and Jerusalem were built as much as possible according to the form of Heaven . . .

—²⁹. 'To ascend to the height of the mountains, the sides of Lebanon . . .' (Is.xxxvii.24)=the endeavour to destroy the goods and truths of the Church . . . 'The mountains'=the goods of the Church; 'the sides of Lebanon'=where these are conjoined with truths . . .

—³⁰. 'A mountain,' and 'the mountains,' also=the goods of love and of charity in the following passages. Ill.

— . 'The mountains on which He maketh the grass to grow' (Ps.cxlviii.8)=the goods of love; and thence those who are in the goods of love.

—³¹. 'The first-fruits of the mountains of the east, and the precious things of the hills of an age' (Deut. xxxiii.15)=genuine goods, both of love to the Lord and of charity towards the neighbour . . .

—³². That it is not truth unless it is from good, is signified by, 'a city which is set forth on a mountain cannot be hidden;' 'a city on a mountain'=truth from good.

—³³. 'The sheep on the mountains' (Matt.xxviii.12) =those who are in the good of love and of charity. But by 'the one gone astray' is signified one who is not in that good, because in falsities from ignorance . . .

—³⁴. 'Let them that are in Judea flee upon the mountains' (Mark xiii.14)=that those who are of the Lord's Church must remain in the good of love . . .

—³⁵. 'Mountains,' in the opposite sense,=the evils of love, or the evils which spring from the loves of self and of the world. Ill.

— . 'The day of Jehovah Zebaoth shall come upon . . . all the high mountains, and upon all the hills which are lifted up' (Is.ii.14)=the Last Judgment, when the evil are cast down from the mountains and hills which they have occupied in the Spiritual World

. . . And, as such were upon the mountains and hills . . . therefore by 'the mountains and hills' are meant the loves and the derivative evils in which they were; by 'the mountains,' the evils of the love of self; and by 'the hills,' the evils of the love of the world. It is to be known that all who are in the love of self, especially in the love of commanding, when they come into the Spiritual World, are in the greatest desire to raise themselves into high places . . . 514².

—³⁶. 'Every valley shall be exalted, and every mountain and hill shall be made low' (Is.xl.4)=that all the humble in heart, who are those who are in goods and truths, will be received . . . and that all who are uplifted in mind, who are those in the love of self and of the world, will be depressed.

—³⁷. That there is no longer the good of charity and of faith, is signified by, 'the mountains of Israel are desolate' (Ezek.xxxiii.28).

—³⁸. 'Set thy faces to the mountains of Israel, and prophesy against them . . . Ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills . . .' (Ezek.vi.2,3). Here, also, 'the mountains of Israel'=the evils proceeding from the love of self and of the world which come forth with those who are of the Spiritual Church, when they no longer have any good of life . . . By 'the mountains,' 'hills,' 'valleys,' etc., are signified all things of the Church, both interior or spiritual, and exterior or natural; 'the mountains' and 'hills'=things interior or spiritual . . .

—³⁹. 'The mountains of Israel'=the goods of spiritual love; but here (Ezek.xxxviii.20) the evils of the love which are opposite to these goods.

—⁴⁰. 'Contend thou with the mountains, that the hills may hear thy voice. Hear, O ye mountains, the controversy of Jehovah . . .' (Micah vi.2). . . By 'the mountains' are meant the goods of charity; and by 'the hills,' the goods of faith; but here, the evils and falsities opposite to these goods . . .

—⁴¹. 'I am against thee, O destroying mountain, destroying the universal earth; and I will stretch out My hand against thee, and will roll thee down from the rocks, and I will give thee into a mountain of combustion' (Jer.li.25). . . It is from the love of self and the derivative falsities and evils that (Babylon) is called 'a destroying mountain' . . . 'The earth'=the Church . . . 'Combustion' is said of the love of self. From these things it is evident that by 'mountains' are signified the evils of the love of self and of the world.

—⁴². The destruction (at the Last Judgment) of those who are upon the mountains and in the valleys, who are those who are in evils from the love of self and of the world and the derivative falsities, is signified by, 'the mountains are melted under Him, and the valleys are cleft . . .' (Micah i.4).

—⁴³. By 'the commotion of the mountains' (Jer. iv.24) is signified the destruction of those who are in the evils of the love of self; and by 'the overturning of the hills,' the destruction of those who are in the evils of the love of the world, and in falsities.

—⁴⁴. 'Touch the mountains that they may smoke' (Ps.cxlv.5)=by His presence to destroy those who are

in the evils of the loves of self and of the world, and thence in falsities.

—⁴⁵. 'A fire . . . shall set on fire the foundations of the **mountains**' (Deut.xxxii.22). . . 'The foundations of the **mountains**'=the truths upon which the goods of love are founded, which are said to be 'set on fire' by the fire of the love of self and of the world.

—⁴⁶. 'The **mountains** shall be melted with their blood' (Is.xxxiv.3)=that the evils of loves with them are crammed with falsities.

—⁴⁷. 'I will make waste **mountains** and hills . . .' (Is.xlii.15)=to destroy all the good of love to the Lord and towards the neighbour.

—⁴⁸. 'Thou shalt thresh the **mountains** and beat them small, and thou shalt make the hills as chaff' (Is.xli.15)=the destruction of the evils originating from the love of self and of the world, and also of the derivative falsities . . .

—⁴⁹. 'The **mountains** shall recede, and the hills be removed; but My mercy shall not recede from thee' (Is.liv.10)= . . . that those who are in evil loves and the derivative falsities will (do so). . . By 'the **mountains**' and 'the hills,' here, in special, are meant those who are of the former Church . . . with whom were mere evils of falsity and falsities of evil, for the reason that they were in the loves of self and of the world.

—⁵⁰. 'On account of the **mountains** will I take up a weeping and wailing . . .' (Jer.ix.10)=evils of every kind springing from the two loves mentioned above.

—⁵¹. 'The sheep have gone from **mountain** upon hill' (Jer.i.6); and 'they wander upon all the **mountains**, and upon every high hill' (Ezek.xxxiv.6)=that they seek goods and truths, but do not find them; and that in place of them they seize upon evils and falsities. That 'the **mountains** have turned away'=that instead of goods there are evils.

—⁵². 'Before your feet stumble at the **mountains** of twilight' (Jer.xiii.16)=lest evils from the Natural take possession; 'the **mountains** of twilight'=evils of falsity; for '**mountains**'=evils, and it is 'twilight' when truth is not seen, but falsity instead of it; and 'the feet'=the natural man . . .

—⁵³. As the Lord by this faith . . . removes all the evils which spring from the loves of self and of the world, and casts them into Hell whence they are, He says that if he 'shall say to a **mountain**, Be thou removed, and cast thyself into the sea, it shall be done' (Mark xi.22; Matt.xvii.20). . . Moreover, the **mountains** in the Spiritual World upon which the evil dwell, are wont to be overturned and cast forth by the faith which is from the Lord; for when the evils with them are cast forth, the **mountains** upon which they dwell are also cast forth.

—⁵⁴. As **mountains** signified the goods of celestial love, and hills the goods of spiritual love, the Ancients . . . held Divine worship upon **mountains** and hills; and therefore Zion was upon a **mountain**, and Jerusalem was upon **mountainous** places below it. . . The Jews and Israelites . . . according to the custom of the nations derived from the Ancients, made worship upon any **mountains** and hills whatever, and sacrificed and burnt incense there; and as this was idolatrous with

them, by their worship on other **mountains** and hills is signified worship from evils and falsities. Ill.

— . It was also derived from this that the Gentiles in Greece placed Helicon on a high **mountain**, and Parnassus on a hill below it, and believed that their gods and goddesses dwelt there. This was derived from the Ancients in Asia . . .

—⁵⁵. 'The devil took Jesus upon a high **mountain**, and showed Him all the kingdoms of the world and their glory . . . '=that the devil tempted the Lord by the love of self . . .

410. 'The rocks of the **mountains**' (Rev.vi.15) . . . here=falsities from evils; for 'the **mountains**'=the evils which spring from the loves of self and of the world.

—². In the Spiritual World there are **mountains**, hills, rocks, valleys, lands, as in our world . . . but in the Spiritual World they have a different face; upon the **mountains** dwell those who are in the highest light: below them in the same **mountain** dwell those who are in less light; and below these those who are in still less light; and in the lowest parts dwell those who are in darkness and thick darkness relatively to the light possessed by those higher up. Consequently, the Heavens are in the higher part of the **mountains**, and the Hells are in the lowest ones; so that expanses of the **mountains** succeed one another stratified-*stratim*. The reason is that the lower ones may be ruled by the Lord through the higher ones . . . so that all may be held in connection by influx . . . In the Hells which are beneath the **mountains** and in the rocks, entrances open either in the lowest parts of their sides, or through caverns from the valleys. Des. and Ill.

—³. 'The **mountains**' and 'hills' (Is.ii.14) = the loves of self and of the world, and the derivative evils and falsities which spring from them.

411. 'And said to the **mountains** and rocks, Fall upon us' (Rev.vi.16)=a covering over by evils and the derivative falsities; (for) 'the **mountains**'=the evils which spring from the loves of self and of the world.

— . At the time of the Last Judgment, the state of the wicked is such that they cast themselves down from the **mountains** and rocks . . . into the Hells . . . and, when they are in the caves and beneath the rocks, the anguish and torment . . . cease. Ill.

—³. The **mountains** and hills there differ from the rocks in this: that the **mountains** and hills are of soil, but the rocks of stone; for soil corresponds to the good of love . . . and stone to the truth of faith.

—²². Damnation by evils is signified by 'I will give thee for a **mountain** of combustion' (Jer.li.25).

—³⁰. A **mountain**=the love of evil.

—³². Those who are in wisdom and intelligence because in love to the Lord and in charity towards the neighbour, and are thence in the spiritual affection of truth, dwell upon **mountains** and hills of soil, where there are paradises, gardens, rose-beds and greeneries.

433¹⁹. By 'the **mountain** of Jehovah which shall be established in the head of the **mountains**' (Is.ii.) is meant Sion, and is signified the Celestial Church, and the love to the Lord possessed by those who are of this Church. That this is the primary of the Church, and

that it shall increase and gain forces, is signified by that it shall be 'for the head of the mountains,' and be 'uplifted above the hills.' That those who are in the good of love will acknowledge the Lord and will accede to the Church, is signified by that 'all nations shall flow together to that mountain' . . .

[E.433]²¹. 'The mountains' (Is.lxiv.9)=the goods of love.

445⁵. 'To call the peoples into the mountain' (Deut. xxxiii.19)=because they are in the Heaven where is the good of love.

448⁷. 'The mountains of the east' (Deut.xxxiii.15)=the Most Ancient Church, which was in love to the Lord. This Church is described by 'the mountains of the east,' because 'a mountain'=love, and 'the east,' the Lord. 'The hills of an age'=the Ancient Church . . .

449⁵. 'From the mountain' (Jer.xvii.26)=those who are in celestial good.

483⁷. 'They go among the mountains' (Ps.civ.10)=the (truths) which shall be from the good of love.

502⁶. 'The mountain of holiness' (Is.xxvii.13)=the Church as to the good of love; and therefore also the good of love of the Church. (=the Church as to the good of life. 654²³.)

510². The reason 'a mountain' means love in both senses, is that the Angels of the Third Heaven, who are in celestial love, dwell upon the mountains in the Spiritual World; and therefore when 'a mountain' is mentioned, that Heaven is meant, and (therefore) that which makes the Heaven, thus celestial love. But the reason why, in the opposite sense, 'a mountain'=the love of self, is that those who are in the love of self are constantly desiring to ascend the mountains, by making themselves equal to those who are in the Third Heaven. As they revolve this in their phantasy, when they are outside the Hells they make it their endeavour; and hence it is that by 'a mountain,' in the opposite sense, is signified the love of self . . . While in their phantasy, they believe themselves to be upon high mountains, when yet, with the body, they are in the Hells. Ill.

518²⁰. 'Let the mountains be jubilant together' (Ps. xcviii.8) . . . 'the mountains'=the goods of love.

—²⁶. 'The mountains' (Ps.xlvi.2)=the goods of love.

—³¹. 'I will lay waste mountains and hills' (Is. xlii.15)=that the goods of love and of charity will perish.

538¹¹. 'The excisions of the mountains to which he descended' (Jonah ii.6)=the Hells where and whence are evils.

569¹³. The extension of good is signified by 'from mountain to mountain' (Micah vii.12). 654¹¹.

573¹⁰. 'The mountains' (Is.xiii.4)=evils.

594¹². 'Who maketh the mountains to grow grass' (Ps.cxlvii.8)=nourishment thus for those who are in the good of love. 650¹⁸, Ex.

612³. 'A high mountain' (Is.xl.9)=celestial love . . .

617²⁵. 'The mountains of Israel' upon which they 'shall eat' (Ezek.xxxix.17)=the Spiritual Church, in

which the good of charity is the essential thing. (=the goods of spiritual love. 650⁴⁷.)

629⁹. 'The mountains of eternity are scattered' (Hab. iii.6)=that the Celestial Church such as it was with the Most Ancients, who were in love to the Lord, has perished. 'The mountains of eternity'=that Church, and that love. (Continued under HILL.)

—¹⁰. The ordination of all things in the Heavens from His Own power by the Divine truth, is signified by . . . 'He hath weighed the mountains in scales, and the hills in a balance' (Is.xl.12) . . . (These words) =to subordinate and equilibrate all things . . . By 'the mountains' and 'hills' are signified the higher Heavens; by 'the mountains,' those Heavens which are in love to the Lord; and by 'the hills' those which are in charity towards the neighbour.

644⁶. 'A land of mountains and valleys' (Deut.xi.11) =the higher and the lower, or the internal and the external things of the Church; the internal things of the Church are with the internal man . . . and the external ones are with the external man.

697⁴. Babel is called 'a destroying mountain' (Jer.li.25) because 'a mountain'=the love of exercising command; here, over Heaven and over earth; to which love the goods and truths of the Church subserve as means; and therefore [it is said] 'to destroy the universal earth.'

706²³. By 'the mountains which He setteth fast by His strength' (Ps.lxv.6) are meant the higher Heavens, because the Angels of those Heavens dwell upon mountains; and, in the abstract sense, is meant love to the Lord and charity towards the neighbour. These are the things which the Lord . . . causes to subsist to eternity.

714²⁵. That the goods of love of the natural man will be destroyed, is signified by 'I have set (Esau's) mountains for a waste' (Mal.i.3).

717⁹. 'Thou hast been in the mountain of holiness of God' (Ezek.xxviii.14) . . . 'The mountain of holiness'=the Church as to the doctrine of love and charity.

730²¹. By 'Esau's mountains' (Mal.i.3) are signified evils from the love of the natural man.

734². By 'the mountain of Jehovah,' and 'the house of Jacob' (Is.ii.3; Micah iv.2) is signified the Church where is love to the Lord, and worship from this love. Convocation to this Church, and thus to the Lord, is signified by, 'many people shall go and say, Come ye and let us go up to the mountain of Jehovah.'

741¹¹. By 'the mountains' (Ps.xc.2) are signified those who dwell upon the mountains in the Heavens, who are those who are in celestial good.

799⁷. By 'the mountain of holiness' (Ps.xv.1) by which is meant Jerusalem, is signified the Church as to the truths of doctrine from the good of love.

815¹⁰. The reason the Lord compared such a faith to the power shown by casting a mountain . . . into the sea, was that . . . by 'a mountain' is signified the love of self and of the world; thus the love of evil . . . Moreover, this is actually done in the Spiritual World: these evil loves sometimes appear there as mountains

. . . and by faith from the Lord can be rooted up and cast into Hell by an Angel.

850². The reason the city (of Zion) was built upon a **mountain**, was that in that time **mountains** from their height represented the Heavens; and thence also in the Word = the Heavens; (for the reason) that the highest Heavens, where are Angels of the third degree, appear high above the rest, and, before the eyes of others, as **mountains**; and, as the highest Heavens appear as **mountains**, and the Angels who are upon them are in love to the Lord, by '**mountains**,' in the Word, and primarily by the **mountain** of Zion, is signified love to the Lord.

—⁶. The Advent of the Lord and of His Kingdom . . . is here described; and therefore His Kingdom, which is Heaven and the Church, is meant by 'the **mountain** of the house of Jehovah' which shall then be 'constituted for the head of the **mountains**' (Micah iv.).

1029¹³. 'The **Mountain** of Assembly at the sides of the north' (Is. xiv.) is where there is an ascent into the Heavens.

1057⁵. 'Who shall ascend into the **mountain** of Jehovah' (Ps. xxiv. 3). . . By 'the **mountain** of Jehovah' is meant Zion, by which is signified where the Lord reigns by Divine truth.

1062². As to (these) 'seven **mountains**,' it is believed that they are the seven **mountains** at Rome, where is the papal chair; but granting that Rome also is meant, still by 'the seven **mountains**' are signified the goods of the Word adulterated and profaned.

1100³. 'To plant the shoot in the **mountain** of the height of Israel' (Ezek. xvii. 23) = in spiritual good which is the good of charity: this good is signified by 'the **mountain** of the height of Israel.'

—⁹. 'The **mountains**' (Ps. civ. 10) = the goods of love.

