

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.

Nahor. *Nachor.*

A. 1351. 'Serug . . . begat Nahor' (Gen.xi.22)= a derivation thence. Nahor was a nation so named from him as its father, by which is signified worship verging to what is idolatrous. 1353.

Nahor. *Nachor.*

A. 1355. 'Terah . . . begat Abram, Nahor, and Haran' (Gen.xi.26)=the derivations thence. Abram, Nahor, and Haran were persons, from whom also nations were named, which were idolaters. 1359. 1363.

—². That Nahor was a nation in which there was idolatrous worship. Ill. 1358. 1992².

1357. There are three universal kinds of idolatry . . . The second is of the love of the world . . . and is signified by ('Nahor').

1360^e. There were other (idolatrous nations) in Syria, from Nahor.

1369. See MILCAH, here. 2861². 2863.

3052. 'To the city of Nahor' (Gen.xxiv.10)=related doctrinal things. . . 'Nahor' represents what is related; for Nahor was a brother of Abram; and from him was Bethuel, from whom was Rebekah.

3778. 'Know ye Laban the son of Nahor' (Gen.xxix.5)=had they the good of his stock . . . 'Nahor' represents that common stock from which was the good which is 'Laban' . . . Terah, who was the father of Nahor, etc. represents the common stock from which came the Churches . . . Abram put on the representation of the genuine Church . . . Nahor, that of the Church such as it is with the nations who have not the Word . . . Hence it is that by Nahor, his son Bethuel, and Laban the son of the latter, was represented collateral good of a common stock; that is, the good in which are they who are of the Lord's Church with the gentiles. Ex.

4206. 'The God of Abram and the God of Nahor judge between us' (Gen.xxxi.53)=the Divine [influx] into the good of those within the Church, and into the good of those outside the Church. . . The reason 'the God of Nahor'=the Divine of the Lord regarding those who are outside the Church, is that Nahor represents the Church of the gentiles; and his sons, those there who are in brotherhood . . . 4207.

Nail. *Clavus.*

A. 8990^e. 'Pegs,' or 'nails'=affixion or adjunction. Ill.

9777. The reason 'pegs,' or 'nails'=things which conjoin and strengthen, is that they conjoin and make fast. Ill.

—². 'Long cords,' and 'nails' (Is.liv.2)=an ample connection and a confirmation of Truths.

—³. 'Nails,' and 'cords' (Is.xxxiii.20) = things which confirm and conjoin.

—⁴. 'A nail'=firmation and conjunction also in Is.xli.7; Jer.x.4.

—^e. But by 'a nail' upon which anything is suspended, is signified affixion and adjunction in Is.xxii.23,24; Ezek.xv.3.

9854². 'Nails,' and 'cords' (Is.xxxiii.20)=the things which conjoin the truths and goods of Heaven.

M. 431². On account of the correspondence of filthy loves with ordure, the sons of Israel were commanded 'to carry with them a paddle with which to cover their excrement . . .' (Deut.xxiii.13). Ex.

E. 355²⁸. By 'the nail' which is from Judah (Zech.x.4) is signified truth, strengthening.

458⁸. The coherence which is effected by means of confirmations from proprium, is described by: 'he maketh it firm with nails, and with hammers, that it move not' (Jer.x.4).

600¹². By 'to make firm the nails' (Is.liv.2) is signified confirmation from the Word.

799⁹. By 'nails' (id.) is signified the formation (of good and truth).

Nail. *Unguis.*

A. 3703¹⁶. 'She shall make her nails' (Deut.xxi.12). . . . In this law each and all things are representative of natural truth, in that, after it has been purified from falsities, it is adopted by good. . . Purification from falsities is signified by 'to make the nails,' etc.

D. 3453. The nature of their filthy loves . . . was shown me . . . by a fiery feeling . . . especially in the nail of the left toe . . .

5560. Concerning those who relate to the nails: Hell. —Those who relate to the nails of the feet and fingers are the most wicked of all; being those who care the least for the things of Heaven and the Church. Their wickedness exceeds the wickedness of all others; but they finally become the most stupid of all.

5982^e. (Obsessors) who are upright correspond to the nails.

6109. It has been granted to see those who make the nails, who are those who praise and vituperate without understanding; but still are not evil.

E. 555¹⁶. 'The nails' which she is to make=the falsities and evils of the sensuous man.

1029⁶. 'To have nails like those of birds' (Dan.iv.33) =to become sensuous.

Naked. *Nudus.***Nakedness.** *Nuditatis.***Naked, To make.** *Nudare.***Naked, A making.** *Nudatio.***Nakedly.** *Nude.*

See under GARMENT.

A. 163. That they were 'naked, and did not blush' (Gen.ii.25)=that they were innocent; that is to say, that the Lord had insinuated innocence into their proprium . . .

165. That the nakedness at which they did not blush =innocence, is manifestly evident from (the fact) that when integrity and innocence had receded, they blushed at their nakedness . . . and also from the things which are represented in the World of Spirits; for when Spirits want to exculpate themselves, and prove that they are blameless, they present themselves naked . . . 821². D.1206. Especially [is it evident] from the innocent in Heaven, who appear as naked infants . . . 2306².

213. 'They Knew that they were naked' (Gen.iii.7)= that they Knew and acknowledged that they were not, as before, in innocence, but in evil. Ex. . . For, when men are in no innocence, **nakedness** is a shame and a reproach; because they are conscious that they think evilly. Hence '**nakedness**' is taken in the Word for reproach and evil, and is predicated of a perverted Church. III.

214. They are called '**naked**,' because left to pro- prium; for (such) no longer have anything of intel- ligence and wisdom, or of faith. Being thus **made naked** of truth and good, they are therefore in evil.

295. The Most Ancients, on account of their in- nocence, were called '**naked**;' and afterwards, when innocence perished, they observed that they were in evil, which also is called '**nakedness**'. . . Here, there- fore, they are said to be '**clothed**,' lest they should be **naked**, or in evil.

1073. '(Noah) was uncovered in the midst of his tent' (Gen.ix.21)=things perverted, as is evident from the signification of '**uncovered**,' or **naked**. For he is called '**uncovered**' and '**naked**,' from the drunkenness of wine, in whom there are no truths of faith; and still more he with whom they are perverted. Ex.

1079. 'He saw the **nakedness** of his father' (ver.22) =that he observed the errors and perverted things; (for) '**nakedness**'=what is evil and perverted. Ex.

1087. 'They covered the **nakedness** of their father' (ver.23)=that they excused the perverted things.

1748³. Not in **naked** Truths.

2306. Genuine innocence represented by a **naked** infant.

2417⁸. The **naked** (a class of the good).

4956^e. By 'the **naked**' (Matt.xxv.36) they perceive those who acknowledge that there is nothing of good and truth in themselves. 5433⁴.

5433. 'To see the **nakedness** of the land are ye come' (Gen.xlii.9)=that nothing seemed better to them than for themselves to know that they are not truths. . . '**Nakedness**'=to be devoid of truth; thus, that they are not truths. . . Ex. Here, therefore, 'the **naked- ness** of the land'=no truths in the Church.

— The reason '**nakedness**'=what is deprived of truths, or devoid of truths, is that garments in general =truths.

—³. That '**nakedness**'=being devoid of truths. III.

— '**Naked**' (Rev.iii.17) =to be in penury of truth.

— 'The shame of **nakedness**' (ver.18)=to be devoid of goods and truths.

—⁴. 'Lest he walk **naked**' (Rev.xvi.15)=lest he be devoid of truths.

—⁶. 'To cover the **naked** with a garment' (Ezek. xviii.7)=to instruct in truths those who long for truths.

—^e. 'To strip her **naked**' (Hos.ii.3)=that she may be devoid of truths. 6432⁵. 10402⁶.

— 'I will show thy **nakedness** to the nations' (Nahum iii.5)=ugliness: all ugliness is from the absence

of truths. (=the infernal loves which defile the interiors. 9960¹¹.)

6943. For man does not apprehend **naked** spiritual things.

7260. In general, they called those . . . the **naked**, whom they were to clothe.

8375. Those who live in the hot zones (of Jupiter) go **naked**, but with a covering round the loins; nor do they blush at **nakedness**; for their minds are chaste.

—^e. (The Spirits of our Earth) were told that **nakedness** is not a matter of shame nor reproach to those who live in chastity and a state of innocence; but that it is so to those who live in lasciviousness and immodesty. 8545^e.

8783. If spiritual and celestial things were set forth **nakedly**, they would be rejected. . .

8946. 'That thy **nakedness** be not revealed upon it' (Ex.xx.26)=the idea of thought concerning these things thus full of falsities. . . '**Nakedness**'=what is destitute of truths; thus the idea of thought full of falsities.

9477. For the celestial things which are of the good of love in Heaven are represented **naked**; and therefore those who are of the Celestial Kingdom appear **naked** . . . 9212³. 9262. 9515. 9814.

9960. 'To cover the flesh of **nakedness**' (Ex.xxviii. 42)=lest the interiors of the love, which are filthy and infernal, should appear. . . The genitals and loins, which are here signified by 'the flesh of **nakedness**'=the interior things of conjugal love. . . and, in the opposite sense, they=the evil, filthy, and infernal things of this love.

—². As to **nakedness**, it derives a signification from the parts of the body which appear **naked**. . . therefore it has one signification when the **nakedness** regards the head, which is baldness; another when it regards the whole body; and another when it regards the loins and genitals. When the **nakedness** regards the head. . . it=deprivation of intelligence of truth and wisdom of good; when it regards the whole body, it=deprivation of the truths of faith; but when it regards the loins and genitals, it=deprivation of the good of love. (These three significations of '**nakedness**' ill. in order.)

—⁹. 'I was **naked**, and ye clothed Me'. . . '**Naked**,' here, =those who are not in truths, and still long for truths; and also those who acknowledge that there is nothing of good and truth in them.

—¹⁰. 'To reveal the **nakedness**' (Is.xlvii.3)=to cause that the filthy and infernal things, which are the ends, should appear.

—¹¹. 'To see the **nakedness**' (Lam.i.8)=to see the filthy and infernal loves.

—¹⁵. 'To be **made naked**' (Lam.iv.21)=to be made completely destitute of truths.

— 'To reveal **nakednesses**'=to reveal the evils of the loves of self and of the world, which are infernal; 'to reveal their father's **nakednesses**' (Ezek.xxii.10)=to reveal those evils which are hereditary and from the Voluntary.

—¹⁶. 'The garment' with which Shem and Japheth covered Noah's **nakedness**'=the truth of faith by means of which these evils were covered and amended. . . The

'nakedness' itself = his evil Voluntary, which is covered by means of the truths of faith; and, when it is being covered, the truths look backwards.

[A. 9960]¹⁸. See JEW, here.

—¹⁹. But, when the interiors are chaste, then 'nakedness' = innocence, because it = conjugal love.

9961⁵. From these things it may again be evident why by 'nakednesses' are signified (these) filthy and infernal things . . .

—⁶. For 'the nakednesses' (of Aaron and his sons) signified all loves contrary to heavenly loves . . .

10037^e. Therefore it is said that 'Jehovah walks in the midst of the camp . . . lest He see the nakedness of anything . . .' (Deut. xxxiii. 14). 'Nakedness' = what is unclean from evils and falsities.

10479. By this word 'dissolute' in the Original Language is also signified . . . 'to be made naked;' and by 'made naked' is signified deprived of the good of love and truths of faith.

10753. (Naked men seen in the Fifth Earth.) 10755, Des.

10756. They have a perception as to whether the Conjugal is with those of their own nation who are naked . . . Ex.

10757. The preacher then came to those who were naked, but had an inflamed body; and lastly to those who were black, some of whom were naked . . .

10836. (In the Sixth Earth) they walk quite naked, and nakedness is no shame to them. 10837.

H. 178^e. For the Angels of the Inmost Heaven are naked.

280^e. These Angels are naked, because nakedness corresponds to innocence.

341³. What genuine innocence is, was represented by a most beautiful infant . . . naked; for the innocent themselves, who are in the Inmost Heaven . . . appear as infants, and some of them naked; for innocence is represented by nakedness at which they do not blush; as is read of the first man and his wife . . . and therefore, when their state of innocence had perished, they blushed at their nakedness . . .

S. 40. The truths of the sense of the letter of the Word, as to a part of them, are not naked truths, but are appearances of truth. . . Naked truths themselves, which are included, contained, invested, and comprehended, are in the spiritual sense of the Word; and naked goods are in its celestial sense. Ill.

51. In the sense of the letter, in some places, there are not naked truths, but clothed ones . . .

52^e. I saw them stripped of their garments; a sign that they were devoid of truths.

55. The Word in the literal sense is like a man clothed, whose face is naked, and also his hands. All the things which pertain to the life, and thus to the salvation, of man, are naked there; but all the rest are clothed . . .

F. 44. I will present (faith alone) in its nakedness . . .

W. 204. For, prior or simpler things are more naked . . .

P. 275. The nakedness (of Adam and Eve) at which they did not blush, signified that state (of innocence).

R. 210. 'And blind and naked' (Rev. iii. 17) = that they are devoid of the understanding of truth and the will of good. . . By 'the naked,' in the Word, are meant those who are thence devoid of goods; for all spiritual good is procured by means of truths. E. 239.

213. 'That the shame of thy nakedness do not appear' (ver. 18) = lest the good of celestial love be profaned and adulterated. No one can know what 'the shame of nakedness' signifies, except him who knows that the members of generation in both sexes . . . correspond to celestial love . . . As man is born into loves opposite to this love, it is evident that if he does not procure for himself from the Lord the good of love and the truth of wisdom . . . he must appear in the opposite love, which, in itself, is profane. This is signified by 'to uncover the nakedness,' and 'to manifest the shame of it.' Ill.

—³. By 'nakedness,' in these passages, is signified the evils into which man is born; which, being opposite to the good of celestial love, in themselves are profane; and which are not removed except by means of truths and a life according to them.

—⁴. By 'nakedness' is also signified innocence; and likewise ignorance of good and truth. Ill.

706. 'That he walk not naked, and they see his shame' (Rev. xvi. 15) = lest they be with those who are in no truths, and their infernal loves appear. 'To walk naked' = to live without truths. By 'the shame of nakedness,' or the *pudenda*, are signified filthy loves, which are infernal loves. . . That by 'nakedness' is signified ignorance of truth; and by 'the shame of nakedness,' infernal love. Ref. These things are said to those who will be of the Lord's New Church, in order that they may learn truths, and remain in them; because without truths the evils connate with them, which are infernal loves, are not removed. A man can indeed live like a Christian without truths; but only before men, and not before the Angels. The truths which they are to learn are concerning the Lord, and concerning the precepts according to which they are to live. E. 1009.

747. 'And shall make her desolate and naked' (Rev. xvii. 16) = that they will put off from themselves her falsities and evils. Ex.

— 'Nakedness,' in the Word, is predicated of goods and evils.

M. 137. There appeared two naked infants afar . . . But, when they approached more nearly still, they did not appear as infants, nor naked . . .

—². The state of innocence (of their conjugal love) was represented by their being seen as naked infants.

413². For innocence corresponds to infancy, and also to nakedness . . .

B. 58. Lest the nakedness (of these dogmas) should appear.

T. 365². He may opine that this heat is bare heat, and that this light is bare light, such as are the heat and light which proceed from the sun of our world . . .

D. 566. The inhabitants (of Jupiter) under the equator, like the inhabitants of this Earth . . . go **naked**. . . The shame of **nakedness** comes forth from sin; and, in fact, from the blotting out of celestial love. Loves then succeed which cause **nakedness** to be a matter of shame . . . (Continued under JUPITER.) 573.

1228. (These women) appear **naked** about the middle part of the body, which signifies that they had loved (such natural things), and had supposed them to be beautiful.

1229. Spirits can at once judge . . . from the body, its **nakedness**, where it is open, and especially which parts are exposed, and which they want to conceal, of what quality they had been in the life. Hence also Souls can Know themselves . . .

1347. Those who have lived continually in quarrels . . . after death become like furies. They appear **naked**, both male and female . . . some only to the navel . . . 1348.

2114. For, in the state of integrity, **nakednesses** were innocences . . . But, in the perverted state, **nakednesses** cannot even be named . . . because the loves are filthy.

2445^e. The **naked** man (I saw in the vision) is the interior sense (of the Word); his garments are only the words, or the letter.

3203. Concerning the **nakedness** of the head. Ex.

3294. Concerning certain **naked** ones. Ex.

3447. He had acquired many confirming things from the Word by means of . . . dishonourable **nakednesses**.

3717². They lay backwards **naked** over my head.

3854. If at this day Spirits and men were devoid of clothing, and were to appear **naked**, they would appear very deformed and ugly; and therefore it is better that they should be clothed.

3895. (Very lascivious girls who exhibited themselves **naked** in order to testify their innocence.)

4719. Conjugal love with the spiritual begins from externals . . . they love **nudity**, and it excites . . . Otherwise the celestial . . . they care not for **nudities**, as in the hot zones, where they see each other **naked**, but still love none except their own consorts. In the other life, also, the celestial appear **naked**, and the spiritual clothed; the latter are lascivious from their nature in the world; but not the former . . .

4863. (In the Hell of the Genii) they are **naked**, because they have no spiritual light . . .

4931². In some (of the imaginary Heavens) they present themselves **naked**, and thus appear above, as innocent . . .

5170. Some (infernal) had the custom of sending forth Spirits . . . and presenting them **naked** from head to heel; by which they signified that they were innocent . . .

5179. I arrived at a certain mountain, where all were **naked**, wives and husbands . . . They said they were all **naked**, both male and female; nor was anyone . . . excited with any lasciviousness . . . and also that when

they come to their fanes—*ædes*—all are **naked**, both male and female . . . and also that they cannot tolerate those who are clothed, because they are of a different genius. The reason they are such, is that they are in a sincere Conjugal . . . They explore (those whom they admit) by putting off their garments and presenting them **naked**, both male and females. They then at once perceive whether the Conjugal is in them . . . De Conj. 68.

5180. A certain person who had faith in the sense of the letter of the Word . . . was able, without emotion, to see (those) **naked females**; (but) on coming, **naked**, to those who were higher up, he was deprived of his senses . . . Such are they who believe the Word as to the sense of its letter, and do not know and have not imbued interior truths thence. Compare De Conj. 69.

6020. A Society of Catholics . . . appeared **naked**. All complained of this; but it was replied to them that this happens because above and at the sides neighbours arrive who are in truths; and then, from the influx from them, they appear **naked**, for the reason that they are void of truths . . .

6110⁶⁵. (Christian Spirits) cannot endure the sphere of **nakedness** between consorts; but flee away from it.

D. Min. 4604. In conjugal love . . . there is nothing of lascivious love, although they appear **naked** to each other.

4771. There, all are **naked**, because there is no lasciviousness there which hurts modesty. . . (This Spirit) could not stay there.

4779. There then appeared a **naked** man, whose back I saw. It was a certain Heaven which appeared thus . . .

E. 187^e. 'To walk **naked**'=life without the Knowledges of truth and good, as means; thus life not spiritual, but merely natural.

235^e. 'The **nakednesses** which they look on' (Hab. ii. 15)=the deprivation of truth, and of the derivative intelligence. Refs.

240. That '**naked**'=those who are devoid of the understanding of truth because they are devoid of the will of good, is evident from the passages in the Word, adduced below, where '**naked**,' and '**nakedness**' are mentioned. The reason '**naked**,' and '**nakedness**,'=these things, is that garments=the truths which are of the understanding; and he who is devoid of truths is also devoid of good. Ex. '**Naked**,' and '**nakedness**'= . . . deprivation of intelligence and of love—thus of the understanding of good and of the will of it—for the additional reason that garments cover the body and flesh, (which)=good . . .

240². The reason the celestial Angels appear **naked**, is that they have no need of the memory to retain truths, nor of the derivative understanding to comprehend them . . .

— From these things it may be evident what '**naked**' signifies, in both senses; namely, that in one sense it=those who are in celestial good; and, in the other, those who are not in good because not in truths. Ill.

[E. 240]³. 'Naked and barefoot (Is.xx.2)=that they are deprived of all truth and of all good.

— The nakedness of Egypt' (id.)=the derivative falsities.

—⁴. 'To cover nakedness' (Ezek.xvi.8)=to remove the evils of the will, and the falsities of the understanding.

— 'Thy nakedness was revealed through thy scortations' (ver.36)=that the Church through falsities and falsifications has been deprived of all the understanding of truth.

—⁷. 'The anus which shall be made naked' (Is. iii.17)=the love of evil and falsity.

—⁹. 'To look on nakednesses' (Hab.ii.15)=so that the falsities which are of the understanding, and the evils which are of the will appear.

—¹¹. As 'nakedness' signified the deprivation of the understanding of truth and of the will of good, it was ordered that 'Aaron and his sons should not ascend by steps upon the altar, lest their nakedness be revealed upon it' (Ex.xx.26). Also, that they 'should make them breeches of linen to cover the flesh of their nakedness . . .' (Ex.xxviii.42).

—¹². Moreover, by 'naked,' in the Word, are meant also those who are not in truths—and consequently are not in good—because they are ignorant of them, and yet long for them. Ill.

—^e. That 'naked' also=the good of innocence. Refs.

244. 'That the shame of thy nakedness do not appear'=lest filthy loves [do so]. 'Nakedness'=deprivation of the understanding of truth and good, because of the will of them; or, the deprivation of the truth of faith because there is no good of love; and, as this deprivation is signified by 'nakedness,' therefore by 'the shame of nakedness' are signified filthy loves; for these appear when they are not removed through the love of good and the derivative faith of truth. Ex.

283⁷. 'I have covered thy nakedness' (Ezek.xvi.8)=the hiding of evil through (spiritual truth).

295¹¹. 'To cover the naked' (Is.lviii.7)=to instruct in truths him who longs to be instructed. 386²⁶.

355²⁶. 'Naked' (Amos ii.16)=him who is devoid of all understanding of truth. 357²².

654⁶⁸. 'These have revealed her nakedness' (Ezek. xxiii.10)=the deprivation of all truth and good . . . 'Nakedness'=deprivation.

700¹⁵. The falling down of the wall (of Jericho)=a making naked for everything evil and false.

714²⁰. Devastation as to truth and good is signified by 'to go spoiled and naked' (Micah i.8).

730¹. The deprivation of all truth as before reformation took place, is signified by 'to strip her naked, and to present her according to the day of her birth' (Hos.ii.3).

739¹¹. That they then saw themselves to be devoid of truths and goods, is signified by that 'the eyes of both were then opened, and they Knew that they were naked' (Gen.ii.). The nakedness which is ashamed=the deprivation of celestial love, and of the derivative good and truth.

778⁸. The Word in ultimates is like a man clothed with a garment, who nevertheless is naked as to the face and hands; and, where the Word is thus naked, there appear its goods and truths naked as in Heaven; thus such as they are in the spiritual sense . . .

828³. The reason why (the Angels of the Third Heaven) go naked, is that nakedness, in the spiritual sense, is innocence; and because garments=truths investing good; and truths investing good are in the memory, and thence in the thought; whereas with them truths are in the life; thus hidden; and they do not manifest themselves except before the perception while others are speaking them . . .

1008. 'That he walk not naked' (Rev.xvi.15)=lest he be without truths, and consequently without goods. Ex.

1081. 'They shall make her devastated and naked' (Rev.xvii.16)=the rejection of her falsities, which are falsified truths; and the manifestation then that they were devoid of all truth. . . By 'devastated and naked' is signified to be devoid of all truth. Ex.

De Verbo 10⁷. But still many things in the sense of the letter of the Word are naked, as it were devoid of garments; and these correspond to the face of a man, and also to his hands, which parts are naked. These things of the Word subserve for the doctrine of the Church, because in themselves they are spiritual natural truths; whence it may be evident . . . that man is able to find and see naked Truths even there.

De Conj. 66. That love truly conjugal is naked. (See MARRIAGE LOVE, here.)

67. In the rest of the Heavens . . . all appear clothed, and they also blush at nakedness before the eyes of others, because it excites what is lascivious.

Name. *Denominatio.*

A. 366⁷. By all these names they understood one God.

10296². For the denomination is made from the essential . . . in like manner as the oil of anointing is named from the oil of olive, and not from the spices.

W. 100. Through this Spiritual all things of that World derive their origin, and thence also their denomination.

185. Their situation relatively to the sight . . . does not change the denomination.

T. 345. The denominations (of merely natural faith) are . . .

Name. *Nomen.*

Name, To. *Nominare.*

A. 64². The Angels do not know the names of lands, cities, etc. . . but have an idea only of the things signified by the . . . names. Examps.

142. 'To bring them to the man to see that he should call them by name' (Gen.ii.19)=to give him to know of what quality they are; and that 'he called them names'=that he Knew of what quality they were.

144.

144. For by a name the Ancients understood nothing

else than the essence of a thing; and by to see and call by **name**, to know of what quality they are. The reason was, that they gave **names** to their sons and daughters according to those things which were signified; for there was something peculiar-*singulare*-in each **name**, from which, and through which, they knew whence and of what quality they were . . .

145. In the Word also by the **name** is signified the essence of the thing; and by 'to see and call by **name**,' is signified to know of what quality they are. III.

—e. 'To call by **name**,' and 'to surname-*cognominare*' (Is.xlv.3,4)=to foreknow the quality.

—e. 'There shall be called to thee a new **name**' (Is.lxii.2)=that he shall become different. 2009⁵.

—e. By '**names**,' in these passages, are never meant **names**, but of what quality they are; nor is the **name** of anyone ever known in Heaven, but of what quality he is.

202. They do not admit that faith should be **named** . . .

339. It was a familiar thing with the Most Ancients to bestow **names**, and by the **names** to signify Things, and thus institute a genealogy.

340. Everything new in ancient times they called by a **name**, and thus set forth what the **names** involved. Examps.

404. All these **names** ('Enoch,' 'Irak,' etc.)=heresies. . . . Something may be gathered from the derivations of the **names** . . .

468. It is evident that by **names** were signified heresies and doctrines. Hence it may be evident that by the **names** in this chapter also (Gen.v.) are not signified persons, but Things; and here, doctrines, or Churches, which were preserved . . . from the Most Ancient Church down to Noah.

470. For the **names** here, down to Gen.xi., or to Eber, never=persons, but Things.

479. By 'to call a **name**,' or 'to call by **name**,' in the Word, is signified to know the quality; here, the quality of the Most Ancient Church . . . for 'Adam' is 'the ground.' See 478.

483. By the **names** which follow, 'Seth,' 'Enos,' etc., are signified so many Churches, of which the first and principal was the one called 'Man.' Ex.

485. That Churches of diverse doctrine were called by a like **name**. Examps.

981³. The spiritual can scarcely **name** mercy . . .

1114². That I might know that by the **names** in the first chapter of Genesis only Churches are meant.

1140². Such persons (as Noah, Shem, etc.) never existed; but the worshipers were so **named**.

—e. But by the **names** in this chapter (Gen.x.), except those of 'Heber' and his posterity, so many nations are meant . . . which constituted the Ancient Church . . .

1141. Those who are here **named** sons of Japheth were . . . Those who are **named** sons of Ham were . . . those who are called-*vocantur*-sons of Canaan were . . . Those who are called-*appellantur*-sons of Shem were . . .

1142. In this chapter they are only recounted as to their **names**. But (their quality in special) is evident from the . . . Prophets, where the **names** of these nations occur . . .

1143. Although these were the **names** of the nations which constituted the Ancient Church, still, in the internal sense, there are meant Things; namely, the worshipers themselves. What **names** are . . . those in Heaven know not a whit. There is no idea of such things there; but of the Things signified by them. Ex.

—e. Thus, in this chapter, by the **names** are here signified, in the sense of the letter . . . the peoples who constituted the Ancient Church; but, in the internal sense, their doctrinals.

1179. As, anciently, they bestowed **names** on Things, they bestowed this **name** ('Nimrod') on this worship . . .

1238. These **names** ('Noah,' 'Shem,' etc.) [were given] in order that all the differences (in the Church) in general might be referred to them and their sons, as to their heads. Moreover, the nations here **named**, at first had such worship . . . and therefore also such worshipers themselves are signified by the **names** of these nations in the Word.

1308. 'Let us make us a **name**' (Gen.xi.4)=that they might thence have the reputation of power. Ex.

1419. 'I will make thy **name** great' (Gen.xii.2)=glory. . . In the external sense, by 'to make a **name**' . . . is signified something worldly; but, in the internal sense, what is heavenly. Ex.

1455. 'He called on the **name** of Jehovah' (Gen.xii.8)=the internal worship of His Father from that state.

1705. 'Mamre, Eshcol, and Aner' . . . signified the Angels who were with the Lord when He fought in His first childhood . . . They are **named** from goods and truths. Never does any Angel in Heaven have any **name**; but it is goods and truths from which the **names** are predicated; as 'Michael,' and the other Angels in the Word . . . they are so **named** from the office . . . 1754.

1736⁵. 'My **name** is in the midst of Him' (Ex.xxiii.21). '**Name**'=essence.

—e. 'His **name** one' (Zech.xiv.9) . . . '**Name**'=essence.

1754. The Angels never have any **name**; but they are distinguished from one another by goods and truths; and therefore by '**name**,' in the Word, nothing else is signified than essence; and the quality of it. Refs. and III.

1770. (Being in the Second Heaven, they saw) that the **names**=Things. 3474⁶.

1876. The **names** of men, kingdoms, and cities, which are in the Word . . . perish at the first threshold, when they ascend; for they are earthly, corporeal, and material things, which the Souls who come into the other life successively put off, and those who come into Heaven [do so] altogether. The Angels retain not the least idea of any person, nor, consequently, of his **name**. . . . They form an idea for themselves from those things which are signified by them in the Word. **Names**, and words, are to them like dust, or like scales, which

fall down when they enter into Heaven. Hence it may be evident that by **names**, in the Word, nothing else than Things are signified. Ex.

[A.] 1888². That the **names** of the kingdoms, regions, cities, and men, = Things, may be clearly evident in the Prophets. Ill. . . Here, there is almost nothing except **names**, from which no sense would come forth unless the several **names** = Things. Ex.

1896². When it is told in the Word what a person's **name** is—as here that 'her **name** was Hagar'—it signifies that the **name** involves something which is to be observed; for 'to call by **name**' = to know the quality.

1946. 'Thou shalt call his **name** Ishmael' (Gen. xvi. 11) = the state of life. Anciently, **names** were bestowed on sons and daughters which signified the state in which the parents had been, especially the mothers when they conceived, or while they were with child, or when they brought forth; or the state in which the infants were when they were born. Thus the **names** were significative. 2643², Ill.

1953. 'She called the **name** of Jehovah who was speaking unto her' (ver. 13) = the state of the Lord's interior man when it was thinking these things. 'A **name**' = to know the quality. Ex.

1961. 'Abram called the **name** of his son . . . Ishmael' (ver. 15) = the quality of (rational truth).

1989. When 'Abram' is named in the Word. —e.

2009. 'Thy **name** shall no more be called 'Abram' (Gen. xvii. 5) = that He will put off the human. 'Thy **name** shall be Abraham' = that He will put on the Divine.

—. In the Word, when it is said, 'Thy **name** shall be,' it = the quality, or that he will be such . . . And, as the **name** = the quality, the **name** comprehends in one complex whatever is in him. For to the **name** of anyone no attention is paid in Heaven; but, when anyone is **named**, or when '**name**' is said, there comes up the idea of the quality, or of all things which are his, are with him, and are in him. Hence '**name**,' in the Word, = quality. Ill.

—². 'To take the **name** of God in vain' does not = the **name**, but each and all things which are from Him; thus each and all things which belong to the worship of Him, which are not to be contemned, still less blasphemed, and contaminated with filthy things.

—. 'Hallowed be Thy **name**' . . . By '**name**,' here, is not meant the **name**, but all things of love and faith; for these are the Lord's, and these are from Him.

—³. 'To call upon the **name** of Jehovah,' and 'to make mention that His **name** is exalted' (Is. xii. 4) does not at all mean to place any worship in the **name**, or to believe that Jehovah is called upon by means of His **name**, but by knowing His quality, thus by means of each and all things which are from Him.

—⁴. 'To make mention of,' and 'to call upon the **name** of Jehovah' (Is. xxvi. 13; xli. 25) = to worship from the goods of love and the truths of faith.

—⁵. 'To walk in the **name** of his god' (Micah iv. 5) = profane worship; and 'to walk in the **name** of Jehovah' = true worship.

—⁶. 'To put His **name**,' and 'to make His **name** dwell there' (Deut. xii. 5, 11; xvi. 2, 6, 11) does not = the **name**, but the worship; thus the quality of the Lord from which He is to be worshipped. His quality is the good of love and the truth of faith; and with those who are in these dwells the **name** of Jehovah.

—. That Jehovah does not dwell with him who merely knows and **names** His **name**, may be evident to everyone; for the **name** alone, without the idea of the quality, the Knowledge of the quality, and the faith in the quality, is a mere word. Hence it is evident that 'the **name**' = the quality; and to know the quality.

—⁷. 'To bless in the **name** of Jehovah' (Deut. x. 8) = not by the **name**, but by the things which belong to the **name** of Jehovah . . .

—. 'This is His **name** whereby He shall be called, Jehovah our Justice' (Is. xxiii. 6). Here, 'the **name**' stands for 'the justice,' which is the quality of the Lord . . .

—. 'To make mention of His **name**' (Is. xlix. 1) = to instruct as to His quality.

—⁹. In Heaven it is solely by the quality that one is Known from another, and this is expressed by '**name**' in the sense of the letter; as may also be evident to everyone from the fact that anyone **named** on earth is presented in the idea of another as to his quality, by which [idea] he is known and distinguished from others. In the other life the ideas remain, but the **names** perish; and still more so with the Angels. Hence it is that, in the internal sense, 'the **name**' = the quality, or to know the quality.

—. 'His **name** is called the Word of God' (Rev. xix. 12, 13). That 'the **name**,' here, is the Word of God, thus the quality of Him who sat upon the white horse, is said in plain words.

—¹⁰. That 'the **name** of Jehovah' = to know His quality; namely, that He is all the good of love and all the truth of faith, is clearly evident from the Lord's words: 'I have made known to them Thy **name**, and I will make it known, that the love wherewith Thou hast loved Me may be in them, and I in them' (John xvii. 25, 26).