—¹³. 'The **mountains**,' and 'the hills' (Jer. iv. 24) = celestial and spiritual loves . . . (which) perish; for, in the Spiritual World, where there no longer exists any celestial or spiritual love with the Spirits, the **mountains** and hills upon which they have dwelt are actually removed and overturned.

1155². By 'Jerusalem the **mountain** of holiness' (Is. lxvi. 20) is signified the Church in which charity reigns.

1159³. 'In this **mountain** a feast of fat things' (Is. xxv. 6). . . By that '**mountain**' is signified a new Church from those (who will acknowledge and adore the Lord).

De Conj. 70. The Angels of the Third Heaven dwell upon **mountains**, not of stone, but of soil, upon which are paradises, and wooded gardens. The **mountains** appear elevated to a peak. On the highest part of the **mountain** are the best and most chaste; lower down [it is] according to the degrees in spiritual and spiritual natural marriage: there are distinctions of them also according to the quarters . . .

Mountebank, Soothsayer. *Hariolus.*

Mountebank, To. *Hariolari.*

Mountebankism. *Hariolatio.*

P. 121⁹. Like masked mountebanks and mimics on the stage.

222⁹. They play with Divine things like **mountebanks**.

224. So comedians and mimics know how to represent kings, etc. . . when yet they are nothing but **actors**.

R. 655⁶. Like a **mountebank**, who, with his body upside down, walks upon the palms of his hands. T. 381⁹.

T. 94⁹. Then, concerning the spiritual things of the Church . . . he thinks no otherwise than as a **mountebank**.

145. A **mountebank** wishes only to **mountebank** (or talk silly stuff).

173². Like a **mountebank** upon a stage, who can personate two characters, by running from one side to the other . . .

D. 269. Concerning sorceries, magical arts, **soothsayings**, and the like.

—^e. So sciences and philosophy, by which a man supposes that he can rule spiritual and celestial things, are like **soothsayings** and sorceries . . .

2742⁹. When they come . . . among such as are called sorcerers, **soothsayers**, etc.

3889. (I compared) their speech to the speech of **mountebanks** on this Earth, who speak with their fingers, and . . . with inverted words . . .

4525. Their magical arts are most absurd. They are like **mountebanks**: they move their loins and feet, bend them, then their bodies, and their arms . . . They are most absurd **mountebanks**: they prostrate themselves, circumrotate themselves, make themselves invisible . . .

E. 827². Their priests and wise ones were called magi and **soothsayers**.

—⁴. 'The priests and **diviners**' of the Philistines (1 Sam. vi. 1) persuaded them to make images of the hæmorrhoids and mice; for their priests and **diviners** then knew what all these things represented . . .

D. Wis. i⁵. Behold, it was a theatre of stage-players, where they **mountebanked** in masks, and became fools.

Coro. 33². To represent the orgies of Bacchus and the **mountebankisms** of comedians.

Mourn. *Lugere.*

Mourning. *Luctus.*

Mournful. *Lugubris.*

Mourning garments. *Lugubria.*

A. 2851⁸. 'The ways of Zion do **mourn**' (Lam. i. 4) = that there are no longer any truths from good.

2910. 'Abraham came to **mourn** for Sarah and to weep for her' (Gen. xxiii. 2) = the state of the Lord's grief on account of the night as to the truths of faith in the Church. . . 'To **mourn**' regards grief on account of night as to goods; 'to weep,' as to truths.

3580³. 'The must shall **mourn**' (Is. xxiv. 7) = that truth will cease. E. 376²⁰.

3607. 'The days of **mourning** for my father will approach' (Gen. xxvii. 41) = the inversion of the state.

4215². Sadness and internal **mourning** produce weeping and wailing—*planctum*.

[A.] 4763. 'To rend the garments'=**mourning** on account of truth destroyed. —⁴. —⁵. E.395⁹.

4779. 'To put sackcloth on the loins'=**mourning** on account of good destroyed. III.

4780. 'He **mourned** over his son many days' (Gen. xxxvii.34)=the state of **mourning** for good and truth destroyed . . . here, a state of great **mourning**, because it is said 'many days.'

4783. As this **mourning** can be appeased only by interpretations from the Word . . . 'to comfort' = the interpretations which are made from the sense of the letter.

4785. 'I will go down into the grave to my son **mourning**' (ver.35)=that the Ancient Church would perish.

4786. 'His father wept for him' = interior **mourning**. Ex.

5773. 'They rent their garments' = **mourning** . . . here, on account of lost truths from proprium. Ex.

—². When this inversion of state takes place, there is **mourning**; for they are then let into temptation, whereby the things of the proprium are weakened . . .

6540. 'He made a **mourning** for his father seven days' (Gen. l.10)=the end of the grief.

6541. 'And the inhabitant of the Land, the Canaanite, saw the grievous **mourning** in the threshing-floor of Atad' (ver.11)=the apperception of the grief by the Atad of the Church. . . 'The **mourning**' = the grief.

6767². 'The land which shall **mourn**' (Jer.xii.4)=the Church.

9960⁶. As the **mourning** represented spiritual **mourning**, which is **mourning** on account of the deprivation of the truth and good of the Church, therefore in their **mourning** they induced baldness on their heads. III.

10184². By 'the **mourning** upon all the roofs' (Jer. xlviii.38) is signified the vastation of all the goods with those who are meant by 'Moab' . . . and by 'the **mourning** in the streets' is signified the vastation of all the truths.

10535. 'The people . . . **mourned**' (Ex.xxxiii.4)=their grief on account of non-eminence over others.

S. 84. '**Mourning**' (is an expression) which is predicated of good, (or) evil . . . 'weeping,' of truth, (or) falsity.

R. 492. 'Clothed in sackcloth' = **mourning** meanwhile on account of the non-reception of truth. —², III.

— . The **mourning** of the Sons of Israel was represented by various things . . . as that they put ashes upon their heads, rolled themselves in the dust, sat long upon the earth in silence, shaved themselves, wailed and howled, rent their garments, and also put on sackcloth, besides other things; and each thing signified some evil of the Church with them, on account of which they were being punished. When they were being punished, they represented their repentance by such things. E.637³.

763. 'So much torment and **mourning** give her' (Rev.xviii.7)=(in the same proportion) they have after death internal grief from being cast down and derided, and from want and misery. . . Their **mourning** after death is thence.

764. 'I shall not see **mourning**' (id.)=that they can never be bereaved of these things. . . That they do have **mourning** on this account after death, see just above. E.1122.

765. **Mourning**, which is internal grief (at the Last Judgment) from want and misery in place of opulence. Sig.

788. 'They cast dust upon their heads, and cried out weeping and **mourning** . . .' (ver.19)=their interior and exterior grief and **mourning**, which is lamentation . . . 'To weep' = the **mourning** of the soul; and 'to **mourn**,' the **mourning** of the heart.

884. 'Death shall be no more, neither **mourning**, nor crying out . . .' (Rev.xxi.4)=that the Lord will take away from them all . . . fear of damnation; of evils and falsities from Hell . . . By 'the **mourning** which shall be no more' is signified the fear of evils from Hell. For '**mourning**' = various things, according to the subject treated of.

Ad. 3/5520. The priests were not permitted to **mourn** (Lev.x.) because so there would have been represented before the choir of Angels **mourning** over evil.

D. 4278. Some Sirens . . . are transmitted into sad and **mournful** Societies, so that they have nothing but **mourning garments**: thus are they broken . . .

E. 295⁷. Therefore it is said 'to comfort all those who **mourn**' (Is.lxi.2).

372⁶. As the **mourning** in the Churches before the Lord's Advent . . . represented spiritual grief of mind on account of no truth and good—for the **mourning** was on account of oppression by an enemy, on account of the death of father or mother, and on account of the like things; and by oppression by an enemy was signified oppression by evils which are from Hell; and by father and mother was signified the Church as to good and as to truth—as these things were represented by the **mourning** among them, therefore they then went in black. III.

401¹¹. For the **mourning** with those who were of the Ancient Churches represented grief on account of truth and good lost or destroyed.

555⁶. '**Mourning**,' and 'lamentation' (Jer.ix.20)=on account of the Church vastated as to truths and as to goods.

637. 'Clothed in sackcloth' = **mourning** on account of the non-reception of Divine good and Divine truth. Ex.

637¹². 'To induce baldness' = **mourning** on account of all things of intelligence being destroyed.

650⁴⁸. 'To **mourn**,' and 'to wither' (Jer.xii.4)=to perish and to be dissipated through cupidities.

730¹⁵. The devastation (of these Knowledges) is signified by 'to **mourn**,' etc. (Is.xxxiii.9).

741²⁰. The desolation (of the Church) is described by 'to **mourn**,' etc. (Is.xxiv.4).

863². 'The ways of Zion do **mourn**' = that Divine truths are no longer sought for.

1125. '**Mourning**' (Rev.xviii.8)=when there is no

longer any truth; thus when the Church has been desolated.

1129². Here, (Jer.vi.26) 'mourning' is said on account of truth destroyed; and 'wailing,' on account of good destroyed.

1138. 'The merchants of the earth shall weep and mourn over her' (Rev.xviii.11)=the mourning and grief of those who procure for themselves the things which pertain to that religiosity that they may gain honours and wealth.

1164. '(They shall stand) weeping and mourning' (ver.15)=grief of soul and of heart; 'weeping'=grief of soul; and 'mourning,' grief of heart, (which) are distinguished as are truth and good . . .

Mouse. Glis.

R. 566³. The eyes of cats, from their ardent appetite for mice in cellars . . . appear like candles.

D. 377. See MOUSE=*mus*, here. 6106⁵.

Mouse. Mus.

A. 938². The sordidly avaricious seem to be . . . infested with mice . . . 954².

940. The presence of (these avaricious Jews) is perceived as the stench of mice. D.469.

1514². A stench of mice is diffused from those who have been sordidly avaricious.

4628³. The odours from the perception of evil are . . . like those from mice, bugs, etc.

F. 52². By 'the mice' with which the Philistines were infested (1 Sam.v.6) was signified the devastation of the Church through falsifications of truth. P.326¹².

P. 326¹². 'The mice of gold' (id.) signified the vastation of the Church taken away by means of good. T.203².

T. 595⁴. The mice which were made of gold, and placed near the ark, were accepted.

D. 323. The stench of a stinking mouse corresponds to avarice.

377. From avarice break forth phantasies of dormice=*glirium*, of mice . . .

384. They who [have avarice] for the mere sake of money . . . seem to themselves . . . to be infested by mice as it were mountainous and huge . . .

385. Those who read from the mere desire to read, and to retain in the memory the things read . . . are sometimes infested with mice, and the like, which withdraw them from such a desire.

3425. Concerning mice.—Those are mice, who, like mice, wear away those things which belong to Truths; as mice do grain. Mountainous mice are those who [do this] in the highest degree, who are better instructed, and from deceit [do this to] those things which are still more interior. Such are those Spirits who are mice in the highest degree, so that they continually persist, and with deceit pervert all things which are nascent, both truths and goods.

3869^e. With the dog or mouse in her mouth . . .

4369². (They treated them) as cats do mice . . .
—^e.

6038. Concerning the greater mice.—Those are greater mice who can simulate good affections, in countenance, tone of voice, and gesture, so that the other knows no otherwise than that they are very pious and chaste . . .

6106⁷. Harlots who excel in cleverness are called Sirens; they appear like mice; the greater ones here, and the lesser ones there . . .

—⁸. These shun the cats, as do mice and dormice . . .

6110²¹. The delight of variety . . . They become like male mice.

D. Min. 4703. Concerning some Hells; mice, cats, etc.—The Hell of the profane is on the left . . . They are such as explore who are with others . . . by means of affections inspired into a Subject, and by variations of these affections, and also by looking into various parts of the head . . . These are said to relate to mice. These long acted upon me.

4705. See CAT, here.

E. 700²¹. 'Mice'=the falsities of the sensuous man which feed on and consume all things of the Church, as mice do the fields and harvests, and also the vegetables under the earth. This plague came upon the Philistines because they were such; for those who are devoid of good . . . devastate all things of the Church.

— In the Spiritual World, when Divine truth inflows with such, the devastation of good then appears in the likeness . . . of mice.

—²³. Their making images . . . of the mice in gold, and placing them at the side of the ark upon the new cart . . . was because gold=the good of love, which heals and purifies from the . . . evils which are signified by . . . mice . . . 827⁴.

1200³. In the Hells are seen . . . mice, etc.

De Conj. 10. Concerning mice.—Lascivious wives, and also unmarried women, who account harlotry as nothing, dwell in two places . . . There are all these women who have known how to insinuate themselves with men by means of simulated affections, by means of which they acquire the lascivious love of some male, caring nothing as to whether they are good affections or evil ones. Those who dwell in front have been deceitful and cunning, and of such cleverness that they look into the sort of nature, animus, inclination, and cupidity possessed by the men whom they want to allure, chiefly to deprive the men of their wealth, while they live luxuriously. They dwell there in caverns, wherein all things are stinking, and the places where they dwell smell as do the places where mice dwell. Moreover, when seen by the Angels, they appear like great mice. I have heard some who have been in those caverns say that there is a stench of mice . . . and I too have often seen them as great mice with long tails: so were their concupiscences seen. . . Wonderful to say, there are some Spirits of both sexes who in the appearance of their passions appear like cats: these mice fear them, as mice on earth fear cats . . .

Mouth. Os.

A. 174. They induced certain changes round the pro-

vince of the **mouth**, and thus communicated their thoughts; for to speak by the province of the **mouth** is general with the celestial.

[A.] 348. 'Thou art near in their **mouth**, but far from their reins' (Jer. xii. 2)=those who are in faith separated from charity.

884. 'In her **mouth** an olive leaf plucked off' (Gen. viii. 11). . . 'In her **mouth**'=that it was shown.

1843^e. All that is of faith without charity (the Ancients called) of the **mouth** only . . .

1857^e. 'To fall by the **mouth** of the sword'=by falsities. (See under **SWORD**.)

2343^e. Those who . . . had confessed with the **mouth** . . . 2352^e.

3313. 'Because hunting was in his **mouth**' (Gen. xxv. 28) . . . =that it was in his natural affection; for in the Word that is said to be 'in the heart' which is interior and proceeds from good; and that 'in the **mouth**' which is exterior and proceeds from truth; and as the good of truth . . . is exterior, namely in the natural affection which proceeds from truth, the hunting (or venison) is said to have been 'in the **mouth** of Isaac.'

4221. He had indeed confessed God with the **mouth** . . .

4803^e. Those who correspond to the **mouth**, continually want to speak; for in speaking they get the height of pleasure. When these are being perfected, they are reduced to this: that they do not speak anything except what is profitable to their companions, to the common good, to Heaven, and to the Lord. The delight of so speaking is increased with them in proportion as there perishes the desire of regarding themselves in their speech, and of seeking wisdom from proprium. D.669.

5025^e. This the natural man can indeed acknowledge with the **mouth** . . .

5497. 'The **mouth** of the wallet' (Gen. xlii. 27)=the threshold of the exterior Natural. 5657.

5576^e. 'The utterance of the **mouth** of Jehovah' (Deut. viii. 3; Matt. iv. 4)=in general, the Divine truth which proceeds from the Lord; thus all the truth of wisdom; in special, the Word . . . (=the good and truth which proceed from Him. 5915^e.)

5601. 'According to the **mouth** of His words' (Gen. xliii. 7)=in agreement with.

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

6985. 'Because heavy in **mouth**, and heavy in tongue am I' (Ex. iv. 10)=that the voice and the speech from the Divine would not be heard nor perceived; 'the **mouth**'=the voice . . . because it is the organ of the voice . . .

6987. 'Who setteth the **mouth** of man?' (ver. 11)=utterance; because 'the **mouth**'=the voice.

— What 'the **mouth**'=in special, cannot be evident except from correspondence. The **mouth** together with the lips corresponds to the interior speech, which is of the thought. The thought of man is active and passive;

man has active thought when he is speaking . . . By the **mouth** of man is signified his active or speaking thought; thus utterance. Ex.

6993. 'I will be with thy **mouth**, and will teach thee what thou shalt say' (ver. 12)=the Divine in each and all things which proceed from the Divine Human. Ex.

7004. 'Thou shalt put words in his **mouth**' (ver. 15)=that the things which it utters proceed from the Divine Human. . . 'The **mouth**'=voice and utterance. Thus 'to put in the **mouth**'=to give to utter; and, when predicated of the Lord, it=to proceed; for the Word which is uttered by a Spirit or Angel proceeds from the Divine Human of the Lord. Ex.

7807. The angelic Spirits kept . . . my **mouth** open . . . D.569.

8068. 'That the law of Jehovah may be in thy **mouth**' (Ex. xiii. 9)=that the Divine truth may be in everything which proceeds thence. . . 'To be in the **mouth**'=to be in everything which proceeds from the understanding and the will; for 'in the **mouth**'=in the discourse, in which are both parts of the mind . . .

8467. 'Everyone for the **mouth** of his eating' (Ex. xvi. 16)=appropriation according to the faculty of each one. Ex. 8486.

8560. 'According to the **mouth** of Jehovah' (Ex. xvii. 1)=from the Providence of the Lord; (for) 'the **mouth** of Jehovah'=truth Divine, according to which they were led; for 'the **mouth** of Jehovah' is here taken for the Divine utterance, and the leading according thereto, which is Providence.