—¹¹. And that 'the **name** of God,' or of the Lord, is all the doctrine of faith concerning love and charity, which is signified by 'to believe in His **name**.' Ill.

—. Here, those 'gathered together in the Lord's **name**' (Matt. xviii. 20) = those who are in the doctrine of faith concerning love and charity; thus who are in love and charity.

—. 'For My **name**'s sake,' manifestly = on account of the doctrine. Ill.

—¹². That the **name** itself does nothing, but that which the **name** involves, namely, everything of charity and faith, is clearly evident from these words, 'Have we not prophesied by Thy **name**, and by Thy **name** have cast out demons; and in Thy **name** done many mighty things? But then will I confess unto them, I have not known you, depart from Me, ye that work iniquity' (Matt. vii. 22, 23). Hence it is evident that those who place worship in a **name**—as the Jews in the **name** of Jehovah, and Christians in the **name** of the Lord—are not on that account more worthy, because the **name**

effects nothing; but that they be such as He has commanded, which is 'to believe in His name.' And that they say that there is no salvation in any other name than the Lord's, means that there is none in any other doctrine; that is, in no other than mutual love, which is the true doctrine of faith; and thus in no other than the Lord, because all love and derivative faith are from Him alone. 3006.

2010. (Why the names 'Abram' and 'Sarai' were altered.)

2311. All the names (in the Word)=Things. Refs. 2503^e. 2607, Examps. 3302.

2439. 'To call the name' (Gen. xix. 22)=to know the quality.

2628. 'To call the name' (Gen. xxi. 3)=the quality.

2724. 'To call on the name of God' (Gen. xxxi. 33)=worship. Those of the Ancient Church, by 'name' did not understand the name, but all the quality; thus, by 'the name of God,' everything in one complex by which God is worshipped, consequently everything of love and faith. But, when internal worship had perished, and only external worship remained, then, by 'the name of God' they began to understand nothing else than the name, insomuch that they worshipped the name itself, caring nothing from what love, and from what faith. Therefore the nations began to distinguish themselves by the names of the gods; and the Jews and Israelites set themselves above the rest by their worshipping Jehovah, placing the essential of worship in naming and calling on the name; when yet the worship of a name alone is no worship, being possible with the worst, who thereby profane the more. 3006².

—². But, as by 'the name of God' is signified everything of worship, that is, everything of love and faith from which He is worshipped, it is evident what is meant by, 'Hallowed be Thy name.' Further ill.

—³. But those who worship the name only, without love and faith, are spoken of in Matt. vii. 22, 23.

— See God, here.

2759. (These simple Spirits) said that they know the Lord, to whose name they commend themselves.

2760². 'Having a name written which no one knew but He Himself' (Rev. xix.)=that the quality of the Word in the internal sense no one sees except Himself, and him to whom He reveals it.

—^e. 'Upon His vestment and upon His thigh a name written' (id.)=truth and good.

2836. 'To call the name' (Gen. xxii. 14)=to know the quality; or, the quality.

2921. (Names of the Lord enum. and ex.)

3021³. 'Name'=quality. Refs.

3130. 'Name'=the quality of anyone. Refs.

3237. As quality is not predicated of the Divine, but esse, by 'name' (Gen. xxv. 1) is signified essence.

3267. 'In their names, according to their nativities' (ver. 13)=the interior qualities—*qualitates*—according to the derivations of faith. 'Name'=quality—*quale*; and 'names'=qualities—*qualitates*; here, interior qualities, because it is said: 'These are the names of the sons of Ishmael in their names,' where 'names' in the former

place=general qualities; but here, the qualities which are in them . . . 3266. 3269.

3302. 'To call the name,' or 'to call by name' (ver. 25)=to know the quality; thus the quality. Refs. 3305. 3322.

3353³. 'Many shall come in My name, saying, I am Christ' (Matt. xxiv. 5). Here, 'name' does not signify name . . . but that by which the Lord is worshipped.

3421. 'And called names to them' (Gen. xxvi. 18)=their quality. 3422. 3429. 3433.

3427. (Names were given to record circumstances.)

3443. 'He called on the name of Jehovah' (Gen. xxvi. 25)=the derivative worship . . . 'The name of Jehovah'=everything in one complex by which the Lord is worshipped.

3465. 'Names'=the Thing, or state. Refs.

3466. 'Name'=the quality.

3488³. 'Ye shall be hated . . . for My name's sake'=contempt and aversion for all things which are of good and truth. . . 'For My name's sake'=on account of the Lord; thus, on account of all things which are from Him. That 'the Lord's name'=everything in one complex by which He is worshipped; thus everything which is of His Church. Refs.

3667. In ancient times they distinguished . . . the Lord by various names. (See God, here.)

3729. 'He called the name of the place Bethel' (Gen. xxviii. 19)=the quality of the state. Ex. 3730.

3767². Names=Things, and also those with whom these Things are; as 'Tyre,' and 'Zidon' . . .

3819. 'The names' ('Leah' and 'Rachel')=the quality.

3861. 'The names' ('Reuben,' 'Simeon,' etc.)=the quality. 3872. 3877. 3881. 3923. 3928. 3935. 3939. 3957. 3961. 3964.

— The Ancients bestowed names significative of states. Examps.

4162². Because those of the Ancient Church distinguished the Divine by various names; and this according to the diverse things which had appeared in effects. Examp.

—³. The rest of the Divine attributes they also called by singular names; but those who were wise . . . by all these names understood the one only Lord . . .

4195. 'To call a name'=quality. 4197. 4237.

4197. For the names, anciently, contained the quality.

4285. 'What is thy name? And he said, Jacob' (Gen. xxxii. 27)=the quality of good from truth. See 4291. 4292.

4286. (The change of name from 'Jacob' to 'Israel,' ex.)

4295. 'Jacob . . . said, Tell . . . thy name' (ver. 29)=the angelic Heaven and its quality. Ex. 4296.

4298. 'Jacob called the name of the place Peniel' (ver. 30)=a state of temptations . . . For, in olden times, names were bestowed upon places where anything

peculiar was happening, which **names** were significative of that Thing which happened there, and of its state. . . 'Peniel' means 'the faces of God' (and) 'to see the faces of God'=to endure the most grievous temptations. 4310.

[A.] 4310. The **names** of places, like the **names** of persons, and also the Things themselves, have not the like signification in one sense (of the Word) as in another; as [for instance] 'Jacob.' In the sense of the letter it=Jacob himself; in the internal historical sense, his posterity; in the internal spiritual sense, the natural man with one who has been regenerated; and, in the supreme sense, the Lord as to the Divine Natural. So also, all the other **names**.

4392. 'He called the **name** of the place Succoth' (Gen. xxxiii.17)=the quality of his state. Ex.

4565. 'He called the **name** thereof Allon-bachuth' (Gen. xxxv.8)=the quality of the Natural, that it was expelled. Ex.

4568. 'God said . . . Thy **name** is Jacob' (ver.10)=the quality of the Lord's external Divine Natural.

4569. 'Thy **name** shall no longer be called Jacob' (id.)=that it would no longer be external only.

4570. 'But Israel shall be thy **name**' (id.)=the quality of the internal Natural, or the quality of His Spiritual. Ex.

4583. 'Jacob called the **name** of the place . . . Bethel' (ver.15)=the Divine Natural and its state. 'To call a **name**'=quality.

4591. 'She called his **name** Benoni' (ver.18)=the quality of that state.

—^e. Anciently, **names** significative of the states were bestowed upon infants. Refs.

4592^d. There are six **names** which frequently occur in the propheticals where it treats of the Church. . . Enum.

—^h. That **names**=Things, is manifestly evident here . . .

4641. This good is described by mere **names** (Gen. xxxvi.).

4642^e. Still, when this chapter (of mere **names**) is read, the derivations (of the Lord's Divine natural good) which are contained in the **names** are represented to the Angels in a general way by means of the influx of Divine love . . .

4644. Besides, these are mere **names** . . . and to explicate mere **names**, without any historical sense which precedes and follows, from which [there might be] confirming light, would be to place the Thing in doubt; for few can believe that Things are signified by the **names** in the Word, however it be shown them.

4817. 'His **name** was Hirah' (Gen. xxxviii.1)=the quality (of the falsity).

4819. 'Her **name** was Shuah' (ver.2)=the quality (of the evil from the falsity of evil).

4822. 'He called his **name** Er' (ver.3)=the quality (of the falsity of the Church).

4823. Er was called by **name** by his father, (and therefore) falsity was signified by him; but as Onan (was

called by **name**) from the mother, evil is signified by him. Ex.

4824. 'She called his **name** Onan' (ver.4)=the quality (of the evil).

4826. 'She called his **name** Shelah' (ver.5)=the quality (of the Idolatrous).

4831. 'Her **name** was Tamar' (ver.6)=the quality of (that representative) Church.

4855^e. That the **names** of places in the Word all=Things and states. Refs.

4927. 'She called his **name** Pharez' (ver.29)=the quality . . . of the separation of truth from good apparently.

4930. 'She called his **name** Zarah' (ver.30)=the quality (that good is the firstborn actually, and truth apparently). Ex.

4973. 'A **name** written' (Rev. xix.)=His quality.

5095. When a number of persons are mentioned . . . in the internal sense they do indeed signify various things, but only in one person. The reason is, that **names**=Things. Examps.

—^e. So in the Prophets, where the utterance is sometimes made by mere **names**, whether of persons, kingdoms, cities, they still together present and describe one Thing . . .

5331. 'Pharaoh called the **name** of Joseph Zaphnath Paaneah' (Gen. xli.45)=the quality of the Celestial of the Spiritual then. Ex.

5351. 'Joseph called the **name** of the first-born Manasseh' (ver.51)=the new Voluntary in the Natural and its quality. Ex.

5354. 'The **name** of the second he called Ephraim' (ver.52)=the new Intellectual in the Natural and its quality. Ex.

5628. The Ancients distinguished the one God by various **names**, according to the various things which are from Him. . . By the **name** 'Shaddai' they did not understand another God; but the one only one as to temptations. But, when the Ancient Church had declined, they began to worship as many gods as there were **names** of the one God . . .

6280^e. 'My **name** is in the midst of him' (Ex. xxxiii. 21), that is, Jehovah Himself. By 'My **name**' is signified the quality of Jehovah, which is in the Divine Human. That the Lord as to the Divine Human is 'the **name** of Jehovah.' Ref. And that 'the **name** of God'=the quality, and also everything in one complex by means of which God is worshipped. Refs.

6283. 'In them let my **name** be called' (Gen. xlviii. 16)=that in them [should be] the quality of the good of spiritual truth from the Natural. Ex.

6516^e. From the most ancient times all the places, etc. in Canaan were representative of such things as belong to the Lord's Kingdom; and the very **names** which were bestowed on them involved such things; for each **name** which is given to any place, or person, from Heaven, involves what is celestial and spiritual; and, when it has been given from Heaven, it is perceived there; and the Most Ancient Church, which . . . had communication with Heaven, had bestowed the **names**.

—^o. (For) as the **names** in the Word have been inscribed in Heaven, what they signify is at once perceived there.

6543. 'They called the **name** thereof Abel Mizraim' (Gen.1.11)=the quality of the grief.

6637. 'These are the **names** of the sons of Israel' (Ex. i.1)=the quality of the Church. Ex.

6662. **Names**, in the Word, =the quality and state of the Thing which is being treated of.

6674. 'The **name** of the one was Shiphrah, and the **name** of the other Puah' (ver.15)=the quality and state of the Natural where scientifics are. . . For all the **names** in the Word=Things; and, in sum, comprehend those things which belong to the Thing which is being treated of; thus its quality and state. Ex. and III.

—². 'Where two or three are gathered together in My **name**' (Matt.xviii.20). The name is not meant here; but the worship from faith and charity.

— . Here, also (John i.12) by 'His **name**' is meant the faith and charity with which the Lord is worshipped.

—³. Here (John xiv.13,14; xv.16,17; xvi.23,24) it is not meant that they should ask the Father in the Lord's **name**; but that they should ask the Lord Himself. . . as He Himself says: 'If ye shall ask anything in My **name**, I will do it' (John xiv.14). This may be still further evident from the fact that the Lord is 'the **name**' of Jehovah. III.

—⁴. From these passages it is evident that the Lord as to the Divine Human is 'the **name**' of Jehovah, or the whole of His quality. Hence all Divine worship is from the Divine Human, and this is what is to be worshipped. . .

—⁵. That 'the **name**' of the Lord is everything of faith and love by means of which the Lord is to be worshipped. III.

—⁶. 'The **names** written in Heaven' (Luke x.20) are not **names**, but the quality of their faith and charity. In like manner 'the **names** written in the Book of Life' (Rev.iii.4,5).

—⁸. That 'the **name** of Jehovah'=everything with which He is worshipped; thus, in the supreme sense, everything which proceeds from the Lord, is evident from the Benediction (Num.vi.23-27).

6752. 'She called his **name** Moses' (Ex.ii.10)=the quality of the state then. Ex.

— . When anyone is **named**, the **name** itself then = the state. Refs.

6795. 'He called his **name** Gershom' (ver.22)=the quality (of the truths).

6804. Where 'Abraham, Isaac, and Jacob' are **named** in the Word, these [men] are not meant, as may be evident from the fact that **names** never penetrate into Heaven; but only that which is signified by those who are **named**; thus the Things themselves, the quality of the Things, and the state of the Things, which, to wit are of the Church, and which are of the Lord's Kingdom, and which are of the Lord Himself. Further ex.

6877. 'Should they say to me, what is His **name**?' (Ex.iii.13)=His quality. Ex.

6887. 'This is My **name** to eternity' (Ex.iii.15)=that the Divine Human is the quality of the Divine

Itself; (for) 'the **name** of God'=everything in one complex by means of which God is worshipped; thus [His] quality. And, as the Divine Itself cannot be worshipped. . . it is therefore the Divine Human—because the quality of the Divine Itself—which can be approached and worshipped.

—². That the Divine Human is 'the **name** of Jehovah.' III.

—². Here (John xii.28) the Lord as to the Divine Human calls Himself 'the **name** of the Father.

—^o. By 'Our Father in the Heavens, hallowed be Thy **name**' is meant the Lord as to the Divine Human; and also everything in one complex by means of which He is to be worshipped.

6888². '**Name**' is predicated of the quality of the Divine in worship as to both truth and good; but, in special, as to good.

7167². 'The **name**' of Jehovah' (Ex.v.23)=everything of faith and charity with which the Lord is worshipped; thus everything which is of the Law Divine; for the Law Divine is nothing else than that which is of charity and faith. Ex.

7456⁶. 'To blaspheme the **name** of Jehovah' (Lev. xxiv.16)=by means of malevolent falsities to inflict violence on the truths and goods which are of worship. Ex.

7550. 'That My **name** may be told in the whole earth' (Ex.ix.16)=that thus the Lord may be acknowledged as the only God where the Church is; (for) 'the **name**'=everything in one complex with which the Lord is worshipped; and, as the most essential thing of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that from it proceeds everything of faith and love, therefore, by 'to tell the **name** of Jehovah,' is signified that the Lord is to be acknowledged as the only God. Ex.

8274. 'Jehovah is His **name**' (Ex.xv.3)=that He alone is that from which all things are. 'The **name** of Jehovah'=all things of faith and love, or all things of good and truth in the complex, by means of which the Lord is worshipped; and, in the supreme sense, the Divine Human of the Lord, from which are all these things. Refs.

8398. For the **names** include all the quality of the state of the Thing which is being treated of.

8478⁵. 'They scarcely want Providence to be **named**.

8520. 'They called the **name** thereof manna' (Ex. xvi.31)=its quality with them.

8587. 'He called the **name** of the place Massah' (Ex. xvii.7)=the quality of the state of temptation.

8624. 'He called the **name** of it Jehovah Nissi' (ver. 15)=the continual war and protection of the Lord against those who are in the falsity of interior evil; (for) the **names** bestowed by the Ancients in the Church signified the quality and state of the Thing then being treated of; and they also involved the same things in the **names** themselves. Refs.

8650. 'Of whom the **name** of the one was Gershom, because he said, I have been a sojourner in a strange land' (Ex.xviii.3)=the quality of the good of truth of those who are outside the Church. Ex.

[A.] S651. 'And the **name** of the other was Eliezer' (id.)=the quality of the good of truth of those within the Church. Ex.

S882. 'Thou shalt not take the **name** of thy God into what is vain' (Ex.xx.7)=profanations and blasphemings of the truth and good of faith; (for) 'the **name**' of God =everything in the complex with which the Lord is worshipped; thus everything true and good of faith. . . By 'to take the **name** of God into what is vain' is properly signified to turn truth into evil; that is, to believe that it is truth, and still to live in evil; and it is also to turn good into falsity; that is, to live holly, and still not to believe. Both are profanation. Ex.

—⁴. By 'to take the **name** of God into what is vain' is also signified blaspheming, which is done when those things which are of the Word or of the doctrine of faith are held in derision, and are brought down to unclean earthly things, and are thus defiled.

— By 'to take the **name** of God into what is vain,' relatively to the Israelitish nation, which did not acknowledge anything good and true of faith—which are signified by 'the **name** of God'—is meant the application of the **name** of Jehovah, and also of the precepts and statutes which had been commanded them, to the worship of idols. Ill.

S938. 'In every place in which I shall put the memory of My **name**' (ver.24)=the state of faith with anyone . . . because 'the **name** of Jehovah'=everything in one complex by means of which the Lord is worshipped; thus all things of faith and charity. Ex.

9283. 'The **name** of other gods ye shall not mention' (Ex.xxiii.13)=that we are not to think from the doctrine of falsity; (for) 'a **name**'=everything of faith, and everything of worship, in the complex; here, everything of the doctrine of falsity, because by 'other gods' are signified falsities.

9310. 'Because My **name** is in the midst of him' (Ex.xxiii.21)=that from Him are all the good of love and all the truth of faith. Ex.

—². In these passages, and in very many others, by 'the **name**' of the Lord are signified all the good of love and truth of faith in the complex by means of which He is worshipped.

—³. 'To ask the Father in My **name**' is to ask the Lord. Ill.

—^e. 'To call (His own sheep) by **name**, and lead them forth' (John x.3)=to give Heaven according to the good of love and of faith; for '**name**,' when said of men, =their quality as to love and faith. Refs.

9429⁵. 'The **name** of Jehovah' (Is.lix.19)=all the truth of faith and good of love from which is worship. Refs.

9842. 'Thou shalt engrave upon them the **names** of the sons of Israel' (Ex.xxviii.9)=on which have been impressed the goods and truths of the Spiritual Kingdom as to all their quality. . . '**Names**'=the quality. 9875.

10216. The **names** (in the Word) do not pass into the Heavens; for these **names** are among material things, which are solely for the corporeal sensuous man; but in their place are perceived the Things spiritually which are of Heaven and the Church. . .

—². In the inmost Heaven, where the Lord is more present than in the Heavens below, by the **names** in the Word, in a good sense, is understood the Lord Himself. Enum. And, as the Lord is there understood by them, the Divine things which are of Heaven and the Church, which are from the Lord, are perceived by means of the same **names**, according to the series of Things in the Word.

10282^e. Therefore neither does the **name** of any person, of whom mention is made in the Word, enter Heaven; but the Thing which is there signified by the person.

10329. 'I have called by **name** Bezaleel . . .' (Ex.xxxi.2)=those in the good of love, with whom the Church is to be instaurated. 'To call by **name**'=to choose such; namely, those who are suitable.

—². In the **names** themselves of persons and places which are in the Word there is nothing spiritual, unless they =the Things of the Church and of Heaven; for these are spiritual. Hence it follows, that by these **names** also Things are signified.

—³. The reason 'to call by **name**,' in the spiritual sense, =to choose such as are suitable, is that by '**name**,' without the person, is signified the quality. Refs. And by 'to call,' without the **name**, in like manner. Refs.

—⁴. There are two who are here **named** . . .

10562. 'Thou hast said, I know thee by **name**' (Ex.xxxiii.12)=his quality.

10615. 'He called on the **name** of Jehovah' (Ex.xxxiv.5)=the worship of the Lord from the truths and goods of faith and love; and thus preparation for reception. Ex.

10683^e. '(To receive) in the **name** of' anyone (Matt.x.40-42)=on account of his quality.

H. 562². When he merely heard the Divine **named**, and especially when he heard the Lord **named**, he was excited with hatred. . .

W. H. 1². 'Having a **name** written which no one knew except Himself'=that no one but Himself sees the quality of the Word in the internal sense, and he to whom He reveals it.

— Upon His vestment and upon His thigh His **name** written'=truth and good, and their quality.

L. 2². By the **names** of persons and places (in the Word) is signified something belonging to the Lord, and thence something belonging to Heaven and the Church from Him; or something opposite.

22². In the Word of the Old Testament, the Lord is distinguished by various **names**, everywhere according to the Thing which is treated of. Enum. In like manner in the Word of the New Testament. Enum.

25^e. By 'the **name**' of Jehovah, of the Lord, of the Son of God, is meant the Divine truth; thus also the Word, which is from Him, concerning Him, and thus is Himself.

S. 15. Here (Is.x.24-34) mere **names** occur, from which nothing can be drawn except with the aid of the spiritual sense, in which all the **names** in the Word =the Things of Heaven and the Church. . . —².

71². As their writing is such, therefore there are not

any **names** of persons and places in their Word, which are in ours; but instead of the **names** are the Things which they signify; as for 'Moses,' there is 'the historical Word,' etc. etc. (Compare T.241².)

80°. For, some words and **names** (in the Word) are predicated of good; and some of truth; and some include both.

102°. In (our) Word many **names** of places have been retained, which are in the Land of Canaan, and in Asia round about it, and signify like things to those which they signified in the Ancient Word.

Life 17°. 'To believe in the **name** of the Son of God' = to believe the Word, and live according to it.

F. 49. In the Word, by all the **names** of nations and peoples, and also of persons and places, are signified the Things of the Church. Examps.

P. 230. The profanation of what is holy is meant . . . by 'Thou shalt not profane the **name** of thy God;'; and, that profanation is not to be committed . . . by 'Hallowed be Thy **name**.' What is meant by 'the **name** of God,' is known by scarcely anyone in the Christian World. The reason is that it is not known that in the Spiritual World there are not **names** as in the natural world; but that everyone is **named** according to the quality of his love and wisdom; for, as soon as anyone comes into society or consort with others, he is at once **named** according to his quality there. The **naming-nominatio** -is done by the spiritual language, which is such that a **name** can be given to every Thing, because there each letter in the alphabet signifies one Thing; and a number of letters joined together into one word, which constitute the **name** of a person, involve the entire state of the Thing.

—². From these things it is evident that by 'the **name** of God,' in the Word, is signified God with everything Divine which is in Him, and which proceeds from Him; and as the Word is the proceeding Divine, it is 'the **name** of God;'; and, as all the Divine things which are called the spiritual things of the Church are from the Word, these also are 'the **name** of God.'

—³. By 'the **name**,' and by 'the reward,' 'of a prophet' (Matt.x.) is meant the state and happiness of those who are in Divine truths: by the '**name**,' and 'the reward, of a just one,' the state and happiness of those who are in Divine goods.

262°. In the Spiritual World, where everyone is held in speaking what he thinks, no one can even **name** 'Jesus,' except him who has lived in the world as a Christian; and this from His Divine Providence, lest His **name** should be profaned.

R. 8°. In Heaven a person is regarded from that which belongs to his office and function. From it also every man, Spirit, and Angel there is **named** . . .

—³. 'To receive a prophet in the **name** of a prophet' = to receive the doctrine of truth because it is truth: 'to receive a just one in the **name** of a just one' = to receive good for the sake of good. E. 102°. 624°. 695°.

44°. 'The **name** of Jehovah' = everything Divine.

81°. 'For My **name**'s sake hast laboured . . .' (Rev.ii.3) = study . . . to procure and teach those things which are of religion and its doctrine. By 'the **name**' of Jeho-

vah or of the Lord, in the Word, is not meant His **name**, but everything by means of which He is worshipped; and, as He is worshipped according to the doctrine in the Church, by His '**name**' is meant everything of doctrine; and, in the universal sense, everything of religion. The reason these things are meant by 'the **name**' of Jehovah, is that in Heaven no other **names** are given than those which involve the quality of some one; and the quality of God is everything by means of which He is worshipped. Ill.

—³. In like manner in the New Testament, by 'the **name**' of the Lord. Ill.

—⁴. That the Lord as to the Divine Human is 'the **name**' of the Father. Ill.

111. 'Thou holdest My **name**' (ver.13) = when yet they have religion, and worship according to it. Ex.

122. 'In the stone a new **name** written' (ver.17) = that they will have a quality of good which they had not before. 'A **name**' = the quality of a Thing; here, therefore, the quality of the good. All the quality of good is from the truths united to it. . . .

157. 'Thou hast a **name** that thou livest' (Rev.iii.1) = that it seems to themselves and others . . . that they are spiritually alive. . . . By 'to have a **name**,' is signified to seem and to be believed to be such.

165. 'Thou hast a few **names** even in Sardis' (ver.4) = that among them are also those who have life in their worship. By 'a few **names**' are signified some who are such . . . for 'a **name**' = the quality of anyone. The reason is, that in the Spiritual World everyone is **named** according to his quality.

170. 'I will confess his **name** before My Father, and before His Angels' (ver.5) = that those will be received who are in Divine good and in Divine truths from the Lord; thus who have the life of Heaven in themselves. 'To confess the **name**' = to acknowledge the quality of anyone, or that he is such.

180. 'Thou hast not denied My **name**' (ver.8) = that they are in the worship of the Lord. Ex.

193. 'I will write upon him the **name** of my God' (ver. 12) = that the Divine truth will be inscribed on their hearts. . . . 'The **name** of My God' = the Divine truth. Ex.

196. 'And My new **name**' (ver.12) = the worship of the Lord alone with new things which had not been in the former Church. Ex.

410. By 'the **name** (of the star)' (Rev.viii.11) is signified its quality.

440. By 'the **name**' (Rev.ix.11) is signified the quality of the state.

516. By 'the **names** of men seven thousand' (Rev.xi. 13) are signified all who had confessed faith alone . . . By 'the **names**' are signified those who are such; for 'the **name**' = the quality of the man.

527. 'To them that fear Thy **name**' (ver.18) = those who love the things which are the Lord's. . . . By the Lord's '**name**' are signified all the things by means of which He is worshipped.

584. 'He opened his mouth in blasphemies against God and His **name**' (Rev.xiii.6) = their utterances . . .

against the Divine Itself and the Divine Human of the Lord, and at the same time against everything of the Church from the Word by means of which the Lord is worshipped. . . By 'His name' is signified everything by means of which the Lord is worshipped, and also the Word, because worship is according to it. That by 'the name' of Jehovah, or of God, is signified the Divine Human of the Lord, and at the same time the Word, and also everything by means of which He is worshipped. III.

[R.] 613. 'Having His Father's name written in their foreheads' (Rev. xiv. 1) = the acknowledgment of the Divine and of the Divine Human of the Lord from the love and faith with them. By 'the name of the Father' is meant the Lord as to the Divine *a quo* . . . and at the same time as to the Divine Human . . . because they are one . . .

618^d. By 'to ask the Father in His name' is not meant to approach God the Father immediately, nor to ask for His sake; but to approach the Lord, and the Father through Him, because the Father is in the Son, and they are one . . . 'In His name' = this. III.

660. By 'the number of His name' (Rev. xv. 2) is signified the falsification of the Word.

692. 'They blasphemed the name of God . . .' (Rev. xvi. 9) . . . 'The name of God' = the Divine Human of the Lord and at the same time the Word.

756. They cannot endure to hear the Lord named.

824. 'Having a name written which no man knows except Himself' (Rev. xix. 12) = that the quality of the Word in its spiritual and celestial sense is seen by no one except the Lord, and him to whom He reveals it. Ex.

830. 'And He has upon His vestment and upon His thigh a name written, King of kings, and Lord of lords' (ver. 16) = that the Lord teaches in the Word what His quality is, that it is the Divine truth of the Divine wisdom, and the Divine good of the Divine love; thus that He is the God of the universe. Ex.

839^d. 'Hallowed be Thy name' = to go to the Lord and worship Him. III.

900^d. By 'the names written over (the gates)' (Rev. xxi. 12) is signified all their quality; thus the quality in them; for all the quality is from the internals in the externals.

903. In them the names of the twelve apostles of the Lamb' (ver. 13) = all things of doctrine from the Word concerning the Lord, and concerning a life according to His precepts. . . By 'twelve names' is signified all its quality; and all its quality has reference to (these two things).

938. 'His name shall be in their foreheads' (Rev. xxii. 4) = . . . that the Lord will turn Himself to them. . . . By 'the Lord's name in their foreheads' is signified that the Lord loves them, and turns them to Himself. By 'the Lord's name' is signified the Lord Himself; because there is signified all His quality, by which He is Known, and according to which He is worshipped.

M. 459^d. Criminal things which are not to be named.

T. 297. 'Thou shalt not take the name of Jehovah thy God into what is vain; because Jehovah will not hold him guiltless who shall take His name into what is vain.' By 'to take the name of Jehovah God into what is vain,' in the natural sense . . . is meant the name itself, and its abuse in various kinds of conversation, especially in uttering falsehoods or lies, and in oaths without a cause, and for the purpose of exculpation in evil intentions . . . and in sorceries and enchantments. But to swear by God and His holiness, the Word, and the Gospel, in coronations, in inaugurations into the priesthood, and in initiations of fidelity, is not to take the name of God into what is vain, unless he who takes the oath afterwards rejects his promises as vain. The name of God, being holiness itself, must be constantly made use of in the holy things which belong to the Church . . . The reason is that God is in all things of religion; and, when He is rightly invoked, He is present by His name, and hears. In these things the name of God is hallowed.

—². That the name of Jehovah God is holy in itself, is evident from that name, in that the Jews since their first time have not dared . . . to say Jehovah . . . That the name Jesus is in like manner holy, is known from the apostle's saying that at that name the knee is bent . . . and moreover that it can be named by no devil in Hell.

—³. There are many names of God which are not to be taken into what is vain. Enum.

298. In the spiritual sense, by 'the name' of God is meant all that which the Church teaches from the Word, and by means of which the Lord is invoked and worshipped. All these things in the complex are 'the name' of God. And therefore by 'to take the name of God into what is vain, is meant to take anything therefrom in frivolous conversation, in speaking falsely, in lies, imprecations, sorceries, and enchantments; for this also is to revile and blaspheme God; thus His name. That the Word, and whatever the Church has therefrom, and thus all worship, is 'the name of God.' III.

299. In the celestial sense, by 'to take the name of God into what is vain' is meant that which the Lord said to the Pharisees (concerning 'the blasphemy of the Spirit,' by which) is meant blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word. That the Divine Human of the Lord is meant by 'the name' of Jehovah God, in the celestial or supreme sense. III.

300. That by the name of anyone is meant not only his name, but also all his quality, is evident from the names in the Spiritual World. No one there retains the name which he received in baptism, and that which he had from his father . . . but everyone there is named according to his quality; and the Angels are called according to their moral and spiritual life. III.

—². In the natural world, by the name is not meant the name only, but at the same time his quality, because this adheres to his name; for in common discourse it is said, He does this for the sake of his name . . . This man has a great name; by which is signified that he is celebrated for such things as are in him . . . Who does not know that he who disparages and cal-

unnates anyone as to his **name**, also disparages and calumniate the acts of his life? They are conjoined in idea. Further ex.

309. See KILL, here.

330. In proportion as anyone does not take the **name** of God into what is vain, in the same proportion he loves the things which are from God.

682. By 'the **name**' of the Lord Jesus Christ nothing else is meant in the Word than the acknowledgment of Him, and a life according to His precepts. III.

—². Therefore the **name** that one is a Christian means his quality, that he has faith in Christ, and charity towards the neighbour from Christ. III. 683.

D. 2631². Therefore also the words of **names** (in Hebrew) are not distinguished by capital initials.

3568. That those who are not in faith cannot even **name** the Lord. Ex.

—^e. Nor could [such] a Spirit **name** faith . . .

4056. Concerning a certain (Spirit) who was in the habit of naming the devil. Ex.

4345. A certain Jew (who could not remember what his **name** had been.) 4385.

5604. In their Word (in Heaven) there are no **names** . . . but Things in their place.

5952. They are only the **names** of the one God.

6035¹. All the quality of a Thing, person, or place can be **named** there; and, from the hearing of the **name** the quality is at once known, together with many things which are therein. This cannot be done in the natural world.

E. 8². The **names** in the Word do not signify persons, but Things. Examp. 9, III.

102. 'For My **name's** sake hast laboured' = the acknowledgment of the Lord, and of the Knowledges of truth which regard Him; (for) 'the **name**' of Jehovah or of the Lord, in the supreme sense, = His Divine Human; and, in the relative sense, all the things of love and of faith by means of which the Lord is worshipped; because these are the Divine things which proceed from His Divine Human. III.

—². In the Spiritual World, the **names** which are on earth are not uttered; but the **names** of the persons who are spoken about are formed from the idea of all things which are known about them, which are combined into a single word . . . whence it is that the **names** also there . . . are spiritual. The **name** 'Lord,' and the **name** 'Jesus Christ,' are not uttered there as on earth; but, instead of these **names**, a **name** is formed from the idea of all things which are known and believed concerning Him, which idea is from all things of love and faith in Him. The reason is that these things in the complex are the Lord with them; for the Lord is with everyone in the goods of love and of faith which are from Him. As this is so, the quality of everyone there as to love and faith in the Lord is at once known if he only utters in a spiritual word or **name** 'Lord,' or 'Jesus Christ,' and hence also it is that those who are not in any love, or in any faith in Him, are unable to **name** Him; that is, to form any spiritual **name** concerning Him . . .

—³. Lest, therefore, the opinion . . . should prevail, that the mere **name** 'Jesus Christ,' without love and faith in Him, thus without Knowledges . . . contributes something to salvation, I will adduce some passages from the Word where the expressions 'for His **name's** sake,' and 'in His **name**,' occur; from which those who think more deeply can see that the **name** alone is not meant. III.

—⁴. 'To ask in My **name**,' is to ask from love and faith.

—⁴. The like to that which is meant by 'the **name** of the Lord,' is meant by 'the **name** of Jehovah,' in the Old Testament. III.

—⁵. 'Where He shall place His **name**' (Deut. xii., xvi.) is where there shall be worship from the good of love and the truths of faith.