8910^e. For 'the **mouth**' corresponds to the thought, as also do all things which belong to the **mouth**; as the lips, the tongue, the throat . . . Hence 'to enter into the **mouth**' (Matt. xv. 11)=into the thought . . . P.80^e.

9049^e. The things of the **mouth**; as the cheek-bones, lips, throat, tongue (signify and correspond to) such things as belong to the utterance of truth.

9283. The reason 'to mention'=to think, is that to mention belongs to the **mouth**, and by the things of the **mouth** are signified those of the thought.

9284. 'It shall not be heard upon thy **mouth**' (Ex. xxiii. 13)=that they should not obey with any affirmation.

9384. For the things of the **mouth**, and derivatively of the speech or voice, correspond to the intellectual part . . .

9913. 'The **mouth** of the head of the robe in the midst thereof' (Ex. xxviii. 32)=where there is influx from what is higher. Ex. 9916.

9936. The interiors have their provinces allotted them in the face . . . those interiors which belong to utterance in the province of the **mouth**.

H. 96^e. Those who (in the Grand Man) are in the **mouth** and tongue, are in discourse from understanding and perception.

P. 80^e. By 'the **mouth**' is signified the thought which is of the understanding, also in Luke vi. 45.

169^e. But with those who were in illustration from themselves, this luminosity was not around the head, but around the mouth and above the chin.

R. 52. 'Out of His mouth a sharp two-edged sword' (Rev.i.16)=the dispersion of falsities by the Lord by means of the Word and the derivative doctrine. . . 'To go out of the mouth of the Lord'=from the Word, for this the Lord has spoken with His mouth; and as the Word is understood by means of the doctrine from it, this also is signified. E.73.

244². 'To satisfy the mouth with good' (Ps.ciii.5)=by knowledges to give understanding.

363². Those who constitute the fourth class of the tribes, are those who correspond to the mouth and the tongue.

452. 'Out of their mouths went forth fire and smoke and sulphur' (Rev.ix.17)=that in their thoughts and discourses, regarded interiorly, there is nothing else, and from them comes forth nothing else, than the love of self and of the world . . . the conceit of Own Intelligence . . . and the concupiscence of evil and falsity . . . E.578.

454. 'Their Power was in their mouth' (ver.19)=that they have strength solely in discourse confirmatory of faith. Ex.

481. 'In thy mouth it shall be sweet as honey' (Rev.x.9)=that the first reception from the acknowledgment that the Lord is the Saviour and the Redemer, is grateful and pleasant.

563. 'The serpent cast out of his mouth water as a flood . . .' (Rev.xii.15)=reasonings from falsities in abundance. . . 'Out of the mouth of the serpent'=reasonings. E.763.

564. 'The earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth' (ver.16)=that the reasonings from falsities in abundance . . . fall to nothing before the spiritual truths rationally understood . . . 'To open her mouth'=to adduce these truths. E.764.

574. 'His mouth as the mouth of a lion' (Rev.xiii.2)=reasoning from falsities as if from truths. By 'the mouth' is signified doctrine, preaching, and discourse; here, reasoning from falsities of doctrine; because by 'the head,' where the mouth is, is signified insanity from mere falsities. E.782.

582. 'There was given to him a mouth speaking great things and blasphemies' (ver.5)=that it teaches evils and falsities. By 'a mouth speaking' is signified doctrine, preaching, and discourse. E.794.

624. 'In their mouth was found no deceit' (Rev.xiv.5)=that they do not from cunning and purpose speak and persuade falsity and evil. By 'the mouth' is signified speech, preaching, and doctrine. E.866.

701. 'Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet' (Rev.xvi.13)=from a theology founded upon the doctrine concerning a trinity of Persons . . . and upon the doctrine of justification by faith alone . . . By 'the mouth' is signified doctrine, and the derivative preaching and discourse. E.998.

836. 'The rest were slain with the sword . . . which proceeded out of His mouth' (Rev.xix.21)=that all from the various heresies among the Reformed who have not lived according to the Lord's precepts . . . being judged from the Word, perish.

—². 'The sword out of the Lord's mouth'=combat from the Word against falsities; for the Word has proceeded out of the Lord's mouth.

T. 44. The little mouths—*oscula*—of young birds.

D. 626. I could observe their presence . . . by the dilatation of the mouth or region of the lips and cheeks . . .

670. The mouth is indeed in the face, but it leads into the body; namely, into the stomach and into the lungs; and it also leads from the same; and therefore those who are in the province of the mouth are less esteemed than those who are in other places of the face.

E. 167². 'Near in their mouth, but far from their reins'=truth only in the memory and thence in some thought when the man is speaking; but not in the will . . .

235. 'I will vomit thee out of My mouth' (Rev.iii.16)=separation from Knowledges from the Word. . . 'Out of the mouth,' when predicated of the Lord,=out of the Word . . . because the Word is Divine truth, and this proceeds from the Lord; and that which proceeds and inflows with man, is said to be 'out of the mouth,' although it is not out of the mouth; but is like the light from the sun . . .

275¹¹. 'All the army of them by the breath of His mouth' (Ps.xxxiii.6)=the Divine truth proceeding from the Lord.

316^o. This=truth in abundance . . . and therefore it is said: 'I will give thee the opening of the mouth in the midst of them' (Ezek.xxix.21), by which is meant the preaching of truth.

—³. This=that the Divine truth had filled Hannah . . . and, as this is signified, it is said: 'My mouth is dilated against my enemies' (1 Sam.ii.1). 'The dilatation of the mouth'=the preaching of truth with power.

—¹⁵. As this 'little horn'=the perversion of the Word as to the sense of its letter, and this sense appears . . . as if it is to be contradicted by no one, it is said . . . that in it . . . was 'a mouth speaking great things' (Dan.vii.8). . . 'The mouth'=the derivative thought and speech.

375²⁶. 'To descend upon the mouth of his garments' (Ps.cxxxiii.2)=the influx and conjunction of celestial good and of spiritual good. . . That 'the mouth of the garments'=the influx and conjunction of good celestial and spiritual, thus of good and truth. Refs.

391⁸. 'The mouth,' and 'lips,' of the prophet (Is.vi.7)=the doctrine of good and truth.

403²³. 'They shall fall upon the mouth of the eater' (Nahum iii.13)=that . . . if goods are received, they are received solely in the memory . . . 'Upon the mouth of the eater'=no reception, not even in the memory; (for) in the Spiritual World those appear to receive with the mouth who commit anything to memory; and therefore 'to fall upon his mouth'=not even to receive in the

memory, but only to hear; and also that if they do receive, it is only in the memory and not in the heart.

[E.] 419⁹. 'No wind in their **mouth**' (Ps.cxxxv.17)=no truth in their thought.

455². In the Word . . . by 'the **mouth**' is signified the thought . . .

556⁵. 'Three ribs in its **mouth** between its teeth' (Dan.vii.5)=all things of the Word which they apply, and which they do not understand except according to the letter . . . 'In the **mouth**'=which they apply by teaching.

—⁹. For all things which belong to the **mouth**; as the throat, **mouth**, lips, jaw-bones, teeth,=such things as belong to the perception and understanding of truth, because they correspond to them.

578. 'The **mouth**'=the thought and the derivative reasoning.

580. 'Their Power was in their **mouth**'=the sensuous thoughts and derivative reasonings by which they have very great strength. . . 'The **mouth**'=the sensuous thought and derivative reasoning; for by 'the **mouth**,' and by the things which belong to the **mouth**, are signified those things which are of the understanding and the derivative thought and speech; for these things correspond to the **mouth**; for all the organs which in one word are called the **mouth**; as the larynx, glottis, throat, tongue, **mouth**, lips, are organs subservient to the understanding for utterance and expression. Hence it is that by 'the **mouth**' is signified the thought and derivative reasoning. But, as man's thought is interior and exterior; namely, spiritual, natural, and sensuous; therefore by 'the **mouth**' is signified the thought which is with the man who is being treated of; here, sensuous thought, because it is treating of a man made sensuous through the falsities of evil.

—². That, from the correspondence, 'the **mouth**'=the thought; but, in the natural sense, the utterance. III.

— . 'The **mouth** of the just meditateth wisdom' (Ps.cxxvii.30); by 'the **mouth**,' here, is signified thought from affection; for from this a man meditates wisdom; but not from the **mouth** and its speech.

— . 'I will give you a **mouth** and wisdom . . .' (Luke xxi.15); 'the **mouth**,' here,=speech from the understanding; thus the thought from which the man speaks.

— . 'Not that which entereth into the **mouth** renders the man unclean; but that which goeth forth out of the **mouth** . . .' (Matt.xv.11,17,18). By 'the things which enter into the **mouth**,' in the sense of the letter, are meant foods of every kind . . . but, in the spiritual sense, . . . all things which from the memory and also from the world enter into the thought . . . and those things which enter into the thought, and not at the same time into the will, do not render the man unclean . . . Man cannot be purified from evils and the derivative falsities unless the unclean things which are in him emerge even into the thought, and are there seen, acknowledged, discriminated, and rejected. (Thus) by 'that which enters into the **mouth**' is signified that which enters into the thought from the memory and from the world; but by 'that which goes forth from

the **mouth**' is signified thought from the will or from the love; for by the heart from which it comes into the **mouth**, and from the **mouth**, is signified the will and the love of man; and, as the love and will make the whole man . . . those things which go forth thence into the **mouth** and from the **mouth** make the man unclean; and that these are evils of every kind is evident from the things there enumerated.

—⁴. That one of the seraphim touched with a live coal from the altar the **mouth** and lips of the prophet=his interior purification, which is that of the understanding and will, and his consequent inauguration into the gift of teaching . . . By 'the **mouth**,' and 'lips,' are signified the thought and the affection; or, what is the same, the understanding and the will.

587⁹. 'They have **mouths**, but they speak not . . .' (Ps.cxv.5; cxxxv.16)=that from these things there is not any thought . . . of truth.

619. 'In thy **mouth** it shall be sweet as honey'=exterior delight; for 'the **mouth**'=what is exterior. Ex.

—¹⁴. 'Thy words . . . are sweeter than honey to my **mouth**' (Ps.cxix.103) . . . 'the **mouth**'=what is external.

621. 'And it was in my **mouth** sweet as honey'=that the Word, as to its external or as to the sense of its letter, was as yet perceived as the delight of good; but the delight was only from the fact that it served to confirm principles of falsity and loves of evil . . .

654⁸⁹. 'They have not interrogated My **mouth**' (Is.cxx.2)=from the proprium of the natural man and not from the Word.

659¹¹. 'In the **mouth**' (Ps.v.9)=exteriorly.

763. 'The **mouth**'=the thought whence is speech. E.866.

768²³. 'To dilate the **mouth**' (Is.lvii.4)=the delight of the derivative thought.

782. 'The **mouth**'=the thought.

—². By 'the **mouth**,' in the proper sense, is signified the thought; and, as man's speech is thence, by 'the **mouth**' are signified many things which flow forth from the thought; as instruction, preaching, reasoning; here, reasoning . . .

794. 'The **mouth**'=doctrine, from which are instruction, preaching, and reasoning. Ex.

908². 'Jehovah hath set my **mouth** as a sharp sword' (Is.xlix.2). By 'the **mouth**' of the prophet is signified the Divine truth; and therefore it is compared to 'a sharp sword' . . .

998. 'The **mouth**'=thought, reasoning, religion, and doctrine.

De Verbo 13^e. As regards myself, I have not been allowed to take anything from the **mouth** of any Spirit, nor from the **mouth** of any Angel, but from the **mouth** of the Lord alone.

Move. See under **EXCITED**—*percitus*, and **TREMOR**.

Move. *Ciere*.

W. 341^e. They **excite** vomiting. **R.** 204^e. **T.** 569⁵. **E.** 986^e.

Move, Commove. *Commovere.*

Motion, Commotion. *Commotio.*

A. 1066. 'The foundations of the earth do shake' (Is.xxiv.18).

—². 'The earth hath quaked before Him' (Joel ii. 10).

2776⁴. If they only think from a certain interior commotion . . .

3355². 'I will commove the heaven, and the earth shall be commoved out of its place' (Is.xiii.13) . . . The earth is said to be 'commoved out of its place' when the Church is changed as to state.

—'. 'Is this the man commoving the earth, commoving kingdoms?' (Is.xiv.16). . . 'The earth' = the Church, which he is said 'to commove,' when he claims for himself all things of it.

4060⁴. 'The powers of the heavens shall be shaken' (Matt.xxiv.29)=the foundations of the Church, which are said to be 'shaken—*commoveri et concuti*—' when they perish. For the Church on earth is the foundation of Heaven . . . and therefore when the man of the Church is in so perverted a state that he no longer admits the influx of good and truth, the powers of the heavens are said to be 'shaken.'

5691. '(Joseph's) compassions were commoved' (Gen. xliii.30)=mercy from love.

5881. 'To be in consternation'=commotion; consternation is nothing else. By commotion is meant a new disposition and ordination of truths in the Natural. Ex.

8816. The commotion of all things at the presence of the Divine. Sig.

8822. 'The whole mountain trembled exceedingly'=the commotion [of Heaven]. . . That there is commotion at the presence of the Divine. See above.

8917. 'The people saw and were commoved' (Ex.xx. 18)=the tremor which there is when Divine truths are being received.

10083⁴. By 'to move the water,' here, (John v.3) was signified vivification through acknowledgment and faith; thus also purification through truths. 'Motion'=a state of life.

10406⁴. That it 'shall not be moved' (Is.xl.21)=that it cannot be weakened and destroyed.

D. Min. 4697. Concerning a certain Gentile who was commoved from the Word.

—'. He was so commoved thereby that his commotion from the internal was perceived . . .

E. 304¹⁵. 'The earth'=the Church, which is said to be 'commoved,' and 'to tremble' (Ps.xviii.7) when it is perverted by truths being falsified; and then the foundations of the mountains are said 'to tremble,' and 'to commove themselves' (id.); for the goods of love, which are founded upon the truths of faith, vanish.

400³. The change and perversion of the Church is signified by that 'the earth hath quaked, and the heavens have trembled' (Joel ii. 10).

444¹⁴. 'To be commoved in the viscera' (Luke x.33) =mercy and charity from the interior.

518²⁴. By 'to be changed,' 'to be commoved,' 'to be thrown into a tumult,' 'to be disturbed,' and 'to tremble' (Ps.xlvi.2,3,5) is signified the state of truths when they are perishing, and in their place there enter falsities and evils; consequently the state of the Church when it is being vastated as to goods and being desolated as to truths.

677. 'The rest became terrified'=commotion of the lower mind, and the conversion of those who had been a little spiritual.

741¹⁹. 'To commove the earth,' 'to make kingdoms tremble' (Is.xiv.16)=to destroy all things of the Church.

J.(Post.) 58². At this day the Quakers have not the tremor and total shaking, as before; but an uncertain shaking at the left side of the body and face.

Move. *Movere.*

Motion. *Motus.*

Movement. *Motio.*

Motor. *Motorius, Motrix.*

See EARTHQUAKE, and MOBILITY.

A. 3355. 'A quake'=a change of state. 3356, Ex. E. 1015.

3748⁰. Endeavour produces act and motion, and must be in them for them to come forth and subsist.

3884⁰. The cardiac pulse of Heaven . . . has correspondence with . . . the systolic and diastolic motions of the heart. W.381.

4223². When man wills . . . and thinks, the organs move themselves suitably.

4325. The muscles and the skin, and also the organs of the senses, receive fibres for the most part from the cerebrum: hence man has sense, and hence he has motion according to his will.

—^e. And every particular is circumstanced according to the quality and according to the state of the general: so also [is it with] motion in man.

5173². On the cessation of endeavour, action or motion ceases.

—³. This is circumstanced as is the motion of the muscles, whence is action: unless there is in it endeavour from the thought and will of the man, the motion ceases; for . . . when endeavour ceases, motion ceases . . . and in motion nothing real comes forth except endeavour. (Continued under ACT.)

5605². The motions and progressions in the other life are nothing else, because they are from nothing else, than changes of the state of life . . .

—^e. As 'to go,' and 'to be moved'=to live, it was said by the Ancients that in God we are moved, live, and are; and by 'to be moved' was understood the external of life . . .

8397^e. Consequently, by motions are not signified motions, nor by journeyings journeyings; but changes and successions of states.

8911. Motion is nothing but continual endeavour; for, when endeavour ceases, motion ceases; and therefore there is nothing essential in motion except endeavour. The endeavour in man is will, and the motion

in him is action : so are they called in man, because in him endeavour and motion are alive.

[A.] 9293. Man's deeds . . . regarded abstractedly from the will, are only motions variously formed, and as it were articulated, not unlike the motions of a machine, thus inanimate; but the deeds regarded together with the will are not such motions, but are forms of the will shown before the eyes . . . From the will they have their soul or life, and therefore the like can be said about deeds as about motions; namely, that nothing lives in deeds except the will, as nothing does in motions except endeavour. H.472.

9394⁵. Each bundle consists of many motor fibres; and each motor fibre of blood-vessels and nervous fibres . . .

9473. No motion can come forth without endeavour, inasmuch that when endeavour ceases, motion ceases; and therefore the internal of motion is endeavour, or moving force. So it is with . . . living motion, which is action . . .