—⁵. As by 'the **name**' of Jehovah, or of the Lord, is signified all worship from the good of love and the truths of faith; therefore, in the supreme sense, by 'the **name**' of Jehovah is meant the Lord as to the Divine Human; for the reason that from His Divine Human proceeds everything of love and faith. That, in the supreme sense, the Lord is meant by 'the **name**' of Jehovah. III.

—⁶. 'Hallowed be Thy **name**' (therefore) means that the Divine Human of the Lord is to be held holily, and worshipped.

135. 'Thou holdest My **name**' = the acknowledgment of the Divine in the Human of the Lord . . .

148. 'In the stone a new **name** written which no one knoweth but he who receiveth it' = a state of interior life unknown to all besides those who are in it. 'A **name**' = the quality of the state; here, the quality of the state of the interior life . . .

—². That '**name**,' in the Word, = the quality of the state. III.

—³. 'He calls all by **name**' = that he knows the quality of all; and gives to them according to the state of love and faith with them.

—⁴. 'I have called thee by thy **name**' (Is. xlv. 3, 4) = that He has known the quality of the state of the Church.

—⁵. 'The **name** being cut off and destroyed before Jehovah' (Is. xlviii. 19) = the quality of the state by which conjunction is effected . . .

—⁶. 'To call by a new **name**,' and 'by another **name**,' = to give another state of life; namely, a state of spiritual life.

—⁷. 'Polluted in **name**' (Ezek. xxii. 5) = abounding with falsities and the derivative evils, which make its quality.

—⁸. '**Names** written in the Book of Life' = all things of man's love and faith, thus all things of his spiritual life, as to their quality.

—⁹. 'His **name** in their foreheads' = a state of love.

—¹⁰. The reason '**name**,' in the Word, = the quality of the man's state, is that in the Spiritual World each one is **named** according to the state of life in which he is; thus variously. For spiritual speech is not like human speech. All things there are expressed according to ideas concerning Things and concerning persons; and these ideas fall into words.

151⁵. To believe in 'the **name**' of the Lord = to

acknowledge His Divine Human, and to receive love and faith from Him.

[E.] 186. 'Thou hast a name that thou livest, and art dead'=the quality of their thought . . . because they are leading a moral life . . . Ex.

195. 'Thou hast a few names even in Sardis . . . '=those who lead a moral life from a spiritual origin . . . 'Name'=the quality of the state of man's life; here, therefore, 'names'=men who are such.

199. 'I will not blot his name out of the Book of Life'=that they will be in Heaven because they are accommodated thereto. 'Name'=the quality of the state of man's life. Ex.

209. 'Thou hast not denied My name'=that they . . . acknowledge the Divine of the Lord in His Human.

222. 'I will write upon him the name of My God'=their quality according to Divine truth implanted in the life. . . 'Name'=the quality of the state.

224. 'And My new name'=that they will also acknowledge the Divine Human of the Lord. . . The reason the Lord's 'new name'=His Divine Human, is that in this Prophetic Book . . . it treats of those who will be in the New Jerusalem, and of those who will not be. Further ex.

294⁸. 'To call by name'=reception according to the quality of each one.

295¹³. 'To believe in the name' of the Lord=to live according to the precepts of His doctrine.

313⁸. 'My name is in the midst of him'=that all Divine good and Divine truth are in Him.

324¹¹. 'My name shall be great among the nations' (Mal.i.11)=the acknowledgment and worship of the Lord among those who are in good.

329³⁰. By 'the name' of the Lord (John i.12) are meant all the truths and goods by means of which He is to be worshipped.

340⁵. 'Name' (Ps. xvi. 2) is said of truths; and 'salvation,' of good.

—⁸. 'Blessed is He who cometh in the name of the Lord' (Luke xix. 38)=that He was glorified because from Him is all Divine truth and Divine good. 'The name of the Lord'=everything by means of which He is worshipped; and, as everything of this relates to the good of love and to the truth of faith, therefore these are signified by 'the name of the Lord.'

—¹¹. Communication and conjunction with those who receive, are meant by, 'Thus shall they put My name upon the sons of Israel' (Num.vi.27). By 'the name of Jehovah' is signified the proceeding Divine, which, in general, is called Divine truth and Divine good.

383. 'His name was Death' (Rev.vi.8) . . . 'Name'=the quality of a Thing; here, the quality of the Word with those who are in evils and the derivative falsities.

410⁸. 'This house upon which My name is named' (Jer.vii.11)=the Church where there is worship from the goods of life through the truths of doctrine. . . 'The name' of Jehovah=all that through which He is worshipped; thus good and truth; the latter of doctrine, and the former of life.

411¹⁶. 'If two of you shall consent together upon the earth in My name concerning any thing that ye shall ask, it shall be done for them by My Father who is in the Heavens' (Matt.viii.19). By 'the name' of the Lord is meant everything by means of which He is worshipped; and, as He is worshipped by means of the truth from good which is from Him, therefore this is meant by His 'name.' 696³.

453⁷. 'He calls them all by name' (Is.xl.26)=that He knows the quality of all, and that according thereto He disposes; for by 'name,' in the Word, is signified the quality of the Thing and state. Ill. 519. 563.

553³. That it is only truth which can be applied, and, through application, conjoined, is signified by, 'Only let thy name be named upon us' (Is.iv.1).

624⁴. To teach the Word and doctrinal things from the Word, is meant by, 'Have we not prophesied through Thy name?' (Matt.vii.22). By 'name' is signified according to doctrine from the Word.

638¹⁷. 'To call the name'=the quality of it.

650¹⁹. 'To call the name'=to know the quality of the Thing, or of what quality it is. 710¹⁹.

—⁶³. 'The name of Jehovah'=all the truth of doctrine and of the Church.

659²⁰. 'The seed of the malicious shall not be named to eternity' (Is.xiv.20)=eternal dissociation and separation.

676. 'There were killed in the earthquake the names of men seven thousand'=that in that change of state all the truths of good perished with them. . . 'The names of men'=the truths of good, and the derivative understanding of truth . . . For 'a name'=the quality of a Thing and state with a man . . . because names of persons are not given in the Spiritual World as in the natural world. In the Spiritual World all are named according to the quality of their life; thus with a difference within the Societies and outside of them. Within the Societies the quality of the state of everyone's life is constant . . . and therefore according to this quality is his name. Hence it is that when the name of anyone is heard in a Society, his quality is also known. It is from this that by 'name,' in the spiritual sense, is signified the quality of the Thing and of the state of life. But outside the Societies the denomination according to the state of life of anyone is not constant; for, before a Spirit man comes into any Society, he passes through many states . . . but still everyone is named according to the state in which he is; and also according to the idea and the perception of the quality of his state. Refs.

696. 'To them that fear Thy name, small and great' =and to all who worship the Lord, from whatever religion. Ex. —³, Ex.

—³. 'The name' of Jehovah, etc. (in both Testaments)=all things by means of which He is worshipped; thus all things of love and faith; and, in the supreme sense, the Lord Himself is meant; because where He is, there are all things of love and faith. Ill.

706¹⁴. That they 'cast out demons in the name of the Lord' (Mark xvi.17) derived its effect from the fact that, spiritually understood, 'the name of the Lord' is every-

thing of doctrine from the Word from the Lord ; and that 'demons' are falsities of every kind, which are . . . removed by means of doctrine from the Word from the Lord.

714²⁴. 'To know My name' (Ps.xci.14)=to be in doctrine from the Word.

735³. The Angels in the Heavens have not names as men on earth have ; but they have names according to their functions ; and, in general to each one is given a name from his quality. (See MICHAEL, here.)

745⁴. 'To believe in His name' (John i.12)=to receive the Lord in faith and life ; for by 'the name' of the Lord is signified everything by means of which He is worshipped.

768¹⁰. 'Name'=the quality of it. —^o.

798. 'To blaspheme His name' (Rev.xiii.6) = by falsifying all the quality of Divine truth or of the Word. Ex.

806. 'Whose names are not written in the Lamb's Book of Life'=by all who have not been made spiritual through regeneration by the Lord ; (for) 'names'=their quality. Ex.

815¹². The like which is signified by 'to believe in Him,' is signified by 'to believe in His name ;' for 'the name' of the Lord=all the quality of faith and of love by means of which He is to be worshipped, and by means of which man is saved by Him. The reason why this is signified by 'His name,' is that in the Spiritual World no other names are given to persons than according to the quality of their affection and life ; whence everyone is Known, as to his quality, from his name alone. Hence, when his name is uttered, and that quality is loved which is meant by the name, he is presented present, and they are conjoined as companions or brothers. But the quality of the Lord is everything of faith and love by means of which man is saved by Him ; for this quality is the essence which proceeds from Him ; and therefore, when this quality is thought of, the Lord is presented present with him ; and, when this quality is loved, the Lord is conjoined with him. Hence it is, that those who believe in His name have eternal life. Hence it is evident how necessary it is to man to know the quality of the faith and of the love which is 'the name' of the Lord ; and also to love this quality, which is effected by the doing of those things which the Lord has commanded. Moreover, the names 'Jesus,' and 'Christ,' involve this quality ; for 'Jesus'=salvation, and 'Christ' . . . =Divine truth, which is the all of faith and of love as to the thoughts, the doctrine, and the life. Hence, when these names are named, their quality is to be thought, and we are to live according to it. This is meant by the Lord's words in Matt. xviii.19,20. —¹³.

817³. It is to be known that by all the names of persons and places in the Word are signified the Things and the states of the Church ; and chiefly so by the names in the first chapters of Genesis, because the historicals therein are made historicals . . .

841. 'Or the name of the beast, or the number of his name' (Rev.xiii.17)=or the like thereof as to life, or the like thereof as to faith ; (for) 'the name'=the

quality of the good of love and of the derivative life. 892. 933.

852². By all these names (of the Divine) is . . . meant one ; for the Lord is thus variously named according to His Divine attributes. Enum.

892. In the Spiritual World everyone receives a name according to his quality ; and the quality of everyone is there expressed by a word of the spiritual language, which word can indeed be uttered in natural language, but still cannot be understood ; for it includes many things which cannot be comprehended by means of the ideas of natural thought, and which consequently cannot be expressed by the words of speech in the world.

935². The second precept, 'Thou shalt not profane the name of God,' contains also [that we are] not to hold cheap and reject from the heart the Word, doctrine from the Word, and thus the Church ; for these are 'the name of God.'

943. 'And shall glorify Thy name' (Rev.xv.4)=the worship of the Lord from the truths which are from this good. Ex.

949³. In proportion as he does not profane the name of God, thus also in proportion as he shuns the cupidities which originate from the loves of self and of the world, in the same proportion he loves the holy things of the Word and of the Church ; for these are 'the name of God ;' and (these) cupidities profane them.

959². We shall here treat concerning the second Precept : 'Thou shalt not profane the name of God.' . . By 'the name of God' is meant all the quality by means of which God is worshipped ; for God is in His own quality, and is His own quality. His Essence is Divine love ; and His Quality is the derivative Divine truth united to Divine good ; thus with us on earth, it is the Word . . . and thence also it is the doctrine of genuine truth and good from the Word ; for worship is according to this doctrine. Now, as His quality is manifold, for it contains all things which are from Him, therefore He has many names, and each name involves and expresses His quality in general and in special. Enum. All these are the names of the one God, who is the Lord ; but still, where they are said in the Word, they signify some universal Divine attribute or quality distinct from other Divine attributes or qualities. . . Since each name=some distinct attribute or quality, therefore by 'to profane the name of God,' is not meant to profane the name itself ; but His quality. The reason why by 'the name' is signified the quality, is also because in Heaven everyone is named according to his quality ; and the quality of God or of the Lord is everything which is from Him by means of which He is worshipped. Hence it is, that in Hell, as there is no Divine quality of the Lord acknowledged there, the Lord cannot be named. And hence it is that, in the Spiritual World, His names cannot be uttered by anyone otherwise than as His Divine is acknowledged ; for all there speak from the heart, thus from the love and the derivative acknowledgment.

962¹. As by 'the name of God' is meant Divine truth, or the Word ; and as by 'the profanation' of it is meant the denial of its holiness, and the consequent contempt, rejection, and blaspheming, it follows that

the name of God is interiorly profaned by a life contrary to the precepts of the decalogue; for there is a profanation which is interior and not exterior . . .

[E.] 984. 'They blasphemed the name of God' = the falsification of the Word of the Lord even to the destruction of the Divine truth in the Heavens. Ex.

1025⁴. In the Precept, 'Thou shalt not profane the name of God,' there are contained and included in its three senses all things which concern the Divine as to quality; for, by 'the name of God' is signified His quality; which, in the first sense, is the Word, doctrine from the Word, and the worship of the mouth and life from the doctrine; in the second sense, is the Lord's Kingdom on earth, and the Lord's Kingdom in the Heavens; and, in the third sense, is the Divine Human of the Lord, for this is the quality of the Divine Itself.

1039. 'Full of names of blasphemy' = (the holy things of the Word) adulterated and falsified; (for) 'a name' = the quality of the Thing, and the quality of the state; hence by 'full of names' is signified the quality of these holy things of the Word.

1046. 'Upon her forehead a name written' (Rev. xvii. 5) = her quality as to love; for by 'a name' is signified the quality of the Thing or state; and by 'the forehead' is signified the love.

1098². The man who only thinks that God is, and thinks nothing concerning His quality, is like one who thinks that the Word is, and that it is holy, and knows nothing about what is in it . . . when yet the thought of what God is, is so ample that it infills Heaven, and makes all the wisdom in which are the Angels . . . The thought that God is, from His quality, is what is meant in the Word by 'the name of God.'

De Verbo 5². Passages were taken from the natural sense which could never be comprehended without the spiritual sense; as in the Prophets, where mere names are heaped together . . .

14⁵. By the names which are the posterities of Adam are there described the states of the successive reception of the Lord, and of conjunction with Him, by the men of that Church . . .

Inv. 41. In the Spiritual World, no one knows another from his name alone; but from the idea of his quality. . . A Spirit himself is nothing else than his own quality; on which account everyone in that World keeps his baptismal name and the name of his family silent; but is named according to his quality. Hence it is that 'name,' in the Word, does not signify the name, but the quality. . . From these things it is evident that no one has the Lord present with him unless he knows His quality. Ex.

Naphtali. *Naphtali.*

A. 392S. 'And she called his name Naphtali' (Gen. xxx.8) = the quality of the temptation in which man overcomes, and also the quality of the resistance by the natural man. . . The quality itself is what is signified by 'Naphtali;' for Naphtali was named from 'strugglings.' Thence also by 'Naphtali' is represented this second general truth of the Church; for temptation is the medium of the conjunction of the internal man with the external. Ex.

—². After this delight (of the love of self and of the world) has prevailed, it cannot be dulled and dissipated by any other medium than the affirmation and acknowledgment of the Holy of faith and of the good of life, which is the first medium ('Dan'); and then through temptation, which is the second medium, and is signified by 'Naphtali;' for this medium follows the other. Ex.

—³. In the Word elsewhere, where 'Naphtali' is named, the state of man after temptations is signified by him. Ill.

460S. 'The sons of Bilhah . . . Dan and Naphtali' (Gen. xxxv.25) = the things which follow and are of service to interior things. Ex. . . The essentials of these things are represented by 'Dan and Naphtali' . . . 'Naphtali,' in the supreme sense, = Own power; in the internal sense, the temptation in which [the man] conquers; and, in the external sense, the resistance by the natural man . . .

6024⁶. 'The sons of Naphtali,' Jahzeel, and Guni, and Jezer, and Shillem' (Gen. xlvi.24) = the temptations in which is victory, and the doctrinal things concerning them.

6411. 'Naphtali is a hind let loose, giving discourses of elegance' (Gen. xlix.21). 'Naphtali' = the state after temptations; 'a hind let loose' = the freedom of natural affection; 'giving discourses of elegance' = gladness of mind. 6412.

R. 354. 'Of the tribe of Naphtali were sealed twelve thousand' (Rev. vii.6) = the perception of use and of what use is, with those who will be in the Lord's New Heaven and New Church. By 'Naphtali,' in the supreme sense, is signified Own power of the Lord's Divine Human; in the spiritual sense, temptation and victory; and, in the natural sense, the struggling by the natural man; for he was named from 'strugglings.' But the reason why here by 'Naphtali' is signified the perception of use and of what use is, is that he follows in the series after 'Asher,' by whom is signified the love of uses. Moreover, those have an interior perception of uses who have conquered in temptations; for the interiors of the mind are opened by means of temptations. . . That 'the tribe of Naphtali' = Angels and men as to this perception. Ill.

E. 295¹⁰. 'Naphtali,' so called from 'strugglings,' = temptations, and consolation and blessing from the Divine love after them; which is meant by, 'satisfied with the good pleasure and the blessing of Jehovah' (Deut. xxxiii.23).

435². The three tribes of 'Asher,' 'Naphtali,' and 'Manasseh' (Rev. vii.6) = those who fully constitute spiritual good. Ex.

438. Charity towards the neighbour is signified by these three tribes, namely, 'Asher,' 'Naphtali,' and 'Manasseh.'

—². By 'Naphtali' (in special) is signified the regeneration of those (who are in charity towards the neighbour).

439. 'Of the tribe of Naphtali were sealed twelve thousand' = regeneration and temptation; (for) Naphtali and his tribe = temptation, and the state after it; and,

as temptations take place for the sake of regeneration, regeneration also is signified by 'Naphtali.' III and Ex.

—⁵. In the supreme sense, by 'Zebulon' and 'Naphtali' is signified the union of the Divine and of the Human in the Lord. III.

—^e. Hence, also, by 'Naphtali' is signified reformation and regeneration, because these are the effects of temptations.

441. But temptation, which is signified by 'the tribe of Naphtali,' is the uniting medium; for the internal and external are united by means of temptations.

443. They who are in the Second or Middle Heaven, and they who come into it, are signified by 'Asher,' 'Naphtali,' and 'Manasseh;' who therefore constitute the second class of the sealed.

447⁴. As the tribes of Naphtali and Zebulon signified combat from the truth which is from good; the tribe of Naphtali, 'combat; and the tribe of Zebulon, the conjunction of good and truth; therefore these two tribes only were taken to fight (Judges v.).

—⁵. By 'Zebulon and Naphtali' is also signified the conjunction of truth and good, by combat against falsities and evils, and the consequent reformation, in Matt. iv. 13-17; Is. ix. 1, 2.

—⁶. By 'Zebulon' and 'Naphtali,' in the supreme sense, is signified the union of the Divine Itself and of the Divine Human of the Lord by means of temptations admitted into Himself, and victories from His Own power, in Ps. lxxviii. 27. (Compare 449⁹.)

Naphtuhim. *Naphtuhim.*

A. 1193. 'Mizraim begat . . . Naphtuhim,' etc. (Gen. x. 13)=so many nations, by whom are signified so many kinds of rituals . . . which are merely scientifics. 1194. 1195.

Napkin. *Sudarium.*

E. 193¹⁰. 'To hide them in the earth,' and 'in a napkin' (Luke xix. 20)=that they are solely in the memory of the natural man.

Naples. *Neapolis.*

Neapolitan. *Neapolitanus.*

M. 451. Naples, mentioned.

D. 5652. (On the Neapolitans at the time of the Last Judgment. See LAST JUDGMENT, here.)

Narrow. *Strictus.*

Stricture. *Strictura.*

Strictly. *Stricte.*

See STRAITNESS.

A. 1103. They observe the externals of the Church very strictly.

9216^e. In a bond so close . . .

9295³. In a narrower sense . . . —.

9416. In a narrow sense . . . In a sense less narrow.

H. 534³. That 'the way which leads to life is narrow' (Matt. vii. 14) is not because it is difficult, but because there are 'few who find it.'

584. Some (of the gates to the Hells) are strait-*arctae*-and narrow.

T. 421^e. In a narrow or in a broad sense.

D. 4214. A representation with Spirits; and concerning the broad and the narrow way. Ex.

E. 313¹². 'The stricture of an olive-tree' (Is. xxiv. 13) = vastation. 638¹⁸. 919².

537¹⁰. 'Drawn swords' (Ps. lv. 21) = falsities destroying.

De Verbo 4². *I* and *E* give a close sound.

Nathan. *Nathan.*

E. 555¹⁰. 'Nathan' (Zech. xii. 12) = the doctrine of truth.

Nation. *Gens.*

See AFRICA, and GENTILE.

A. 139². 'Nations' (Num. xxiii. 9) = evils.

249. 'Nations' (Micah vii. 16) = those who trust in proprium.

409^e. As the posterity of Jacob were . . . of no faith, the Church . . . was transferred to gentiles who had lived not in infidelity, but in ignorance. Rarely, if ever, does the Church remain with those who have Truths among them, when they have been vastated; but it is transferred to those who know nothing at all about Truths; for these embrace faith much more easily than the former.

410. Such have been the gentiles, and such also are the gentiles at this day. When it is the last time of vastation with those who know and do not want to know . . . the Church arises anew; not with them, but with those whom they call gentiles. It was so done with the Most Ancient Church . . . with the Ancient Church . . . with the Jewish Church.

470. In the most ancient time the human race was distinguished into houses, families, and nations . . . Fewer or more families constituted a nation. (The reason of this ex. 471. 483^e.)

471^e. (This was why) the Jewish Church also was distinguished into houses, families, and nations.

488^e. 'The day of the nations' (Ezek. xxx. 3) = the gentiles, or wickedness.

570². This race was such.

593^e. Their lot . . . is much worse than that of those who are called gentiles.

622. 'Nations' = evils which are of the will, or of cupidities; 'people' = falsities.

671². *Quasi* voluntary goods . . . the like as with the gentiles . . .

932². All the good of charity, even with the gentiles, is seed from the Lord; and although with them it is not the good of faith . . . yet it can become the good of faith. For the gentiles who have lived in charity, as they are wont to do in the world, in the other life, when they are instructed by Angels, embrace and receive the doctrine of true faith and the faith of charity much more easily than Christians.

1025. Wherever there is charity even among nations most remote from the Church, there is seed . . . The good which the gentiles do is also from the Lord.

[A.] 1032. That the Lord enters into a covenant, or conjoins Himself by charity, with those who are outside the Church, and are called **gentiles**. Ex. The man of the Church supposes that all who are outside the Church, who are called **gentiles**, cannot be saved, for the reason that they have no Knowledges of faith, and are therefore wholly ignorant of the Lord . . .

—². (But) the mercy of the Lord is infinite . . . and extends itself to all in the universal world. That they have been born outside the Church . . . is not their fault; and no one is ever condemned for not having faith in the Lord when he is ignorant of Him. Who that thinks well will ever say that the greatest part of the human race will perish in eternal death because they have not been born within Europe, where there are relatively few people? (or) that the Lord would suffer so great a multitude of men to be born in order to perish in eternal death? This would be contrary to the Divine, and contrary to mercy. And besides, those who are outside the Church, who are called **gentiles**, live a much more moral life than those who are within the Church; and they embrace much more easily the doctrine of true faith, which may be still more manifestly evident from the Souls in the other life . . . Very many of those who have worshipped idols are of such an animus as to be horrified at hatreds and adulteries; and they fear Christians . . . Nay, the **gentiles** are such that when they are informed by the Angels concerning the truths of faith . . . they listen readily, and are readily imbued with faith, and thus reject their idols; and therefore the **gentiles** who have lived a moral life, and have lived in mutual charity, and in innocence, are regenerated in the other life. While they live in the world, the Lord is present with them in the charity and innocence; for there is nothing of charity and innocence except from the Lord. The Lord also gives them a conscience of what is right and good according to their religiosity, and into this conscience insinuates innocence and charity; and, when there are innocence and charity in the conscience, they easily suffer themselves to be imbued with the truth of faith from good. III.

1059. The Lord is even more present (with the **gentiles** than with Christians). The reason is that there is not so great a cloud in their intellectual part . . . For the **gentiles** are ignorant of the Word, nor do they know what the Lord is . . . and therefore they cannot be against the Lord, and against the truth of faith. Hence their cloud is not against (these); and such a cloud can be easily dispelled when they are enlightened.

—³. The **gentiles** cannot (profane the truths of faith); because they live in ignorance of the truth of faith. . . This is the reason why more of the **gentiles** are saved than of Christians; besides that their infants are all of the Lord's Kingdom. III.

1097. Those who placed worship solely in externals were represented by the **gentiles**, whom they called 'strangers,' and who were their servants . . . III.

1136. Concerning internal worship and its derivations, which, being from charity, are those of wisdom, intelligence, knowledge and Knowledges; and which are signified by the **nations** (mentioned in Gen.x.22-24).

1140^e. By the names in (Gen.x.), except Heber and

his posterity, are meant so many **nations**; and so many **nations** there were which constituted the Ancient Church . . . 1149. 1151. 1152. 1153. 1154. 1156. 1157. 1163. 1170. 1171. 1194. 1205. 1227. 1238. 1246.

1150². The **nations** and peoples who were called 'the sons of Japheth,' lived in mutual charity together, in friendship, in civility, and in simplicity; and therefore the Lord was present in their worship . . . There were formerly very many such **nations**.

1158. 'From these were dispersed the isles of the **nations** in their lands' (Gen.x.5)=that the worships of many **nations** came forth from these.

1159. 'As to their **nations**' (ver.5)=as to both (the opinion and the probity) in general.

—³. That '**nations**'=both in general, is evident from the signification of 'a **nation**,' or of '**nations**,' in the Word. In a good sense '**nations**'=new voluntary and intellectual things; consequently, the goods of love and the truths of faith; but, in the opposite sense, they =evils and falsities. . . The cause is that the Most Ancient Church was distinguished into houses, into families, and into **nations**. . . A number of families constituted the **nations**. Hence the **nations** signified all the families together, in one complex. 1215.

—⁴. From this, then, is the signification of '**nations**,' in the internal sense; which is a general embracing both voluntary and intellectual things; or, what is the same, both the things which are of love and the things which are of faith, relatively to the families and houses of which [they are composed].

1238^e. All were (then) distinguished into houses, families, and **nations**. . . One nation acknowledged one father, from whom also it was named. Examp. 1246.

1251^e. 'In their **nations**' (ver.31)=in general relatively to the things which are of charity. 1252, Ex.

1254. The **nations** named in the preceding [verses] of this chapter have signified nothing else than the various worships of the Ancient Church . . .

1256. 'In their **nations**' (ver.32)=the worships of the Church in general.

1258. 'From these were the **nations** dispersed in the earth' (id.)=that thence [came] all the worships of the Church as to goods or evils . . . By 'a **nation**' are meant a number of families together. In the Most Ancient and in the Ancient Church, the number of families which acknowledged one father made one **nation**. But that, in the internal sense, '**nations**'=the worships of the Church, and, in fact, as to the goods or evils in the worship, the case is this. When families and **nations** are regarded by the Angels, they never have the idea of a **nation**, but only the idea of the worship with that **nation**. Ex. . . Hence it is that, in the internal sense, by '**nations**' nothing else is signified than the worship of the Church, and, in fact, as to its quality, which is the good of charity and the derivative truth of faith. When the word '**nations**' occurs in the Word, the Angels never remain in the idea of a **nation** . . . but in the idea of the good and truth with the **nation** which is named.

1259. That '**nations**'=the goods and the evils in

worship, the case, further, is this. In the most ancient times [men] dwelt distinguished into **nations**, families, and houses, for the reason that the Church on earth might represent the Lord's Kingdom, where all are distinguished into Societies, and the Societies into greater ones, and these again into greater ones, and this according to the differences of love and faith in general and in special; thus in like manner as it were into houses, families, and **nations**. From this, 'houses,' 'families,' and '**nations**,' in the Word, = the goods of love and of the derivative faith; and a distinction is there accurately made between '**nations**' and 'people.' By '**a nation**' is signified good, or evil; but by '**a people**,' truth or falsity, and this so constantly that it is never otherwise. III.

—4. The Church called the Church of the **nations**.
Sig. —. —⁶. Ex.

—5. 'The **nations**' = the goods of charity; or, what is the same, those with whom are the goods of charity.

—6. In the Church, those endowed with the good of charity are 'the **nations**;' those endowed with the truths of faith are 'the peoples' . . .

—7. The Most Ancient Church was the true Church of the **nations**; then the Ancient Church.

—8. As those who are in charity are called '**nations**,' and those who are in faith, 'peoples,' the priesthood of the Lord is predicated of **nations** . . . and His royalty of peoples . . . which also was represented in the Jewish Church, where, before they had kings they were a **nation**; but after they had received kings they became a people. 1672.

1260. As '**nations**,' in the Most Ancient Church, and in the Ancient Church, signified goods, or the good, therefore in the opposite sense they = evils, or the evil; in like manner 'peoples,' (which) in the opposite sense, = falsities; for, in a depraved Church, good is turned into evil, and truth into falsity. Hence the signification of '**nations**' and 'peoples,' in this sense, in many places in the Word. III.

1285². By each **nation** (in Gen. x.) is signified a diverse Doctrinal and Ritual.

—3. Although there were as many worships . . . as there were **nations** . . . yet they were all 'of one lip and of one words;' that is, they all had one doctrine in general and in particular. Ex.

1327⁴. The **nations** outside the Church . . . can least of all profane.

1329. 'Arphaxad' was a **nation** so named, by which is signified knowledge.

1339. 'Shelah' was a **nation** so named, by which is signified that which belongs to knowledge.

1343. 'Eber' was a **nation** which was named the Hebrew **nation**, from its father; and by it is signified the worship in general of the Second Ancient Church . . .

—4. But, when internal worship became external . . . and each **nation** began to have its own god . . . the Hebrew **nation** retained the name Jehovah . . . and in this were distinguished from the rest of the **nations**.

1345. 'Peleg' was a **nation** so named from him as its father, by which is signified external worship.

1347. 'Reu' was a **nation** so named from him as its father, by which is signified worship still more external.

1349. 'Serug' was a **nation** so named from him as its father, by which is signified worship in externals.

1351. 'Nahor' was a **nation** so named from him as its father, by which is signified worship verging to what is idolatrous.

1353. 'Terah' was a **nation** so named from him as its father, by which is signified idolatrous worship.

1355. 'Abram,' 'Nahor,' and 'Haran' were persons, from whom **nations** also were named, which were idolaters. 1358.

1358. A number of **nations** were born from Abraham. III.

1362. That 'Terah' was a **nation** may be evident from this: that the **nations** originating from his sons acknowledged him as their own father; as also the sons of Jacob—or the Jews and Israelites—and also the Ishmaelites, Midianites, and others, did Abraham; and the Moabites and Ammonites, Lot; for although these **nations** were not named from them, but from their sons, nevertheless, when all acknowledge a common father, and call themselves his sons—as the sons of Terah, the sons of Abraham, or the sons of Lot—by each of them is signified a **nation** in the general sense . . . for they are the stocks or roots of the **nations** . . . 1363.

1366. But, with the **gentiles**, who do not know what the truth of faith is, and still live in charity, the case is different. This was the reason the Lord's Church could not be restored among the Jews, but among the **nations** which had had no Knowledge of faith. Ex.

1416. 'I will make thee into a great **nation**' (Gen. xii. 2) = the Kingdom in the Heavens and on earth; (for) '**a nation**' = the Celestial of love and the derivative good; thus all in the universe with whom is the Celestial of love and of charity; and, as the Lord is here treated of, there is meant all the Celestial and all the derivative good; thus His Kingdom, which is with those who are in love and charity. In the supreme sense, the Lord Himself is 'the great **nation**,' because He is the Celestial itself, and good itself . . .

—2. That '**a nation**,' in the internal sense, where it treats of the Lord and of the celestial things of love, = Him and all celestial things. Ex. and III.

—5. [This] treats of the Church of the **nations** in special; in general, of all who are in ignorance and live in charity, who are '**a nation**,' because they are of the Lord's Kingdom.

—6. Here (Ps. cvi. 5) '**nation**' manifestly stands for the Lord's Kingdom.

—e. The signification of '**nation**'—which is the Celestial of love and the derivative good—originated from that Perceptive [which consisted in] the men of the Most Ancient Church having been distinguished into houses, families, and **nations**, and their thus perceiving the Lord's Kingdom; and, as they perceived the Lord's Kingdom, they perceived the Celestial itself. From this perception originated the signification, and from this the representative.

1424. '**Nations**' = goods; and 'peoples,' truths. 1672.

1444^e. All kinds of evils are signified by the idolatrous **nations** in Canaan . . .

[A.] 1463². 'Sojourners'=those who suffer themselves to be instructed, consequently the **gentiles**.

1662. For each **nation**, and each land,=some fixed thing in general; and this in the proper and the opposite sense; but the general signification applies itself to the Thing which is being treated of.

1679. By all the **nations** which were in the Land of Canaan, were represented kinds of falsities and evils.

1685^e. 'Tidal king of Goiim,' or 'of **nations**' (Gen. xiv.9)=good.

1782^e. The falsities and evils to be expelled from (the Lord's Kingdom, and the New Church) are the **nations** named (in Gen.xv.19-21). 1867.

1832². In like manner also with the worship, the doctrinal things, and the morals, and even with the idols, of the upright **gentiles**: these the Lord leaves entire, and yet adapts them by means of charity so that they may serve as vessels.

1839⁶. How great is this darkness above that . . . of the **gentiles** . . . Sig.

1846^e. No charity is signified by '**nation** against **nation** . . .' (Matt.xxiv.7).

1849. 'Also that **nation** whom they shall serve' (Gen. xv.14)=the evil who oppress. 'A **nation**,' in the genuine sense,=goods; or, what is the same, the good . . . But, in the opposite sense, 'a **nation**'=evils; or, what is the same, the evil. Refs.

1857. See AMORITE, here.

1992⁸. (A certain **nation** who heard rebuking Spirits.)

2004. 'Thou shalt be for the father of a multitude of **nations**' (Gen.xvii.4)=the union of the Human essence with the Divine essence. Ex. 2007.

2009⁴. That the Lord is present with the **gentiles** also. Refs.

2014. 'I will give thee for **nations**' (ver.6)=that all good is from Him; (for) '**nations**,' in the genuine and primitive sense,=good. Refs.

2015. The idea of **nations**, and of kings, altogether perishes when it is received by the Angels; and good and truth succeed in their place. Ex.

—³. 'To suck the milk of the **nations**, and the breast of **gents**' (Is.lx.16)=to be gifted with goods, and instructed in truths.

2023². But those who are in love towards the neighbour are not all therefore in love to the Lord; as for example the upright **gentiles**, who are in ignorance concerning the Lord, with whom the Lord is however present in charity . . . for love to the Lord is in a higher degree. Ex.

2049. The **gentiles**, who are outside the Church, can be in truths, but not in the truths of faith. Their truths, like the precepts of the decalogue, are that parents are to be honoured, that we are not to kill, steal, commit adultery, covet the things which belong to others, and also that the Deity is to be worshipped. But the truths of faith are all the doctrinals concerning eternal life, the Lord's Kingdom, and the Lord. These cannot be known to them, because they have not the Word. Sig. That these can be purified equally with

those who are within the Church. Rep. They are purified when they reject filthy loves, and live together in charity; for they then live in truths, for all truths are of charity; but in the truths already mentioned. When they live in these truths, they easily imbibe the truths of faith; if not in the life of the body, still in the other life; because the truths of faith are the interior truths of charity; for they then love nothing more than to be admitted into the interior truths of charity.

2068. 'She shall be for **nations**' (Gen.xvii.16)=the derivative goods.

2069. For 'kings' are predicated of peoples; and not so of **nations**, except when '**nations**'=evils. Refs.

2090. 'I will give him for a great **nation**' (ver.20)=the fruition of goods and their increments.

2115. That the **gentiles**, who have not the Word, and therefore know nothing about the Lord, are equally saved when they are rational; that is, when they live together in charity or mutual love, and have received something of conscience according to their religiosity. Sig. and Refs.

2120^e. '**Nation** against **nation**'=evils against evils. 2547³.

2227. 'Abraham in being shall be for a **nation** great and numerous' (Gen.xviii.18)=that all good and all the derivative truth will be from the Lord. . . 'A **nation**'=good. 'A **nation** great and numerous'=good and the derivative truth. Ex.

2228. 'In him shall all the **nations** of the earth be blessed' (id.)=that all who are in charity will be saved by Him. . . By 'all the **nations** of the earth' are meant, in the internal sense, those who are in the goods of love and of charity; (for) '**nation**'=good. 2853.

2284^e. (For) more from the **gentiles** are saved than from Christians; for those of them who have thought well concerning the neighbour, and have willed well to him, receive the truths of faith in the other life better than those who are called Christians, and they acknowledge the Lord more than Christians do.

2336⁴. The **gentiles** who were not yet instructed. Sig.

2466¹³. 'The **nations** which she makes to drink' (Rev.xviii.3)=the goods which are profaned.

2468¹². 'They are given for a spoil to the **nations**' (Ezek.xxv.7)=that they are taken possession of by evils; 'and are cut off from the peoples'=by falsities.

2520. 'Lord, wilt Thou slay also a just **nation**?' (Gen.xx.4)=whether good and truth should be extinguished. Ex.

2547. '**Nations**,' and 'kingdoms' (Jer.li.20)=the evils and the falsities which are of doctrine.

—². '**Nation**' (Ezek.xxxvii.21)=the good of the Spiritual Church, or of doctrine. Ex.

2567². For the Israelites, dispersed among the **gentiles**, have become **gentiles**.

2588¹⁶. (Possessing the goods, etc., of the **gentiles**. Ex.)

2589. Concerning the state and lot in the other life of the **nations** and peoples who have been born-

outside the Church. Gen.art. (Quoted under GENTILE, from A.2589 to 2604.)

2669. 'Also the son of the handmaid I will make him a nation' (Gen.xxi.13)=the Spiritual Church which should receive the good of faith. . . 'A nation'=good; here, the good of faith, because it is predicated of the Spiritual Church.

2699. 'Because I will make him (Ishmael) a great nation' (ver.18)=the Spiritual Church; (for) 'a great nation'=the Spiritual Church, which will receive the good of faith. It is said 'a great nation' because the Spiritual Kingdom is the Lord's second Kingdom.

2708^d. The regeneration of those who are in ignorance of truth, or of the gentiles. Tr.

2739^e. In the Most Ancient Church the derivations of love were such; and therefore they dwell together in the Heavens distinguished as it were into nations, families, and houses, all of which acknowledge the Lord as their only Parent.

2799¹⁸. By 'all nations' (Luke xxi.24) are signified evils of every kind, among which they will be captive.

2851⁵. This (driving away of evils and falsities—or, what is the same, of evil Genii and Spirits—from the gate, or from the mind; and goods and truths then taking their place) was represented by the sons of Israel expelling the nations from the Land of Canaan.

—⁹. 'Her king and princes among the nations' (Lam.ii.9)=that truths are immersed in evils.

—¹⁰. 'A nation from afar from the extremity of the earth' (Deut.xxviii.29)=evils and falsities, or those who are in evil and falsity.

2861. But the nations outside the Church, because they have not the Word, and thus not the truths of faith, so long as they live in the world, although in the good of charity, are still not truly spiritual until they have been instructed in the truths of faith. And, as most nations cannot be instructed in the world, those who have lived in mutual charity and in obedience, are by the Lord's Providence and mercy instructed in the other life, and then receive the truths of faith easily, and become spiritual.

—². In the things which follow, to the end of Gen. xxii., it treats concerning those who are saved outside the Church, and are signified by those who were born to Nahor, Abraham's brother, from Milcah his wife and Reumah his concubine. . . Hence it may be evident that these things . . . relate in a series to the Lord's Spiritual Church, but to that which is among the gentiles.

2863. 'Milcah'=the truth of these gentiles; and 'Nahor,' their good.

—². That there are truths among the gentiles may be evident from many things; for it is known that there were wisdom and intelligence among the gentiles formerly; as that they acknowledged one God, and wrote concerning Him holily; also that they acknowledged the immortality of the soul, and the life after death, and also the happiness of the good and the unhappiness of the evil; besides that they had for their law the precepts of the decalogue. Enum. Nor were they content to be of this character in externals, but they were so in internals.

—³. It is similar at this day: the better behaved gentiles from all parts of the Earth sometimes speak better about such things than Christians do; nor do they only speak, but they live according to them. These, and many truths, are among the gentiles, and conjoin themselves with the good which they have from the Lord, from which (truths and good thus) conjoined they are in a state to receive still more truths, because one truth recognizes another, and they easily consociate themselves together; [as] there is a connection of Truths, and there are affinities [between them]. . . The falsities which are with them do not conjoin themselves with their good, but only apply themselves to it, but so that they can be separated from it . . . and they are separated at the time when they learn the truths of faith . . .

2910³. Afterwards a new Church was raised up by the Lord, which was called the Church of the gentiles, and which was internal, for interior truths were revealed by the Lord; but this Church is now at its end . . .

—^e. But, when a Church is consummated and perishes, the Lord always raises up a new Church somewhere; but rarely, if ever, from the man of the former Church; but from the gentiles, who have been in ignorance. Tr.

2916⁴. That the Lord raised up Lazarus from the dead, also involves the resuscitation of a new Church from the gentiles.

2928. When Judah and Zion are being treated of, 'nation' is named; and by 'nation' is signified the Celestial Church . . .

2943². As they had it from the Most Ancients that nations and families represented the heavenly Societies; thus the things which are of love and charity; therefore when 'a city' is named instead of 'a family,' and 'a people' instead of 'a nation,' there is signified truth, which is of faith.

2967⁴. 'The violent ones of the nations' (Ezek. xxviii.7)=evils.

2986. 'The sons of Heth'=a new Church of the gentiles, or from the gentiles. Ex.

—². It is to be known that when any Church becomes null . . . and a new one is being instaurated by the Lord, this is effected rarely, if ever, with those with whom the old church has been; but with those with whom there was no Church before, that is, with the gentiles. . . When the Most Ancient Church perished, the new one . . . was instaurated with the gentiles, that is, with those where there was no Church before. In like manner when this Church perished, the resemblance of a Church was instituted with the descendants of Abraham from Jacob, thus also with the gentiles; for Abraham, when called, was a Gentile, (and) the descendants of Jacob in Egypt became still more Gentile . . . After this Church had been consummated, the Primitive Church was instaurated from the gentiles, the Jews being rejected. In like manner will it be with this Church which is called Christian. The reason why the new Church will be instaurated with the gentiles, is that they have no principles of falsity contrary to the truths of faith; for they are ignorant of the truths of faith. Ex. . . The Gentiles, being in ignorance, and free

from impediments, are thus in a state for receiving truths more than those who are of the Church; and all those among them who are in the good of life receive truths easily. Refs.

[A.] 3111. 'Father,' here, namely Bethuel, = the good of charity such as there is with the more upright gentiles.

3142². 'To drive out the nations' (Ps.lxxx.8)=to purge from evils.

3263². The Lord's Spiritual Church . . . is not limited to those who have the Word . . . but it is also with . . . the gentiles remote from the Church; for there are many among them who know from rational lumen that there is one God, that He has created all things, and that He preserves all things; also, that from Him is all good, consequently all truth; and that likeness to Him makes a man blessed; who, moreover, live according to their religiosity, in love to that God, and in love towards the neighbour; from the affection of good they do works of charity, and from the affection of truth they worship the Supreme. Those who are such among the gentiles, are those who are in the Lord's Spiritual Church; and, although they are ignorant of the Lord while in the world, still they have in themselves the worship and tacit acknowledgment of Him when they are in good; for in all good the Lord is present; and therefore these in the other life easily acknowledge Him . . . The natural lumen which they have, has in it what is spiritual; for without the Spiritual, which is from the Lord, such things can never be acknowledged. From this it may now be evident what 'Ishmael' is . . .

3268⁸. 'The isles of Kittim'=those who are more remote from worship; that is, the gentiles who are in simple good, and thence in natural truth.

3271. 'Castles' (here) are especially predicated of the gentiles, who have not the truth of faith, but rational and natural truth. These truths are called 'castles,' when the truths of faith are called 'cities' . . .

3293. 'Two nations are in thy womb' (Gen.xxv.23)=the Natural as to interior and exterior good. Ex.

3310. Without doctrinal things, it is indeed the good of life, but not yet the good of the Church, thus not yet truly spiritual, except only in the potency of becoming so; as is the good of life with the gentiles, who have not the Word, and therefore are ignorant of the Lord.

3324⁴. 'The nations upon whom His name is called' (Amos ix.12)=those who are in good outside the Church. 'The nations'=those who are in good. Refs.

3353. (Thus) the Last Judgment is nothing else than the end of the Church with one nation, and its beginning with another . . .

—^e. 'Nation shall be stirred up against nation, and kingdom against kingdom'=that evil will fight with evil, and falsity with falsity.

3380. 'In thy (Isaac's) seed shall all the nations of the earth be blessed' (Gen.xvi.4)=all who are in good, both within and without the Church. Ex.

—^e. That the gentiles, who are outside the Church, who are in good, are equally saved. Refs.

3448⁶. 'Kingdoms of nations' (Is.xiii.4)=falsities from evils.

3470. By the Hittites . . . is there represented the Spiritual Church among the gentiles; and, as this Church is not in truth from the Word, by the same is signified truth not from what is genuine itself; for the nation which represents a Church, signifies also the truth and good such as is of the Church . . .

3488³. '(Hated) by all nations' (Matt.xxiv.9)=by those who are in evil.

—⁸. 'For a testimony to all nations' (ver.14)=to the evil.

3519⁸. The ultimate of the innocence which is in ignorance, such as is with the gentiles. Sig.

3614³. 'The heat-fervor-of Jehovah against the nations' (Is.xxxiv.2)=repugnance against evil.

3686. For the Hittites were in the Land of Canaan of the Church of the gentiles . . . hence (they) represented the Lord's Spiritual Church among the gentiles.

3778. Nahor, the brother of Abraham, put on the representation of the Church such as it is with the gentiles who have not the Word; (for) the Lord's Church is scattered through the universal world, and is among the gentiles who live in charity.

—². Hence Nahor, his son Bethuel, and Bethuel's son Laban, represented collateral good of a common stock, that is, the good in which are those who are of the Lord's Church among the gentiles. This good differs from the good of a common stock in the direct line, in that there are no genuine truths which are conjoined with their good; but most are external appearances, called the fallacies of the senses; for they have not the Word from which to be illustrated. In its essence, indeed, good is only one, but it receives its quality from the truths which are implanted in it . . . The truths which appear as truths to the gentiles, are, in general, that they worship some God, from whom they seek their good, and to whom they attribute it; and, so long as they live in the world, they are ignorant that this God is the Lord; and also that they should adore their God under images, which they account holy. . . . But still these things do not hinder their being saved equally with Christians, provided they live in love to their God, and in love towards the neighbour; for thus they are in the faculty of receiving interior truths in the other life. Refs.

3812⁶. It treats (in Ezek.xxxvii.) in general concerning the instauration of the Church among the gentiles . . .

3898^e. It was the gentiles among whom new Churches have been instaured before.

3986^e. Such good is wont to be . . . also with upright gentiles, who are in the holy worship of their own gods.

3993¹³. (For) among the gentiles also, who are outside the Church, is the Lord's Church; and, although they are in falsities, still those who live the life of charity are saved. Ex.

4169². 'Go not into the way of the gentiles' (Matt. x.5). 'The gentiles' (here)=those who are in evils.

4189. The conjunction of the Divine Natural with the goods of works, in which are they who are at the side, or the gentiles. Sig. and Ex.

—³. The **gentiles** are said to be at the side, or in collateral good, because they are outside the Church.

—^e. But the **gentiles** (have not the Word, and through the Word direct communication with Heaven, and through Heaven with the Lord) . . . Hence it is that they are said to be at the side; but those **gentiles** are meant who are in the goods of works; that is, who are in externals within which is the good of charity . . .

4190. (The stone set up by Jacob)=such truth . . . as there is with the **gentiles**; for the **gentiles**, although they do not know about the Word, and consequently not about the Lord, still have external truths such as Christians have; as that the Deity is to be worshipped holily, that festivals are to be observed, that parents are to be honoured, that we are not to steal, commit adultery, commit murder, or covet what is another's. . . They who are wise among them, observe the same not only in external form, but also in internal; for they think that such things are not only contrary to their religion, but also contrary to the common good, thus contrary to what is internally due to man, and consequently contrary to charity . . . In the obscurity with them there is something of conscience, against which they are not willing to act; and indeed some cannot do so. Hence it may be evident that the Lord rules their interiors, which are in obscurity, and thus that He imparts to them the faculty of receiving interior truths, which, moreover, they receive in the other life.

—². (Conversation with Christians in the other life on the state and lot of the **gentiles**; and a comparison made between them and Christians.)

4191. 'Brethren,' here, = those who are in the goods of works, who are the **gentiles**.

4195^e. (This)=the quality of the good from truths on the side of Laban; that is, on the side of those who are in the goods of works; that is, on the side of the **gentiles**.

4197. A testification of the conjunction here signified by 'Laban' with the good Divine of the Lord's Natural; consequently the conjunction of the Lord through good with the **gentiles**. Sig. . . The truths of this good are what testify concerning the conjunction; but their good, so long as they live in the world, is at the side, because they have not truths Divine. But still those who live in this good, that is, in mutual charity, although they have not truths Divine directly from the Divine fountain . . . still have not a closed good, but such as can be opened, and which also is opened in the other life, when they are instructed there in the truths of faith . . .

4198^e. The quality of (the Lord's) presence is signified by 'Mizpah;' here, the quality of it with those who are in the goods of works, or with the **gentiles**, who are here represented by Laban.

4205^e. The truths with the **gentiles** who have lived in mutual charity, are such that the good inflowing from the Lord can lodge—*hospitari*—in them; but, so long as they live in the world, not so much as with Christians, who have truths from the Word, and live thence in spiritual charity.

4211². The appropriation of good from the Lord's Divine Natural (to the **gentiles**). Sig. and Ex. —³.

4214. The illustration of (good such as the **gentiles** have) by the Lord's Divine Natural. Sig. and Ex.

4240³. By 'the land of Seir,' in the relative sense, is properly signified the Lord's Kingdom with those who are outside the Church; that is, with the **gentiles** with whom the Church is being instaurated, when the former or old Church falls away from charity and faith.

4279³. In the internal historical sense, the internal sense is determined to that **nation** which is there named.

4431². For by all the **nations** in the Land of Canaan there was signified some good or truth of the Church in Ancient time; but, after these **nations** . . . had turned aside to things idolatrous, by the same ones are signified idolatries . . .

4444⁴. But this law (that they were not to enter into marriages with the **nations**) was enacted concerning the idolatrous **nations** . . . for, when they became idolaters, they could no longer represent the celestial and spiritual things of the Lord's Kingdom; but the opposites . . . for they then called forth from Hell some devil whom they worshipped, and to whom they applied the Divine representatives . . . and also for the reason that by 'the **nations**' were signified evils and falsities, with which goods and truths . . . were not to be commingled.

—³. But they were never forbidden to contract matrimonies with the **nations** who accepted their worship . . .

4574. 'A **nation** and a company of **nations** shall be from thee' (Gen. xxxv. 11)=good, and the Divine forms of good. Ex.

4735⁵. It treats (in Ezek. xxxix. 17-21) . . . in special, concerning the instaurated of the Church among the **gentiles**.

4747. 'A company of Ishmaelites came from Gilead' = those who are in simple good such as the **gentiles** are in.

—². For those who are outside the Church, who are called the **gentiles**, have not confirmed themselves against (Divine truths), because they have not known them; and therefore those of them who have lived in mutual charity, easily receive Divine truths . . .

—³. Hence it is that when any new Church is being instaurated by the Lord, it is not instaurated among those who are within the Church; but among those who are outside of it; that is, with the **gentiles**. Concerning these things it often treats in the Word.

4809⁴. 'Before Him shall be gathered together all **nations**' (Matt. xxv. 32)=that the goods and the evils of all will be manifest.

4864. For, where a **nation** is mentioned in the Word, in the internal sense there is understood that which belongs to the Church of that **nation** . . .

4901⁴. The last of the Church with one **nation** is always the first of the Church with another.

4973⁶. Therefore the Lord is called 'the Lord' of **nations**, and 'the King' of peoples; for by '**nations**' are signified those who are in good; and by 'peoples,' those who are in truth.

5577. For those who are in the Spiritual World . . .

do not stay in the idea of 'a land;' but in the idea of the **nation** which is there; nor in the idea of the **nation**, but in the idea of the quality of that **nation**, consequently, in the idea of the Church when . . . by 'the Land' is meant the Land of Canaan.

[A.] 5897³. Evils and falsities are what are signified by 'the **nations**' (Ezek.vi.8).

—¹⁰. By 'the **nations**' which were so devoted that none at all were left, was represented that iniquity had been so consummated among them that there was nothing of good and truth left; thus no remains. III.

6005. 'I will set thee for a great **nation**' (Gen.xlvi.4) = that truths will become good. Ex.

6306. The Amorites, and also the Canaanites, = evil; and by the rest of the **nations** in that Land, which are named in the Word, are signified various kinds of evil, and also of falsity. Such things did the **nations** represent when the sons of Israel came into possession of the Land of Canaan. The reason was, that when the sons of Israel represented heavenly things, these **nations** represented infernal ones, and thus the Land of Canaan represented every state of the other life; and, as the **nations** represented infernal things, they were on that account given to the curse, and it was forbidden to enter into a covenant with those who remained.

6740. 'Sons who shall come from afar' = the truths among the **gentiles**.

6745³. 'To suck the milk of the **gentiles**' = the insinuation of celestial good.

— That 'the **gentiles**' = goods in worship. Refs.

6851^e. Those who are of the Celestial Church, in the Word are called 'a **nation**.'

6858. By the **nations** in the Land of Canaan, which are enumerated here and also elsewhere (ill.) are signified all kinds of evil and of falsity.

—^e. This is meant, in special, by the region occupied by evils and falsities, which is signified by 'the place' where were the **nations** who were to be driven out.

6971³. The like is the case (profanation) with the **gentiles** who recede from their religiosity; but the lot of these is better than that of those who are within the Church; for they have not truths from the Word, consequently not genuine truths; but truths conjoined with many fallacies, which cannot be so much profaned.

6988². By 'the dumb' healed by the Lord, are signified also the **gentiles**, who, by His Advent into the world, were delivered from falsities and the derivative evils. III.

6989. In the Word, by 'the deaf' are signified also the **gentiles**, who do not know the truths of faith, because they have not the Word, and therefore cannot live according to them; but still, when they have been instructed, they receive them, and live according to them. III.

6990². By 'the blind,' in the Word, are signified also the **gentiles**, who live in ignorance of the truth which is of faith, because they are outside the Church; but who, when instructed, receive faith. III.

7278. For by 'the land' is signified the **nation** itself; and by 'the **nation**,' in the internal sense, that which is of the **nation** . . .

7579. 'From which it was for a **nation**' (Ex.ix.24) = from the day when the natural mind could admit good and the derivative truth. 'Nation' = good; and, as this is said concerning the land of Egypt, by which is signified scientific truth which is of the natural mind, therefore also 'nation' = the truth which is from good.

8054. Evils and falsities are signified by the **nations** (of Canaan) here named; evil from the falsity of evil, by 'the Canaanite;' the falsity from which is evil, by 'the Hittite;' evil and the derivative falsity, by 'the Amorite;' the Idolatrous in which there is something of good, by 'the Hivite;' and the Idolatrous in which there is something of truth, by 'the Jebusite.' That the region of Heaven into which those of the Spiritual Church were to come was occupied by evils and falsities. Ref. and Ex. —^c.

8117. (In Jupiter) they are distinguished into **nations**, families, and houses . . .

8118. I have been told by the Angels that the Most Ancients on this Earth in like manner dwelt distinguished into **nations**, families, and houses; and that all were content with their own goods . . .

8226^e. 'Nations' = evils; and 'kingdoms,' falsities.

8294^e. By the **nations** who then possessed the Land of Canaan, are signified those who before the Advent of the Lord occupied the region of Heaven which was afterwards given to those who were of the Lord's Spiritual Kingdom.

8313³. 'A great **nation** from the sides of the earth' (Jer.vi.22) = those who are in evils completely opposite to good.

8317^e. For the **nations** there, whom the sons of Israel were to drive out, represented evils and also falsities of faith; the latter, because they had previously been of the Church.

8595^e. By the **nations** in the Land of Canaan, are signified the evils and falsities against which [they] were to fight.

8650². For the Lord's Church is scattered through the universal world; thus also among the **gentiles**. Refs.

8771. 'And a holy **nation**' (Ex.xix.6) = thus the Spiritual Kingdom; (for) 'nation' = those who are in good; and 'holy' is predicated of the truth which is of good; hence 'a holy nation' = the good from which is truth. Both 'a kingdom of priests,' and 'a holy nation,' = the Spiritual Kingdom, but with a difference. 'A kingdom of priests' = those who are in good from truth; 'a holy nation' those who are in good and thence in truth. They who are in good from truth look upwards to the Lord by means of truths; whereas they who are in good and thence in truth are in the Lord, and look at truths from Him. [These two states] succeed each other with those who are being regenerated, and in whom the Spiritual Kingdom—that is, the life of Heaven—is being implanted by the Lord. Ex.

8944². (Doubt is excited by two things); first, that the Ancients, who were Gentiles, nevertheless knew that there is a Divine; that this is to be worshipped; and that man as to the soul is immortal: secondly, that at this day also many **nations** with whom there is no revelation know these things. Ex.

9024². 'The suit of Jehovah against the nations' (Jer.xxv.31)=the contention of the Lord for truths against falsities, and for goods against evils; thus also defence. 'The nations'=falsities and evils.

9164^e. 'The nations' among whom they shall be 'captive,' and by whom the Church shall be 'trodden down' (Luke xxi.24)=the evils from which are falsities.

9193³. Therefore, also, it was commanded that the nations in the Land of Canaan should be devoted (Deut.vii.2,24-26); for these nations had previously constituted the Church in that Land . . . but when they changed the representative worship . . . into idolatrous worship, and thus falsified truths and adulterated goods, it was ordered that not only the men-homines, but also the cities, and what was in the cities, should be given to devotion (or to the curse). The reason was that all things there represented falsities from evil; the cities, the doctrines of falsity themselves; the beasts, the evil affections; the gold and silver, their evils and falsities; and all other things in like manner.

9198³. (The Lord is received) otherwise by the converted gentiles outside the Church; these worship and adore Him as their Only God; and they say with the mouth, and think in the heart, that they acknowledge Him as God, because He has appeared in a human form. It is the contrary within the Church . . .

9209⁴. That the Church is being instaurated among such as, in the spiritual sense, are 'the blind,' 'the lame,' 'lepers,' 'the deaf,' and 'the poor;' thus among the gentiles who are in ignorance of good and truth, and still long for them. Ex. *seriatim*.

9256². As to what further concerns those who are outside the Church, and are called gentiles, they indeed are in falsities of doctrine, but from ignorance, because they have not the Word. But still, when instructed, they are in clearer perception, and thence in a more interior perception concerning the heavenly life with man, than Christians. The reason is that they have not confirmed themselves against the truths of faith, as very many Christians have; on which account their internal man has not been closed; but, as with infants, is openable and receptive of truth. Ex. —⁴.

—⁵. From these things it may also be evident why a new Church is always instaurated among the gentiles, who are outside the Church; which is done when the old Church has closed Heaven against itself. Hence it is that the Church was transferred from the Jewish people to the gentiles; and also that the present Church is now being transferred to the gentiles.

— That the Church is being transferred to the gentiles, who acknowledge the Lord. Ill.

—⁷. In all these passages it treats of the Lord: that the gentiles will come to Him; and they come to Him when they acknowledge Him as their God; and, wonderful to say, the gentiles adore the Only God under a human form; and therefore when they hear about the Lord, they receive and acknowledge Him; nor can a new Church be instaurated among others. That the Church is instaurated among such. Ill.

— That those who are of the Church will be 'the last,' and the gentiles 'the first,' see Luke xiii.29,30.

9259². (These two laws) contain [the command] that

the gentiles also were to be loved, and instructed in the truths of faith, and amended as to the life.

9293⁴. 'Nations'=the goods of the Church. Refs.

9316². When the sons of Israel had been introduced into the Land of Canaan, there was instituted . . . among the nations a representative of the evils and falsities which infest the Church. Refs.

9320. 'For destroying thou shalt destroy (the nations)' (Ex.xxiii.24)=that evils are to be completely removed. Ex.

—³. The reason the Israelites and Jews destroyed the nations of the Land of Canaan, was that the former represented spiritual and celestial things, and the nations, infernal and diabolical ones, which can never be together with the former things, for they are opposites. That it was permitted them to destroy the nations, was for the reason that there was no Church among them, but only the representative of a Church . . . To such it is permitted to destroy, kill, and give to the curse . . .

9325⁷. See BARREN, here.

9327. The nations of the Land of Canaan, who had terror at the sons of Israel, =the evils of falsity and the falsities of evil. Refs.

9332^e. The nations in Canaan=all falsities and evils in the complex.

9335⁵. As 'a wild beast'=falsity, and falsity is from a twofold origin, namely, from evil, and from uprightness, therefore 'wild beast,' in the Word=the upright gentiles, who, although they are in falsity, are yet in uprightness of life. Ill.

9340⁴. The Philistines were circumstanced like all the nations in Canaan, in that they represented the goods and truths of the Church, and also evils and falsities; for when the Ancient representative Church was among them, they represented the celestial things which are of good, and the spiritual things which are of truth; but, when they had turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things which are of falsity.

9348⁴. 'Nations'=evils. Refs. R.52⁵.

—^e. 'Nations' (Dent.xii.30)=evils and the derivative falsities.

9406². 'The army of the nations' (Is.lx.11)=those who are in the goods of faith.

9407⁷. By the holy Jerusalem (Rev.xxi.)=is meant a New Church among the gentiles, after the present Church which is in our European world has been vastated.

9594⁴. 'The fields of the forest'=the goods of the Church among the gentiles.

9595². The Church to be instaurated among the gentiles. Tr. 10574⁵. S.15³.

9642². 'To say to the north'=to those who are in darkness or ignorance concerning the truths of faith, who are the gentiles outside the Church.

9741⁸. 'The nations to whom it was given to trample on the holy City' (Rev.xi.2)=the evils of the love of self and of the world which destroy the Church.

9780¹³. That the Church would recede from the

Jewish nation, and would be instaurated among the gentiles. Sig.

[A.9780]^e. 'Jehovah shall go forth and shall fight against the nations' (Zech. xiv. 3) = that the Lord would fight against the Hells; for 'the nations' = the evils which are from the Hells. 10261¹¹.

9809⁵. 'He hath judged among the nations' (Ps. cx. 6) = the dissipation of evils.

10112^e. As to the gentiles outside the Church, those who from their religiosity have lived in any species of charity towards their neighbour, and in any species of love to God the Creator of the universe under a human form, are in the other life accepted by the Lord and saved; for these, when instructed by the Angels, acknowledge the Lord, and believe in Him, and love Him.

10132². 'The nations' (Is. xi. 10) = those who are in the good of innocence.

10137⁵. The Church among the gentiles. Tr.

10160. (In the Second Earth) they live distinguished into nations, families, and houses, (and) they are secure.

10288^e. Those who are of the Church are called in the Word now 'a people,' now 'a nation;' as 'the Israelitish people,' and 'the Jewish nation.' By 'people' are there signified those who are of the Spiritual Church, and by 'nation,' those who are of the Celestial Church. Hence it is that 'peoples' = the truths and goods of faith; and 'nations,' the goods of love.

10432. 'I will make thee into a great nation' (Ex. xxxii. 10) = the Word elsewhere, which is good and excellent. . . 'Nation' = those who are in good; thus, abstractedly from person, good. Refs. and Ex.

10529. The nations in Canaan enum. They = the evils and falsities of the Church and of worship. (Refs. to the signification of each nation.) 10638.

10566. 'See that this nation is Thy people' (Ex. xxxiii. 13) . . . 'The nation of Jehovah' = where the Divine itself dwells; and, in the spiritual sense, where the Lord's Church is; for all who acknowledge the Lord in faith and love, are, taken together, 'the nation of Jehovah.'

10634. 'In all nations' (Ex. xxxiv. 10) = where there is no Church; for by 'nations,' in the Word, are signified those who are outside the Church, because they are not in the light of truth from the Word.

10813. These Spirits (of the Sixth Earth) when they lived on their Earth, had dwelt separate, house by house, family by family, and thus nations by nations . . .

10814. The dominion of love towards the neighbour exists among those who dwell separated into houses, families, and nations . . . Among these, he dominates who is the father of the nation; and, under him, the fathers of families; and, under these, the fathers of each house. He is called the father of the nation from whom are the families; and, from the families, the houses . . . and as this love increases in descending, the father of the nation acts from a more interior love . . .

— e. In the Heavens also, these dwell distinguished into nations, families, and houses, although in Societies together; but according to spiritual affinities . . .

10833. (In the Sixth Earth) the nations with their families assemble every thirtieth day at one place, and hear preachings . . .

H. 3^e. It is otherwise with those who are born outside the Church, who are called gentiles.

318. Concerning the gentiles or peoples outside the Church, in Heaven. Chapter.

321 (o). Refs. to passages on the subject of the gentiles.

365². By 'the poor man' (Lazarus) are meant the gentiles, who had not the Knowledges of good and truth, and yet longed for them.

— . By the rich who were called to the great supper, and who excused themselves, is meant the Jewish nation; and by the poor introduced in their place are meant the gentiles, who are outside the Church (Luke xii.).

391. There are Societies of Angels which teach various gentiles.

514². Behind these, more to the north, are the places of instruction of the various gentiles, who in the world have lived a good life in conformity with their religion, and have thence derived a species of conscience, and have done what is just and right, not so much on account of the laws of their government, but on account of the laws of religion which they had believed ought to be sacredly observed . . . All these, when they have been instructed, are easily brought to acknowledge the Lord, because they entertain at heart [the idea] that God is not invisible, but is visible under a human form. In number, these exceed all the rest; and the best of them are from Africa.

515^e. The gentiles are instructed by their own Angels.

516. All instruction is effected there from doctrine which is from the Word . . . The rest, as the Mohammedans, and the gentiles, are instructed 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.

N. 3. (The New Heaven) is composed both of Christians and of gentiles . . .

J. 47. Afterwards (the Last Judgment was executed) upon the gentiles, and lastly upon the Reformed.

48. The ordination of all the nations and peoples upon whom [came] the Judgment. Des.

— . Beyond (the Mohammedans) were congregated the gentiles in a vast number, who thus constituted the compass itself. Beyond these appeared as it were a sea, which was the boundary.

51. The Judgment upon the gentiles des. (See LAST JUDGMENT, and also GENTILE, here.)

617. The monks, together with the common people . . . were cast . . . partly into the Hells of the gentiles; for those who were from the Dark Ages were in part idolaters like the gentiles.

74². The Angels have . . . much hope concerning some nation remote from the Christian world, and removed from the infesters therefrom, which is such that it can

receive spiritual light, and become a celestial spiritual man; and they have said that at this day interior Divine truths are being revealed among that **nation**, and that they are being received in spiritual faith, that is, in life and heart; and that they are adoring the Lord.

C. J. 73. Concerning the Africans, and concerning the **gentiles**, in the Spiritual World. Gen.art. T.835.

— The **gentiles** who know nothing concerning the Lord, appear around those who know [concerning Him]; until at last the ultimate circumferences are made by those who are complete idolaters, and have adored the sun and moon. But those who acknowledge one God, and make of religion and life precepts such as are in the decalogue, are seen in a higher region, and thus communicate more immediately with the Christians in the Middle; for so the communication is not intercepted by the Mohanmedans and the papists. The **gentiles**, moreover, are distinct according to their geniuses and faculties of receiving light through the Heavens from the Lord; for there are more interior and more exterior ones of them, which they do not derive from their birth place, but from their religion. The Africans are more interior than all the rest.

74². I heard a certain presbyter from the Christians saying that no one can have an idea of a Divine Human; and I saw him translated to various **gentiles**, to more and more interior ones in succession; and, from them, to their Heavens, and at last to the Christian Heaven, and everywhere there was given a communication of their interior perception concerning God; and he observed that they had no other idea of God than the idea of a Man, which is the same as the idea of the Divine Human.