9927. For the things which belong to motion; as to walk, to go, to progress, = a state of life . . .

10083³. For all motion corresponds to a state of thought. Hence progressions, journeyings, and like things, which belong to motion, in the Word = a state of life.

H. 228. Man cannot move even a step without the influx of Heaven. This has been shown me by much experience. It has been granted to the Angels to move my steps, my actions, my tongue and speech, as they want, and this by influx into my will and thought; and it was found that I could [move] nothing of myself.

249². For religious things . . . enter the Spiritual World, and move the Spirits who are there.

446^e. For all the vital motions depend upon (the respiration and the heart).

W. 101^e. The motions of the Earth [in space] correspond to the change of state of the Angels.

197^e. There is nothing essential in motion except endeavour.

218. On the endeavours, forces, and motions, in dead subjects and in living subjects. (Quoted in full under ENDEAVOUR.)

219. Let there be an application of these things to . . . living motion. . . Living motion in man is action, which is produced by means of these forces by the will united to the understanding.

—^e. The general motor organs of the body . . . are the heart and the lungs.

301. Nothing is moved except by life from the Lord . . . so that it is the Truth, that in God we live, are moved, and are.

390. Therefore when the correspondence of these two motions (of the heart and lungs) ceases, separation takes place, which is death.

391^e. (Thus) the conjunction of the spirit and body with man is by the correspondence of the cardiac motion and the pulmonary motion of both. D. Wis. vii, Ex.

392. The reason these two motions . . . come forth

and persist, is that the universal angelic Heaven, both in general and in particular, is in these two motions of life . . . That Sun acts these two motions from the Lord.

401. Therefore the embryo cannot then move anything of the body . . .

P. 279⁷. All these (viscera) are moved to their work intrinsically only; and to be moved intrinsically is to be moved by changes and variations of the state and form.

R. 480. A movement of the lower mind with many in the Church to receive the doctrine. Sig. and Ex.

B. 96. These, together with faith, affect and move the will and thought of man . . .

T. 87. The heart without the respiration . . . does not produce any motion . . .

576². In every motion, and derivatively in every action, there is an active and a passive. Ex. and Examps.

Ad. 989². It is a constant rule, that motion is a certain perpetual endeavour, which is continued; for, as soon as endeavour recedes, motion comes to a stand . . .

D. 1688. So that the motion (of these Spirits) was as it were general and reciprocal; for I have sometimes felt such motions from a multitude of Spirits . . . From it I could think that they were not interior ones, whose motion is effected by means of gyres.

2000. That not even the least little motion—*moti-ucula*—is made by man apart from a stated law. Ex.

3394. When he was praising the Lord with an interior movement . . . it was granted to feel something of his movement . . .

4089. He who is not in the life of love . . . in Heaven cannot move himself . . .

—^e. Life itself is also represented by mobility.

5116. The celestials did not speak, but were continually acting . . . He who sees the movements of their body and its members in particular . . . perceives innumerable things. Ex.

6030. In the other life (such) learn to act (magically) by correspondences . . . some by . . . various movements of the members . . .

D. Love v². For the heart and lungs are the two fountains of all the general motions in the universal body . . . These also consociate the voluntary motor life, which derives its auspices from the cerebrum, with the natural motor life, which flows from the control of the cerebellum.

xix. It is known that everything is moved from endeavour; and that when endeavour ceases, motion ceases . . .

xx. Love is . . . the living force of all things . . . There is no other origin of all endeavours, forces, activities, and motions, in the universal world, than the Divine love . . .

D. Wis. ii. The will and understanding . . . are forms within forms, ascending to the third degree . . . and they are each of them the originary receptacles of

love and wisdom in the brains, where they are the beginnings and heads of the fibres, through which their endeavours and forces flow down to all things of the body . . . and present the senses in the sensories, the motions in the motories . . . —².

iii.5. The motion of the rest of the viscera (in the embryo) is from (the beating of the heart and the leaping of the liver); and it is this motion which, after the middle of the gestation, is felt as pulsative. But this motion is not from any life proper to the foetus. Ex.

vi. The heart and lungs are the two fountains of all the natural motions in the body; and the will and understanding are the two fountains of all the spiritual activities in the same body; and the natural motions of the body correspond to the activities of its spirit . . .

—⁸. (Thus) all the living motions, which are called actions, and which come forth by means of the museles, take place through the co-operation of the cardiac motion and the pulmonary motion . . . and . . . these two fountains of the motions of the body correspond to the will and understanding.

vii. 3. Hence these two motions of the spirit inflow into those two motions of the body. From experience.

—². Hence with men there is both an external and an internal systolic and animatory motion . . . Thus also the will together with the understanding can produce bodily motions . . .

4. As the life of the whole and the life of the parts depend solely on these two universal motions . . . it follows that when these motions cease in the body, the natural things which are material are separated from the spiritual things which are substantial; for they cannot act together the same work . . .

—². Hence there is (no longer) a reciprocation of the two vital motions . . .

x. 4. That the life of the will co-operates with the life of the understanding in every motion; and, on the other hand, the life of the understanding with the life of the will in every sense. Ex.

Move about. *Motitare.* D.3238. 3358.

See also BROAD.

Move away. See PUT AWAY—*amovere.*

Moveable. *Versatilis.*

T. 373. The external man is moveable in its relation to the internal.

437. With a revolving neck.

D. 1259². This signified that he was versatile . . .

4696. It was shown how versatile they were . . . so that all things were indeterminate. When one turned himself, he changed his mind, like a revolving wheel, into the opposite. . . A plane must be formed from the truths of faith . . . in the world; otherwise their state is versatile and evil.

Coro. 28. No more moveable than a door without a hinge.

Movement. See under MOMENT.

Much. See under MANY.

Mucus. *Mucus.*

Mucous. *Mucosus.*

A. 4627³. Those who were cast down related to the mucus of the nostrils, and were dull and stupid, and also devoid of conscience; thus completely devoid of interior perception.

5386. The mucous and salivary glands in the head . . . correspond to tenacities of opinions, and also to scruples of conscience in things not necessary. (Such Spirits des.)

D. 939. The mammillary processes in the brain . . . imbibe the phlegm of the medullary substance, and excrete it into the nostrils, as phlegm, and reject it as excrement entirely useless, as is the mucus of the nostrils; for it is not employed in the gullet; it would then inviscate the food, and destroy the appetite. (The Spirits of this province des. 940. 941. 942. 943.)

1267. Concerning the mucus of the nostrils. Gen. art.

1268. Those who relate to the mucus of the nostrils are those who, when they have once conceived hatred, most tenaciously desire to be revenged, so that they admit no reason . . . which hatred breathes nothing but the death of the other; for they then revolve nothing else in their minds. These are that viscid mucus of the nostrils. 1269, Examp. 1270.

1272. They have an effect upon the stomach not unlike that of the mucus of the nostrils. If much of it is drawn into the stomach, it inviscates the food, and obstructs the pores, so that there is no digestion. 1273.

1275. He was susceptible of no reason . . . His thoughts are interior, such that they cannot be adequately described, he revolves so many hatreds at once, and disperses them around; so that the Spirits around complained that they were also held as it were bound by him; thus he is like the mucus . . .

1276. The mucus, therefore, in the spiritual sense, = tenacious hatreds . . .

3718a. They are carried (away from the brain) through various excrementitious ways; I supposed through the way of the mucus into the nostrils; but it was not through that way; but through the pores of the bone of the skull towards the external skin . . .

4030. I perceived that they are such as relate to the mucus of the nostrils; and that they insinuate themselves thither in order to insidiate; and they are adulteresses and are devoid of conscience . . . They marvelled that there should be anybody who has conscience; and therefore they are the mucus of the nostrils . . . and are spurious and to be rejected. 4032^e.

4034. Those mucuses also were indignant . . .

4035. When those mucuses were inflowing, it was perceived that they moved the tongue towards a decayed tooth. Also a feeling of gnawing as of lice at the back of the neck, and an itching in the nates, were from them.

[D.] 6069. xxx. They who are in the delight of variety in adultery are those who love congress with beasts ; and they become like the **mucus** of the nostrils.

Mud. *Gyttja.*

D. 4788. What a marshy place, or **mud**, is. Ex. (See MARSH.)

Mufti. *Mufti.*

D. 4658^e. He had held the place of **mufti** at Constantinople, and had thence acquired this conceit.

4723. See POPE.

Mule. *Mulus.*

She-mule. *Mula.*

A. 1949. 'Horses,' 'mules,' and 'asses,' in the Word, =intellectual, rational, and scientific things.

2781. There are beasts by which are signified intellectual things, which are of truth ; namely, horses, mules, etc.

—². Rational truth is signified by 'a mule.' Ill.

—⁶. The king rode upon a **she-mule** ; and his sons upon mules ; for the reason that kings and their sons represented the truths of the Church. Ill.

—⁷. Hence it is evident that to ride upon . . . a **she-mule** was the ensign of a king . . . and upon a **mule**, of a king's sons ; for the reason that . . . 'a **she-mule**' represented and signified the affection of rational truth . . . and 'a **mule**,' rational truth.

4648³. 'Anah who found the mules in the wilderness' (Gen.xxxvi.24)=truth from scientifics.

W. 346². Perfect animals are mules, etc.

E. 355¹². By 'horses,' riders,' and 'mules' (Ezek. xxvii.14) is signified the understanding of truth and good . . . by 'mules' what is rational.

—¹⁵. By 'mules' (Is.lxvi.20) is signified the internal Rational, which is spiritual. (=rational things. 1155².)

650⁴². By 'the plague of the mule,' etc. (Zech.xiv.15) are signified such things as injure and destroy the Church and the spiritual life of the men of the Church . . .

Multiply. *Multiplicare.*

Multiplication. *Multiplicatio.*

Multiplicable. *Multiplicabilis.*

Multiplicability. *Multiplicabilitas.*

Multiplex. *Multiplex.*

See under FRUIT, and MANIFOLD.

A. 585. 'The evil of man multiplied in the earth' (Gen.vi.5)=that there began to be no will of good.

—^e. 'Multiplied' is said because all were not so depraved as not to will well to others ; but for the sake of self.

813. The multiplication of a few, as the multiplication of a half . . . makes it still less . . .

913. 'That they may multiply' (Gen.viii.17)=increments of truth. . . 'To fructify' is predicated of goods ; and 'to multiply,' of truths. (Continued under FRUIT.)

984. When a man is regenerated, and his internal man acts, then fructification and multiplication are circumstanced in like manner. 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 grow and are multiplied. The nature of this multiplication may be known by every regenerate man ; for things which confirm accede, both from the Word, and from the rational man, and also from scientifics . . .

1016. 'Bring forth abundantly in the earth, and multiply therein' (Gen.ix.7)=increments of good and truth in the external man . . . 'To bring forth abundantly' is predicated of goods ; and 'to be multiplied,' of truths.

— . With the regenerate man, nothing is multiplied in his external man ; that is, nothing of good and truth receives increments, except by the effect of charity. Charity is like the heat in the time of spring or summer, which causes (plants) to grow . . . (So) nothing grows and is multiplied with man unless there be some affection ; the delight of the affection causes it not only to take root, but also to grow . . . But such as is the affection, such is the multiplication. With a regenerated person it is the affection of good and truth from charity given by the Lord . . .

1017. That the multiplication is such as is the affection. (Shown by an examp.)

1610. Multiplication beyond measure. Sig. and Ex. (See SEED, here.) 1941.

1940. 'In multiplying I will multiply thy seed' (Gen.xvi.10)=the fructification of the rational man when he submits himself to the authority of the interior man adjoined to good. (Continued under FRUIT.)

1997. 'I will multiply thee very exceedingly' (Gen. xvii.2)=the fructification of the affection of truth to infinity. (Continued under FRUIT.)

2006. 'To be multiplied,' is predicated of truth. Refs.

2065. 'I will bless her'=the multiplication of truth. . . . For by Sarah . . . is represented the truth of good . . . and this truth and its multiplication are here treated of.

2269. The simple numbers retain their signification even when multiplied. Examp. 9437. 9487. 9488. 9600. 9601. 9641. 9757.

3239^e. Multiplication and division (are not essentially different).

3378. 'I will make thy seed to be multiplied as the stars of the heavens' (Gen.xxvi.4)=the truths and Knowledges of faith.

3440. 'I will bless thee, and I will make thy seed to be multiplied' (Gen.xxvi.24)=an increase thence of good and truth. . . 'Thy seed to be multiplied'=an increase of truth.

3903. The fructification and multiplication of truth and good. Tr. (in Gen.xxx.).

3969. 'Joseph' . . . in the external sense, =salvation, and fructification and multiplication.

3987. That good is not fructified, nor truth multi-

plied, until the conjunction of the external man with the internal has been effected, may be evident from the fact, that it belongs to the interior man to will good to another, and thence to think good; and to the external man to do good, and thence to teach good . . .

4035. 'The man spread himself abroad very exceedingly' = **multiplication**, namely, of good and truth.

4099^o. When (heavenly and worldly things) are in concord with a man, then truths are **multipled** in the Natural of the man; but when they are in discord they are diminished . . .

4850. 'The days were **multipled**' (Gen. xxxviii. 12) = a change of state . . . (for) 'to be **multipled**,' when predicated of days or times, = to be changed. . . 'To be **multipled**' is said, because it involves a change of state as to truths; for 'to be **multipled**' is predicated of truths. Refs.

5265. 'The seven good kine, these are seven years' = the states of the **multiplication** of truth in the interior Natural.

5266. 'The seven good ears, these are seven years' = the states of the **multiplication** of truth in the exterior Natural.

5268. 'The seven thin and evil kine ascending after them, these are seven years' = the states of the **multiplication** of falsity infesting the interior Natural.

5269. 'The seven empty ears, parched with the east wind' = the states of the **multiplication** of falsity infesting the exterior Natural.

5339. 'In the seven years of the abundance of provision, the land made collections' = the first states when truths were **multipled** into series. . . 'The land made' = that this **multiplication** was made in the Natural.

5345. 'Joseph heaped up corn as the sand of the sea, very much' = the **multiplication** of truth from good . . . For the truth in the interiors is never **multipled** from any other source than good. The **multiplication** of truth which is not from good, is not the **multiplication** of truth, because it is not truth . . . For in order that truth may be truth with a man, it must live from good . . . and, when it so lives, then **multiplication** can be predicated of it in the spiritual sense. That the **multiplication** of truth is solely from good, may be evident from the fact, that nothing can be **multipled** except from something similar to a marriage; and truth cannot enter into marriage with anything except good. If with anything else, it is not marriage, but adultery. That, therefore, which is **multipled** from marriage is legitimate, thus true; but that which is **multipled** from adultery is . . . spurious, thus not true.

5355. 'God hath made me to be fruitful' = the consequent **multiplication** of truth from good. . . The quality (signified by Ephraim) is that truth from good has been **multipled** in the Natural after the temptations which he suffered therein. 5356.

— . What the **multiplication** of truth from good is. Ex.

—². In the Church at this day there is rarely any **multiplication** of truth; the reason is that there is no good of genuine charity. Ex.

5365². In the first times when a man is being regenerated, truth is **multipled**, but not so good . . . But when the man has been regenerated, good grows . . .

5912². When good is in the first place . . . it **multiples** truths around itself, and also around each truth . . .

6172. 'To be **multipled**' is said from a multitude; which, in the internal sense, is predicated of the truths of faith; for 'much,' in the Word, is said of truths . . .

6231. 'To be **multipled**' is predicated of the truths of faith.

6610. So long as a man lives, the ideas of his thought are varied; that is, are **multipled** and divided . . .

6634. In (Ex. i.) it treats of the state of the instaurated (or established) Church, when good acts as first, and is fructified by the **multiplication** of the truths of faith.

6648. '(The sons of Israel) were **multipled** and became numerous very exceedingly' (Ex. i. 7) = that they increased for the most part as to truths from good. Ex. 6656.

6663. 'And as they afflicted it, so was it **multipled**' (ver. 12) = that according to the infestings, so did truths increase. . . 'To be **multipled**' = to increase as to truths. Ex.

7795. 'That My prodigies may be **multipled** in the land of Egypt' (Ex. xi. 9) = that (this) may be confirmed.

9335. 'And the wild beast of the field be **multipled** upon thee' (Ex. xxiii. 29) = the afflux of falsities . . . 'To be **multipled**,' when said of the hasty removal of evils and falsities, = afflux.

10675. The **multiplication** and extension of truth from good. Sig. and Ex.

P. 56³. The image of the Infinite and Eternal in the fructification and **multiplication** of all things. Ex.

R. 287. Truths are **multiplex**; but goods, simple.

M. 185^o. Everything is in like manner **multiplicable** to infinity.

329². Every divided thing is more and more **multiplex**, and not more and more simple. Ex.

T. 350. That the Truths of faith are **multiplicable** to infinity. Ex.

— . The **multiplicability** of Divine truth to infinity . . .

—². The **multiplication** of the Truths of faith to infinity may be compared to . . .

365³. The love and wisdom of the Angels . . . are **multiplicable** to eternity.

E. 391²⁷. 'Ephraim hath **multipled** altars to sin' (Hos. viii. 11) = . . . to pervert worship by falsities . . . for in the Word 'to **multiply**' is said of truths; and, in the opposite sense, of falsities.

506². Numbers **multipled** into themselves, and divided by themselves, = like things with the integers from which they are.