75. There are many Societies of **gentiles**, especially from the Africans, who when they have been instructed by the Angels concerning the Lord, say that it cannot be otherwise than that God the Creator of the universe has appeared in the world, because He has created them, and loves them; and that the appearing could not be effected except even to the ocular sight in a Human Form. When they are told that He did not appear as the Angels are wont to do; but that He was born a Man, and was thus seen, they hesitate somewhat, and inquire whether He was born from a human father; and, when they hear that He was conceived from the God of the universe, and was born from a virgin, they say that thus He has the Divine Essence, which, being infinite and life itself, He was not such a man as others are. Further ex.

S. 40⁴. The reason the **gentiles** are meant by 'Lazarus,' was that the **gentiles** were loved by the Lord, as was the Lazarus who was resuscitated from the dead . . .

84. 'Nations,' and 'people,' (are two expressions which appear like repetitions of the same Thing; whereas '**nations**' is predicated of good; and, in the opposite sense, of evil; and 'peoples' is predicated of truth; and, in the opposite sense, of falsity). S6, III.

86^e. The reason '**nations**' and 'peoples,' are mentioned together, is that by '**nations**' are meant those who are in good; and, in the opposite sense, those who

are in evil; and by 'peoples,' those who are in truths; and, in the opposite sense, who are in falsities; and therefore those who are of the Lord's Spiritual Kingdom are called 'peoples;' and those of His Celestial Kingdom '**nations**.'

105³. (Hence) Christians, with whom the Word is read . . . are in the middle; and around them are the Papists; around these are the Mohammedans . . . behind these are the Africans; and the last circumference is constituted by the **nations** and peoples in Asia and in the Indies.

Life 65. With all **nations** in the universal world, with whom there is religion, there are like precepts as in the decalogue; and all those who live them from religion are saved; but all who do not live them from religion are damned. (The former) when instructed by the Angels after death, receive truths, and acknowledge the Lord. The reason is, that they shun evils as sins, and are thence in good, and good loves truth. III.

W. 13. Hence it is that each **nation** in the Spiritual World is allotted a place according to the idea of God as a Man . . .

P. 215⁴. In the most ancient times, when **nations** and families dwelt together distinctly, there was no other love of riches than that they should possess the necessities of life . . .

251³. For each **nation** with which the sons of Israel waged war, signified some kind of evil; and then they were punished by that **nation**. Enum. and Examps.

R. 10³. 'The barren (woman)' = the Church from the **gentiles**, who have not the Word.

110². By those who are 'in darkness,' 'in the shadow of death,' etc. . . are meant the **gentiles**, who have been in good works, but not in any truths . . . Quite similar to them are those in the Christian world who are in works alone, and in no truths of doctrine, on which account they cannot be called anything else than **gentiles**. They do indeed know the Lord, but do not go to Him; and they have the Word, but do not search for any truths therein.

147. 'To him will I give Power over the **nations**' (Rev. ii. 26) = that they shall conquer with themselves the evils which are from Hell. E. 175.

282. 'From every tribe, and tongue, and people, and **nation**' (Rev. v. 9) = that those have been redeemed by the Lord, who, in the Church, or in any religion, are in truths as to doctrine, and in goods as to life. Ex. 365.

483. 'Thou must prophecy again over peoples and **nations**' (Rev. x. 11) = that the quality of those in faith alone is to be further taught.

—². That '**nations**' = those in goods, or in evils, of life. III.

488. 'For it is given to the **gentiles**' (Rev. xi. 2) = because the state of that Church has been destroyed and desolated by evils of life.

505. By 'peoples, and tribes, and tongues, and **nations**' (ver. 9) are meant all from the Reformed who have been and will be in falsities of doctrine and thence in evils of life from faith alone. . . By '**nations**' are signified those who are in evils of life.

[R.] 524. 'And the nations have been angry' (ver. 18) = those who are in faith alone, and thence in evils of life: that they were wrathful and infested those who are against their faith.

544. 'Who shall pasture all nations with an iron rod' (Rev. xii. 5) = which, by truths from the sense of the letter . . . and by rational things from natural lumen, will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. . . . By 'the nations' are signified those who are in evils of life . . . 828.

587. 'And Power was given (the beast) over every tribe, and tongue, and nation' (Rev. xiii. 7) = thus dominion over all things of the Church, both those of its doctrine, and those of its life. . . . By 'nation' is signified life according to (the doctrine of the Church).

627. 'And to every nation, and tribe, and tongue, and people' (Rev. xiv. 6) = to all who from religion are in goods, and from doctrine in truths. By 'nation' are signified those who are in goods; and, abstractedly, goods.

667. 'Therefore all nations shall come and adore before Thee' (Rev. xv. 4) = that all who are in the good of love and of charity will acknowledge the Lord as the Only God.

745². By 'nations' are signified those who are in religion.

800. 'By thy sorcery have all the nations been seduced' (Rev. xviii. 23) = their nefarious arts, by which they have led away the lower minds of all . . .

843². By 'the nations which he should not seduce' (Rev. xx. 2), are meant the good. By 'the nations' are meant those who are good as to life; and, in the opposite sense, those who are evil. 858.

920. 'The nations which are saved shall walk in the light of it' (Rev. xxi. 19) = that all who are in the good of life and believe in the Lord, will there live according to Divine truths, and will see them within themselves . . .

923. 'And they shall bring the glory and honour of the nations into it' (ver. 26) = that those who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of Heaven and earth, and that every truth of the Church, and every good of religion, are from Him. Ex.

936. 'The leaves of the tree were for the healing of the nations' (Rev. xxii. 2) = rational truths therefrom by means of which those who are in evils and the derivative falsities are brought to think soundly, and to live becomingly . . . By 'the nations,' here, are signified those who are in evils and the derivative falsities.

M. 205. Those who lived in the most ancient eras, live at this day in the Heavens, houses by houses, families by families, and nations by nations . . . and scarcely any one from a house is wanting; and the reason is that with them there was love truly conjugal . . .

T. 9. Hence it is that in the universal world there is not a nation, possessed of religion and sound reason, which does not acknowledge God, and that God is one. Gen.art.

814². That noble (or notable) nation . . .

835. Something concerning the gentiles (in the Spiritual World). Gen.art.

D. 204. Concerning the gentiles, or those not instructed: that they come into the heavenly Kingdom more easily than the instructed. Ex. 214.

402. That from distant nations many species of Spirits are formed by means of their idols. Ex.

4330. Concerning the heathen nations. (Their great spiritual intelligence.)

4401. Concerning the gentiles. (Their prejudice against the truths of faith on account of the character of Christians.)

4415. Concerning the gentiles; concerning Cicero. Ex.

4770. Concerning the initiament of the New Church . . . among the gentiles. Ex.

4864. Concerning the spiritual generation as of nations and families. Ex.

5546. (Nations, families, and houses in Heaven. Ex.)

5807. Concerning the separation of Christians and gentiles: that the Lord has betaken Himself to the gentiles. Gen.art.

5809. I was then separated from those who are in the Christian world, who were at the left, and was brought by the Lord to the gentiles, who were shown in respect to the quality of the faith they had concerning God. Fully ex.

5822. See INDIA.

5880. (Concerning those gentiles who have had no Knowledge of God, or of religion.) See also 5822.

D. Min. 4724^e. The inrooting of truth and good with the gentiles is from externals . . .

E. 48^e. 'Nation against nation' = evil against evil. 400³.

49^e. Therefore the New Church is being instaurated by the Lord with the gentiles, where (the Divine Human) is not only known, but is also acknowledged.

50. 'I was in the isle called Patmos' = a revelation to the gentiles. Ex.

52. These things are said concerning the Church of the gentiles, which will receive Divine truth, and will acknowledge the Divine Human of the Lord. Ex. —².

107³. The reason the gentiles are saved is solely because in their life they look to religion . . .

131⁶. 'The nations' = evils. 355²². 357⁵. 405¹⁵. —²³. —⁴⁶. 406¹⁵. —^e. 418⁷. 453⁶. 455¹¹. 518²⁴. 556⁴. 573⁹. —¹⁰. 659²². 750¹⁰. 960².

175. 'Peoples' = those in truths, or falsities; 'nations,' those in goods, or evils. Ex. and III.

—⁷. In these passages, by 'nations' are meant all who are in love to the Lord; whether within the Church . . . or without it.

—⁸. That by 'nations,' in the opposite sense, are meant those who are in evils; and, abstractedly, the evils themselves. III.

—¹⁰. 'The worst of the nations' (Ezek.vii.24)=direful falsities from evil.

193⁹. The like is signified by the nations being given to the curse . . .

208⁵. 'The army of the nations'=those who are in good.

—⁶. 'Nations'=those who are in goods. 323⁶. 324¹¹. 400¹². 401⁹. 406⁸. 422¹³. 427³. 454. 1077. 1191.

223³. 'A just nation keeping fidelities'=those who are in good and thence in truths.

—¹⁶. 'Thy seed shall inherit the nations' (Is.liv.3)=goods.

—²⁰. 'Go ye not into the way of the gentiles' (Matt.x.5)=falsity from evil.

239⁸. Concerning the instauration of the Church among the gentiles. Tr. —¹⁰. 294³. —². 304²¹. 357. 375³³. 654¹¹.

242¹⁸. 'All nations shall serve Him' (Ps.lxxii.11)=all who are in truths from good.

—¹⁹. 'I will stir up all nations, in order that the choice of all nations shall come' (Hag.ii.7)=concerning the Advent of the Lord. By 'the nations' are meant those who are in good and thence in truths.

275¹⁵. 'A great nation' (Jer.i.41)=evils.

288¹². 'The nations' (Rev.xxi.26)=all who are in good.

294⁶. 'The nations shall fear the name of Jehovah' (Ps.cii.15)=those who are in good.

298¹¹. 'The nations which shall be subdued before him' (Is.xlv.1)=the Hells as to evils.

304¹⁷. 'Nations'=the goods of the Church; and, in the opposite sense, its evils.

—³⁰. 'Thou hast added to the nation, Jehovah' (Is.xxvi.15)=those who are in the good of love, whom He has devoted to Himself.

331. '(From every) people and nation' (Rev.v.9)=those who are of the Lord's Spiritual Church, and of His Celestial Church. By 'people,' in the Word, are signified those who are in spiritual good; and by 'nation,' those who are in celestial good. Ill. 625.

—⁷. In these passages also, 'peoples,' and 'nations' are named, by whom are meant all who are in truths and goods . . . —⁹.

—¹¹. In the opposite sense, 'peoples'=those who are in falsities; and 'nations,' those who are in evils. Ill.

— . In these passages, 'peoples'=those who are against the truths of the Spiritual Church, thus who are in falsities; and 'nations,' those who are against the goods of the Celestial Church, thus who are in evils.

340²¹. 'A great nation' (Gen.xii.2) is said of the Divine good.

355⁵. 'Nations'=all who are in the good of love to the Lord. 431¹⁰. 433¹⁹.

—¹⁹. 'Nation'=those in evils. 657. 684¹¹. 734².

—²⁴. 741¹⁰. 923⁶.

—²³. 'To sell the nations' (Nahum iii.4)=to alienate goods.

375⁴². 'The Samaritan'=the gentiles who were in the good of charity towards the neighbour.

388⁶. 'The nations' (driven out little by little) (Ex.xxiii.29; Deut.vii.22)=the evils which man has, also from what is hereditary; and that these are removed with a man little by little. Ex.

—¹⁵. 'Nations' (Ps.lxxix.1)=evils of life and falsities of doctrine.

—²⁸. 'Great nations'=goods.

400⁸. 'Nations'=the evils of falsity.

403¹³. 'A nation from afar'=the evil opposite to celestial good.

417¹⁰. The destruction of all the goods of the Church is signified by, 'I will cut off the nations.'

447⁵. 'Galilee of the gentiles'=the instauration of the Church among the gentiles who are in . . . combat against evils and falsities. Ex.

455¹. 'Nations'=those who are in life.

555⁹. 'All nations'=evils and falsities of every kind.

585⁴. 'Many nations'=evils from which are falsities.

600¹². 'Thy seed shall inherit the nations'=the truth through which are goods . . .

617²⁷. 'Nations'=evils and falsities.

629⁹. 'Nations'=those who are in evils and the derivative falsities.

632³. 'Jerusalem shall be trodden down by the gentiles' (Luke xxi.24)=the total destruction of the Church as to doctrine, by evils of life and by falsities of doctrine; 'until the times of the gentiles shall be fulfilled'=when evil has been consummated.

637⁸. 'The destroyer of the nations' (Jer.iv.7)=the evil of falsity destroying the good of the Church.

650²⁸. 'In its shadow dwelt all great nations' (Ezek.xxxi.6)=the goods of affections in the natural man.

—⁴⁶. The convocation of the gentiles to the Church; and the reception of the truth of doctrine in the good of love by them; and their intelligence in the derivative spiritual things. Tr.

—⁵². 'Nations'=the cupidities of evil.

—⁶⁰. 'The nations' (of Canaan)=evils and falsities of every kind.

652¹¹. 'The nations which shall be cut off'=the goods of the Church.

654⁷. See EGYPT, here.

—¹⁷. 'To drive out the nations' (Ps.lxxx.)=the evils of the natural man which are driven out by means of truths.

—²⁵. 'The nations' first mentioned (Ezek.xxix.15)=the truths of the Church; and 'the nations' last mentioned,=its goods.

654³⁸. 'The time of the nations'=the state of the Church from evils.

655¹⁰. 'To condemn Him and deliver Him to the gentiles' (Matt.xx.19)=to adjudge the Divine truth and Divine good to Hell, and deliver them to the evils and falsities which are thence. 'The gentiles'=the evils which are from Hell, and destroy the goods of the Church.

[E.] 684³². To be in His protection against the falsities of evil, which are 'the nations.' Sig.

696²⁰. 'Nations'=those who are in good, and, from it, in truths.

710¹². 'Nations'=those in good, and who, from good, receive truths.

724²⁶. 'Nations'=those who were in the good of love. —²⁷. 'A nation from afar'=the falsity of evil, which is the falsity of the sensuous man, destroying truths.

730²³. 'Wilderness'=the state of the Church among the gentiles. Ill.

803. 'Nation'=the good of love; also the doctrine of love and of the derivative Church. Refs.

811. 'All nations'=evils of every kind.

817. All the nations of Canaan represented heretical things confirmatory either of falsities of faith or of evils of love.

881. 'Nations'=those who are in the good of love and of life; and, abstractedly from persons, goods. 1020.

Coro. 41³. The third and fourth state of the Ancient Church . . . is described (by) the consummation of the nations around Canaan, and by the consummation of the nations within the Jordan. Ill.

Nation. *Natio.*

J. 48². That the nations were thus ordained according to the quarters, was according to the general faculty of each for receiving Divine truths. D. 5314.

T. 815. Free nations, and nations not free. (Des. by comparisons.)

D. 2260. The Jews are a nation quite diverse from other nations. Des.

3508. Occurs. 3523. 5040. J.(Post.)16. 19. 85. 104. 241.

5037. The Swedes think more within themselves than other nations at this day . . .

5577. (He must be) of their own nation. J.(Post.)3.

5589. From every nation of the earth. 5590.

5629. Differs from the life of all other nations. 5825.

5838. According to nations. 5839².

6049^e. From what nation they are.

6077^e. Because they are of their nation.

E. 1176². Pours itself forth into congregations and nations.

J.(Post.) 176. After the Judgment, all Societies have been disposed into admirable order, according to nations . . .

D. Love vi². Each nation (appears before the Lord as one man) according to uses. Enum.

Native. *Indigena.*

A. 1463². Occurs.

7908. 'A native of the Land' (Ex.xii.19)=him who has been born within the Church. S011.

9296⁶. 'A native of Israel' (Lev.xxiii.42)=those who are in the good of charity; thus, abstractedly, this good.

T. 14. Man has been created a native of both worlds . . . 369. —³.

607². As man continually lives in communion with the natives of the Spiritual World . . .

D. 2939. Some Spirits are strangers, some natives . . .

Native Country. *Patria.*

See also COUNTRY.

A. 3816³. He who has the love of his native country, and is in such affection towards his native country that it is a pleasure to him to do good to it from good will, if this were denied him, would grieve and would make supplication that an opportunity of doing good to it might be given . . . Such a man is honoured and advanced to dignities; for these, with him, are means for serving his native country, although they are called rewards. But those who are in no affection for their native country, but only for self and the world, act for the sake of the honours and wealth, which they also regard as the ends. Such prefer themselves to their native country . . . They who are such in the life of the body, relatively to their native country, or to the public there, are such also relatively to the Lord's Kingdom, there . . .

3951². In proportion as riches . . . have as an end . . . the good of our native country . . . they are good.

4793⁴. The shame of injuring our native country (an internal bond).

5025. Spiritual truth and good will that a man should . . . have pleasure . . . in offices [done] towards his native country . . .

6023². Our native country (is the neighbour) more than other kingdoms.

—^e. (The idea) that our native country is not the neighbour, except in so far as there is gain from it. 6391^e.

6391³. Evil Spirits, when they lived, had done nothing of good to others, or to their native country, except for the sake of self . . .

6481². The Lord drives the evil to do good to . . . their native country . . . through their own loves . . .

6819. The native country is in a prior degree of the neighbour than a society; in a degree still prior is the Church . . . 6821, Ex.

7392³. In the other life all those perceive delight in doing harm, who in the world do not do good to . . . their native country for the sake of their native country . . . but for the sake of self.

Nativity. See under BORN.

Natural. *Naturalis.*

See CELESTIAL NATURAL, DIVINE NATURAL, EXTERNAL MAN and SPIRITUAL NATURAL.

See also under BRASS, EGYPT, ESAU, FOOT, HEEL, JACOB, INTERNAL MAN, MIND—mens, RATIONAL, SERVANT, SHOE, SOLE, SPIRITUAL, and WORLD.

A. 12. (In the sixth state of regeneration) the man's

natural life is delighted and sustained by the things of the body and senses ; from which comes a combat . . . 56. 58. 59.

40². Those who shall teach the natural man concerning the truths of faith. Sig.

193⁰. That natural goodness remained with them. Sig. 216.

224. The state of this posterity of the Most Ancient Church was natural good ; and they who are in natural good are such that they hide themselves from fear, and from shame that they are naked. But those who are in no natural good do not hide themselves, because they are not ashamed. Ill.

250⁰. 'The heel' = the lowest Natural, as the Corporeal, which the serpent will injure. 259².

282. The second and third posterities, in which there was natural good. Sig.

425. 'Brass' = natural good. Ill.

880². There are three things with man which concur and unite together ; namely, the Natural, the Spiritual, and the Celestial. His Natural never receives any life except from the Spiritual . . . The Natural is the receptacle which receives the Spiritual, or is the vessel into which it is poured . . . The Natural of man is what does the work of charity . . . but this work in itself is dead except from the Spiritual which is in it . . .

1055². For the Natural comes forth from the Spiritual ; and the Spiritual from the Celestial.

1388². This knowledge is natural to man.

1404. 'Jacob' represents, in special, the natural man. 1409².

1577³. With the external man all is natural ; for the external man himself is the same as the natural man. The internal man is said to be united to the external when the Celestial Spiritual of the internal man inflows into the Natural of the external, and causes them to act as one. Thence the Natural also becomes celestial and spiritual, but a lower celestial and spiritual . . .

1639⁰. The natural speech of Spirits among themselves. Des. 1641². 1649.

1748. 'The sole,' and 'the heel,' = the ultimate Natural. . . 'A shoe,' therefore, = the Natural still more ultimate.

—⁴. Devoid of all natural charity. Sig.

1896. The life of the exterior or natural man. Sig. 1909.

1909. The very life of the internal man inflows into all the affections of the natural man . . .

2162. That (the Divine) should put on something natural. Sig. and Ex.

—⁸. All these, being natural things, are called 'the earth,' and the Lord's 'footstool.'

2171. There are natural perception, rational perception, etc.

2181. Every man has also a Natural, which is distinct . . . 2183².

2183². The Rational can see the evil which is in the natural man, and chastise it. Before these two are con-

joined, the man cannot be an entire (or perfect) man, nor be in the tranquillity of peace ; for the one fights with the other. The Angels . . . rule his Rational, but the evil Spirits . . . his Natural . . . If the Rational conquers, the Natural is subjugated, and the man is thus gifted with conscience ; but, if the Natural conquers, he can receive nothing of conscience. If the Rational conquers, his Natural then becomes as if it also was rational ; but, if the Natural conquers, the Rational becomes as if it also was natural. If the Rational conquers, the Angels draw nearer into the man, and insinuate into him charity . . . but, if the Natural conquers, the Angels remove themselves further away, that is, more towards his interiors ; and the evil spirits draw nearer towards the Rational, and continually attack it, and fill his lower things with hatred, revenge, deceit, and the like. If the Rational conquers, the man comes into the tranquillity of peace . . . but, if the Natural conquers, then, while he lives, he appears as if he were in tranquillity, but in the other life he comes into the unrest and torment of Hell. . . There is nothing, therefore, which can make a man blessed and happy, than that the Natural be conformable to the Rational, and both be conjoined ; which is effected solely through charity, and charity is solely from the Lord.

2184. 'The son of an ox' = the corresponding Natural.

—⁵. The Celestial Spiritual of His Natural. Sig.

—⁷. The Natural of man (also) has its own good and its own truth . . . The good of the Natural is the delight which is perceived from charity . . . the truth of the Natural is the Scientific which favours this delight.

2332. Application to His Natural. Sig. and Ex.

—⁰. The Lord applies (the Holy proceeding from Himself) to their Natural.

2572³. The Angels . . . are in all wisdom . . . in regard to rational and natural things also.

2576⁷. The Lord's Rational and Natural, which He should make Divine. Sig.

2758. For the natural kingdom derives all its origin from the Spiritual Kingdom.

2781. The natural man, which He prepared. Sig. and Ex.

—². There are two things which constitute the Natural with man, or, what is the same, the natural man ; namely, natural good and natural truth. Ex.

—⁸. That the Natural had been subordinated. Rep.

—⁹. The natural man ought to serve the Rational, this the Spiritual, this the Celestial, and this the Lord. Such is the order of subordination.

2782. 'Servants' = the natural things of man, which are to serve the Rational.

2786. The Lord prepared the natural man in Himself, and also the rational, so that they should serve the Divine Rational. Tr.

2850⁰. To this correspondence the Lord reduces the rational and natural things of man . . .

2851⁴. 'The gate of the enemies' is with man in his natural mind. When man is completely natural . . . evils and falsities occupy it . . . —⁹.

—¹⁴. The seat of the infernals with man is in his natural mind.

[A.] 2991. That **natural things** represent spiritual ones, and that they correspond, may also be known from this: that the **Natural** cannot come forth at all, except from a cause prior to itself. Its cause is from the **Spiritual**; and there is nothing **natural** which does not derive its cause thence. **Natural forms** are effects; nor can they appear as causes . . . but they receive their forms according to use in the place in which they are; but still the forms of the effects represent the things which are of the causes . . . Thus all **natural things** represent those things which are of the spiritual things to which they correspond . . .

2993. (For) the causes of all **natural things** are from spiritual ones . . . Or, what is the same, all things in the **natural world** derive their cause from truth which is spiritual, and their beginning from good which is celestial; and **natural things** proceed thence according to all the differences of truth and good which are in the Lord's Kingdom; thus from the Lord Himself . . .

3012. 'Laban' = the affection of good in the **natural man**. 3129.

3013. Divine truth conjoined with the Divine good of His Rational . . . by the common way from the **natural man**; namely, from the scientifics, Knowledges, and doctrinal things which are there . . . Tr. 3024. 3030^o.

3019. The Lord's influx into His **Natural**. Sig. and Ex.

—^o. All things which are of the **natural man**, as scientifics, . . . are nothing else than things for service . . .

3020. The offices of the **natural man**. Sig. and Ex.

— The **natural man**, relatively to the rational man . . . is like the administrator in a house. Ex.

—². As the **natural mind** is distinct from the rational mind, and is in a degree below it, and as it also acts from a kind of proprium, it is called relatively 'a servant, the elder of the house,' and it is said to administer all the things in itself which belong to that mind. That the **natural mind** is a distinct mind from the rational, and in a lower degree, and in a kind of proprium, may be evident from the things which are there, and from its offices. The things which are there are all scientifics, thus also all Knowledges of every kind; in a word, they are each and all things which belong to the exterior memory. To this mind also belongs all the Imaginative . . . and also all **natural affections** which man has in common with brute animals. Hence it is evident what its offices are.

—^o. With many, the **natural mind** dominates over the rational mind . . . It does not dominate, but serves, solely with those who are in the good of charity; that is, who suffer themselves to be led by the Lord.

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

—². Whatever is done in the **natural man**, and the quality of the **natural man**, this is perceived in the Rational . . .

3030. The doubt of the **natural man** concerning that affection . . . Sig. and Ex.

3040^o. All the affection of truth in the **natural man** comes forth through influx from the affection of good from the rational . . .

3043. The freedom belonging to the **natural man**. Sig. and Ex.

—². Freedom is predicated of the **natural man**, but not so much of the rational; for there flows in good in heavenly freedom from the Lord through the Rational into the **Natural**; the **natural man** is what receives it; and in order that he may receive it, and thus be conjoined with the heavenly freedom which flows in through the Rational, the **Natural** is left in freedom. For freedom is of love; and the **natural man**, if it does not receive the affection of truth from the inflowing affection of good, is never conjoined with the rational.

—³. As to the Lord, He also left the **Natural** in freedom, when He made His Rational Divine as to truth . . .

3048. General scientifics in the **natural man**. Sig. and Ex.

—². It is described here that the Lord separated in the **natural man** the things which were from Himself . . . from those which were from the Maternal.

—³. The Divine celestial and spiritual things in the Lord's **Natural**. Sig.

—^c. General scientifics . . . form in general the **natural man** as to its intellectual part.

3057³. When a man is being reformed, the generals which are in his **natural man** are disposed by the Lord to correspondence with those which are in Heaven. The generals are first disposed, in order that particulars may be successively insinuated into them by the Lord; and, into these, singulars. Ex. and Sig.

3071. The derivative illustration of all the scientifics in the **natural man**. Sig.

3174. How truth is elevated out of the **natural man** into the rational. Tr. 3084², Ex.

3080^o. Thus it is the Spiritual in the **Natural** which affects; and not the **Natural** without the Spiritual.

3086. This whole chapter treats of the truth Divine which was to be conjoined with Divine good; namely, that Divine good inflowed into the **natural man**, that is, into the scientifics, Knowledges, and doctrinals there . . . and that by this influx it illustrated, vivified, and disposed into order, all things which were there; for all the light, life, and order in the **natural man** are from influx from the Divine. 3094.

3095^o. All the genuine good in the **natural man** is . . . from the marriage of good and truth in the Rational. This good is what is called the good of truth. Sig.

3098. Good itself inflows into the **Natural** through the Rational . . . and illustrates the things which are there; whereas truth itself inflows into the **Natural** through the Sensuous . . . but the conjunction of good and truth is not there, but in the Rational; and therefore truth is called forth thence; thus out of the **natural sphere** into the spiritual one . . . 3101, Ex. 3102², Ex.

3114. For the **natural man** has no other food, which is that of its life (than scientific truths) . . .

—². In the **natural man**, as in the rational, there are two things in general which constitute its essence; namely, intellectual and voluntary things . . . The

truths of the **natural** man are scientific truths. (Sig. by 'the straw' for the camels.) But the goods of the **natural** man are delights, especially those which are of the affection of these truths.

3128. The external or **Natural** of man is from the mother . . .

—². Truths are called forth thence, and are divested of their **natural** form . . .

—³. If the life of the **natural** man is such that it does not receive the Divine good (which inflows through the Rational) . . . the **Natural** can no longer be illustrated; for the illustration in the **natural** man is effected by good through truths; and, when there is no longer illustration, there cannot be reformation. This is why the **natural** man also is much treated of, as to its quality . . .

3134. The inclination — *propensio* — of truth in the **natural** man. Sig. and Ex.

3138. In these three verses it treats of the preparation and illustration of the **natural** man, in order that the truth might be called forth thence which was to be conjoined with the good in the Rational. Ex.

3141². The process itself (of the inflowing of Divine good into the **natural** man) is here described . . .

3143. For all things which belong to the **natural** man are for no other use than to serve the spiritual. (These things sig.)

3145. Without freedom there is never any production of truth in the **natural** man, nor any calling forth thence into the rational . . . Sig.

3147. Purification (in the **natural** man). Sig. and Ex. 3148.

— . The dirty things of the **natural** man are all things which are of the love of self and of the love of the world, and when these have been washed away, goods and truths inflow. Ex.

—⁶. Only **natural** things are to be purified. Sig.

3153. These three verses contain . . . that the things of the **natural** man were being prepared to receive Divine things . . .

—^e. All things . . . in the **Natural** also were made Divine by the Lord. Tr.

3160². When good from the rational man inflows into the **natural** man, it does not inflow immediately into the truth there, but into the good there, and through the good into the truth. Sig.

3161³. From the Divine Itself, the Lord not only begot the Rational as to good; but also, through this, the **Natural** as to truth . . .

3163. The perception of joy in the **natural** man. Sig.

3166^e. For all the illustration of the good and truth in the **natural** man is from (the initiation of truth into good in the rational).

3167. Man has been so created that the spiritual and the **natural** things in him . . . should make a one; but, then, the spiritual man ought to dispose all things in the **natural** man, and the **natural** man ought to obey, as a servant his lord. But, by the Fall, the **natural** man began to exalt himself above the spiritual, and thus

inverted Divine order itself. Hence the **natural** man separated itself from the spiritual, nor had it any longer spiritual things, except those which could enter as through chinks, and give the faculty of thinking and speaking. In order, then, that spiritual things may again inflow into the **natural** man, it must be regenerated by the Lord; that is, the truth from the **natural** man must be initiated and conjoined to the good in the Rational. When this is effected, spiritual things accede to the **natural** man; for then the light of Heaven inflows, and illustrates those things which are in the **natural** man . . . The goods there receive the heat of the light . . . and the truth, the rays of the light . . . **Natural** good is then all the delight and pleasure from the end of serving the spiritual man . . . and **natural** truth is every doctrinal and scientific for the sake of the end of being wise; that is, of doing these things. 3168^e. 3169. 3170.

3171. The **Natural** is said to be elevated, when spiritual things are being appropriated to it . . .

3174. A doubting of the **natural** man. Sig.

— . For the **natural** man is constituted of good and truth.

3175³. But truth can with difficulty be separated from the **natural** man, and be elevated thence into the rational man; for in the **natural** man there are fallacies, cupidities of evil, and persuasions of falsity; and, so long as these are there, and adjoin themselves to truth, the **natural** man detains truth with himself, and does not suffer it to be elevated thence. Sig. The reason is, that the **natural** man places truth in doubt . . . But, as soon as (those cupidities, persuasions, and fallacies) are separated by the Lord, and the man begins, from good, to be averse to reasonings against truth . . . then truth is in a state to depart from the **Natural**, and to be elevated into the Rational, and to put on a state of good. Examps. 3182. 3190.

3184. (Separation) from the Divine things in the **natural** man. Sig.

3185. For illustration inflows into the **natural** man through the affection of truth. Sig.

3188. The elevation of the affection of truth, and its separation from the **Natural**. Sig.

3192. Truth could not be elevated from the **Natural** to the good in the Rational, except by Divine truth and Divine good, both of which were **natural**. Sig. and Ex.

3195³. (By putting on the Human) the Lord was able to illumine . . . also the **natural** things of man; for He made both the Rational and the **Natural** in Himself Divine . . .

3197. The things of the **natural** mind are relatively obscure. Sig.

—^e. Before the **Natural** also was made Divine.

3203. The separation (of truth) from the scientifics in the **natural** man. Sig. and Ex. 3207².

3209^e. In order, therefore, that the good of the Rational might inflow into the **Natural**, there must be a medium; this medium could be nothing else than a **Natural** which should partake of the Divine. This is represented by 'the elder servant of Abraham's house

administering all things which he had ;' and, that he= the Divine Natural. Refs.

[A.] 3223. The light of the world is for the **natural** or external man ; thus for those Things which are in him, (all of which) are of this light ; for nothing can be apprehended by the **natural** man, except by such things as . . . appear in the solar world . . .

—e. Between . . . the light of Heaven and that of the world there is a correspondence when the external or **natural** man makes a one with the internal or spiritual man ; that is, when the former is subservient to the latter.

3226^o. The reason is, that there is a continual influx . . . of spiritual and celestial things, which fall into man's **natural** things, and are there presented representatively . . . and therefore they remain implanted . . .

3245^o. There are two things which properly constitute the Human : the Rational and the **Natural** . . . The **Natural** is represented by 'Jacob' . . . How the Lord made the **Natural** Divine, is contained in the things said concerning Jacob below ; but the Lord could not make this, that is, the **Natural**, Divine, until He had made the Rational Divine ; for, through the latter, the former was made Divine.

3283^o. The **Natural** could not be made Divine until truth had been adjoined to His Rational, and this had been made Divine ; for the influx into the **Natural** must needs be from the Divine good of the Rational through the Divine truth there ; for all the **natural** life of man, in respect to knowing and acting intelligently, is thence ; for the Rational is what ordainates all things in the **Natural**. Ex.

3286^o. When man is being regenerated, good is insinuated into his Rational . . . and to this is adjoined truth from the **natural** man ; (but) the **Natural** is not as yet regenerated ; (for) the rational man often fights with the **natural** man ; and, so long as there is combat, the **Natural** is not regenerated ; and, while this has not been regenerated, the Rational as to truth is barren . . .

—³. The work of regeneration is chiefly about this : that the **natural** man may correspond to the rational man ; not only in general, but also in particular ; and the **natural** man is reduced into correspondence by the Lord through the Rational ; namely, that good is insinuated into the Rational, and in this good as ground truths are implanted ; and then through rational truths the **Natural** is reduced to obedience ; and, when it obeys, it corresponds ; and, in proportion as it corresponds, the man has been regenerated.

3293. 'Two nations are in thy womb' = the **Natural** as to interior and exterior good, which is conception. . . The **Natural**, like the Rational, consists of good and truth. The good in the **Natural** is all that which is of **natural** affection, and is called delight ; and the truth is everything which is of knowledge, and is called scientific. These two must be in the **Natural** for it to be the **Natural**. What is scientific, by itself . . . is not anything ; the **Natural** has its life from the delight there ; for it is from this that it can know anything. Delight, however, which is the good of the **Natural**, is something without what is scientific, but is only what is vital such as is with infants. In order, therefore,

that the **Natural** may be human, it must consist of both ; the one is perfected by the other ; but it has life itself from the good. (This) good is . . . interior and exterior ; the interior communicates with the rational, the external with the external man, that is, with the things which are of the body, and makes the life in the external senses, and also in the actions. Without a communication both ways, man cannot live in reason or in body. It is the interior communication which remains with man after death, and there makes his **natural** life ; for a Spirit also has **natural** life ; for his spiritual life is terminated in **natural** life as in an ultimate plane ; for after death man cannot at once think spiritually, except from those things which belong to his **Natural**. But it is the exterior communication which man has while he lives in the body ; but this ceases through the death of the body. 3305. 3519.

3301. 'Hair' (when mentioned in the Word) = the **Natural**. The reason is, that hairs are excrescences (or outgrowths) in the ultimates of man, as also is the **Natural** relatively to his Rational . . . When man lives in the body, it appears to him that the **Natural** is everything in him ; but this is so far from the truth, that the **Natural** is rather an excrescence (or outgrowth) from his internals, as the hairs are from the things which are of the body . . . and therefore men who in the life of the body have been merely **natural**, in the other life . . . appear hairy as to almost the whole face. (Continued under HAIR=*crinis*.)

—³. Celestial men are such, that . . . they are in so strong a **Natural** as to truth, that they can fight with the Hells.

—⁴. The Lord . . . from the **natural** man as to truth fought with the Hells . . . and this before He put on the Divine good and truth as to the **natural** man.

3304^o. The **Natural**, or the **natural** man, when it is being regenerated, has its conception as to good and truth from the Rational, or through the Rational from the Spiritual, through this from the Celestial, and through this from the Divine . . . When the lowest **Natural** is vitiated with what is hereditary from the mother, truth cannot be united to good, but can only adhere to it with some power . . . Sig.

3310^o. (No thought without a **natural** idea.)

3313^o. 'In his mouth' = in his **natural** affection. Ex.

3318^o. Hence good, first in the rational man, and afterwards in the **natural** man, begins to be conjoined with the truths there.

3321. The Rational receives truths before the **Natural**, in order that the Lord's life . . . can inflow through the Rational into the **Natural**, and dispose this . . . For the Rational is purer, and the **Natural** is grosser. Ex.

3368^o. The things then done in the Rational appear in the **Natural**, as does the image of many things together in a mirror . . .

3374^o. The Spiritual is predicated of both the Rational and the **Natural** . . .

3394^o. The celestial perceive Divine good and truth . . . even in the **Natural** . . .

—³. (A **natural** idea necessary to all faith.)

3431. Truths adapted to the apprehension of the natural man. Tr.

3469^o. Those who are in the good of truth . . . are regenerate as to . . . their rational things, but not yet as to . . . their natural things ; for man is regenerated as to the Rational before he is regenerated as to the Natural ; for the Natural is completely in the world ; and in the Natural as in a plane are founded the thought and will of man. This is why, when he is being regenerated, man perceives a combat between the rational . . . and the natural man ; and is also why (the latter) is regenerated much later, and with much more difficulty than (the former) ; for that which is nearer to the world and the body cannot be easily driven to compliance with the internal man. Ex.

3483. From the Divine are celestial things . . . from celestial things are spiritual things . . . from the former and the latter are natural things.

3490. It now treats (in Gen.xxvii.) concerning the Natural, how the Lord made it Divine in Himself ; 'Esau'=its good ; and 'Jacob,' its truth . . . 3508.

—². In the representative sense, it treats concerning the regeneration of man as to his Natural . . .

3492^e. That the state was at hand when the Divine Rational . . . should long for a Natural corresponding to itself ; that is, which also should be Divine. Sig.

3493. When the Natural wanted to illustrate the Natural with the Divine. Sig. and Ex.

—². Therefore, when the Rational has been regenerated, and not the Natural, the former appears to itself to be in thick darkness, because there is no correspondence ; for the Rational has its sight from the light of Heaven, and the Natural from the light of the world ; and, unless there is correspondence, the Rational can see nothing which is in the Natural . . . but when there is correspondence the things which are in the Natural appear to the Rational in light, because, then, the things of the light of the world are illustrated by those which are of the light of Heaven . . .

3494. All that which is imbued in the infantile age appears as if it were natural.

—². Both the good and the truth which are in the natural man are each of them a son . . . of the rational man ; for whatever comes forth in the natural or external man inflows from the rational or internal man, and also comes forth and is born from it. What does not (do this) is not living human ; it would be what you might call a sensuous corporeal something, devoid of a soul. . . But still it is not the Rational which produces and begets the Natural ; but it is the influx through the Rational into the Natural, which influx is from the Lord.

3498. Life (corresponding) in the Natural. Sig. and Ex.

— . The life of the rational or internal man is distinct from the life of the natural or external man, and in fact so distinct, that the life of the (former) is possible without the life of the (latter) ; but the life of the (latter) is not possible without the life of the (former). Ex.

—². But, when man lives in the body, his Rational

does not appear distinct from his Natural, for the reason that he is in . . . nature ; and therefore the life of the Rational appears in the Natural, insomuch that there does not appear any life in the Rational if it does not appear in the Natural at the same time.

3502². The Natural is not made new, and does not receive life corresponding to the Rational . . . except through doctrinal things . . . the celestial man through the Knowledges of good first ; and the spiritual man through the Knowledges of truth first. Doctrinal things, or Knowledges of good and truth, cannot be communicated to the natural man . . . except through delights . . . accommodated to him ; for they are insinuated by an external . . . way. Tr. 3508², Ex.

3508. For the good which is in the Natural, is not of the Natural, but is of the Rational in the Natural.

3513. Appropriation takes place when truths, or the Knowledges of good and truth, are, by means of (delights), insinuated into the Natural ; and, when these truths are adjoined to the good there, there is then effected a communication with the truth and good of the Rational, thus with the Rational. This communication is what is called appropriation ; for they are of the Rational in the Natural ; for the things which are in the Rational, relatively to those which are in the Natural, are as particulars to generals . . . The General of the particulars of the Rational is what is presented in the Natural ; and, as it is a General, it appears under another form, and this according to the order of the constituent particulars. Ex.

3525^e. For all the apperception which the Natural has, is from the Rational.

3527. The Natural appears in the face in a more obscure fire of life, and in a more obscure light of life (than the Rational) . . .

3533^e. For the Natural sees from the effect ; but the Rational from the cause.

3540⁴. To be encompassed with skin (Jobxix.26)=the Natural such as man has with him after death. 3513⁵.

3554. The perception of the Rational ('Isaac') concerning the Natural ('Jacob'). Sig. 3560.

3563². The good of the Natural comes forth with man from no other source than . . . the good of the Rational . . . but the influx causes that the good there is such as is [the Natural]. (For the same reason) the truth of the Natural is thence . . . but the influx causes that the truth there is such as is [the Natural]. The influx is in this way : the good of the Rational inflows into the Natural in two ways ; namely (directly) into the good itself of the Natural . . . and through the good of the Natural into the truth there . . . (and also) through the truth of the Rational. (Continued at full length under INFLUX.) 3573.

3570. The good of the Rational ('Isaac') first conjoins good with itself, and truth afterwards, and this through the Natural, which is 'Jacob.' The case is this. When the Natural is in such a state that it is good without, and truth within . . . it admits many things which are not good, but which are nevertheless useful, such as are the media to good in their order. But the

good of the Rational conjoins and appropriates to itself (only) those things which agree with its own good . . . The rest of the things in the **Natural** it leaves . . .

[A. 3570]^f. The Rational is in the internal man, and the **Natural** does not know what is going on there; for it is above its sphere of apperception. Hence it is that the man who lives only a **natural** life cannot know anything about the things which are going on with him in his internal man . . .

—³. Ends of good with man are in his Rational, and are what are called the Rational as to good, or rational good. By (these) the Lord disposes all things which are in the **Natural**; for the end is like the soul, and the **Natural** is like the body (thereof). Such as is the soul, such is the body . . . Thus, such as is the Rational as to good, such is the **Natural** with which it is invested. —⁴, Ex.

3573. For the **Natural** has not been regenerated until it has been conjoined with the Rational. This conjunction is effected by means of the influx, immediate and mediate, of the Rational, into the good and truth of the **Natural**. Ex.

—³. When there is conjunction . . . then whatever the man wills and thinks interiorly in his Rational, presents itself conspicuously in his **Natural**; and this presents itself conspicuously in the face. . . When the state is such, then the Rational as to good conjoins itself immediately with the good of the **Natural**, and, through this, with its truths; and also mediately through the truth conjoined with itself in the Rational, with the truth of the **Natural**; and, through this, with the good there. Hence the conjunction becomes indissoluble.

3579. When the Rational inflows into the **Natural**, it presents its good there in a general form; and, through this good, it produces truths there . . . This good, through these truths disposed into heavenly order, produces good again; and, through this good, truths again, which are derivations . . .

3596. (These things) transcend the apprehension of the **natural** man . . .

3617^e. For, without the conjunction of truth with good, and the union of good with truth, in the **Natural**, there is not any regeneration, which is the subject treated of, in the relative sense, in this chapter.

3637. As the human race . . . became altogether perverted, and as . . . their **natural** things began to dominate over their spiritual ones, so that the Lord could no longer inflow through the Grand Man . . . the Advent of the Lord into the world became a necessity . . .

3656. It treats (in Gen. xxviii.) in the supreme sense, concerning the Lord, how He began to make Divine His **Natural** as to truth and as to good . . . But, in the representative sense, how the Lord regenerates or makes new the **Natural** of man as to truth and as to good. The process is described. 3657.

3660^e. For, in order that the Lord might make His **Natural** Divine, He was to implant in it such good and truth as should correspond with the good and truth of the Divine Rational: without corresponding goods and

truths no conjunction is possible. There are innumerable goods and truths of the **Natural**, or which are proper to the **natural** man; so innumerable, that the most general kinds of them can scarcely be known by man . . . for the whole **Natural**, and everything therein, is nothing else. This being so, it may be evident that there are goods and truths of the **Natural** in which (those) of the Rational can be, and that there are (those) in which (they) cannot be; consequently, that there are goods and truths of the **Natural** which can be adjoined to (those) of the Rational by correspondence. These are what are treated of in this and the following chapters.

3671. As the **Natural** is like the ground, good and truth can be fructified and multiplied in the Rational . . .

—². To understand good and truth, and to will them, are of the Rational . . . but to know and do them are of the **Natural** . . .

3677. As all the goods and truths which are in the **natural** man are conceived and born . . . from the good of the Rational as a father, and from the truth of the Rational as a mother . . .

3679². See INTERNAL MAN, here.

—⁴. So long as man lives in the body, he thinks from the Rational in the **Natural**; but with a difference accordingly as the **Natural** corresponds to the Rational, or does not correspond. When the **Natural** corresponds, the man is rational, and thinks spiritually; but when the **Natural** does not correspond, he is not rational, and cannot think spiritually. For, with him with whom the **Natural** corresponds to the Rational, communication is opened, so that the light of Heaven . . . can inflow through the Rational into the **Natural** . . . Hence it is evident, that every man thinks according to the state of the correspondence of the **Natural** with the Rational as to good and truth.

—⁵. But Spirits and Angels do not think as man does. Their thought is indeed also terminated in the **Natural**; for they have with them all the **natural** memory and its affections; but they are not allowed to use this memory. Ex. . . Hence it is evident that their thought also is such as is the correspondence of their **Natural** with their Rational . . .

—⁶. All the regeneration of the **Natural** begins from (such things as are external, and thus such as are the ultimates in order).

3693⁷. Good and angelic Spirits (are) then remitted a little into their **natural** or lower state . . .

3709^e. The doctrinals of love and charity are said to be conjoined with good in the **natural** man, when it is a pleasure . . . to know them for the sake of doing them.

3711^e. By the Divine, and the Divine Providence, is here meant, that the Lord would make Divine His **Natural** also. 3712.

3721. For it is the **natural** mind with man, through which the things of Heaven . . . inflow and descend into nature; and through the same mind the things of nature ascend; but this (latter) only apparently. Refs. and Ex.

3739². From such an influx and concurrence into the things which are below, and finally into the things which are ultimate, consists the **Natural** and the Corporeal.

3747³. The ultimate degree of life is that which is called the external or **natural** man, by means of which man is like animals as to concupiscences and phantasies.

3761. The elevation of the **Natural**. Sig. and Ex.

3762². In proportion as (these truths) are acknowledged, believed, and imbed in the life . . . they are implanted in the **Natural** of man, in which they are as in their ground. Ex.

3768. In the things which follow, concerning Jacob, it treats, in the supreme sense, concerning the Lord, how He made His **Natural** Divine; and, in this chapter, (Gen.xxix.), concerning the initiation; and, in the internal representative sense, concerning those who are being regenerated, how the Lord renovates their **natural** man; and, in this chapter, concerning the initiation.

3768³. The **natural** man can indeed know, and also perceive, what good and truth are, but only **natural** and civil good and truth, and not spiritual good and truth. This must be from revelation . . . Examps.

3793. The **Natural** which is represented by Jacob consists of good and truth; and in it . . . there ought to be a marriage of good and truth . . . In the **Natural** with man, when he is born, there is not the marriage of good and truth, because man alone is not born into Divine order. There is indeed the good of innocence and of charity, which in his first infancy inflows from the Lord, but there is not any truth . . . When this good of infancy is indrawn, then evil succeeds and enters into the **Natural** of man, to which falsity couples itself . . . In order, therefore, that the man may be saved, he must be regenerated, and the evil must be removed, and good must be insinuated by the Lord; and, according to the good which he receives, truth is insinuated into him . . . These are the things which are represented by Jacob and his two wives . . .

—². Moreover, in the **Natural**, as in the **Rational**, there is an interior and an exterior; Rachel represents the affection of interior truth, and Leah the affection of exterior truth . . .

—³. With regard to the regeneration of man as to his **Natural**, the case is exactly the same as with Jacob and the two daughters of Laban . . .

3824². Internal truths are said to be conjoined with the **Natural** when they are learned, acknowledged, and believed. In the **Natural** of man, or in its memory, are truths both internal and external . . . but they are not conjoined, until the man is affected with them for the sake of use of life . . .

3829. For the things of the **Natural** are relatively general; for there are innumerable things which inflow from the internal man into the **natural** man which appear in this latter as one General; and still more so before the particulars of the generals have been received; as here.

3855^o. The **Natural** is regenerated both later and with more difficulty (than the **Rational**), because there are many inordinate things there, and because it is exposed to injuries from the body and the world . . .

3863³. As it treats in this chapter . . . concerning the regeneration of the **Natural**; and here, concerning its first state, which is that of introduction through truth

to good, therefore the first son of Jacob . . . was named from Jehovah's 'seeing' . . .

3913³. From himself the **natural** man does not at all agree with the spiritual man; but . . . is completely opposite to it; for the **natural** man regards and loves self and the world . . . the **natural** man seems to himself to have life when he is exalted to dignities . . . the **natural** man is in his bliss when he is richer than others . . . The things of the external man must therefore be reduced to compliance, (in order to which) media are necessary, (and these) are signified by the four sons born of the handmaids. Ex.

3915^e. The man is then in **natural** life, and not in spiritual.

3927. Resistance from the **natural** man. Sig. and Ex. 3928.

3928². Before regeneration, the delight of the **natural** man is infernal. Ex.

3952. The heavenly marriage is . . . between the good of the **natural** man and the truth of the spiritual man. —⁴. Ex.

3969. (Necessity of the correspondence of the **natural** man.) Ex.

3973. A longing, then, of the **Natural** . . . for a state of conjunction with the Divine of the **Rational**. Sig. and Ex.

4009. The truths here signified by Laban's 'sons' are called sensuous . . . and they are the outermost things of the **natural** mind; for the **Natural** of man communicates on one side with the sensuous things of the body, and on the other with the rational things of the rational mind . . .

4015. Therefore, all the disposing in the **natural** man is effected by the interior man. Ex.

4027³. It treats, here (in Gen.xxx.) concerning the influx of the Lord into the good of the internal man . . . and also concerning the influx thence into the **natural** man.

4038². With man there are three things in general; namely, the Corporeal, the **Natural**, and the **Rational**. The Corporeal is outermost, the **Natural** is middle, the **Rational** is interior. In proportion as the one reigns with a man above another, he is said to be corporeal, **natural**, or rational. These three parts of man communicate wonderfully; namely, the Corporeal with the **Natural**, and the **Natural** with the **Rational**. When man is first born, he is merely corporeal . . . afterwards he becomes **natural**, and at last rational . . . The Corporeal communicates with the **Natural** by means of sensuous things; and this, distinctly, by those which pertain to the understanding, and by those which pertain to the will . . . for the things which enter through sensuous things store themselves up in the **Natural** as in a kind of receptacle, (which) is the memory. The delight, pleasure, and desire, there, pertain to the will, and are called **natural** goods; and the scientifics there pertain to the understanding, and are called **natural** truths. Through these . . . the **Natural** of man communicates with his **Rational** . . . The things which elevate themselves thence towards the **Rational**, store

themselves up in the Rational as in a kind of receptacle, (which) is the interior memory . . . What is blessed and happy, there, pertain to the will, and belong to rational good; and the interior views of Things, and perceptions, pertain to the understanding, and the things belonging thereto are called rational truths. These are the three things which constitute man. There are communications between them. It is external sensuous things through which the Corporeal of man communicates with his **Natural**; and it is interior sensuous things through which the **Natural** of man communicates with his Rational. Therefore, the things in the **natural** man which partake of the external sensuous things which are proper to the body, are what are called the exterior and external truths of good; but those which partake of the internal sensuous things which are proper to his spirit . . . are what are called interior goods and truths. Those which are between these, and partake of both, are what are called middle goods and truths. These three, in the order from the interiors, are signified by 'flocks,' 'maidservants and men-servants,' and 'camels and asses.'

[A.] 4053^e. The **Natural** is nothing else than a representation of spiritual things; from which it comes forth and subsists.

4089. The Divine in the **Natural**. Sig.

4099^o. Then truths are multiplied in the **Natural** of man.

4108^o. The conjunction (of the Rational and the **Natural** with man) makes the human; and a human such as is the conjunction; and there is conjunction when they act as one; and they act as one when the **Natural** ministers to and serves the Rational. This is impossible with man except from the Lord; but with the Lord it was done by Himself.

4154^o. A **natural** man. Des.

4167. For, in the **Natural**, that is properly called just and fair which in the Spiritual is called good and true.

4168^e. The proprium in the **Natural** which the Lord acquired by His own power . . . Tr.

4232. It treats (in Gen. xxxii.) concerning the inversion of state in the **Natural**, so that good is in the first place, and truth in the second. 4235.

4237. The quality of the Lord's state when His **Natural** was illustrated by spiritual and celestial good. Sig.

4240. Ultimates, which are boundaries, are those things which are called **natural**; for spiritual and celestial things are terminated in **natural** things . . .

4249. Then the **Natural** begins to be illustrated by good.

4250. The preparation and disposition of truths and goods in the **Natural** to receive the good represented by Esau. Sig. and Ex.

4251. Lest order should perish in the **Natural**. Sig. and Ex.

— . For so long as truth dominates in the **Natural**, it cannot see what is truth genuine and not genuine,

nor what is good; but when good dominates there . . . it then sees it. 4252a.

4269^o. When the order is inverted, the Lord so disposes and ordains in the **natural** man that truth is there received by good . . .

4279. With man, the Word . . . is **natural**; that is, worldly and earthly.

4286. 'Israel' = the celestial spiritual man which is in the **Natural**; thus the **Natural**. Ex.

—². What is **natural** adheres to (the Angels of the First Heaven); and therefore they are called celestial and spiritual **natural**.

—³. The external (Angels of the Second Heaven), who are called 'Israel,' partake of the **Natural**; for they are middle ones between the Rational and the **Natural**.

4322. Man believed to come forth from seed and egg, **naturally**.

4327. What is involuntary, or **natural**, as it is called.

4341. The state of the conjunction of Divine good with truth in the **Natural**. Sig. and Ex. 4353.

—². For when good inflows . . . the ideas of the **natural** man formed from the fallacies of the senses . . . cannot endure its approach . . . Hence anxiety in the **Natural**, and temptation. Tr.

—³. That the **Natural** is regenerated through the Rational. Refs.

— . That the Rational receives truths before the **Natural**. Refs.

—^e. These truths, which inflow with good from the Rational into the **Natural**, are here signified.

4342^e. Interior truths . . . which are interiorly in the **Natural**. Sig.

4345^o. The **natural** mind, and the things of this mind, are less general (than the body) . . . and are called, relatively, particular.

4353^o. Without the conjunction (of the Spiritual through the Rational with the **Natural**) there is no regeneration; nor can this conjunction be effected until good has been conjoined with the truths in the **Natural**; for the **Natural** must be the plane, and the things which are in the **Natural** must correspond. This is why, when the **Natural** is being regenerated, the conjunction of good with truths becomes successively more interior; for the Spiritual conjoins itself first with those things which are inmost in the **Natural**; and then, through these, with those which are more exterior. Neither can the Internal of man conjoin itself with his External (or **Natural**), unless the truth in the latter becomes the good of truth. Ex.

4360^e. For spiritual Things are founded upon **natural** ones, and are represented in them.

4384. 'Seir' = the conjunction of spiritual things with celestial ones in the **Natural**. Ex.

4402. The regeneration of man as to his **Natural** is also treated of here.

—². The spiritual man is not the interior rational man, but the interior **natural** man. Ex.

4424^o. 'The teeth' = the lowest **natural** things.

4536. It treats in (Gen.xxxv.) concerning the residuum in the Lord's **Natural**: that it was made Divine. The interior things of the **Natural**, which were made Divine, are, here, 'Israel.' 4538^e.

4539. The elevation of the **Natural** to the Divine. Sig. and Ex.

4543^e. For, when spiritual good . . . begins to act as first in the **natural** mind, it then disposes the truths which are there into order. Sig.

4552. 'An oak,' in special, = the lowest of the **Natural** . . .

—². For the truths with a regenerate man are in the inmost of his **Natural**, near good . . .

4556. 'Luz' = the **Natural** in the former state, or that **Natural** itself which was human; and, that this was made Divine, is signified by 'This is Bethel' . . .

4558^e. That the **Natural** was sanctified. Sig.

4570. See ISRAEL, here.

—². There are two things with man most distinct from each other, namely, the Rational, and the **Natural**. The Rational constitutes the internal man, and the **Natural** the external man; but the **Natural**, like the Rational, also has its external and internal. The external of the **Natural** is from the sensuous things of the body . . . Those who are solely in this **Natural** are called sensuous men . . . But the internal of the **Natural** is constituted of those things which are thence analytically and analogically concluded . . . Thus the **Natural** communicates through sensuous things with worldly and corporeal ones, and through analogical and analytical things with the Rational; thus with those things which are of the Spiritual World. Such is the **Natural**. There is also an intermediate, [in the **Natural**] which communicates with both . . . the external and the internal [there] . . . This **Natural** is what Jacob in special represents; and the internal **Natural** is what Israel [in special represents].

—³. It is to be known, further, that both the Rational and the **Natural** are called celestial and spiritual; celestial when they receive good, and spiritual when they receive truth, from the Lord . . .

4585⁴. The **Natural** is the only existing term by which exterior things can be expressed . . .

— . For the spiritual man is from the **Natural**; but the celestial man is from the Rational.

—⁵. The intermediate between the internal of the **Natural** and the external of the Rational is . . . the Spiritual of the Celestial ('Benjamin'). This intermediate derives something from the internal of the **Natural** ('Israel'), and the external of the Rational ('Joseph') . . . The quality of the progress made through this intermediate is here described in the internal sense. Sig. —⁶.

4588. Perception from the **Natural**. Sig. and Ex.

— . 'A midwife' = the **Natural** . . . because, when interior temptations are being undergone . . . 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 . . . In regard to the things of

spiritual birth, reception must be in the **Natural**; which is the reason why, when man is being regenerated, the **Natural** is first prepared to receive; and, in proportion as it is made receptive, in the same proportion interior truths can be brought forth and multiplied. This, also, is the reason why, if the **natural** man has not been prepared, in the life of the body, to receive the truths and goods of faith, he cannot receive them in the other life . . . Ex. 4921.

4592³. All men . . . are born **natural**, with the power to become either celestial or spiritual: the Lord alone was born spiritual celestial. 4594².

4603². For all things of truth and good must be in the **Natural** before it could be fully conjoined with the Rational; because the **Natural** serves the Rational for a receptacle.

—^e. The order in which are the truths and goods in the **Natural**, when this was made Divine. Tr.

4612. It (here) treats of the conjunction of the **Natural** with the Rational; and (therefore) in what precedes the quality of the **Natural** has been described; namely, that in it were all things of good and truth . . .

—². As to what concerns the conjunction of the **Natural** and the Rational . . . it is to be known that the Rational receives truths and goods sooner and more easily than the **Natural** . . . for the **Natural** is grosser and more imperfect, because exterior or lower; and, regarded in itself, is in the light of the world . . .

—³. With the **Natural** the case is this: from first infancy and childhood it receives its quality from those things which inflow from the world through the external sensuous things . . . Hence the order of the goods and truths in the **Natural** is inverted . . . and (then) the light of Heaven does indeed inflow through the Rational . . . but still the things of (it) are not in the **Natural**; for the delights which dominate there resist them . . .

—⁴. (Thus) the order in the **Natural** is completely inverted . . . and therefore when the light of Heaven inflows . . . into the **Natural**, it cannot but be either reflected, suffocated, or perverted; and hence it is that the **Natural** must be regenerated before it can be conjoined with the Rational. For, when the **Natural** has been regenerated, the things which inflow from the Lord . . . into the **Natural**, are received, because they agree; for the **Natural** is nothing else than a receptacle of the good and truth from the Rational . . . By the **Natural** is meant the external man, which is also called the **natural** man.

4613. 'Mamre Kirjath-arba' = the state of the **Natural** as to truth; and 'Hebron' = its state as to good.

4630^e. They who are so **natural** that they think nothing about spiritual things . . . and still are subtle . . . are called invisible **natural** ones.

4667². The **Natural** is lower or exterior, consequently posterior (to the Rational) . . . nay, when they are in accord, the **Natural** is nothing but the General of the Rational; for whatever the **Natural** has, is then not its, but is the Rational's: the difference is solely such as there is between particulars and their General, or between singulars and their form, in which the singulars appear as a one.

[A.] 4675. See ISRAEL, here.

—^e. The Spiritual is predicated of both the Rational and the Natural. Ex.

4930². Good . . . gives light, by which the things in the natural man are illustrated . . .

4938. Those in the Grand Man who correspond to the feet, soles, and heels, are those who are natural; and therefore 'the feet' = natural things; 'the soles,' the lower natural things; and 'the heels,' the lowest natural things. For the celestial things in the Grand Man constitute the head, the spiritual things the body, and the natural things the feet; (for) celestial things are terminated in spiritual ones, and spiritual ones in natural ones, which are ultimates.

4939². (Thus) natural things are like the feet, on which the higher things rest. Moreover, nature is that in which are terminated the things of the Spiritual World . . .

4940. (Those in the Lower Earth) are such as have been in natural delight, and not in spiritual.

4943. Those (who have placed merit in good works) are natural . . .

4946. There are some who have imbued [the idea] that man . . . ought to care solely for natural things . . .

4966². The hoof (of Pegasus) meant what is natural.

4967. All the Scientific with man is natural, because in his natural man . . . (for) man sees these things in the Natural, and from the Natural. The things which he does not see from the Natural, he does not apprehend . . .

4973. The natural mind is in the external man . . . Scientifics are the truths of the natural mind . . .

4980. 'The house of the Egyptian' = the good of the natural mind.

—². The Celestial, like the Spiritual, is predicated of both the Rational and the Natural. Ex.

—¹. Divine truth . . . when received by the Natural, is called the Spiritual in the Natural; and Divine good . . . when received by the Natural, is called the Celestial in the Natural.

4992. The third state of the Celestial of the Spiritual when in the Natural. Tr. and Ex. 4993. 5004.

5008^e. From natural light to see the things of spiritual light is impossible . . .

5013². Natural men consider spiritual things as things of service. Sig.

5023³. In a word, the natural man holds cheap and rejects whatever he regards as separate from himself, and esteems and accepts whatever he regards as conjoined with himself . . .

5028. The natural man is as it were conjoined with the spiritual through ultimate truth. Sig. and Ex.

5036⁴. Evil Spirits . . . are all merely natural.

5077. 'The king of Egypt' = the natural man.

5078. How the Lord glorified the interiors of His Natural, is treated of in the preceding chapter; here, how He glorified the exteriors of His Natural. (The latter) are what are properly called corporeals, or the

sensuous things of both kinds together with their recipients; for the latter with the former constitute that which is called the body . . .

5079. That the external sensuous things were contrary to the new state of the natural man. Sig. and Ex.

—¹. Those interiors of the Natural which were new, or, what is the same, the new state of that natural man, is signified by 'their lord the king of Egypt;' and the exteriors, which were not reduced into order . . . by 'the butler and the baker.'

—². There are interiors and exteriors of the Natural. The interiors of the Natural are scientifics and their affections; the exteriors are the sensuous things of both kinds. These exteriors of the Natural are left behind when man dies; but the interiors of the Natural are carried with him into the other life, where they serve as a plane for spiritual and celestial things. . . Man has with him there the memory of all he has done, spoken, or thought, and all the natural affections and cupidities; thus all the interiors of the Natural. The exteriors he has no need of. Ex.

5080. That the new natural man averted itself . . . from the exterior Natural or Corporeal Sensuous, because the latter did not correspond to the former. Sig. 5081.

5081². Those of the external Church are natural . . .

5084. (Hence) the natural man is against the spiritual man . . . and therefore, if the natural man begins to dominate over the spiritual man, the things of faith are no longer believed . . .

5094. Into the natural memory enter objects . . . through these sensuous things on the one side, and . . . through rational things on the other side. These objects separate themselves in this memory. Those which have entered through rational things place themselves interiorly, and those which have entered through sensuous things place themselves exteriorly. Hence the Natural becomes duplex, namely, interior and exterior.

—². The interior Natural is represented by 'Pharaoh;' and the exterior Natural, by 'the butler and the baker.' (The difference between them shown from their thoughts and conclusions.) 5095.

—¹. When man dies, he has with him all the Natural; and such as it has been formed with him in the world, such it remains. . . The difference is, that in proportion as the Natural has imbibed . . . from the Rational, in the same proportion it regards the sensuous things of the exterior Natural as below itself, and dominates over them . . . rejecting the fallacies thence; whereas in proportion as the Natural has imbibed . . . from the sensuous things of the body, in the same proportion it regards rational things as below itself, (and) rejects them. Examps.

5118. The influx of the interior Natural into the exterior. Sig. and Ex.

—¹. The interior Natural is that which communicates with the Rational, and into which the Rational inflows; and the exterior Natural is that which communicates with sensuous things, or through sensuous things with the world, thus into which the world inflows.

—². Influx is continual from the Lord through the Rational into the interior Natural, and, through this,

into the exterior; but the things which inflow are changed . . . according to the reception . . . For the **Natural** is nothing else than as a face representative of the spiritual things of the internal man; (that is), when the exteriors correspond to the interiors.

5119. See **INFLUX**, here.

5120. Appropriation by the interior **Natural**. Sig. and Ex.

— . It here treats concerning . . . the influx of truth and good, and its reception in the exterior **Natural**.

5126. That (the things of the Sensuous subject to the intellectual part) may serve the interior **Natural**. Sig. and Ex.

—². What the exterior and the interior **Natural** are. Ex.

—³. From childhood to adolescence a communication is opened to the interior **Natural**, by his learning what is decorous, civil, and honourable . . . but from adolescence to early manhood a communication is opened between the **Natural** and the Rational by his then learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life . . .

—⁴. But in proportion as he weakens, denies, and acts contrary to these things . . . the Rational, and also the interior **Natural**, are closed; but still . . . so much communication remains as to enable him . . . to apprehend these things . . .

—^e. But with those who suffer themselves to be regenerated . . . the Rational is successively opened, and to it is subordinated the interior **Natural**, and to this the exterior **Natural** . . .

5133. Communication with the interior **Natural**. Sig. and Ex.

— . By communication with the interior **Natural**, is meant conjunction by correspondence. The interior **Natural** is that which receives the ideas of truth and good from the Rational, and stores them up for use, consequently is that which communicates immediately with the Rational. But the exterior **Natural** is that which receives the images and the derivative ideas of Things from the world through sensuous things. These ideas, unless illustrated by the things in the interior **Natural**, present fallacies . . .

5134. When faith is received in the exterior **Natural** . . . correspondence is effected, and charity is received, and thus communication with the interior **Natural** is effected; and then the former is delivered from the evils by which the Celestial ('Joseph') is alienated. Ex.

—^e. But with the Lord, who made the **Natural** in Himself Divine, evils and falsities were completely cast out . . .

5135⁴. These goods and truths stored up in the interior **Natural** are signified by 'remains.'

5141. There is apperception from the Sensuous, or exterior **Natural**; from the interior **Natural**; and from the Rational. For when man is in interior thought from affection . . . he is in rational apperception . . . But when he is in exterior thought from causes which come forth in the world, his apperception is from the interior **Natural** . . . But when he is in pleasures, and in the

delights of the love of the world and of the love of self, his apperception is from the Sensuous . . . (and) the more exterior the apperception is, the more obscure it is.

5145². The interiors with man are distinguished into degrees, and in each degree they are terminated, and, by the termination, are separated from the lower degree . . . The interior **Natural** makes the third degree, in which are good Spirits, or the Ultimate or First Heaven. The exterior **Natural**, or Sensuous, makes the fourth degree, in which is man.

—⁴. With those who have no conscience, good transflows even to the exterior **Natural**, or sensuous **Natural**, and is there turned into filthy delights.

5147. (The inmost of the Voluntary) full of celestial good for nourishing the **Natural**. Sig. and Ex.

— . 'Pharaoh' = the interior **Natural**, and also the **Natural** in general; for the interior and the exterior **Natural** make a one when they correspond.

5150. The Celestial and the Spiritual from the Lord's Divine inflow . . . also into the **Natural**, and this both mediately and immediately. Ex. . . Hence may be evident what the Celestial in the **Natural** is.

—². By the Rational and the **Natural** is meant man himself; by the Rational, his Internal, and by the **Natural**, his External.