[E.] 700³⁵. The **multiplication** of truth . . . is signified by . . . 'When ye shall be **multiplied**' (Jer.iii.16).

1004^e. Everything in which there is force, wants . . . to **multiply** its species to infinity and to eternity.

Multitude. *Multitudo.*

A. 1941. 'It shall not be numbered for **multitude**' (Gen.xvi.10)=multiplication beyond measure.

2004. 'Thou shalt be the father of a **multitude** of nations' (Gen.xvii.4)=the union of the Human Essence with the Divine Essence . . . '**Multitude**'=truth. 2006.

2006. The reason '**multitude**'=truth, is that 'to be multiplied' is predicated of truth.

304⁸⁵. 'The **multitude** of the sea' (Is.lx.5)=the immense (or unmeasured) abundance of natural truth.

3934. 'A troop,' here, is a **multitude**; and, when a **multitude** is predicated of the Divine of the Lord, it is an infinite **multitude**, which is nothing else than omnipotence and omniscience; but omnipotence is predicated from the quantity which is of magnitude; and omniscience, from the quantity which is of **multitude** . . .

3985. 'It hath broken forth to a **multitude**' (Gen. xxx.30)=fecundity afterwards . . . namely, after it was conjoined.

4574^e. 'A congregation,' and 'a **multitude**,' in the Word, are predicated of truths.

4800. For in a unanimous **multitude** there is strength.

6172. See MULTIPLY, here.

6285. 'Let them grow to a **multitude** in the midst of the earth' (Gen.xlviii.16)=extension from the inmost . . . For the truths, which are signified by 'a **multitude**,' extend themselves from the inmost . . . round about.

8116. In that region (of Jupiter) there is as great a **multitude** of men as the Earth can nourish.

8283. 'In the **multitude** of Thine excellence' (Ex.xv.7)=the Divine as to power over those things which oppose themselves to Him.

J. 27². How immense already is the **multitude** of men (in the Spiritual World), it has sometimes been granted me to see . . .

R. 860. The **multitude** of such. Sig.

M. 380. I was once in amazement at the vast **multitude** of men who ascribe creation to nature . . . T.35.

D.1252. Concerning the **multitude** of Spirits who concur to a single action of man.

E. 304⁵⁰. By 'the **multitude** of waters in the heavens' (Jer.x.13) are signified truths in abundance. 644¹⁹.

336³. Hence it is that 'much,' and 'multitude,' in the Word, are said of truths; and 'great,' and 'magnitude,' of good . . .

386¹². That there is no truth, is signified by, 'Its **multitude** is dry with thirst' (Is.v.13). . . '**multitude**,' in the Word, is predicated of truths.

410⁷. 'The **multitude** of the city' (Is.xxxii.14)=all the truths of doctrine. . . '**Multitude**' is said of truths.

532². 'The great **multitude** (of Moab)' (Is. xvi.14)=falsities from evil.

573¹⁰. 'The voice of a **multitude** in the mountains' (Is.xiii.4)=falsities from evils; '**multitude**'=falsities; and 'mountains,' evils.

624¹². The falsities of evil are signified by 'the **multitude** of iniquity' (Hos.ix.7).

654³⁷. 'The **multitude** (of Pharaoh)' (Ezek.xxxi.18)=all the Scientific there.

750¹⁰. The falsities of evil fighting against the goods of the Church, are signified by, 'the **multitude** of all the nations fighting against Mount Zion' (Is.xxix.8). '**Multitude**' is predicated of truths.

Mummy. *Mumia.*

A. 876^e. Like a **mummy** of the Egyptians wrapped in a white garment.

W. 424³. Those who have been in the highest love of dominating from the love of self, and at the same time in elevation of the understanding over others, appear as to the body like an Egyptian **mummy**.

R. 153^o. Some satans appear black, like **mummies**.

463⁵. (Such) become corporeal Spirits, and appear like **mummies**. T.462².

M. 182^e. Whether **mummies** eaten by men . . . T.770.

T. 160⁵. How can any Egyptian, who has been made a **mummy**, and has been mixed by the apothecary with his extracts and emulsions to be drunk or eaten, return and relate anything?

595. Like a **mummy**, gilded or placed in a silver coffin; and, when this is examined within, a hideously black body comes to view.

D. 1262. He thus became a black Spirit, like the Egyptian **mummies** . . . 1284.

3806. This Holy Spirit (of the Quakers) became black, and indurated, like a **mummy**; so that he scarcely differed from a **mummy**.

5669^e. The Hell (of these violators) is very deep down . . . There they sit like dried Egyptian **mummies**.

E. 1059^e. (Those in the third degree of profanation) appear encompassed with a lucid cloud, in the midst of which is a blackness, like an Egyptian **mummy** . . .

Munificence. *Munificentia.*

M. 164. The virtues which pertain to the moral wisdom of the men are . . . **munificence**, etc.

T. 425². It is found that their works had proceeded from . . . bare **munificence**, etc.

Murder. See under KILL--*occidere*.

Murder. *Homicidium.*

Murderer. *Homicida.*

See under HATRED.

A. 828. These (seducers) are such interior **murderers**. De Conj. 126.

5135¹¹. 'They did not repent of their **murders**' (Rev. ix.21); '**murders**'=the evils which destroy goods. R.461, Ex.

Life 62. That murders, etc., of every kind, together with the concupiscence to them, are the evils which are to be shunned as sins. Gen.art.

67. That in proportion as anyone shuns murders of every kind as sins, in the same proportion he has love towards the neighbour. Gen.art.

— By murders of every kind are meant also enmities, hatreds, and revenges of every kind, which breathe murder—*necem*; for in these murder lies hidden, like fire in wood beneath the ashes. Infernal fire is nothing else. It is from this that it is said [that men] blaze with hatred and revenge. These are murders in the natural sense. But by murders, in the spiritual sense, are meant all modes of killing and destroying the souls of men, which are various and manifold. But by murder, in the supreme sense, is meant to hate the Lord. These three kinds of murders make a one, and cohere; for he who in the world wills the murder—*necem*—of a man's body, after death wills the murder—*necem*—of his soul; and wills the murder—*necem*—of the Lord; for he blazes with anger against Him, and wants to extinguish His name.

68. These kinds of murders lie hidden within man from his birth; but even from infancy he learns to cover them over with civility and morality . . . 69.

70. As evil and good are two opposites . . . it follows that if a man shuns an evil as a sin, he comes into the good opposite to the evil. The good opposite to the evil which is meant by murder, is the good of love towards the neighbour. 71.

72. When a man is no longer in the evil of murder, but in the good of love towards the neighbour, then, whatever he does, is the good of this love. Examps.

—^e. The contrary takes place with him who does not regard as sins the kinds of murder; which are enmities, hatreds, revenges, and many other things . . . Whatever he does, is not a good work, because his every work partakes of the evil which is within him . . .

R. 892. 'Murderers,' etc. (Rev.xxi.8)=all those who make nothing of the precepts of the decalogue, and do not shun as sins any evils there named, and therefore live in them.

952. 'Without are . . . murderers,' etc. (Rev.xxii.15) =that no one is received into the New Jerusalem who makes nothing of the precepts of the decalogue, and does not shun as sins any evils there named, and therefore lives in them.

T. 309. In a wider natural sense, by murders are meant enmities, hatreds, and revenges, which breathe murder—*necem*; for in these murder lies hidden, like fire in wood beneath the ashes . . . These are murders in intention, but not in act; and, if the fear of the law, and of retaliation and revenge, were taken away from them, they would burst forth into act; especially if in the intention there is deceit or ferocity. That hatred is murder, is evident from these words of the Lord (in Matt.v.21,22). The reason is, that everything which is of the intention is also of the will; and thus, in itself, is of the deed. (See KILL, here.)

310. In the spiritual sense, by murders are meant all modes of killing and destroying the souls of men . . . as,
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to turn them away from God, religion, and Divine worship, by injecting stumbling-blocks against them, and by persuading such things as cause aversion . . . Such are all the devils and satans in Hell, with whom the violators and prostitutes of the sanctities of the Church in this world are conjoined. Those who destroy souls by means of falsities, are meant by 'the king of the abyss, called Abaddon, or Apollyon,' that is, 'the destroyer,' in Rev.ix.11; and, in the prophetic Word [those whom they destroy] are meant by 'the slain.' Ill.

—^e. Hence it is that the devil is called 'a murderer from the beginning' (John viii.44).

311. (For the celestial sense of murders, see KILL, here.)

380^e. Those who honour the Lord solely with the mouth and lips, but in heart and spirit look upon Him as a mere man, if they open their thoughts and persuade others, are spiritual murderers; and the worst of them are spiritual cannibals; for man has life from love to the Lord, and faith in Him . . .

D. 1296. Concerning the black murderer Spirit, further.

3214. Concerning the deceitful murderer who was treated of before. 3219.

3559. Concerning the poison murderer: that he was cast into a lake.

3710. They suppose that they then have a right over him, because he is a murderer . . .

3729^e. When thinking of Prague (the first thing which recurs is) that between the streets there are passages through their houses for murderers by night.

5496. On the Hells of poisoners, assassins, and murderers. Gen.art.

5500. These are they who have been murderers from will and purpose, and have exercised themselves long in it, and have afterwards taken delight in it; and at the same time have been cunning and malicious, appearing exteriorly as if sincere; because such are extremely dangerous in the other life; they can infest the simple good . . .

E. 122⁵. That from the beginning they have been against truths, and in falsities from evil, is signified by that 'their father was a murderer from the beginning; and no Truth, but a lie was in him' (John viii.44); 'a murderer'=a destroyer of the truth of the Church . . . (=the extinction of all truth. 433³².) 589³.

589. 'They did not repent of their murders' (Rev.ix.21)=those who have not actually averted themselves from extinguishing the things which are of the understanding of truth, of the will of good, and of the derivative spiritual life. . . For by 'a man—*hominem*'—is signified the intelligence of truth, and wisdom; and by 'to kill—*occidere*'—is signified to extinguish spiritual life by means of the falsities of evil. That homicide, or the killing of a man, =the extinction of spiritual life. Ill.

740⁹. That the Jews had destroyed all the truth of the understanding, is signified by that 'he had been a murderer from the beginning, and had not stood in

the Truth, because the Truth was not in him.' 'A man—*homo*'=the truth of intelligence; hence 'a *homicide*'=the destruction thereof.

[E.] 887³. 'But now *murderers*' (Is.i.21)=that falsification has extinguished the understanding of truth and the perception of good.

949³. *Fifth*: In proportion as a man shuns *murders*, thus also deadly hatreds and revenges which breathe murder—*necem*, in the same proportion the Lord enters with mercy and love.

1012³. This, when done from enmity, from hatred, or from revenge, is *murder*. (See *KILL*, here.)

—4. The celestial spiritual sense is, Thou shalt not take away from a man the faith and love of God, and thereby his spiritual life. This is *murder* itself; for from this life man is man . . . From this spiritual *murder* is derived also moral *murder*; and therefore he who is in the one, is also in the other; for he who wants to take away from a man his spiritual life, is in hatred against him if he cannot take it away; for he hates the faith and love with him; thus the man himself. These three; namely, spiritual *murder*, which is that of the faith and love; moral *murder*, which is that of the reputation and honour; and natural *murder*, which is that of the body, follow together in a series, the one from the other, as the cause and the effect.

1013². As all who are in Hell are in hatred against the Lord, and thence in hatred against Heaven—for they are against goods and truths—therefore Hell is the very *murderer* himself, or the source of *murder* itself. The reason why, from this, it is *murder* itself, is that man is man from the Lord through the reception of good and truth; and therefore to destroy good and truth, is to destroy the human itself, thus to kill the man.

1014². (Thus) all who are in evils as to life, and thence in falsities, are *murderers*; for they are enemies and haters of good and truth; for evil hates good, and falsity hates truth. An evil man does not know that he is in such hatred until he becomes a Spirit. Then hatred is the delight itself of his life: and therefore from Hell . . . there continually breathes forth the delight of doing evil from hatred . . .

—e. Hence it is that the devil, by whom is meant Hell in the whole complex, is called by the Lord 'a *murderer* from the beginning.'

Murder. *Nex*.

Murder, To. *Necare*.

See under *KILL*, and *MURDER—homicidium*.

A. 831². They inspire into others, whom they hate, to *murder* them—because they know that they cannot die—and afterwards accuse them as *murderers—homicidis*.

1820². Evil Spirits who are malignant and deceitful, insinuate themselves into the loves themselves . . . and presently . . . destroy the loves, and thus try to *murder* the man; and this by a thousand modes . . .

2027². For when everyone wants . . . to be served, he *murders* the other in his heart.

4227². *Murders* of the upright they esteemed as nothing.

4793². More than the obsessed, they would rush into *murders* and rapines.

5717². They rushed into the chambers of the brain, and injected terror, together with such insanity that the one *killed* the other.

9331². There are some falsities which *kill*.

H. 562^e. When he heard the Lord mentioned . . . he blazed with the *murder* of Him.

D. 2899. They consulted how they should *murder* me, and take life completely away from me. 2922. 3584.

4493. It was disclosed that he had *murdered* him.

4494. He had *murdered* the woman by magical art.

4501. Another man who had appeared honest before all had *murdered—eneccavit*—two men by magical art.

4530. (Sarah Hesselia) had thought to *murder* me if she could; (and after her death) I wanted to kill myself with a knife . . . It is now disclosed that that woman was the Spirit who was excited whenever I saw the knife, and that she had held this so fixedly in my mind, from the hatred which she had taken against me.

4740. Concerning those who enter into all the affections of man, and *murder* the affections. Ex.

4857. Those who want to *slay* all, and who breathe bloodshed, and are never touched with any mercy, and who are proud in the highest degree, lie with swine.

5457. Have afterwards contrived the *murders* of (these girls) in secret.

E. 650². The Hells where the love of self reigns . . . continually breathe the *murder* of those who confess the Divine of the Lord; consequently, the *murder* of those who are in the good of love and the good of faith to the Lord from the Lord.

1012³. For enmity, hatred, and revenge, breathe *murder*, and will it; but they are held back . . . by the fear of the law, of resistance, and for reputation. Still, these three are endeavours after *murder*; and every endeavour is like an act; for it goes into act when the fear is removed. Sig.

Murmur. *Murmur*.

Murmur, To. *Murmurare*.

Murmuring, A. *Murmuratio*.

A. 5061. There was heard from them a sound of murmurs pretty tumultuous . . .

8125. The first temptation is described by the *murmuring* of the sons of Israel when they saw the army of Pharaoh.

8259. It treats of the second temptation of those of the Spiritual Church, which is described by the *murmuring* of the people at Marah.

8351. 'The people *murmured* against Moses' (Ex.xv. 24)=a feeling of grief (or pain) from the bitterness of the temptation. 'To *murmur*'=complaint, such as there is in temptations.

— The temptations which those of the Lord's Spiritual Church underwent after they had been delivered from infestations; and also the temptations

which those who are of that Church will undergo, are described by the **murmurings** of the sons of Israel in the wilderness; and, as spiritual temptations are commonly carried on to despair, by 'to **murmur**' is signified complaint from the feeling of grief in the temptations. III.

8403. 'All the company of the sons of Israel murmured' (Ex. xvi. 2)=a feeling of grief, and complaint on account of the weight of the temptation.

8428. 'In His hearing your **murmurings**' (ver. 7)=that their complaints would cease. . . 'Murmurings'=a feeling of grief from the bitterness of the temptation, and the consequent complaints. 8433.

8429. 'And what are we, that ye **murmur** against us?' (id.)=that the complaints were against the Divine. . . 'To **murmur**'=complaint. 8434.

8440. 'Because He hath heard your **murmurings**' (ver. 9)=that He will bring aid on account of the feeling of grief in the temptation.

8445. 'I have heard the **murmurings** of the sons of Israel' (ver. 12)=that the complaints which are from the temptation will cease.

8554. This (fourth) temptation is signified by the **murmuring** of the sons of Israel because they had no water.

8569. 'The people **murmured** against Moses' (Ex. xvii. 3)=a greater degree of the feeling of grief.

M. 535. I heard a hostile **murmur** from the Lower Regions . . .

T. 72. I once heard an unwonted **murmur** from afar, and followed the direction of the sound . . .

D. 1317. The tumult of such **murmurs**, or the sound of confused **murmurs**, was of a threefold kind. Des.

4601. When Sirens arrive, they continually **murmur** something . . .

D. Min. 4675. They drove them away by concentrating their **murmurs**, and thus their forces, into them.

E. 324⁶. The **murmuring** (of Korah, etc.) against Moses and Aaron, signified the profanation of the good of celestial love . . . For to **murmur**, that is, to rebel against the Lord, and to perform holy things, is profanation.

Murrhine. *Murrhinus*.

A. 5056. In the light of Heaven he was of a black colour; but he himself said that he was not of a black, but of a **murrhine** colour. 8847. (Compare D. 874^e).

Muscle. *Musculus*.

Muscular. *Muscularis*.

See under FIBRE.

A. 444^e. From the operation of the soul into the **muscles** . . . it might have been evident to him that the spirit is organic . . .

2988^e. All the actions which are produced by the **muscles** (are in correspondence with) the things which the man thinks and wills.