5157². By sensuous things are meant those scientifics and those delights which are insinuated through the five senses . . . into man's memory and into his concupiscences, and which together constitute the exterior **Natural**, from which (latter) man is called a sensuous man . . .

5160. 'Pharaoh's birthday' = when the **Natural** was being regenerated.

— . For, with the regenerate, the interior **Natural** and the exterior act as a one by correspondence.

5161. Initiation and conjunction with the exterior **Natural**. Sig. and Ex.

5165². For, in sensuous things, which are of the exterior **Natural**, man sees interior things . . . Without such a plane, man in the body cannot possibly think of the things above sensuous things . . . Unless the exterior **Natural** served interior things as a plane, in which, as in a mirror, interior things see themselves, man could not think at all; and therefore this plane is formed first . . .

—³. The quality of the exterior **Natural** is manifestly evident in the other life; for the face of Spirits and Angels is formed from it, and according to it. Ex.

—^e. Hence it may be evident what and of what use is the exterior **Natural**; and what its quality is when it is subject to interior things, and what when interior things are subject to it.

5168². It treats in this chapter concerning the subordination of the exterior **Natural**: that it is to be subordinated for the reason that it may serve the interior **Natural** as a plane. For, unless it is subordinated, interior truths and goods have no place where they can be represented; and consequently the interior thoughts (have not) . . . and therefore, when there is no subordination, the man can have no interior thought; nor any

faith ; for there is no eminent remote or eminent comprehension, and thus no apperception of such things. That which subordinates the **Natural** and reduces it to correspondence, is solely the good in which is innocence, which good, in the Word, is called 'charity.' Sensuous and scientific things are the sole media into which this good may inflow, and present itself in a form, and unfold itself for every use . . .

[A.] 5185². Not so much from evil of life as from natural depravity.

5191. In (Gen.xli.) it treats concerning . . . the exaltation of the Celestial of the Spiritual over the things of the **natural** man . . .

5192. 'Pharaoh'=the **Natural** in general, which now rests, and leaves all things to the Celestial of the Spiritual, which is 'Joseph.'

5194. After the state of the conjunction of the sensuous things of the exterior **Natural** with those things which are of the interior **Natural**. Sig.

5195. What is foreseen concerning the **Natural**. Sig. and Ex.

—^e. The conjunction of the **Natural** with the Celestial of the Spiritual . . . is treated of in this chapter.

5198. It treats (here) concerning the further rebirth of the **Natural** through its conjunction with the Celestial of the Spiritual.

5202². In the preceding chapter it treated concerning the exterior **Natural** ; and concerning the things there which pertained to the intellectual class and to the voluntary class : that the former were received, and the latter rejected . . . and, as the former were received, they were also subordinated to the interior **Natural** . . . and this was the first of the rebirth of the **Natural**.

—³. But in this chapter it treats concerning the influx of the Celestial of the Spiritual into those things of the **Natural** which had been retained . . . and which are signified by 'the kine beautiful in aspect and fat in flesh.' But, as the **Natural** cannot be reborn as to intellectual things alone, there were also voluntary things . . . and, as the former Voluntary had been rejected, a new one was to inflow in its place. This new one is from the Celestial of the Spiritual, concerning which and its influx into the **Natural** it treats in this chapter. How the case is with the **Natural** in this state, is described in the internal sense ; namely, that the truths there were exterminated through falsities ; and thus the **Natural** was left to the Celestial of the Spiritual . . . 5207, Ex.

5208. Truths are exterminated from the **Natural** to the end that the **Natural** may be illustrated, generally, by the Interior ; and that afterwards, in the general illustration . . . the truths may be replaced there in their order ; whence the **Natural** is illustrated particularly. The correspondence between the Spiritual and the **Natural** with man . . . is effected in this manner. Ex.

5212. The truths of the exterior **Natural** are called scientifics, because they are in the **natural** memory . . . but those in the interior memory are called truths . . .

—². The reason there were two dreams . . . is that it treats of both **Naturals**, the interior and the exterior ;

and, in what follows, concerning the rebirth of each. By 'the seven kine' are signified the things of the interior **Natural** which are called the truths of the **Natural** ; and by 'the seven ears,' the truths of the exterior **Natural**, which are called scientifics.

5219^e. The state of the **Natural** when good scientifics have been exterminated by scientifics of no use. Sig.

5224. It treats in this verse concerning a new state of the **Natural**, when it is in obscurity on account of truths having been exterminated from it. Des.

5244. The inclination of the new **Natural** . . . to receive the Celestial of the Spiritual. Sig. and Ex.

5247. Rejection and change as to those things which are of the exterior **Natural**. Sig. and Ex.

5248. (Change) as to those things which are of the interior **Natural**. Sig. and Ex.

— . See GARMENT, here.

5249. The communication (of the Celestial of the Spiritual) with the new **Natural**. Sig. and Ex.

5251. The perception of the Celestial of the Spiritual from the **Natural**. Sig. and Ex.

5259. The thought of the Celestial of the Spiritual from the **Natural**. Sig. and Ex.

5262. The perception of the **Natural** from the Celestial of the Spiritual. Sig. and Ex. 5308. 5315.

5263. What was foreseen . . . alike in both the interior and the exterior **Natural**. Sig. and Ex.

5264. That it was granted to the **Natural** to apperceive what was provided. Sig. and Ex.

5265. The states of the multiplication of truth in the interior **Natural**. Sig. and Ex.

5266. The states of the multiplication of truth in the exterior **Natural**. Sig. and Ex.

5268. The states of the multiplication of the falsity infesting the interior **Natural**. Sig. and Ex.

5269. The states of the multiplication of the falsity infesting the exterior **Natural**. Sig. and Ex.

5270². When (these truths are indrawn so as not to appear) the **Natural** is then illuminated from the interior ; and then the evils of the loves of self and of the world give place ; and, in the same degree, truths are stored up, and are conjoined with good.

5272. That which the **Natural** had thought from the Celestial of the Spiritual. Sig. and Ex.

5274. The apperception of the **Natural**. Sig. and Ex.

5276. The multiplication of truth in each **Natural**. Sig. and Ex. 5339.

5278. The removal of truth, and the apparent privation thereof, in each **Natural**. Sig. and Ex.

5282. Because it was foreseen concerning each **Natural**. Sig. and Ex.

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

5288. (The inflowing truth and good) which will ord'nate all things in the **natural** mind. Sig. and Ex.

5290. The ordination of Generals in the **Natural**. Sig. and Ex.

5301. The **Natural** is here mentioned, and there is meant the **natural** mind . . . The **natural** mind is of the external man. This mind, or this man, is what is meant by the **Natural** simply so called.

5304. The complacency of the **Natural**. Sig. and Ex. 5305.

5306. The perception of the **Natural** with all things there. Sig. and Ex.

5311. That the **natural** mind shall be subordinate and submissive to (the Celestial of the Spiritual). Sig. and Ex.

5313. That it will still appear as if it were from the **Natural**. Sig. and Ex.

— For the **Natural** is like 'a throne' to the Spiritual.

5316. Dominion over each **Natural** (ceded to the Celestial of the Spiritual). Sig. and Ex. 5317–5329.

5326. That the **Natural** is from the Celestial of the Spiritual. Sig. (For) the **Natural** with a man who is being created anew, or regenerated, is quite different from what it is with a man who is not being regenerated. The **Natural** with (the latter) is everything . . . But with (the former) the Spiritual is everything. It not only disposes the **Natural** to think and to desire, but also constitutes the **Natural**, exactly as the cause constitutes the effect . . . Thus does the **Natural** become as the Spiritual; for the **natural things** which are there . . . act nothing from themselves; but only stipulate that the Spiritual shall act in the **Natural**, and through it, thus **naturally**. In like manner as in the effect: in the effect there are more things than in the cause; but such things as merely enable the cause to act the effect itself in the effect, and to produce itself actually in that degree.

5328. All power in the **Natural**. Sig. and Ex.

—^e. By the Spiritual is meant that in the **Natural** which is of the light of Heaven; and by the **Natural** that in the **Natural** which is of the light of the world; for all the former is called the Spiritual, and all the latter the **Natural**.

5333. When the Celestial of the Spiritual, by influx, made each **Natural** its own. Sig. and Ex. 5337.

5336. The presence of the Celestial of the Spiritual in the **Natural**. Sig. and Ex.

5338. When (the Celestial of the Spiritual) made each single thing in the **Natural** subordinate and submissive. Sig. and Ex.

5342. That truths adjoined to good are stored up in the **natural** mind, and are there preserved for use in after life, is an arcanum. Fully ex. See also 5295. 5296. 5297. 5299. 5365².

5344. That the things which before were in the exterior **Natural**, (the Celestial of the Spiritual) stored up in the interiors of the interior **Natural**. Sig. and Ex.

— The interiors of the interior **Natural** are those things there which are called spiritual . . . which are from the light of Heaven; and from which are illuminated those things there which are from the light of the world, which are properly called **natural** . . .

5346. The glorification of the Lord's **Natural** is treated of (in this chapter).

5348. 'Unto Joseph were born two sons'=the good and truth [derived] from the influx of the Celestial of the Spiritual into the **Natural**. . . 'Manasseh'=the Voluntary of the new **Natural**; and 'Ephraim'=the Intellectual of it . . .

5356. In the **Natural** where he suffered temptations, consequently, that truth from good was multiplied there. Sig. and Ex.

5362. Desolation everywhere in the **Natural**. Sig. and Ex. 5364.

5365. The need of good for truth in the **Natural**. Sig. and Ex.

5366^e. Appereception in each **Natural**, in general, and in particular. Sig. and Ex.

5368. That good is adjoined to truth in the **Natural**, provided the **Natural** applies itself and obeys. Sig. and Ex.

—^e. The **Natural** is the same as the external man.

5373³. The case is this. When a man is being regenerated as to the **Natural**, each and all goods and truths are gathered into scientifics. Those which are not in the scientifics there, are not in the **Natural**; for the **natural** mind, as to that part which is subject to the Intellectual, consists solely of scientifics. Scientifics, which are of the **Natural**, are the ultimates of order; and prior things must be in ultimates in order that they may come forth and appear in that sphere . . . Hence it is that the Spiritual World is terminated in the **Natural** of man . . . Unless spiritual things were presented representatively in the **Natural** . . . they would not be at all apprehended.

5378^e. The wooden shoes (worn by that Spirit) represented the lowest **natural things**, such as are those which the kidneys, ureters, and bladder absorb and carry off.

5387⁴. These (Spirits) had not anything bearded for a face, but a direful grating of teeth; for the beard and the teeth=the lowest **natural things**.

5398. In this chapter (Gen.xlii.), and in the things which follow concerning the sons of Jacob and Joseph, it treats . . . concerning the regeneration of the **Natural** as to the truths and goods of the Church; to wit, that it is not effected through scientifics, but through influx from the Divine.

—^e. It treats in the supreme internal sense concerning the glorification of the Lord's **Natural**; and in the representative sense concerning the regeneration of the **Natural** with man by the Lord; here, as to the truths of the Church there.

5420^e. When the **Natural** is in this state, it can indeed humble itself, and that to the highest degree, but solely from what is assumed through use . . .

5430. That the Celestial of the Spiritual foresaw what would happen concerning the general truths of the Church in the **Natural**. Sig.

5432. It treats concerning the truths of the Church, that they are to be appropriated to the **Natural**; and that they cannot be appropriated thereto, except by influx from the Celestial of the Spiritual by a medium. . . . The medium is 'Benjamin.'

[A.] 5435. That these truths are to be appropriated to the **Natural** by good. Sig. and Ex.

5444². As all the conjunction of truth in the **Natural** proceeds from the Divine Spiritual . . .

5477. See **LIGHT**, here. —².

5489. Wherever there was a receptacle in the **Natural**. Sig. and Ex.

5495. When they reflected upon the scientifics in the exterior **Natural**. Sig. and Ex.

5497. That they were given and stored up in the threshold of the exterior **Natural**. Sig. and Ex.

—². What the exterior **Natural** and the interior **Natural** are. Ex.

5505. It treats concerning the truths of the Church . . . in what way they are implanted in the **Natural** . . .

5510. The Celestial of the Spiritual reigning in the **Natural**. Sig. and Ex.

—². There are two things in the **Natural**, namely, scientifics, and the truths of the Church. . . Scientifics must be disposed into order there before the truths of the Church. Ex.

5529. Use from truths in the **Natural**. Sig.

5531. The **Natural** of man is distinguished into receptacles. In each receptacle there is a certain General, in which . . . are particulars, and, in these, singulars. Every such General, together with its particular and singulars, has its own receptacle, within which it can actuate itself, or vary its forms and change its states. These receptacles, with a man who has been regenerated, are as many in number as are the general truths with him, and each receptacle corresponds to some Society in Heaven. Such is the ordination with the man who is in the good of love and thence in the truth of faith.

5569. See **HAIR-coma**, here. 5570.

5571. They who have believed that nature is everything . . . being purely **natural**, when they appear in the light of Heaven, appear to have no face, but in place of it what is bearded, hairy, and untrimmed. Ex. 5573^e.

5573. Where there is a spiritual sphere, (such) are invisible, but where there is a **natural** sphere they are visible; and they are called invisible **natural ones**. Des. D. 3498.

5574. (In Gen. xliiii.) the subject is continued concerning the conjunction of the truths of the Church in the **Natural** . . . with the Celestial of the Spiritual or truth from the Divine . . . through the medium . . . but in this chapter it treats only concerning the general influx, which precedes conjunction.

5597. That (the Spiritual from the Internal) clearly perceived the things which were in the **Natural**. Sig. and Ex.

5620. The truths of good of the exterior **Natural**, and its delight. Sig. and Ex.

5621. The truths of good of the interior **Natural**. Sig. and Ex.

5637². The interiors of scientifics are those things which are spiritual in the **Natural**. Ex.

5638. That the Celestial of the Spiritual was present in both **Naturals**. Rep.

5641. That the truths in the **Natural** should be introduced (into the good which is from the Celestial of the Spiritual). Sig. and Ex. 5645.

5642. Through the goods of the exterior **Natural**. Sig.

5647². How it is with the conjunction of the external or **natural** man with the internal or spiritual. From the first age of life (the former) reigns, and does not know that (the latter) is; and therefore when the man is being reformed, and begins to become spiritual or internal . . . the **Natural** at first rebels; for he is taught that the **natural** man is to be subjugated; that is, that all his concupiscences, together with those things which confirm them, are to be extirpated. Hence, when the **natural** man is left to himself, he thinks that thus he will completely perish, for he does not know otherwise than that **what is natural** is everything, and is quite ignorant that there are unmeasured and ineffable things in what is spiritual; and, when the **natural** man is thus thinking, he draws himself back, and is not willing to be subjected to what is spiritual. Sig.

5649. Because the truth in the exterior **Natural** appears to be given gratis, they were being subjected. Sig. and Ex.

—³. For there are angelic Societies which are in the exterior **Natural**, and there are those which are in the interior **Natural**; but they have not a **Natural** such as is that with man; but it is a **Spiritual Natural**, which is made spiritual by this, that it has been conjoined and subjected to what is spiritual.

5650. Before the **natural** man is being conjoined with the spiritual . . . it is left to him to think whether he is willing that the concupiscences . . . and such things as he had defended them by should be abolished, and that he should cede the command to the spiritual . . . It is left to him to think thus, in order that he may from freedom choose what he pleases. When the **natural** man without the spiritual thinks concerning this, he rejects it, for he loves his concupiscences, because he loves himself and the world. Hence he becomes anxious, and supposes that if these concupiscences were abolished no more life would remain in him; for he places everything in the **natural** or external man. Or else he supposes that afterwards he can do nothing from himself, and that all things he thinks, or wills, or acts, will flow in through Heaven . . . When the **natural** man left to himself is in this state, he draws himself back, and resists. But when anything of light through Heaven . . . inflows into his **Natural**, he begins to think . . . that it is better that the spiritual man should have the dominion, for thus he can think good and will good, and thus can come into Heaven . . . And when he thinks that all the Angels . . . are such, and that thence they are in ineffable joy, he fights with the **natural** man, and at last is willing to be subordinated to the spiritual. Tr.

5651. That whatever is in each **Natural** is of no account. Sig. and Ex.

—². In order that man may become spiritual, it is necessary for his **Natural** to become nothing, that is,

so that it can do nothing whatever from itself; for in proportion as the **Natural** can do [anything] from itself, in the same proportion the **Spiritual** cannot do [anything]. For from infancy the **Natural** has imbued nothing else than the things which are of the cupidities of self and of the world, thus things contrary to charity. These evils cause that good cannot inflow through the internal man from the Lord; for whatever inflows is turned in the **Natural** into evil. The **Natural** is the plane in which the influx is terminated. Therefore, unless the **Natural**, that is, the evil and falsity which have formed the **Natural**, become nothing, good can never inflow through Heaven from the Lord . . . Hence it is that the Internal is closed in proportion as the **Natural** does not become nothing.

—³. Regeneration is nothing else than that the **Natural** be subjugated, and the **Spiritual** obtain the dominion; and the **Natural** is subjugated when it is reduced to correspondence. When the **Natural** has been reduced to correspondence, it reacts no more, but acts as it is commanded, and follows at the beck of the **Spiritual**, scarcely otherwise than the acts of the body follow at the beck of the will . . . Hence it is evident that the **Natural** ought to become altogether nothing as to will, in order for the man to become spiritual.

—⁴. But it is to be known that the old **Natural** must become nothing, for this is formed from evils and falsities; and, when this has become nothing, the man is then gifted with a new **Natural**, which is called the **Spiritual Natural**, spiritual from the fact that the **Spiritual** is what acts through it, and manifests itself through it, as the cause through the effect. It is known that the cause is everything of the effect. Hence the new **Natural**, as to thinking, willing, and acting the effect, is nothing else than a representative of the **Spiritual**. When this takes place, the man receives good from the Lord, and when he receives good he is gifted with truths, and when he is gifted with truths he is perfected in intelligence and wisdom, and when he is perfected in intelligence and wisdom he is blessed with happiness to eternity.

5656. Introspection into the exterior **Natural**. Sig.

5661. No faith [arising] from ignorance of the source of the truth in the exterior **Natural**. Sig.

5669. The derivative purification of the **Natural**. Sig.

5680. The derivative apperception of the **Natural** that it is well with the good *a quo*. Sig. and Ex.

— For from spiritual good as a father are the truths and goods in the **Natural** which are represented by Israel's ten sons. And as the truths and goods in the **Natural** are represented by them, by them the **Natural** is also signified; for the **Natural** is the containant, and the truths and goods there are the contents, which make a one.

—². It is said *derivative*, namely, from the Internal, which is represented by Joseph, because all the perception of the **Natural** comes from the **Spiritual**; and, as it comes from the **Spiritual**, it comes from the Internal, that is, through the Internal from the Lord. The **Natural** never has any perception, and not even any life of thought and affection, except what comes from the **Spiritual**; for, from themselves, all things in

the **Natural** are dead, but they are vivified through influx from the **Spiritual World** . . .

5686. The Internal from the **Natural**, as from a mother. Ex.

5688. See **MEDIUM**, here.

5698. Conjunction through the medium with the truths in the **Natural**. Sig. and Ex.

5728°. (In Gen.xliv.) the ten sons of Jacob = the external **natural** man.

5729. It then treats concerning the temptation of the external **natural** man, and this until they had submitted themselves to the Internal Celestial of their own accord.

5733. (Influx from the Celestial of the **Spiritual**) into the **Natural** with the good of truth. Sig. and Ex.

5735. And with truth anew besides, in the exterior **Natural**. Sig. and Ex.

5741. That the external **natural** man was somewhat removed with his truths and scientifics (from the Celestial Internal). Sig. and Ex.

5768. To open that which is in the **Natural**. Sig.

5782. Perception given to the good of the Church in the **Natural**. Sig. and Ex.

5799. That (the Internal) has dominion over the **Natural**. Sig. and Ex.

5804°. Through this (new) truth good fructifies itself in the **Natural**, and produces innumerable truths, in which is good. Thus is the **Natural** regenerated, and, through fructification, becomes first like a tree with good fruits, and, successively, like a garden.

5817. Elevation . . . from the truths in the **Natural** . . . to spiritual good from the **Natural**. Tr. For the **Natural** is exterior and interior, [and] in the interior **Natural** is spiritual good, which is 'Israel;' and in the exterior **Natural** are the truths of the Church, which are 'the sons of Jacob.'

5822. For the new truth which Benjamin represents is in the **Natural**, because it is from spiritual good from the **Natural** . . .

5842. By these words is signified the submission of the **natural** or external man under the Internal; for when the good there submits itself, the truths themselves there submit themselves; for truths are of good.

5867. In (Gen.xliv.) it has treated concerning the internal man . . . that he initiated the external **natural** one . . . through the medium . . . to conjunction with himself. In (Gen.xiv.) it now treats concerning the internal man, that he has conjoined himself with the external **natural** one; but, as conjunction with this is not possible, except through spiritual good from the **Natural** . . . he therefore first prepares to adjoin it to himself. 5879.

5875. (The perception of mercy and joy) through the universal **Natural**. Sig.

5882. The perception of the new **Natural**. Sig. and Ex.

5883. That communication with the **natural** or external man is interior and exterior, is unknown to man. (Continued under **INTERNAL MAN**.)

[A.] 5893. The state of the defect of good in the natural mind. Sig. and Ex.

—². The case is this. In the natural mind there must be truths in order that good can operate; and the truths must be introduced through the affection which is of genuine love. Ex.

5902. That now the Natural is from (the Celestial Internal). Sig. and Ex. 5903.

5904. That (the Celestial Internal) disposes the scientifics in the natural mind. Sig. and Ex.

—¹. Scientifics are what constitute the Intellectual of the natural mind; and the good which inflows from the Internal, and disposes the scientifics there, is what makes the *quasi* Voluntary there.

5910. See GOSHEN, here. 6028.

5914. For the goods and truths in the Natural are from spiritual good as a father. Hence, being from it, they are of it.

5933. That this infilled the universal Natural. Sig.

5934. The perception that the truths of the Church were present in the Natural. Sig. and Ex.

5935. Joy everywhere in the Natural. Sig. 5936.

5937. The perception of the Natural from the Celestial Internal. Sig. and Ex.

5938. That there is perception concerning the truths of the Church in the Natural. Sig. and Ex.

—². The reason why Pharaoh invited the sons of Jacob, and Joseph the father . . . is that the Natural in general, which is represented by Pharaoh, has immediate communication with the truths of the Church in the Natural . . . whereas the Celestial Internal, which is represented by Joseph, has not immediate communication with the truths of the Church in the Natural . . . but through spiritual good . . .

5945². For the Spiritual World has its feet and soles in the Natural . . .

5949. That they have what is primary in the natural mind. Sig. and Ex.

5951. The effect from spiritual truths in the Natural. Sig. and Ex.

5965². But that is called natural which is in the light of the world . . .

5969. A failing of the life of the Natural, and of the derivative understanding. Sig. and Ex.

6040. The perception of truths in the Natural from the Celestial Internal. Sig. and Ex. . . For the Natural perceives nothing whatever from itself, but its perceiving is from what is prior to itself . . .

6042. Communication with the Natural where are the scientifics of the Church. Sig.

6047. If the Natural in which are the scientifics of the Church is willing to be conjoined. Sig. and Ex.

6051. So shall your station be in the middle of the Natural where are the scientifics of the Church. Sig. 6103.

6059. In (Gen. xlvii.) it treats concerning the insinuation of the truths of the Church, which are in the Natural, into the Scientific.

6060. At last, all the Natural as to scientifics (reduced into order by the Celestial Internal) under their General. Tr.

6063. The presence of the Celestial Internal in the Natural. Sig. and Ex.

—². It has been shown before that the Natural subsists and lives from influx from the Internal, that is, through the Internal from the Lord; for the Natural, without influx thence, has not any life, because it is in the nature of the world, and thence draws all it has, and the nature of the world is altogether devoid of life; and therefore in order that the Natural with man may live, there must be influx from the Lord, not only immediate influx from Himself, but also mediate through the Spiritual World, consequently, with man, into his Internal, for this is in the Spiritual World . . . The Natural of man has been formed to receive life thence. This, then, is meant by the influx of the Celestial Internal into the Natural, where scientifics are.

6068. When the goods and truths which are of the Church have been acknowledged and received in faith in the Natural, they then hold the middle there. Sig. and Ex.

—². For the internal eye . . . looks at those things which are in the Natural as outside of itself . . .

6072. Perception in the Natural concerning the truths of the Church. Sig.

6092. Perception in the Natural where scientifics are concerning the general truth of the Church. Sig.

6093. (And) concerning the state of the life of the Natural from the Spiritual. Sig.

6097. That the state of the life of the Natural is full of temptations. Sig. and Ex.

—^e. The Natural is especially let into temptations when it is to receive the Spiritual.

6104. The inmost of the Spiritual in the natural mind. Sig. and Ex.

6105. With the consent of the Natural where scientifics are. Sig.

—¹. For the Natural, which is represented by Pharaoh, has all that belongs to it through influx from the Internal; and therefore that which the Natural commands does indeed appear as if commanded by it, but it is by the Internal; thus is consent. The Natural of man is circumstanced in relation to the Internal almost as is the speech of man to his thought . . .

6111. That this (desolation) was in the Natural where scientifics are. Sig.

6115. That it was all referred to the General in the Natural. Sig. and Ex.

6132. For everything which comes forth and is done in the Natural is known to the Internal, because the Natural has thence all that belongs to it.

6142. That (the Internal) appropriated to itself the whole natural mind where scientifics are. Sig.

6145. That all things were subjected to the Natural which was under the auspices of the Internal. Sig.

6147. Extension through the whole Natural where scientifics are. Sig. and Ex.

6148. That the Internal from the **Natural** procured for itself the faculties of receiving good. Sig. and Ex.

6156°. As it treats here concerning the regeneration of the **Natural** . . .

6163. That they . . . submit to the **Natural** which is under the auspices of the Internal. Sig.

6183. The regeneration of the **Natural** is effected through the insinuation of spiritual life from the Lord through the internal man into the scientifics there. This insinuation has been treated of in this chapter. But when the man has been thus regenerated, if he is such that he can be regenerated further, he is elevated thence to the interior **Natural**, which is under the immediate auspices of the Internal. But if the man is not such, his spiritual life is then in the exterior **Natural**. The elevation is effected through a withdrawal from sensuous and scientific things . . . (Continued under INTERNAL CHURCH.)

6188. That spiritual good turned itself to those things which are of the interior **Natural**. Sig. and Ex.

—². See BED, here.

6226. That spiritual good was turned to the **Natural**. Sig. and Ex.

— . Very few know that the **Natural** is interior and exterior, and that thought is now in the former and now in the latter . . .

6229. The Divine appearing in the **Natural** (in a former state). Sig. and Ex.

6234. Good and truth in the **Natural** from the Internal. Sig. and Ex.

6236. For 'Jacob' = the truth of the **Natural**, thus also the **Natural** as to truth; and in the **Natural** are the Intellectual and the Voluntary, which are represented by Ephraim and Manasseh . . . By Pharaoh also is represented the **Natural**, but not as to truths, but as to scientifics, which are lower, and into which truths can be initiated and insinuated, which was represented by the coming of Jacob and his sons into Egypt.

6240°. The reason those of the Lord's Spiritual Church are interiorly **natural**, is that they acknowledge only that for truth which they have imbibed from parents and masters, and have afterwards confirmed . . .

6266°. The good of the Voluntary, and the truth of the Intellectual, in the **Natural**, cannot from themselves humble themselves before the Lord; but from the Internal through influx; for without influx through the Internal into the **Natural**, there is nothing there of will and understanding, and not even anything of life . . .

6299°. For the External is in the place of a foundation on which the Internal may stand, and it is a receptacle into which the Internal may inflow. Hence it is that the **Natural**, which is external, must necessarily be regenerated . . .

6377. That His **Natural** is Divine truth from His Divine good. Sig.

6380. The hard things with man, as the teeth, bones, cartilages, correspond to the truths and goods which are of the lowest **Natural**.

6394°. See FISH, here.

6406. They who do works from truth, and not yet from good, cannot do otherwise than induce inordination on their **Natural**, for the works affect the **Natural**; and consequently they cannot but in the same proportion close to themselves the interiors; for the plane in which the interiors are terminated is the **Natural**; and if this is inordinated, the things which inflow from the interiors also become inordinated; and the things which are inordinated are dark and opaque, and therefore they cannot see what truth is . . .

6413. The freedom of **natural** affection. Sig. and Ex.
— . For the **Natural** loves to be in the delight of its affections, consequently in freedom. Ill.

6431. The **Natural** is called 'the abyss lying beneath,' relatively to the interiors . . . and (therefore) scientifics also are signified; for scientifics with their delights are in the **Natural**, and make its life, especially with the spiritual man; for he is introduced through scientifics into truths, and through truths into good . . .

6434. That (the Spiritual Church) has spiritual good from the **Natural**. Sig.

—^e. For the good of the man of the Spiritual Church is in the **Natural**; it does not go further . . .

6435°. The good of charity is from the **Natural**.

6437. 'The sons of Israel' = spiritual truths in the **Natural**, which (truths) are relatively exterior; for the man of the Spiritual Church is in the good of truth; and this good is more interior, because it is in the interior **Natural**.

6452. That (in the **Natural**) also are things interior, and what is inmost. Sig. and Ex.

6453. That in the exterior **Natural**, where are the truths and goods which are represented by the sons and the tribes of Israel, there is what is obscure, because there is what is general there. Sig.

6454. The case is this. Whatever is in the **Natural**, and still more what is in the exterior **Natural**, is obscure relatively to those things which are in the interior **Natural**, and still more relatively to those things which are in the Rational; but this obscurity becomes clear in two ways; first, if exterior things are reduced to compliance with interior ones, and thus to correspondence; secondly, if the man can be elevated from exterior to interior things, and thus see exterior from interior things. The latter takes place with those who are in the internal of the Church, and the former with those who are in its external; but neither the one nor the other is obtained except through regeneration by the Lord.

6463. That (he betook himself) to the good and truth of the lower **Natural**. Sig. and Ex.

—². As by Israel is represented spiritual good from the **Natural**, and by Jacob spiritual truth in the **Natural**, and by his sons goods and truths in the **Natural** distinguished into genera, therefore 'a bed' is mentioned, because by it is signified the **Natural**.

6464. New life in the goods and truths of the lower **Natural**. Sig.

6500. The good of the Spiritual Church cannot be elevated above the **Natural**.

[A.] 6511. The influx of the Internal into the **natural** mind. Sig.

6518. The presence of the Internal in the **natural** mind. Sig.

6567. It treats in (Gen. I.) concerning the instauration of the Spiritual Church, and here now concerning the submission of those things which are in the **Natural** under the Internal, concerning which submission it is to be known that the Spiritual Church cannot possibly be instituted with anyone unless those things which are of the **natural** or external man have been submitted to the spiritual or internal man. So long as only the truth which is of faith predominates with man, and not the good which is of charity, so long the **natural** or external man has not been submitted to the spiritual or internal man . . . 6580.

—². Affection itself and the derivative reason (then) dominate, and subdue in the **Natural** the delights of the love of self and of the world, as also the fallacies which had infilled the scientifics there; and at last so, that this subjugation is among its pleasant things; and then the **Natural** is at rest, and afterwards concords, and when it concords it participates in the pleasantness of the Internal.

6576. Spiritual truths in the **Natural**, and the innocence which is in them. Sig.

6635. (Ex. i.) afterwards treats concerning the infestation of these truths by the falsities and evils in the **Natural**.

6643. 'Joseph was in Egypt' = that the Celestial Internal was in the **Natural**. . . 'And Joseph died' = that the case was now otherwise . . . 6645, Ex.

6649^e. For the Spiritual Church is in the inmosts of the **Natural**.

6661. Doctrines from falsified truths in the **Natural** where were alienated scientifics. Sig. and Ex.

6673. Influx from the separated scientifics in the **Natural** where were the scientifics which are of the Church. Sig. and Ex. (See MIDWIFE, here.)

6675. 'The stools' = those things in the **Natural** which receive the inflowing goods and truths from the Internal; thus they = scientific truths.

6686. That the **Natural** does not know before the scientific truths of the Church have life. Sig. and Ex.

—². The case is this. All the life possessed by the scientific truths in the **Natural** is from the good which inflows through the Internal. When the good inflows, the **Natural** is quite unaware of it, because the **Natural** is relatively in obscurity. That it is in obscurity [is from the fact that it is] in the light of the world and thence at the same time in worldly things . . . and also from the fact that in the **Natural** are Generals which cannot perceive singulars . . . and besides, in the **Natural** there are not goods and truths themselves, but the representatives of them. Hence, then, it is, that the **Natural** does not know when scientific truths have life, consequently, when it is being regenerated, nor how. Sig.

—^e. By the **Natural** is meant the external man, which is called also the **natural** man.

6687. That the **Natural** was blessed by the Divine. Sig.

6690. That the scientific truths in the **Natural** were disposed into a heavenly form. Sig.

6834. Divine truth united to Divine good in the **Natural**. Sig.

—². The **Natural** is signified, because truth is there scientifically.

6844^e. The internal **Natural** is signified by 'feet'; the middle **Natural** by 'soles'; and the external **Natural**, by 'shoes.'

6915. The life no longer in want as to those things which are of the **natural** mind. Sig. and Ex.

6976. The letting in (of false scientifics) into the **Natural**. Sig.

6977. The falsification of all truth, and its privation in the **Natural**. Sig. and Ex.

—². There is a total inversion of state in the **Natural** when nothing but falsities occupy it. This rarely takes place with man while he lives in the world, but in the other life with all who are being cast into Hell. Ex.

7011. As there is nothing of power in the **Natural** except from the Spiritual . . .

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

—^e. The good and truth of the Spiritual Church are in the **Natural**. Refs.

7091. For those of the Spiritual Church have **natural** ideas concerning everything spiritual and celestial, and also concerning the Divine, and therefore unless they thought of the Divine as of a **natural** man they could not be conjoined with the Divine by anything of affection . . .

7112². The Angels with man understand all things spiritually which man understands **naturally** . . .

7130. There are with man two minds, one is the **natural** mind . . . The **natural** mind is the mind of the external man . . . The things of the **natural** mind are called scientifics . . . 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 . . .