4325. The things which surround the body, as the **muscles** and the skin, and also the organs of the senses,

for the most part receive fibres from the cerebrum . . . Hence man has motion according to his will.

4799. That speech in general can be expressed by the **lips**, is evident to me from the manifold series of **muscular** fibres folded together among each other which are in the lips. If these were unfolded, and were thus to act . . . freely, many variations could be presented there which are unknown to those with whom these **muscular** fibres lie pressed together.

5173³. (So with) the motion of the **muscles**, whence is action: unless there was in it an endeavour from the man's thought and will, it would cease in a moment . . .

7850. The corresponding Spiritual or Significative is conjoined with that to which it corresponds . . . as is the will . . . with the **muscular** fibres, through which is action.

9394⁵. An idea of such series can be formed from the **muscular** series and bundles in the human body. Each bundle there consists of a number of motor fibres; and each motor fibre, of blood-vessels and nervous fibres; and also each **muscular** bundle, which in a general word is called a **muscle**, is encompassed with its tunic, by which it is distinguished from other **muscles**; in like manner the interior fascicles which are called motor fibres. But still all the **muscles** and the motor fibres in them which are in the universal body are so ordained that they concur to every action according to the good-pleasure of the will; and this in an incomprehensible manner. The like is the case with the scientifics of the memory . . .

9634^e. The boards of the habitation correspond to the **muscular** or fleshy part in man, which supports the surrounding membranes and skins. By 'flesh' also is signified good.

W. 190. Every **muscle** in the human body consists of least fibres; and these compounded fascicularly present the greater fibres, which are called motor; and, from bundles of these, comes forth the composite which is called a **muscle**. . . From this is evident the nature of discrete degrees . . .

192. That these degrees are homogeneous . . . is evident; (for) the motor fibres of the **muscles**, least, greater, and greatest, are homogeneous . . .

197. An application (of this principle) can be made to . . . the **muscles**, nerves, etc. . . In all these the first thing is singly and alone regnant in the subsequent things . . .

207. In every ultimate there are discrete degrees in simultaneous order. The motor fibres in every **muscle** . . . are in such order. Inmostly in them are the most simple things which are the most perfect; the outermost is the composite of these.

260. As if the membrane investing the motor fibres of a **muscle** were not to react against the forces of these fibres in actions: not only would action cease, but all the interior tissues would also be resolved.

T. 60². For example: the sheath of every **muscle** enters into its several motor fibres, and clothes them from itself.

147. That there is a doubleness and triplicity in every

created thing, is evident from these things in the human body . . . Every **muscle** consists of fascicles of fibres, and these of motor fibres.

[T.] 353°. The power of faith from the plurality of Truths . . . may be compared to the **muscles** with which the whole body is covered round, and which, although numerous and far apart, still make one power in actions.

478°. In like manner all the **muscles**—without such an equilibrium of these, all action and reaction would cease . . .

D. 1060. The **muscular** textures are to be referred to the class of spiritual things.

1362. That there are Spirits who answer to all and each of the **muscles** in man ; as well as Angels. Gen.art.

2667. A Spirit who . . . adhered to the hinder part of the ear, where are the elevator **muscles** of the ear-lap . . .

2807. All the organic membranes of the viscera, **muscles**, etc., are generals, in which and with which particulars come forth distinctly.

2949°. This was still further confirmed by the **muscles**, while the man is acting from the will. If he knows which **muscles** are acting, and which fibres, and directs his mind into the **muscle** and fibre, so as to command it . . . then the **muscle** can do nothing . . .

3035. An idea of the Societies in the World of Spirits can be procured from the consociations of the **muscles** in man, and their communications through the fibres and other indefinitely numerous connections, in that they inflow according to the affinities into every simplest action ; and in that the respiration of the lungs is therefore changed into such, because it is the lungs which operate in general into the system of the **muscles**.

3399°. For ideas are movements and varieties of respirations ; as is evident from the operation of the will into the **muscles** through the pulmonic applications.

3565. Nor is it known that the Cogitative and Voluntary corresponds to the **muscles**.

3891. He was asked how he understands this : that the thought which is spiritual moves the **muscles** of the whole face . . . and that the will moves the **muscles** of the whole body.

4010. When I wanted to know how the actions of the **muscles** are circumstanced representatively to the ideas of the thoughts . . . I laboured for many years to know the applications of the lungs to each thing, then those of the **muscles**, of the motor fibres, and of the nervous fibres . . . and still the action does not come forth according to these things . . . Therefore it is better merely to know that the will inflows.

4226. See **MUSIC**, here.

D. Wis. ii³. The motory organs of the whole body, which are called the **muscles** . . .

— In like manner the **muscles** : these do not move of themselves ; but the will together with the understanding moves them . . .

v7. For the lungs through their respiration act into the ribs and the diaphragm ; and, through these, by

means of the ligaments and the peritoneum . . . into all the **muscles** of the body ; and not only involve them, but also penetrate within . . . so that there is not the smallest thing . . . in a **muscle**, from its surface to its inmost, which does not derive something from the ligaments, and consequently from the respiration.

x.4. The will is the prime agent in producing motions ; and the understanding . . . in presenting the senses . . . This appears from the co-operation of the heart and the lungs. That [in motions] the heart is the prime agent, and the lungs the secondary one, is evident from the **muscles**, in that the arteries act there, and the little tunics from the ligaments react. (Continued under **LUNGS**, here.)

Museum. *Musaeum.* M.207⁶.

Music. *Musica, Musice.*

Musical. *Musicus, Musicalis.*

Musician. *Musicus.*

See **INSTRUMENT** ; and under **DRUM**, **FLUTE**, **HARMONY**, **HARP**, **ORGAN**, **SINGING**, **TRUMPET**, etc.

A. 418. The like instruments represented nothing else in the worship of the representative Church, and in like manner the singing : hence there were so many singers and **musicians** . . .

8337². In Divine worship, of yore many kinds of **musical** instruments were employed, but with much distinction. In general, by the wind instruments affections of good were expressed, and by the stringed ones affections of truth ; and this from the correspondence of each sound with the affections. It is known that by some kinds of **musical** instruments are expressed these natural affections, and by some, those ; and that when an accordant Harmonic sounds with them, they actually move those affections. Those who are skilled **musicians** —*musices*—know these things, and also make use of these [instruments] consistently [therewith]. The cause of this thing comes forth from the nature of sound itself, and its accordance with the affections. Man first learned this not from science and art, but from hearing and its exquisite sense ; from which it follows that it does not come from an origin in the natural world, but from an origin in the Spiritual World ; and thus from the correspondence of the things which flow from order in the natural world with things in the Spiritual World. The Harmonic of sounds and its varieties corresponds to states of joy and gladness in the Spiritual World, and the states of joy and gladness there come forth from the affections, which in that World are affections of good and truth. Hence it may now be evident that **musical** instruments correspond to the delights and pleasantnesses of spiritual and celestial affections ; and that some instruments correspond to the latter, and some to the former affections. (Continued under **DRUM**.)

H. 241^e. As the affections put themselves forth especially by means of sounds, therefore in the discourse of man, when great things are treated of, as Heaven, and God, those words are loved in which are U and O. **Musical** sounds also uplift themselves thither when like things are being expressed. It is otherwise when things not great are being treated of. Hence it is that

the musical art is skilled to express various kinds of affections.

R. 792. 'The voice,' or sound 'of harpers and musicians' (Rev. xviii. 22) has relation to spiritual affections . . . Hence it is that (these words)=the affection of spiritual truth and good. (The statement completed under INSTRUMENT.)

M. 6⁵. There are (in Heaven) music and singing—*musicalia et cantica*—in the greatest perfection. Such things are for joys to them, but not for happiness; the latter must be in the joys . . . and this happiness is possessed by everyone from use in his own function. Ex.

17. There are (in this Heaven) days of festivity appointed by the Prince, in order that the lower minds may be relaxed . . . On these days there are musical harmonies and singing in the public places . . . (where) there are raised orchestras surrounded with railings garlanded with vines, from which hang clusters of grapes, within which, in three rows, one above another, sit the musicians, with instruments of string, and with instruments of sound, of high pitch and of low pitch, of vigorous tone and of soft tone; and at the sides there are male and female singers, and they delight the citizens with most pleasant jublations and songs, both mingled and alone, the particular kind of which is varied at intervals. These things continue there on those days of festivity from morning to noon, and after this to the evening. T. 745.

256. That from commonness . . . even joys become matters of indifference . . . is evident from . . . musical harmonies . . . which in themselves are sweetnesses, because they are vivifications.

T. 353². See MELODY, here.

D. 904. Therefore the music of the old (or ancient) Church—*veteris Ecclesiae* . . . is so delightful. (See HARMONY, here.)

1996. (The effect of music heard in this world upon Spirits. See INSTRUMENT, here.) 2090.

2003. In the derivative natural things there exists nothing without a general sphere, which rules the singulars . . . thus neither the musical things, unless there is a co-sounding body . . . See INSTRUMENT at 2806, 2807.

2112. In the life of the body, by the hearing of instrumental music, the evil also, in a certain state, can be as it were carried outside of themselves, and can feel a sweetness as it were heavenly.

4226. So with those who practise things musical—*musicalia*. All things of the external body are thus imbued, and the muscles are taught, marvellously . . .

5113. The reason why (when a man is speaking with the celestial Angels he is bent from words in which there are E and I to those in which there are A, O, and U) is from no other source than the affection of love, which is grandisonant, as may also be evident from things harmonic and musical. When these are expressing the higher things of love, as love to God, then also will there be what is grandisonant; and also when in relation to God they mark anything devout, there is as it were the bass. But when other things are treated of,

they sound differently; so that they are in accordance, relatively, with the *discantus*.

6027. 12. Music was also heard (at the marriage of the Empress of Russia) accompanying the affections of the children who had been there.

E. 326. Hence it is evident that the reason the Harmonic of singing, and also the musical art, can express various kinds of affections, and can be applied to things—*rebus*, is from the Spiritual World; and not from the natural as is believed. 700²⁸.

855⁶. All who are in the Spiritual Kingdom speak from thought which is of the understanding . . . and such speech, when it falls down from Heaven . . . is heard either as a voice, or as harmonious music—*harmonicum musicum*.

1185. For musical sounds express affection, and produce them with joy.

De Verbo 3¹¹. The modulations of singing and music are heard (there) as in the world.

D. Wis. x. 5. The sounds which derive little from the understanding are those of singing and of music . . . The correspondence of the variations of sound, such as are those of singing and music—*musicæ*, is with the variations of the affections, which are from the love of the will in the understanding.

C. 189. Such (diversions of charity are) various musical harmonies and singing, which affect the lower mind according to the correspondences with the affections.

Muslin. *Sindon*.

E. 951. Angels wise from Divine truth appear in white garments of muslin, byssus, or flax; because muslin, byssus, and flax correspond to the truths in which they are.

Must. *Mustum*.

A. 1071³. 'As the must is found in the cluster . . .' (Is. lxxv. 8); 'the cluster'=charity; 'the must'=the goods and derivative truths of charity.

—⁴. Occurs. —⁶. 1072⁴. 2702⁷.

2466¹⁰. 'Scortation, and wine, and must hath possessed the heart' (Hos. iv. 11). . . 'Wine'=falsity; 'must'=the derivative evil.

3580. 'Multitude of corn and must' (Gen. xxvii. 28)=the derivative natural good, and the derivative natural truth. . . 'Must'=truth; which, when predicated of the Natural,=natural truth; and then . . . 'wine' is predicated of the Rational.

—². That 'corn and must'=these things. III.

—'. 'A drought upon the must' (Hag. i. 11)=a defect of truth.

—'. 'A land of corn and of must' (Deut. xxxiii. 28)=the good and truth of the Church.

—³. 'The must shall mourn' (Is. xxiv. 7)=that truth will cease.

—⁴. 'Corn and must' (Jer. xxxi. 12)=good and the derivative truth.

3597. 'With corn and must have I sustained him' (Gen. xxvii. 37)=the good and truth thereof.

3941⁴. 'The must' (Joel i. 10)=the truth of the Church.

[A.] 5117³. 'The must in the cluster' (Is.lxv.8)= truth from good in the Natural.

—⁷. The derivative goods of love and of charity are signified by that 'the mountains shall drop **must**, and the hills shall flow away' (Amos ix.13).

6377⁴. The good of faith is 'the wine-press,' 'the **must**,' and 'the libation of wine' (Hos.ix.2,4).

8409. 'They shall be inebriated with their blood as with **must**' (Is.xlix.26).

9223². The first-fruits of the vintage were those of wine, **must**, and oil. —^e, Ex.

9272⁵. 'To tread the **must**, but not to drink the wine' (Micah vi.15)=to be instructed concerning the truths which are from good, but still not to appropriate them to one's self. 9277².

9277⁴. 'The vine said unto them, Shall I make to cease my **must**, gladdening God and men' (Judg.ix.13).

9331⁵. 'Howl, all ye drinkers of wine, on account of the **must** which is cut off from your mouth' (Joel i.5). R.316^c.

9960⁴. It is said that He would take his corn, his **must**, his wool, and his flax, with which he had covered his nakedness (Hos.ii.9), because by 'corn' is signified the interior good of the Spiritual Church; by 'the **must**,' its interior truth; by 'the wool,' its exterior good; and by 'the flax,' its exterior truth.

10137⁴. By 'must' is signified all the truth of the Church. Ref.

10402⁷. That 'must'=the derivative truth. Ref.

P. 25^e. Like ferments put into meals and **musters**, by means of which the heterogeneous things are separated, and the homogeneous ones are conjoined . . .

R. 316^d. Holy truth is signified by 'must,' and 'wine,' in other places also in the Word. Ill.

—⁵. 'Exhortation'=the falsification of truth; in like manner, here (Hos.iv.11) 'wine,' and 'must.'

651. 'A wine-press'=exploration, because in wine-presses the **must** is expressed from the clusters, and the oil from the olives; and from the expressed **must** and oil is perceived of what quality the clusters and olives had been.

653. For by 'the blood out of the wine-press' is meant the **must** and wine from the trodden clusters; and by the **must** and wine like things are signified.

M. 8. Being gladdened with the most delicate **musters** of grapes.

—². Others were expressing the **must** from grapes, cherries, and berries into cups, and drinking jovially.

14². *Musta vinorum concreta*.

272. As the dregs precipitate themselves to the bottom when the **must** of wine is clarified.

I. 12³. The union of spiritual things with natural ones, and the derivative appearance of life in material ones, may be compared to noble wine in a clean sponge, and to the saccharine **must** in the grape . . .

T. 151^e. After he has poured libations of **must** to demons.

324². Like those who mix poison with **musters** . . .

404². (The love of the world) is like the **must** of unfermented wine, which tastes sweet, but infests the belly.

502². Where all the hills would flow with generous **musters**.

D. 2475. (Butterflies) eat the **must** of flowers.

E. 141¹². 'Wine'=interior falsity; '**must**' (Hos.iv.11)=exterior falsity.

304³⁸. Occurs. 340¹⁴. 638²⁰.

323². That spiritual good would cease, is signified by that 'the **must** shall mourn' . . . For by '**must**' is signified spiritual good.

365¹³. The multiplication of good and truth is meant by, 'Their corn and **must** are multiplied' (Ps.iv.7). 'Corn'=good; and '**must**,' truth.

374³. 'Wheat'=the good of the natural man; '**must**' (Jer.xxxi.12), its truth.

—⁴. By 'corn' is meant the good of every kind in the external man; by '**must**' (Joel i.10), the truth also there.

375²⁸. By '**must** and oil' (Jer.xxxi.12) are signified truth and good.

—²⁹. By '**must** and oil' (Joel ii.24) are signified the truth and good of the Church. 543³.

—³⁰. '**Must**' (Joel i.10)=truth; and 'oil,' good.

—³². '**Must**' (Hos.ii.22)=truth; and 'oil,' good.

376⁵. By 'the mountains shall drop **must**,' or wine (Joel iii.18) is meant that from the good of love to the Lord is all genuine truth. 405⁷. —¹⁹. 433¹³. 483⁵.

—⁸. 'Corn and **must**' (Gen.xxvii.28,37)=all the good and truth of the Church.

—⁹. By 'the corn, **must**, and oil' which they should gather (Deut.xi.14) are signified all the good and truth of the external and internal man.

—¹⁰. By 'to live in a land of corn and **must**' (Deut. xxxiii.28) is signified [to live] in all the good and truth of the Church.

—¹². By 'wheat, **must**, and oil' (Jer.xxxi.12) are signified goods and truths of every kind.

— By 'the **must** which the sons of the stranger shall not drink' (Is.lxii.8) is signified in general the truth of the Church, which shall no longer be consumed by . . . falsities.

—¹⁷. That they will not profit by the hearing of these things, is signified by . . . 'the **must** shall lie to them' (Hos.ix.2).

—¹⁸. By 'wine,' and '**must**' (Joel i.5) is meant the truth of the Church. 543⁹.

—²⁰. By 'the **must** which shall mourn' and by 'the vine which shall languish' (Is.xxiv.7) is signified all the truth of the Church, (and) its deprivation. 618⁴.

—³⁸. The derivative falsity is signified by '**must**' (Hos.iv.11).

618⁴. '**Must**' (Is.xxiv.7)=the truth of the Word; and 'the vine,' the truth of doctrine of the Church.

630¹³. By 'they shall gather corn and **must**' (Is.lxii.9) is signified instruction in the goods and truths of doctrine and of the Church.

644⁶. The spiritual and celestial good and truth which the man of the Church has thence, are meant by 'the corn, **must**, and oil' which they will gather (Deut.xi.14).

—¹⁵. That thence they have the truth and good of love to the Lord, is signified by that 'the wine-presses shall overflow with must and oil' (Joel ii. 24). (=that from the good of charity they have truth and its delight. 922^b.)

695²³. 'The must shall lie to her' = that neither shall there be any truth of good; for 'must,' like 'wine' = truth from the good of charity and of love.

710²². By 'corn and must' (Deut. vii. 13) are signified all the good and truth in the natural man.

863¹⁵. 'Corn makes the youths grow up, and must the virgins' (Zech. ix. 17) = that the understanding of truth, and the affection of truth, are formed through good and through truth from the Lord.

Mustard. *Sinapis.*

A. 55³. 'A grain of mustard' (Matt. xiii. 31) = the good of man before he is spiritual; which is 'the least of all seeds,' because he supposes that he does what is good of himself. That which is from self is nothing but evil; but, as he is in a state of regeneration, there is something of good, but it is the least of all. At last, as faith is being conjoined with love, it becomes greater, and a vegetable. Finally, when it has been conjoined, it becomes a tree; and then 'the birds of the heavens'—which, here, are truths, or intellectual things—'make their nests in its branches,' which are scientifics.

1941^e. For all knowledge, intelligence, and wisdom, and their delights . . . grow thus to eternity, from the smallest seed; as the Lord teaches concerning the grain of mustard.

E. 1100⁸. By 'the tree' from the grain of mustard, is signified the man of the Church, and also the Church, commencing from a very little spiritual good through truth; for if only a very little spiritual good takes root with a man, it grows like a seed in good ground . . . 'The birds of heaven, which build their nests in its branches' = the Knowledges of truth, and the derivative thoughts.

D. Love xvii^e. If a man by combat against evils as sins has procured for himself in the world anything spiritual, although it be a very little, he is saved; and his uses afterwards grow like 'the grain of mustard, into a tree.

Mutilate. *Mutilare.*

Mutilated. *Mutilus.*

A. 7337. That the mutilated were healed, signified that such as are signified by . . . the mutilated would receive the Gospel, and be spiritually healed; and this by the Advent of the Lord into the world.

T. 309. 'Thou shalt not kill,' in the natural sense, means . . . also not to mutilate a man's body.

D. 3976. (Spirits who speak otherwise than they think) are at once cast out, and mutilated.

E. 1085³. Hence . . . from its first revelation, the Word as to the sense of the letter has not been mutilated . . .

Mutilated. *Decurtatus.* Ad. 3/5938. 6003.

Mutter. See under GAPE—*hiscere*, and WHISPER—*susurrare*.

Mutter. *Mussitare.*

Muttering. *Mussitatio.*

A. 4657. Spirits have spoken with me, by muttering . . . (which) is not becoming in the other life, because it manifests that they have been whisperers. (Continued under WHISPER.) D. 1149.

R. 449². They muttered more things, which I did not hear.

462³. See ENCHANT. here. —³. 655⁵. E. 590².

—⁵. 'Muttering.' Ill.

655⁴. Let us send some one skilled in muttering, who can make black white . . .

T. 72². (These simple and upright Spirits) stood amazed, muttering together . . .

D. 6110³⁵. So that he dare not mutter against her will.

Mutter. *Mutare.* P. 231⁴.

Mutual. *Mutuus.*

Mutually. *Mutuo.*

See BORROW, LEND, and under CONJOIN.

A. 2731. *Mutuo et vicissim.* 3945, etc.

2732^e. Mutually averse to each other.

4725. Their mutual thoughts. Sig. and Ex.

8665. A mutual Divine celestial state. Sig. and Ex.

10555. Mutual perception. Sig. and Ex.

J. 9^e. Mutual and reciprocal conjunction.

Life 103. As this Reciprocal . . . and derivative Mutual is with man from the Lord . . . 105.

T. 371⁴. There are two reciprocations through which conjunction is effected; the one is alternate, and the other is mutual. Ex.

Mutual Love. *Amor mutuus.*

A. 537. Not knowing that Heaven is mutual love; and that heavenly joy is the joy thence derived. 547^e. 2130⁴.

553. They who are in mutual love in Heaven are continually advancing to the spring-time of their adolescence . . . with continual increments to eternity, according to the progresses and degrees of mutual love, charity, and faith. (Continued under CHARITY.)

684. The Societies are distinct from one another according to the differences of mutual love and of faith in the Lord. Ex.

996². In which Heaven (the Third), as . . . there is nothing but mutual love, the happiness is ineffable.

1013⁴. In Heaven, where from mutual love all the Angels are as it were a one.

— Heaven consists of as many likenesses of the Lord as there are Angels, and this solely through mutual love, in that the one loves the other more than himself.

1055^e. But when he can . . . receive mutual love, there is 'the covenant' . . .

1159². For all things which are of mutual love are circumstanced in the Heavens as are relationships . . .

[A.] 1285². Although (in Heaven) the influx is only one, still all things obey and follow as a one; and this through the **mutual love** in which they are . . .

—³. The doctrine is one when all have **mutual love** or charity. (Continued under CHARITY.)

1316^e. Hence the heavenly Societies are as a one, and this solely through **mutual love** from the Lord.

1388^e. This communicative perception has its beginning in this: that the Lord wills . . . that all be affected from **mutual love**, and thus be happy.

1398. They cannot endure the sphere of **mutual love**. 2049^d. 2132.

1506^e. The love of self . . . is contrary to **mutual love**, which is the life of Heaven.

1521. The Angels (are) in the highest happiness from **mutual love**.

1594^d. **Mutual love** . . . consists in this: that the man not only says of himself, but acknowledges and believes, that he is most unworthy; and that he is something vile and filthy, which the Lord from infinite mercy continually withdraws . . . from Hell . . . In proportion as he (does this) he recedes from the love of self . . . and in the same proportion he receives heavenly love, that is, **mutual love**; which is, that he wants to serve all. These are they who are meant by 'the least' . . .

—⁵. (Thus) that which principally unites the external man to the internal is **mutual love**, which [love] is never possible until the love of self recedes, for they are quite contrary. The internal man is nothing else than **mutual love**. Ex.

—^e. But he who is in **mutual love** acknowledges and believes that everything good and true . . . is the Lord's; and his ability to love another as himself, and, if he is like the Angels, more than himself, he believes to be the Lord's gift; from which gift and its happiness he recedes, in proportion as he recedes from the acknowledgment that it is the Lord's.

1645. In everything of angelic speech there is interior delight . . . from the good of **mutual love** . . . 1876^e.

1776. For infant boys and girls are in a state of **mutual love** . . . thus their most tender vessels are almost heavenly, and are simply faculties for receiving . . .

1799. All in the Lord's Kingdom are heirs; for they live from the Lord's life, which is the life of **mutual love** . . .

1802^d. They are heirs for the first time . . . when they are in the affection of good; that is, in **mutual love**; into which they are introduced through Knowledges of good and truth, and their affections . . . For **mutual love** is the veriest Vital which they receive from the Lord's Essence as from their Father.

1803^e. That the Lord's Kingdom is **mutual love**. Refs.

2009^e. There is no salvation . . . in any other doctrine . . . than **mutual love**, which is the true doctrine of faith . . .

2027. Thus they destroy that which is heavenly, namely, **mutual love**, which is the support-*firmamen-*

tum-of Heaven; for Heaven is in it; and in it all its consociation and unanimity subsist and consist.

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

2057. The love of self is diametrically opposite to **mutual love**, in which Heaven consists. Ex.

—². **Mutual love** in Heaven consists in this: that they love the neighbour more than themselves. Hence the whole Heaven represents as it were one man; for all are thus consociated through **mutual love** from the Lord. Des.

2131. Until they come to that Society with which they are in accordance according to the life of **mutual love** which they have . . .

2273. All of which things are contrary to **mutual love** . . .

2289^e. For all (the infants there) are instructed in . . . the goods of **mutual love**.

2309^e. They thus extinguish in (their children) all the **mutual love** . . . which infants have from the Lord . . . and thus . . . exclude them from Heaven, where there is nothing but **mutual love**.

2733². From conjugal love, as from a parent, is derived **mutual love**, which is the support-*firmamentum*-of Heaven.

2737. Those who live in conjugal love . . . are in **mutual love** more than others; for this love comes thence as a stream from its fountain.

2738. **Mutual love**, such as there is in Heaven, is not like conjugal love. The latter consists in wanting to be in the life of the other as a one; but the former in willing better for another than for one's self; such as is the love of parents towards their children; and such as is the love of those who are affected with doing good [to others], not for their own sake, but because this is a joy to them. Such angelic love is derived from conjugal love; and is born from it as an infant from its parent; and therefore also it exists with parents towards their children. This love is preserved by the Lord with parents, even if they are not in conjugal love, in order that the human race may not perish.

3183. When man is first born, he is introduced into a state of innocence . . . then into a state of the affection of celestial good, that is, of love towards his parents . . . and afterwards into a state of the affection of spiritual good, or of **mutual love**, that is, of charity towards his mates-*consimiles* . . . Sig.

3539⁵. (Thus) love to the Lord is the life of Heaven; and **mutual love** is the soul from this life . . .

3832. The feasts which were made in old times . . . signified initiation into **mutual love**, which is of charity . . . 5161².

3875⁵. As 'to adhere,' from which Levi was named, = spiritual love, which is the same as **mutual love**, the same word means to lend-*mutuo dare*-and to receive, (by which) was represented **mutual love**. . . **Mutual love** differs from friendship in this: that **mutual love** regards the good which is with a man; and, as it is

towards good, it is towards him who is in good; whereas friendship regards the man; and it also becomes **mutual love** when it regards the man from good, or for the sake of good. (Otherwise) friendship is not **mutual love**, but approaches the love of self; and, in proportion as it does this, it is opposite to **mutual love**. In itself, **mutual love** is nothing else than charity towards the neighbour; for by 'the neighbour' is signified good . . . It is this **mutual love**, or charity towards the neighbour, which is meant by spiritual love, and is what is signified by 'Levi.'

3956. ('Issachar') in the external sense, = **mutual love**; as may be evident from the signification of 'reward.' Ex. 4606².

— For the affection of charity, and **mutual love**, are the same thing. Refs.

—^e. (Before this) there cannot come forth any conjunction of good and truth; thus neither **mutual love**. Sig.

3957. As by 'Issachar' is signified 'reward;' and 'reward,' in the external sense, is **mutual love** . . . we may state that very few at this day . . . know that 'reward' is this, because they do not know what **mutual love** is . . .

—⁷. This plane is acquired by charity towards the neighbour, that is, by **mutual love**. This plane is what is called conscience.

4286². The Angels (of the Second Heaven) are called spiritual, because they are in charity towards the neighbour, that is, in **mutual love**, which is such that the one loves the other more than himself . . . (The Angels of the First Heaven) are also in **mutual love**; but they do not love others more than themselves, but as themselves . . .

—³. The spiritual Angels are called the celestial spiritual, being styled celestial from **mutual love**, and spiritual from the derivative intelligence. Rep.

4468^e. For he says in his heart, If they live in innocence and **mutual love** . . .

4599⁴. The derivative (of the Celestial Kingdom), which is **mutual love**; and which, in the spiritual sense, is called charity towards the neighbour, is described by 'the hill of the daughter of Zion.'

5002. As Heaven makes . . . a reciprocal towards the Lord by reception, and by **mutual love**, it is called 'a marriage.'

5161². For it is **mutual love** which conjoins, and causes it not to be apperceived as servitude . . .

5365⁴. Scarcely anyone (of the learned) has said that (the highest good) is the delight . . . and happiness which is perceived from **mutual love** without an end for the sake of self and the world; and that it makes Heaven itself . . .

5405. (Thus) the breaking of bread was significative of **mutual love**.

6377⁶. That 'wine' = the good of **mutual love** and of faith, is evident from Rev. vi. 6.

6388. By 'Issachar,' here, are meant those who are in a certain form and appearance of **mutual love**; that is, of charity towards the neighbour, and who want to be

recompensed on account of the goods which they do; and thus not only defile genuine **mutual love** or charity, but also pervert it; for they who are in this genuine love are in their delight and blessedness when they are doing good to the neighbour; for they long for nothing in preference. It is this delight and blessedness which are meant by 'reward' in the Word . . .

6435. 'To the desire of the hills of an age' = to celestial **mutual love**. . . That the Spiritual Church will come to this love, is signified by (these words).

— What is meant by the **mutual love** which the man of the Spiritual Church, who is represented by 'Joseph,' has enough to do to arrive at. Ex. . . The external of the Celestial Kingdom is the good of **mutual love** . . . and, instead of the truth of faith, they have the good of **mutual love**. But the internal of the Spiritual Kingdom is the good of charity towards the neighbour . . . (Thus) the external of the Celestial Kingdom coincides with the internal of the Spiritual Kingdom by the medium which is called the Celestial of the Spiritual . . . But the good of **mutual love** is more interior than the good of charity towards the neighbour, because the former is from the Rational, but the latter from the Natural. But, although the good of **mutual love**, which is the external of the Celestial Church, is more interior; and the good of charity towards the neighbour is more exterior, nevertheless the Lord conjoins these goods by a medium . . . and thus He conjoins those two Kingdoms.

—². In order that a distinction may be made between the external good of the Celestial Church, and the internal good of the Spiritual Church, we may in what follows call the former good the good of **mutual love**; and the latter, the good of charity towards the neighbour; which difference has not been observed in what precedes.

—⁶. 'A hill' = the good of **mutual love**. Ill.

8734². What is spiritual conjunction, which is charity or **mutual love** . . .

9468. 'Scarlet double dyed' = **mutual love** . . . (for) celestial truth is the same as the good of **mutual love** . . . The external in the Celestial Kingdom is the good of **mutual love**; and this is the good which is signified by 'scarlet double-dyed.' Ex. and Ill. —².

—⁵. 'To be educated upon scarlet' = to be instructed from infancy in the good of **mutual love** from the Word.

9470. Good from the good of **mutual love**. Sig. and Ex.

9473. 'Oil for the luminary' = the internal good which is in **mutual love** and in charity. . . 'The luminary' = **mutual love** and charity. The reason 'the luminary' = **mutual love**, is from the flame, by which is signified this love; and that it = charity, is from the heat and derivative light.

—². What the internal good which is in **mutual love**, and in charity, is. Ex.

—³. The internal good in the good of charity is the good of **mutual love**, which is external celestial good; but the internal good in the good of **mutual love** is the good of love to the Lord, which is also the good of innocence, and which is internal celestial good . . .

[A.] 9594². The third degree (of life with man) is opened according to the good of **mutual love**, and the good of love to the Lord.

9613. The reason (the Angels are led by the Lord as one Angel) is that among them all, is **mutual love** from the love of the Lord. Ex.

—^e. The singular bonds (in the Heavens) are . . . those of **mutual love**, or of charity towards the neighbour.

9741⁴. In that Ultimate Heaven which is represented by the interior court, is the good of **mutual love**. They who are in the good of **mutual love** are in the affection of good for the sake of good . . .

—^s. 'The court within the temple' = the good of **mutual love**.

9828². As the Lord is in the good of **mutual love**, and in the good of charity towards the neighbour . . . by regarding their companions from this love, they are turned to the Lord.

9912. 'Hyacinthine' = the celestial love of truth, which is the good of **mutual love**; and the good of **mutual love** is the external good of the Celestial Kingdom . . . It is this good which inflows into the internal good of the Spiritual Kingdom . . . from it comes forth its good, which is the good of charity towards the neighbour. Sig. and Ex.

—^e. The good of **mutual love** is the external good of innocence; and, unless the good of charity has in it the good of innocence, it is not the good of charity; consequently, unless it has in it the good of **mutual love**. Hence it is that the robe was all of hyacinthine; for 'hyacinthine' = the good of **mutual love**; or, what is the same, the external good of innocence; and 'the robe' = Divine truth in an internal form in the Spiritual Kingdom, which is the same as the good of charity.

9933². The external in the Inmost Heaven is the good of **mutual love**, which is that of the love of good for the sake of good; this good it is which is meant by the truth of celestial love, and which is signified by 'the fillet-*filum*-of hyacinthine.'

9993². Each Kingdom is tripartite . . . The middle (of the Celestial Kingdom) is the good of **mutual love**, which is the good proceeding from (the good of love to the Lord); and the external is the delight proceeding from the good of **mutual love**. The two former (parts of the Celestial Kingdom) are in their internal man . . . and the third is in their external man. These three are represented by 'the bread of unleavened things,' 'the cakes of unleavened things mixed with oil,' and 'the wafers of unleavened things anointed with oil' . . .

H. 213^e. But in the Heavens there is no government except that of **mutual love**; (which) is celestial government.

R. 353. 'From the tribe of Asher were sealed twelve thousand' = **mutual love**, which is the love of doing the good of use to the community . . . with those who will be of the Lord's New Heaven and New Church. . . By 'Asher' is here signified the love of doing uses, which is with those who are in the Lord's Celestial Kingdom, and is there called **mutual love**. This love descends proximately from love to the Lord: because the Lord's

love is to do uses to the community . . . and He does them through men who are in love to Him.

M. 270⁵. Love truly conjugal dwells in the highest region (of the mind) in the midst of **mutual love**, in the chamber of the will . . .

D. 2520. That **mutual love** is that in which is all happiness, and that Heaven consists in **mutual love** . . . may be evident from the things in nature. Ex.

3137^e. They suppose they love each other **mutually**, but . . .

3530. That there is **mutual love** in Heaven, so that they love the neighbour more than themselves. Ex.

4206^e. (This) is a universal law; as also that **mutual love** recompenses itself . . .

4229. Conjugal love is the fundamental of all **mutual love**. **Mutual love** is to will to the other better than to self; but the conjunction of conjugal love is closer . . .

4350^e. (Conjugal love) also receives **mutual love** towards the neighbour; for it follows from genuine conjugal love, as from a kind of fountain.

4406. When **mutual love** . . . or angelic ideas about **mutual love**, fall down into the World of Spirits . . . they are turned into a filthy adulterine sphere . . . The reason is that the **mutual love** of Heaven is founded upon conjugal love; that is, is derived from it.

4435. Concerning **mutual love**, that it is the source of all happiness; and that **mutual love** is from conjugal. Ex. 4436.

D. Min. 4607. **Mutual love** consists in willing better to the other than to self; so that it wills to give its goods to the other.

E. 638^e. The good in the Celestial Kingdom is the good of love to the Lord; and the truth of this good is called the good of love towards a brother and companion.

Myriad. *Myrias*.

A. 2367. There are **myriads** of **myriads** [of things] in each little affection, and in each idea . . .

2575³. 'A **myriad**' (Ps. xci. 7) = things innumerable; (here) all who are the Lord's enemies.

— Here, also (Ps. cxliv. 13) . . . 'ten thousand,' or a **myriad**, = things innumerable.

3186². By 'a thousand' is signified much, also what is infinite; and still more by 'a **myriad**;' and still more yet by 'a thousand **myriads**.' Ill.

3405². For **myriads**, nay **myriads** of **myriads** of things which are perceived distinctly by those who are in a higher degree, appear only as a one with those who are in a lower one.

3438². **Myriads** of which (singulars) together make one particular which is presented in the literal sense . . .

3855. For external things are images and forms compounded of **myriads** of internal ones . . .

5398. Can be known by the Angels scarcely as to one part of a **myriad**.

6057². The tongue can never utter one part of a **myriad** of **myriads** of them.

6699. Some **myriads** of men go there every day.

723⁶. If **myriads** of **myriads** were multiplied to eternity, the good of one would not be like that of another.

—^e. What not from thousands and **myriads** of various things, such as truths?

H. 415. Within a year some **myriads**, or millions (die).

544^e. (In Hell) there are **myriads** of **myriads** from the beginning of creation to this time.

W. 316^t. Because thousands and **myriads** of forces operating in act appear as a one.

P. 63^e. There are **myriads** of **myriads** which compose the form (of Heaven); and there are **myriads** which enter it every year, and who will do so to eternity.

279⁵. There are **myriads** of concupiscences which enter into and compose every evil; and there are **myriads** of affections which enter into and compose every good; and these **myriads** are in such order and connection . . . that one cannot be changed unless all are.

R. 287. 'The number of them was **myriads** of **myriads**, and thousands of thousands' (Rev. v. 11) = all in truths and in goods . . . Their quality is here described by their being '**myriads** of **myriads**, and thousands of thousands;' for 'a **myriad**' is predicated of truths; and 'a thousand,' of goods. The reason (is) that a **myriad** is the greater number . . . and truths are manifold . . . III.

—^e. In all these passages, '**myriads**' are said of truths; and 'thousands,' of goods.

447. 'The number of the armies of the horsemen was two **myriads** of **myriads**' (Rev. ix. 16) = reasonings concerning faith alone . . . from mere falsities of evil in abundance. . . By 'two **myriads** of **myriads**' are meant . . . great abundance. 'Two' is predicated of . . . evil; and '**myriads**,' of truths; and, in the opposite sense, of falsities.

E. 204⁷. '**Myriads** of holiness' (Deut. xxxiii. 2) = Divine truths.

316²³. 'The **myriads** of Ephraim, and the thousands of Manasseh' (ver. 17) = the abundance of truth and the derivative wisdom, and the abundance of good and the derivative love. 336^t.

336. 'The number of them was **myriads** of **myriads**, and thousands of thousands' = innumerable those who are in truths, and innumerable those who are in goods. . . '**Myriads**' = things innumerable; in like manner 'thousands;' but '**myriads**' are said of truths, and 'thousands' of goods.

—². The innumerability of those in the Celestial Kingdom is signified by 'thousands of thousands;' and the innumerability of those in the Spiritual Kingdom, by '**myriads** of **myriads**.' But, in the abstract sense . . . there are signified innumerable truths, and innumerable goods.

—³. The reason '**myriads**,' and 'thousands' = things innumerable, is that 'ten' = many, and thence also 'a hundred,' 'a thousand,' and 'ten thousand' . . . But, when things innumerable, which are infinitely many, are to be expressed, they are called '**myriads** of

myriads and thousands of thousands.' Moreover, when two multiplied numbers, the one greater and the other less, which signify what is similar, are mentioned together . . . then the lesser one is said of goods, and the greater one of truths. The reason is that each good consists of many truths. Ex.

—⁴. That '**myriads**' are said of truths; and 'thousands,' of goods. III.

—⁶. The destruction of these evils is signified by, 'a thousand shall fall at thy side;' and the destruction of the falsities by, 'a **myriad** at thy right hand' (Ps. xci. 7).

—⁹. As both (the Divine good and the Divine truth) are signified, it is said 'a thousand of thousands shall minister to Him, and a **myriad** of **myriads** shall stand before Him' (Dan. vii. 10); 'a thousand' is said of Divine good; 'a **myriad**,' of Divine truth.

—¹⁰. Therefore it is said 'the **myriads** of the thousands of Israel' (Num. x. 36), by which [numbers] are signified the truths from good which are in the Church.

401³⁶. Occurs.

573. '**Two myriads** of **myriads**' = innumerable things conspiring against the truths of good.

700⁸. The truths from good which are implanted in man after temptations, are signified by . . . 'Return, Jehovah, the **myriads** of the thousands of Israel' . . . By 'the **myriads** of the thousands of Israel' are signified truths from good implanted, from which is the Church.' '**Myriads**' are said of truths.

Myrrh. *Myrrha.*

Myrrhated. *Myrrhatus.*

See under SPICE.

A. 113^e. See FRANKINCENSE, here. 1171⁵. 4262³. 9293³. S. 23³.

10252. 'The best **myrrh**' (Ex. xxx. 23) = the perception of sensuous truth; (for) odoriferous **myrrh** = the perception of sensuous truth; for its odour = what is perceptive; and '**myrrh**' = sensuous truth. . . The quality of the oil of anointing is described by the fragrant things of which it was compounded, which were the best **myrrh**, aromatic cinnamon, aromatic calamus, cassia, and oil of olive; by which are signified celestial truths and goods in their order, from ultimates to primes, or from outermosts to inmosts. The ultimates or outermosts are signified by 'the **myrrh**.' The reason why celestial good, or the good of the Inmost Heaven, is thus described, is that this good comes forth by means of these truths, which are signified; and also subsists by means of them. Ex.

—⁴. That odoriferous **myrrh** = sensuous truth. III.

—⁵. By the Lord's garments, which are said to be 'anointed with **myrrh**, aloes, and cassia' (Ps. xlv. 8) are signified Divine truths from His Divine good, in the Natural. Thus, by '**myrrh**' is signified Divine truth in the Sensuous, because it is mentioned in the first place.

—⁵. 'Gold' (Matt. ii. 11) = good; 'frankincense,' internal truth; and '**myrrh**,' external truth; both from good. . . '**Myrrh**' is mentioned in the third or last place, because it = external truth from good . . .

[A. 10252]. As 'myrrh' signified truth in the highest degree external, which is sensuous truth, and its perception, therefore the bodies of the dead were formerly anointed with myrrh and aloes; by which anointing was signified the preservation of all the truths and goods with a man, and also resurrection; and therefore such a thing was employed as signified the ultimate of life with man, which ultimate is called sensuous life. Ill.

10256². By 'the noble myrrh' (in the oil of anointing) is signified the perception of exterior truth in the external man, which is sensuous truth.

10258⁴. Hence, by 'the myrrh, aloes, and cassia' (Ps. xlv.) are signified Divine truths in their order proceeding from the Divine good which is in the Lord.

10264². Ultimate truth, which is sensuous, with its perception, is signified by 'the myrrh' (in the anointing oil).

R. 277^o. 'Gold' = celestial good; 'frankincense,' spiritual good; and 'myrrh,' natural good; and all worship is effected from these three goods. T. 205². E. 324¹⁰.

E. 491⁵. 'Gold' = celestial good; 'frankincense,' spiritual good; and 'myrrh,' the derivative natural good; thus the three goods of the three Heavens.

519². Truths falsified are signified by 'the gall,' and 'myrrhated wine' (given to the Lord) . . . Their giving to the Lord vinegar mingled with gall, which was called also myrrhated wine, signified the quality of the Divine truth from the Word with the Jewish nation; namely, that it was commingled with the falsity of evil, and thus was altogether falsified and adulterated; and therefore He would not drink it. 627¹⁵.

618^o. See BITTER, here.

684¹⁷. 'Myrrh' (Ps. xlv.) = good of the ultimate degree; 'aloes,' good of the second; and 'cassia,' good of the third. In like manner as do these three aromatics commingled with olive oil, whence the oil of holiness.

Myrtle. *Myrtus*.

A. 2708¹. 'The cedar, the myrtle, and the tree of oil' (Is. xli. 19) = the truths and goods of the interior man. 10261⁵.

E. 294². 'The myrtle and the wood of oil' (Is. xli.) = spiritual good and celestial good. 375³³.

730²⁴. 'To set in the desert the cedar of shittah, the myrtle, and the tree of oil' (Is. xli.) = to give rational truths and the perception of them. . . 'The myrtle' = lower rational truth.

Mystery. *Mysterium*.

A. 42². Those who, through scientifics, want to enter into the mysteries of faith. Sig.

80. (The celestial man) is not allowed to inquire into the mysteries of faith by sensuous and scientific things . . . Tr. 126.

127. See MOST ANCIENT CHURCH, here.

206^o. Thus do (the learned) reason about the mysteries of faith.

233. To explore the mysteries of faith by means of scientifics, is as impossible as . . . Ex.

298. That he should not 'put forth his hand and take of the tree of lives' = that he is not to be instructed in the mysteries of faith . . .

302. This is why the mysteries of faith were never revealed to the Jews . . .

303². That the mysteries of faith are not opened until men are such . . . that they no longer believe. Sig.

1072. Those are called 'drunkards' who believe nothing but what they apprehend, and therefore search into the mysteries of faith. Ex.

1162². Those who have a knowledge of . . . the mysteries of the Word.

1462. After they wanted to enter by means of knowledges into the mysteries of faith . . . Egypt became addicted to magic.

1676^o. It would give occasion for reasonings about Divine mysteries, which human minds would not apprehend . . .

1888³. By these things is described the state of those who endeavour by means of reasonings from scientifics to enter into the mysteries of faith.

2761⁴. The Divine Providence to prevent man entering from himself into the mysteries of faith which are in the Word. Sig. 3901⁵. 4162².

2799¹⁹. Those who, by means of reasonings from sensuous and scientific things, enter into the mysteries of faith. Tr. 2831⁷.

3624^o. This is a great mystery, which is now to be revealed . . .

6854². In these things . . . there is a still greater mystery. Ex.

6858^o. This . . . is a great mystery, which cannot be known without revelation.

9391¹⁶. The arrogance of those who want to enter into the mysteries of faith from scientifics. Tr.

R. 64. 'The mystery of the seven stars . . .' (Rev. i. 20) = arcana in visions concerning the New Heaven . . .

224¹³. They said, This is a mystery; and the Angels replied, It is a mystery; but still such a one as can be understood.

478. 'The mystery of God shall be consummated . . .' (Rev. x. 7) = that that will appear which has been foretold in the Word, and has heretofore been hidden. Ex.

729. 'Upon her forehead a name written, Mystery . . .' (Rev. xvii. 5) = the Roman Catholic religiosity such as it is interiorly, that it is concealed. . . By 'mystery' is signified that which is interiorly concealed.

943³. I will tell this mystery . . .

T. 77⁵. (The Angels said,) We will tell thee a mystery . . .

170. This, because it does not fall into any reason, is called a mystery . . .

172³. Then this mystery would be explicable . . .

185³. The priest . . . exclaimed, O how great a mystery . . . —⁴, —⁵.

—⁶. He went on to say, From the heap of mysteries I take out one more . . .

508^e. Enter henceforth into the mysteries of the Word hitherto closed up . . .

D. 1595. They want to penetrate Divine mysteries . . .
2725. Concerning Spirits who wanted to enter in thought into the mysteries of faith . . . 3572.

E. 88. 'The mystery of the seven stars . . .'= revelation concerning goods and truths . . . 'The mystery'=that which lies concealed in the vision . . . here, that revealed . . .

612. 'The mystery of God shall be consummated . . .'=prediction in the Word concerning the Advent of the Lord to be fulfilled when the end of the Church is at hand.

806^e. This, then, is the mystery of the Lord's incarnation.

1046. 'Mystery, Babylon the great'=in heart the love of dominion . . . 'Mystery'= that which lies hidden in the heart, and does not appear before the common people.

Coro. 21. Concerning the mystery of Redemption. —^e.

Mystical. *Mysticus*.

A. 2004^t. This is the mystical union . . . 1003³.

2762^e. A horse, in the mystical sense . . .

2763^e. They call it a mystical thing of no use. 3482^e.

3942^e. It appears as if (Solomon's Song) contains something mystical.

4923². The Jews and some Christians believe that . . . there is something concealed in the Word which they call mystical . . . But they do not know what this mystical is. If told that this mystical sense in the Word . . . must be such as to be with the Angels . . . and that there can be no other mystical sense in the Word . . . and that this mystical sense . . . is nothing else than the spiritual and celestial sense . . . and that if they knew what good and truth are . . . they might know this mystical sense . . . scarcely anyone believes it.

—^o. I cannot do otherwise than open those things which are called the mystical things of the Word; that is, its interior things . . .

5022^e. They call (what is internal or spiritual) mystical.

5223. Those skilled in mystical scientifics were called 'magi'; those skilled in non-mystical ones were called 'the wise.' Ex.

7296. Those who investigated these things . . . were called 'the wise'; for they were mystical.

9280^e. The mystical arcana . . . in the Word, lie hidden solely (in the correspondences).

9688⁵. Calls the interiors of the Word mystical, for which he cares not.

R. 565². By the mystical union . . . are meant their figments . . .

T. 169. In this mystical thing (concerning the three Divine Persons).

351. On account of the mystical and enigmatical faith which makes every point of the present theology.

803. The doctors . . . study the mystical things of the present faith . . .

D. 2522^e. Like the mystical things of the ancient poets.

E. 1079^e. The arcana of wisdom of the three Heavens which are in the Word are the mystical things of which many speak.

De Verbo 7^e. The mystical things which some search for in the Word are nothing else than its spiritual and celestial sense.

Mythology. See FABLE, JUPITER, PEGASUS, etc.

N. *The Letter N*.

D. 6063. (In spiritual writing) N signifies the evil. So with the evil. When it signifies the good, there is a pointing above it.

Naamah. *Naamah*.

A. 421. 'Naamah,' the sister of Tubal-Cain (Gen. iv. 22)=a like Church, or the doctrine of natural good and truth outside of that Church.

Naaman. *Naaman*.

A. 4255⁵. See BAPTISM, here.

E. 475¹⁸. By Namaan the leper, from Syria (2 Kings v.) were represented and signified those who falsify the Knowledges of truth and good from the Word. (The passage fully ex.) 724⁸.

Nabal. *Nabal*. D. 2618.

Nadab. *Nadab*.

A. 9375. 'Nadab and Abihu' (Ex. xxiv. 1)= the doctrine from both senses; (for) they were sons of Aaron; and when by 'Aaron' is signified the Word, by his sons is signified doctrine; by the elder son, doctrine from the internal sense; and by the younger, doctrine from its external sense. (These two doctrines) are one doctrine. Ex. 9379. 9493.

—². As 'Nadab and Abihu' . . . represented doctrine from the Word, therefore when they instituted worship from some other doctrine than that which is from the Word, they were slain (Lev. x. 1-3). Fire in the censor from some other source=doctrine from some other source than the Word. Ex.

9811. 'Nadab and Abihu' (Ex. xxviii. 1)=as to the derivative Divine Spiritual; (for) the sons of Aaron represent Divine truth proceeding from Divine good. The Divine Spiritual is Divine truth proceeding from the Divine Celestial; thus the Divine of the Lord received in the Second Heaven. This is represented by the two first-born sons of Aaron, because this proceeds, and is as it were born, from celestial good, which is in the Inmost Heaven.

10244. Hence the death of . . . Nadab and Abihu; for they put incense upon strange fire, by which was represented worship from some other love than that of the Lord . . . E. 324⁵.