7217². Thus think, and thus speak among themselves, merely **natural** men.

—^e. Before merely **natural** ones (spiritual men) appear weak and sick in spirit . . . But those who are merely **natural** appear to themselves strong and mighty, and are so as to the body; but they are quite feeble as to the spirit, because they are spiritually dead . . .

7355. All things which are in the **Natural** (filled with reasonings from falsities). Sig. 7387.

7356. Exterior goods are those which are in the **Natural**, and are commonly called delights.

7384. For the **Natural** comes forth through the Spiritual.

7398. For the things which become familiar are as it were **natural** . . .

—². For falsities, after they are removed, are allotted their places elsewhere in the **natural** . . .

7407. That, with these, reasoning from mere falsities ceased everywhere in the **Natural**. Sig.

—². The interior and the exterior **Natural**. Sig.

7408. That these reasoning falsities were disposed fascicularly in the **Natural**. Sig. and Ex.

7418. That he should remove those things which are damned in the **Natural**. Sig. and Ex.

7442². How it is that the interiors also of the **natural** mind shall be occupied by the falsities of evil which are in the extremes of this mind. Ex.

—³. (Hence) it is necessary that while man is being regenerated, his **Natural** be regenerated even to the Sensuous. Ex.

7449. That the **natural** mind was being corrupted as to all truth. Sig.

7554. That with others there is no such destruction in the **natural** mind. Sig. and Ex.

7560. 'A house'=the interior **natural** mind, where is good with truth.

7562. Those things in the **natural** mind which were of the Lord. Sig. and Ex.

7601. 'The flax'=the truth . . . of the exterior **Natural**. The **Natural** is exterior and interior, consequently the truth and good there are interior and exterior. Refs. and Sig.

—². The evil . . . are vastated as to those truths and goods which are in the exterior **Natural** . . . Whereas the truths and goods of the interior **Natural** are not vastated, but are brought more inwards, and are there reserved for use; and then the communication between the interior and the exterior **Natural** is so far closed, that not anything of good and truth can inflow thence into the exterior **Natural**, except only such a General as they can reason by . . . to confirm falsities and evils.

7604². The reason the goods and truths in the exterior **Natural** with the evil look downwards. Ex.

7643⁶. As falsity and evil are especially multiplied in the extremes of the **Natural**; for *there* are fallacies of the senses . . . and pleasures from various kinds of appetites . . .

7645. The darkening of the whole **natural** mind thence. Sig. and Ex.

—². Hence also it is that infernal Spirits, when they have been devastated, are in the extremes of the **Natural** . . .

7648. That falsity will reign in each and all things of the **Natural** from its interior to its extreme. Sig. and Ex.

7678. The dominion of power of truth Divine over the whole **Natural** of those who are infesting. Sig. and Ex.

7729. For when the **Natural** is mentioned there is meant truth and good, or, in the opposite sense, falsity and evil . . .

7847. For the **natural** man is instructed before the rational; and the things which the man then learns are **natural**, in which spiritual things are successively insinuated . . . Hence it is evident how the **Natural** as to truths and goods serves to introduce.

— . Angelic ideas are such that **natural** things relate to such things as are of man. Ex.

— . As in the ideas of the Angels **natural** things become spiritual.

7920. The **Natural** is the general receptacle.

7997. From mere **natural** disposition—*indole*. 7997. 8002.

7998. Man as yet **natural**. Sig.

— . 'A servant'=the **Natural**, thus the **natural** man. Ex.

7999. How the Spiritual 'buys,' that is, acquires and appropriates, the **Natural**. Ex.

8078. Faith merely **natural**. Sig. and Ex.

8106^e. 'A pillar' . . . is predicated of the **Natural**, because the **Natural** is like a support or base to the Spiritual; for the Spiritual ceases in the **Natural**, and there quiesces.

8298². See LEAD—*plumbum*, here.

8426². When it is evening . . . they are in the delight of **natural** love. S452. 8687^e.

8452. **Natural** delight through which is good. Sig. and Ex.

— . (Thus) the **Natural** must be wholly accommodated, in order that it may be a receptacle. This is done through delights; for the goods which are of the **natural** man are called delights . . .

8453. That (this delight) infilled man's **Natural**. Sig.

— . 'The camp'=goods and truths; here, the **Natural**, which is the containant; for the **Natural** contains goods and truths; and without these the **Natural** is not alive; nor are the good and truth of the external or **natural** man anything without the **Natural**.

8522. 'Honey'=**natural** delight.

— . This good cannot come forth except through the delights which are of the **natural** man . . .

8742. The external man is that which is called the **natural** man.

8764. The **Natural** is relatively like the earth; for . . . the **Natural** constitutes the external man.

8781. That (revelation) shall be made in the most **natural** form. Sig. and Ex.

8783. Truth Divine is not received by anyone . . . unless it appears in a **natural** form. Sig. and Ex.

8812². The things which are from the sun of the world are called **natural**, and have not life in themselves.

—^e. For **natural** things come forth from spiritual ones as effects from their causes . . .

8878. They who are in evil are . . . in **natural** light, and at last in sensuous light . . .

8890. 'A man-servant'=the **natural** as to truth; 'a maid-servant'=the **Natural** as to good . . .

8944. Many who have written **natural** theology . . .

8961^e. If evil conquers, then the **natural** man dominates over the spiritual.

8987. To be *reformed* is said of those who . . . can be led by the truths of faith only to the delight of **natural** life.

8995. If the affection of truth from **natural** delight does not concord with spiritual truth. Sig. and Ex.

[A. 8995]². The affection of truth from **natural** delight is in the external man.

— . When the **natural** man dominates, the man looks downwards . . .

—³. If these things are held as the end, the **natural** man dominates . . . But if as means to the end . . . the **natural** man serves.

— . Hence may be seen what the quality of the **natural** man must be in order that he can be conjoined with the spiritual. Des.

—⁴. He may suppose that the delight of **natural** loves, which are the love of self and of the world, cannot concord with spiritual truth and good. Ex.

900². For then the **Natural** is subordinate to spiritual truth, and, when it is subordinate, it is no longer at its own disposal, but at that of the spiritual truth under which it is subordinate. Hence the **Natural** becomes as the Spiritual because it acts as a one with it. Moreover, the spiritual life of truth is then transferred into the **Natural**, and vivifies it.

900³. The case is this. **Natural** affection conjoined with spiritual truth . . . constantly requires the sustentation of its life by the spiritual truth with which it is conjoined. Sig.

9027. What is separated in the **Natural**. Sig.

9031². For the literal sense is **Natural** . . .

—⁵. (These things) are not said concerning the **natural** life . . .

—^e. Those of them who live solely to the body . . . thus who are solely **natural** men, apprehend nothing . . . concerning the life of faith and charity, and the internal man; for they have thought solely from **natural** light.

9043. If it be still confirmed in the **Natural**. Sig. and Ex.

— . That the whole man is regenerated when his **Natural** is. Refs.

—^e. When good is in the **Natural**, then he is a new man . . .

9046^e. Restitution takes place when they afterwards agree together; and they agree together when the external or **natural** man acts not from himself but from the internal, or the Spiritual in the **Natural**, as the soul in its body. When this takes place, then the External or **Natural** lives from the life of the Internal, which is the new life . . .

9061. Therefore man cannot be regenerated, unless the **natural** man also is regenerated. Hence it follows, that if the truth of faith in the **natural** or external man be extinguished, it can no longer serve the internal. —², Ex.

9065. If the affection of evil in the **Natural** should injure the truth or good of faith. Sig. and Ex.

9081. If the affection of evil have destroyed truth or good in the **Natural**. Sig. and Ex.

9086. (If falsity) has perverted good or truth in the **Natural**. Sig. and Ex.

9103². Unless spiritual life is restored to the full, exterior good, which makes **natural** life, cannot be restored; for the latter life is restored through the

former. . . But good in the External or **Natural** cannot be restored to the full, because the blow remains there like a scar which grows callous. Sig. —³, Ex. —^e.

9109. The bystanders hence perceived the quality of the external or **natural** man separated from the internal, when he comes into the spiritual sphere, which is the sphere of life of the internal man; namely, that he is insane. Ex.

9110. From this experience it was also evident, that the **natural** man cannot bring himself, that is, ascend, into the spiritual. But when man is in faith, and thence in spiritual life, and thinks, then the spiritual man descends, that is, thinks, in the **natural**. . . And therefore when a **natural** man, who is separated from the internal, comes into the sphere of spiritual life, he is seized first with blindness, then with insanity, and at last with anguish.

9212. 'A garment,' here, = the ultimate of the **Natural**, which is the Sensuous.

—². Hence the external or **natural** man is called 'a garment' relatively to the internal or spiritual man.

9215. The **Natural** of man is interior, exterior or middle, and extreme (or outermost). The interior **Natural** communicates with Heaven; the middle or interior **Natural** communicates on the one side with the interior, and through this with Heaven, and on the other side with the extreme, and through this with the world. Refs. The extreme **Natural** is the Sensuous, which is here signified by 'the garment' . . . The exterior or middle **Natural** is what is signified by 'the skin.'

9256³. For falsities dispose themselves by series, and make a continual connection among themselves, and form the **natural** mind itself, and its intuition (or view) as to those things which are of the Church and Heaven.

9262¹. 'A barren valley' = the **natural** mind not cultivated with the truths and goods of faith, from ignorance. —⁶.

9325⁰. 'The going forth of waters' = the **Natural** of man which receives the Knowledges of truth and good, and which is amended by the longing of truth for good.

—¹⁰. 'The Jordan' = that with the man of the Church which first receives truths; thus the **Natural**.

— . That the **Natural** of man is the first thing which receives truths from the Word from the Lord, and that it is regenerated last; and, that when it is regenerated, the whole man is regenerated. Sig. and Refs.

9383. With every man in general there are two states: . . . a second which is peculiar and proper to the external man, which state is called **natural**. . . The reason the state of the external man is called **natural**, is that it is affected with the truths which are of the light of the world, and with the good which is of the heat of this light . . .

9391. 'Bullocks' = the good of innocence and of charity in the external or **natural** man. Ex. and Ill.

9394⁴. When by continual use or habit they become as it were spontaneous and **natural** . . . —⁵.

9538. Firmness in the **natural** sphere. Sig.

— . The reason firmness is in the **natural** sphere,

is that all the Spiritual ceases in that which is called **natural** truth, and all the Celestial in that which is called **natural** good, and there they subsist. Hence it is that the **Natural** is the foundation, consequently the support to them.

9551. Spiritual things in the **Natural**. Sig. and Ex.

— For the **Natural** is produced and derived from the **Spiritual**, as the **Spiritual** is from the **Celestial**.

9568°. In like manner succeed each other the **Celestial**, the **Spiritual**, and the **Natural** . . . From the **Spiritual** is all the **Natural**; that is, from the **Celestial** through the **Spiritual** . . . All *that* with man is called **natural** which is of the Scientific. The reason the Scientific is **natural**, is that the Scientific is truth appearing in the light of the world . . .

9572. Things purificatory and evacuatory in the **Natural**. Sig. and Ex.

— That this is done in the **Natural** may be evident from the fact that the internal or spiritual man, while it is in the body, thinks in the **Natural**, and sets forth its thoughts, or speaks them forth, in the **Corporeal**; and that it also wills in the **Natural**; and the things it wills it acts in the **Corporeal**.

9730°. With **natural** and sensuous men there is a determination of the intellectual and voluntary things, thus of the thoughts and affections, towards the world . . .

9755. 'The sea' = where there is a collection of scientifics, from which there is ratiocination concerning truths; thus also the **Natural** and **Sensuous**; for these are the containants. III.

—². By 'the west' is signified good in obscurity, and in it is the external or **natural** man, who . . . is in the light of the world. . . But the truth of the **natural** man is signified by the water of the sea . . . for the truth in the external or **natural** man is truth in knowledge . . .

9825. The **Natural** of man is distinguished into three degrees. Ref.

9905⁴. The breastplate revealed Divine truths in the **natural** sphere; thus in ultimates. . . There is such a shining forth, through which Divine truth from Heaven is revealed in the **natural** man.

9917. In the extremes where the **Natural** is. Sig. and Ex.

9992. There are three things in man which follow in successive order . . . the **Celestial**, the **Spiritual**, and the **Natural**. . . The **Natural** thence is the good of faith, which, being from the **Spiritual**, is called the **Spiritual Natural** . . .

10021. The state of the application of the **natural** or external man such as it is in its infancy. Sig. and Ex. 10022.

10023. A representative of the reception of good and truth in the **natural** or external man. Sig. and Ex.

10024. Preparation for the purification of good and truth from the Lord in the external or **natural** man. Sig. and Ex.

10026. Divine truth accommodated to the **natural** or external man. Sig. and Ex.

10029. Good accommodated to the **natural** or external man. Sig. and Ex.

10031. The interior good of the external or **natural** man. Sig. and Ex.

10032. The interior truth of the external or **natural** man, and its good. Sig. and Ex.

10042⁸. By the sacrifices and burnt-offerings of the bullock, the ox, and the he-goat, were represented the purification and regeneration of the external or **natural** man . . .

10050. The purification of the exteriors which are of the **natural** man. Sig. and Ex.

10099. The Divine **Spiritual** in the **Natural** successively. Sig. and Ex.

—⁴. (The **Spiritual** not a purer **Natural**. See **SPIRITUAL**, here.)

10122. The continual removal of the evils and derivative falsities in the **natural** man through the good of innocence from the Lord. Sig. and Ex.

10124. With those who are in the **Spiritual Kingdom**, truth is implanted in the external or **natural** man . . .

10156. For man is born **natural** . . . and if he does not become spiritual he is in Hell; for the knowledge of the **natural** man—that is, of a man not regenerated—is in the light of the world . . .

—². Those who are solely in **natural** knowledge . . . cannot possibly believe those things which are of Heaven . . . Hence it is that the merely **natural** man, however much he believes himself to be in lumen above others, at heart denies Divine and heavenly things . . . (But) those who suffer themselves to be elevated by the Lord into the light of Heaven, are first elevated above the scientifics which are of the **natural** man; and then from the light of Heaven they see those things which are in their **natural** man, which are called scientifics, and well discriminate them . . .

—³. In a word . . . so long as man is merely **natural**, so long his interiors, which see from the light of Heaven, are closed; and the exteriors, which see from the light of the world, are open; and then the man looks downwards . . .

—⁵. These things have been said that it may be known what is the spiritual and what the **natural** man; and that the merely **natural** man, unless he has been made spiritual by the Lord, is Hell.

10200. For everything **natural** comes forth from what is spiritual . . .

10208⁴. Therefore if the **natural** man is perverted, the spiritual has no opportunity of acting into him except pervertedly. Hence it is that then the spiritual or internal man is closed. Ex. and Refs.

10235³. See **LAYER**, here. —⁴. —⁶. 10236.

— By the **Natural** is meant the External of man, that is, that which is called the external man.

10236. The **Natural** of man is external, middle, and internal. The external of the **Natural** communicates with the world, and is called the external **Sensuous**; the internal **Natural** is that which communicates with the internal man, which is in Heaven; the middle **Natural** is that which conjoins both . . .

[A.10236]². By the Sensuous which is the ultimate of the **Natural**, is properly meant that which is called 'the flesh,' and it perishes when the man dies. (Continued under **SENSUOUS**.)

10237. For all spiritual purification is effected in the **Natural**. Man has an External and an Internal; the External is called the **Natural**, and also the **natural** man . . . for the reason that . . . man's External is in the **natural** world. Both the Internal and the External are purified; the Internal in Heaven, and the External while the man lives in the World, thus in the **Natural** which is in the world. The reason why purification is then carried on in the **Natural**, is that the truths of faith come to manifest perception in the **Natural**. Ex.

—³. It has been said that man knows his evils and falsities . . . in the **Natural**, that is, in the external man, and not in the internal. The reason is that the ideas of thought in the internal man are spiritual, and spiritual ideas cannot be comprehended in the **Natural**, for they are intellectual ideas which are devoid of objects such as are in the material world. But still these ideas . . . inflow into the **natural** ideas which are of the external man, and produce and make them, which is done through correspondences.

10243². 'The water in the basin' = the truth of faith in the **Natural** . . . Thus by 'to wash the feet' is meant the purification of the **Natural** of man; for unless this is purified and cleansed with a man when he is living in the world, it cannot afterwards be purified to eternity; for such as is the **Natural** of a man when he dies, such it remains; for it is not amended afterwards; for it is the plane into which the interiors, which are spiritual, inflow; it is their receptacle; and therefore when it is perverted, the interiors, when they inflow, are perverted into its likeness. Ex. and Sig.

—³. That he who is regenerated is not to be purified except as to the **Natural**. Sig.

10254. For with man there is sensuous life, and **natural** life, both of the external man; but the sensuous life is exterior, deriving its truths from the objects which are in the Earth and in the body; and the **natural** life is interior, deriving its truths from the causes of these objects.

10284³. Inwardly with such there is what is merely **natural**, and nothing spiritual: they see solely from **natural** light . . .

10379^e. (Such) correspond to the conjunction of **natural** and celestial things.

10547^e. And all celestial and spiritual things inflow into **natural** and worldly ones, and cease in them, and form and constitute them.

10604². The ideas of thought of the Angels are not **natural**, such as are the ideas of the thought of men . . . The ideas of thought which man comprehends, and which fall into words, are **natural**, and by the learned are called material . . . By correspondence spiritual (ideas) are turned into **natural** ones when the man is speaking . . . 168.

—³. As there is a correspondence between spiritual thought and **natural**, and as the Angels are in spiritual

thought, the Angels perceive spiritually that which man perceives **naturally** . . .

H. 31. The Divine which inflows from the Lord and is received in the Ultimate Heaven, is called **natural**; but as the **Natural** of that Heaven is not like the **Natural** of the world, but has in it the Spiritual and the Celestial, therefore that Heaven is called spiritual and celestial **natural**, and thence the Angels who are there are called spiritual and celestial **natural** ones. (Continued under **NATURAL ANGEL**.)

110. Oxen and bullocks correspond to the affections of the **natural** mind.

—^e. Man is like (animals) as to his **natural** man . . .

116. In Heaven the sun of the world does not appear, nor anything which is from that sun, because all *that* is **natural**; for nature begins from that sun, and whatever is produced through it is called **natural**. (Continued under **SPIRITUAL**.)

168. The Angels who speak with men never speak by means of the **natural** ideas proper to man, all of which are from time, from space, from what is material, and from things analogous to them . . . but still the angelic ideas, which are spiritual, when they inflow with men, are turned in a moment and from themselves into **natural** ideas proper to the man which correspond exactly to the spiritual ones . . . There were Angels who were admitted . . . even into my **natural** thoughts, in which were many things from time and space; but as they then understood nothing, they suddenly receded, and . . . I heard them saying that they had been in darkness.

—². There was a certain one from Heaven, who was such that he could be admitted also into **natural** ideas, such as man has . . .

172^e. The things which come forth from the sun of the world are called **natural**.

249. Evil Spirits . . . desire nothing more than to destroy man . . . which also is done with those who have indulged much in phantasies even so that they have removed from themselves the delights suitable to the **natural** man.

262. The writings in the Heavens flow **naturally** from their thoughts themselves . . .

— . All correspondence is **natural** and spontaneous.

284. For the perception of man is in the **Natural**.

300. With man's **natural** or external man there is a conjunction (of Heaven) by correspondences . . .

464. Although the external or **natural** memory is in man after death, still the merely **natural** things which are therein are not reproduced in the other life, but the spiritual things which are adjoined to the **natural** things by correspondences; which things . . . when presented to the sight, appear in a form altogether like that in the **natural** world . . . although in their essence they are not **natural** . . .

—². For man in the world, when he had thought from the external Sensuous, and not at the same time from the internal Sensuous, or Intellectual, had thought **naturally** and not spiritually. But in the other life . . . he does not think **naturally**, but spiritually . . .

531. The merely **natural** man lives according to the

same Precepts in the external form just as does the spiritual man . . .

567. Natural heat. Ex.

—³. He who believes that anything comes forth in the natural world without the influx of the Spiritual World is mistaken; for the Natural does not come forth and subsist except from the Spiritual . . .

N. 38. The external man is what is called the natural man, because it is in the light of the world, which light is natural. . . The man whose Internal is not in the light of Heaven, but solely in the light of the world, in which the External also is, is a natural man as to both. . . The natural man is that which is called 'dead.'

40. An internal man [who is] merely natural, regarded in himself, is a Spirit, and not an Angel . . .

41. The interiors of the mind with those who are merely natural are actually turned to the world, because they regard it primarily . . .

61. The two loves (of self and of the world), when they dominate . . . cause the man to be natural and sensuous according to the quantity and quality of their dominion.

J. 27³. For spiritual things are there effigied . . . in an appearance as it were natural . . .

30. No one is judged from the natural man; thus not so long as he lives in the natural world; for man is then in a natural body . . . It is the Spiritual with man which is judged, and not the Natural, for this is not guilty of any fault or crime, because it does not live from itself, but is only an instrument . . .

36³. What is natural . . . is to will truth not for the sake of truth, but for the sake of self-glory, reputation, and gain.

38. So long as (truths) are outside the life they are only natural; for they are known and thought only as other Things are . . .

—⁶. Natural light shines in the Intellectual when worldly, corporeal, and earthly things are loved more than spiritual, celestial, and Divine ones . . .

65. Spiritual things are set forth in the sense of the letter by means of natural things, because natural things serve spiritual ones for a basis; and without such a basis the Word would not be a Divine work, because not complete. The Natural, which is the ultimate in Divine order, completes, and makes, the interior things . . .

S. 4⁶. The internal sense of the Word can . . . convince even the natural man, if he is willing to be convinced.

6. From the Lord proceed the Celestial, the Spiritual, and the Natural, one after the other. . . The Natural is from both (the Celestial and the Spiritual): it is their complex in the ultimate.

—². The Word, in its ultimate sense, is natural . . .

Life 16. In what follows, those who do good from themselves will be called natural men, because the Moral and Civil with them, as to essence, is natural . . .

86. Man has a natural mind and a spiritual mind; the natural mind is below . . . (Continued under MIND-mens.)

—⁴. So long as man does not shun evils as sins, the concupiscences of evils block up the interiors of the natural mind on the side of the will . . .

—⁵. So long as the concupiscences of evils block up the interiors of the natural mind . . . the man is in Hell . . . (and) so long is a natural man . . . and animal . . .

108⁶. But if they do these goods, and shun these evils, solely because they are evils . . . they are still merely natural; and with the merely natural the root of evil remains implanted . . .

109. See MORAL, here.

F. 32. Spiritual heat from Heaven then inflows into the natural mind. (See MIND-mens, here.)

W. 69. In the same proportion the lumen of his understanding becomes merely natural.

159. As all that comes forth and subsists from this sun is called natural . . .

163². But the men in the natural world are natural, and therefore think naturally and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech.

164. All natural things from their origin are dead.

185². Without a Knowledge of (discrete) degrees . . . nothing whatever can be known concerning the difference between the Spiritual and the Natural . . .

238. Man is then in the natural degree, which is the ultimate . . .; and the spiritual degree . . . does not communicate with the natural degree by continuity, but by correspondences . . . But when man puts off the natural degree . . .

—². He no longer thinks, wills, speaks, and acts naturally . . .

248. That man, if the higher degree . . . is not opened with him, becomes natural and sensuous. Gen.art.

249. There are three kinds of natural men. Fully ex.

251. What the natural man is, and what the spiritual. Ex.

252. The quality of the natural man with whom the spiritual degree is opened. Ex.

253. The quality of the natural man with whom the spiritual degree is not opened, but still is not closed. Ex.

254. The quality of the natural man with whom the spiritual degree is completely closed. Ex.

—³. With these . . . the higher region of the natural degree, which is called the Rational (is also closed).

255. The quality of the difference between the life of a natural man and the life of a beast. Ex.

256. That the natural degree of the human mind, regarded in itself, is continuous . . . (See DEGREE, here.)

257. The natural mind can be elevated even to the light of Heaven, and can perceive naturally the things which the Angels perceive spiritually, thus not so fully; but still the natural mind of man cannot be elevated into angelic light itself. —².

—⁴. The elevation of the natural mind is effected by continuity . . .

[W.257]⁵. The **natural** mind of man consists of spiritual substances, and at the same time of **natural** substances. Thought is effected from its spiritual substances, and not from its **natural** substances. The latter substances recede when the man dies, but not the spiritual substances; and therefore this same mind after death . . . remains in a like form to that in which it was in the world.

—⁶. The **natural** substances of this mind, which . . . recede by death, make the cutaneous covering of the spiritual body in which are Spirits and Angels. 270.

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

—^c. (The **natural** man is the same thing as the **natural** mind.)

261. The **natural** mind is in form a world.

—^e. Hence a merely **natural** man can speak and preach heavenly things . . .

263^e. The state of the **natural** mind before reformation may be compared to a spire twisting . . . downwards; but after reformation . . . to a spire twisting . . . upwards . . .

267. For the **natural** man can elevate his understanding to higher light . . . Ex.

—^e. Such elevate it no higher than the higher region of their **natural** mind . . .

—². The **natural** man can confirm whatever he will . . .

269^e. Thus is the **natural** mind closed above; and in the descendants this is not restored except by, from the Lord, shunning evils as sins . . .

270. That all evils and the derivative falsities . . . reside in the **natural** mind. Ex.

—^e. The **natural** mind derives its form in part from the substances of the **natural** world.

—². The **natural** mind with all things of it is circumflexed into gyres from right to left . . . and (thus) from itself acts against the spiritual mind. The circumgyration from right to left is turned downwards . . .

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

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

—^e. 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 . . .

275. That the three degrees of the **natural** mind, which is a form and image of Hell, 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.

295. There was no word of the spiritual speech which was like a word of **natural** speech; nor anything of the spiritual writing like **natural** writing, except the letters . . . Yet (the Angels) said that they seem to themselves to think, speak, and write, in the spiritual state, in like manner as man does in the **natural** one, when yet nothing is like: from which it was evident that the **Natural** and the Spiritual differ according to degrees of height, and that they communicate (solely) by correspondences. M.326³, shown by experiments.

345. If the **natural** degree only . . . is opened, the man becomes **natural**; and . . . if he becomes solely **natural**, he loves solely those things which are of the body and the world; and . . . in proportion as he loves these things . . . he becomes evil. From these things it is evident, that the spiritual ultimate, which is called the Spiritual **Natural**, can be separated from its higher [degrees]; and that this is separated with the men from whom is Hell. (Continued under LAST.)

404^e. Thought does indeed come forth first, because it is of the **natural** mind . . .

416. There is **natural** love, and there is spiritual love. (Continued under LOVE.)

417. How the understanding is dragged back from this elevation by the love, if this is merely **natural**. Ex.

—^e. With merely **natural** men (these two respirations) are separated . . . and therefore a merely **natural** man . . . with whom the understanding is elevated . . . can speak wisely in company . . . but when he is not in company, he thinks . . . from his love. He respire in like manner . . .

424. That love defiled in the understanding, and by it, becomes **natural**, sensuous, and corporeal. Gen.art.

429². The rest remain spiritual **natural**.

P. 33². As these (concupiscences) reside in the **natural** man, and whatever man acts from the **natural** man he feels that he acts as from himself . . .

41. This happiness rarely manifests itself in the world, because man is then in a **natural** state; and the **Natural** does not communicate with the Spiritual by continuity, but by correspondences . . .

71. From this it is evident that the Spiritual and the **Natural** with man are discriminated; and therefore man cannot pass from the one into the other except by determination . . .

83³. Those who confirm with themselves these loves . . . remain **natural**, and become corporeal sensuous . . .

—⁶. With him who is being regenerated, the order of life is turned; from **natural** he becomes spiritual; for the **Natural** separated from the Spiritual is against order . . .

131. When a miracle alone leads the man . . . he acts from the **natural** man . . .

147. Man is in the **natural** mind alone so long as he is in the concupiscences of evil and their delights . . .

—². The Lord then . . . enters into the **natural** mind by the affections of good and truth; and he enters into the Rational, and from it he disposes into order those things which, lower in the **Natural**, are contrary to order.

175. (Arguments of the **natural** man respecting the Divine Providence.) 254, *et seq.*

187. That it is given to man to see the Divine Providence on the back . . . (but) not in his **natural** state. Ex.

189². But the merely **natural** man sees nothing of these things.

220². That it is of the Divine Providence that man by death puts off **natural** and temporary things . . . Ex.

—³. Man . . . retains only interior **natural** things, which agree and concord with spiritual and celestial ones, and serve them as containants . . .

—⁴. That the Lord by His Divine Providence conjoins Himself with **natural** things by spiritual ones . . . according to uses. Ex.

— . **Natural** and temporary things are not only those which are proper to nature, but also those which are proper to men in the **natural** world. Ex. —⁸.

321². That he who believes that all things . . . are from himself, is not unlike a beast, is evident; for he thinks solely from the **natural** mind, which is common to man with beasts . . .

322². Therefore the **natural** man, however civilly and morally he acts, is called dead.

324¹⁰. The reason the like does not take place with many in the world, is that they love the first degree of their life, which is called **natural**, and do not want to recede from it . . . and the **natural** degree of life, regarded in itself, loves nothing except self and the world . . .

R. 158. **Natural** life, regarded in itself . . . is nothing else than sleep.

198². They believe these things when they are in their sensuous **Natural**, but not when in their rational **Natural** . . .

334. By the ratiocinations of the **natural** man separated from the spiritual. Sig. and Ex.

444². There are three things which make the man of the Church: the Spiritual, the Rational or Intellectual, and the **Natural** . . .

869. The external and **natural** men of the Church called together to Judgment. Sig. and Ex.

M. 38. The love of the sex is with the **natural** man . . . The **natural** man loves . . . only external conjunctions, and the pleasures of the body from them . . .

48. The love of the sex . . . is a **natural** love; for it is common with beasts . . . and these are **natural** . . .

52. For with those who are in the Spiritual World the third thing is wanting, which is the **Natural**; and this is the containant of spiritual things . . .

53². But those who come into Hell are all **natural**; and merely **natural** marriages are not marriages, but conjunctions which partake of unchaste lust.

54. All those consorts who are merely **natural** are separated after death. Ex.

—². Consorts of whom one is spiritual and the other **natural** are separated after death . . .

—³. Celibates . . . if **natural**, (there) become scortators.

59. It is known that every man when born is merely

corporeal, and that from corporeal he becomes more and more interior **Natural**, and thus rational . . .

—². (In marriage also) he begins from the corporeal, and proceeds into the **Natural** . . . Those who then love corporeal **natural** things, and rational things only from them, cannot be conjoined with a consort as into a one, except as to those externals . . .

—⁶. (But with the spiritual) perpetual happinesses advance as the Spiritual Rational of the mind, and, from this, the Sensuous **Natural** of the body, of the one, conjoin and unite themselves with those of the other.

67. See LOVE, here.

78². Because the inhabitants (that is, those of the Iron Age) are **natural**.

94². If therefore he halts at the threshold in the progression to wisdom, the form of his mind remains **natural**; and this receives the influx of the universal sphere, which is that of the marriage of good and truth, no otherwise than it is received by the lower subjects of the animal kingdom . . . and as these are merely **natural**, this man becomes like them. Thus is understood this: that the love of the sex is of the external or **natural** man, and that thence it is common to every animal.

130². The things which are of knowledge, experience, and art, and are called **natural** things, make the seat of (spiritual and civil things).

—³. Now, as the . . . ultimate things, which are called **natural** things, make the feet, it is evident that when (spiritual, civil, and **natural** things) follow in their order, the man is a perfect man . . . Thus spiritual things inflow into civil things; and, through civil things, into **natural** things . . .

146². For the **Natural** of man from birth is contaminated and crammed with evils.

149. Without religion man . . . remains **natural**; and if a **natural** man renounces scortations, still his spirit does not renounce them.

230². Therefore a merely **natural** man, although as to concupiscences, appetites, and their delights, he is like a beast, still lives after death . . .

235². Spirits merely **natural** are chilled with intense cold when they apply themselves to the side of any Angel who is in a state of love.

281. With **natural** men these conjugal simulations savour of prudence. Ex.

— . By a **natural** (consort) is meant one who loves only **natural** things, and thus is wise from himself . . . (and) conjugal love with the **natural** consort is cold . . . Hence it is that intestine love is not possible between consorts, one spiritual and one **natural**; but a love emulative of intestine love is possible on the part of the spiritual consort . . . But truly between two **natural** consorts intestine love is not possible, because both are cold. If they are warm, it is from what is unchaste. Yet these . . . can dwell together in the house, and also assume looks as of love and friendship. Ex. 282². Ex.

305. There are in human minds three regions, of which . . . the lowest is called **natural**. Into this lowest, man is born . . . In the lowest region, which

has been called **natural**, reside all the concupiscences of evil, and lasciviousnesses . . .

[M.] 320. The reason is, that the **Natural** derives its origin from the **Spiritual**, and, in its coming forth—*existentia*—is nothing else than a congeries of spiritual things congregated; and therefore if the **Natural** is separated from its **Spiritual**, which produced and as it were begot it, it is no longer held together interiorly, but only exteriorly, by the **Spiritual**, which encompasses and binds it in general, and does not tie it together and keep it tied together in singular. Hence it is, that the **Natural** separated from the **Spiritual** with two consorts, does not effect any conjunction of minds, and thus of wills, but only a conjunction of some of the external affections, which cohere with the senses of the body.

—³. For after death merely **natural** conjunctions are dissolved of themselves . . .

326³. (The difference between the **Spiritual** and the **Natural** shown by experiments.) —⁴. —⁵. T.280.

327². The Angels had not previously known the differences between the **Spiritual** and the **Natural** . . .

345². The reason why polygamous love is a love of the external or **natural** man, is that it is inscribed on that man; and whatever the **natural** man acts from himself is evil . . .

—^e. All the evil into which man is born from his parents is implanted in his **natural** man, and not any in his **spiritual** man . . .

347. Yet a **natural** man not elevated (out of the **Natural**) perceives no otherwise than that he is elevated. The reason is, that, equally with the **spiritual** man, he can elevate his understanding into the light of Heaven, and think and speak **spiritually**. But if the will does not at the same time follow the understanding into that height, he is still not elevated; for he does not stand in that elevation, but after [some] moments lets himself down to his will, and there makes firm his station. . . (Thus) a **natural** man, so long as he remains **natural**, cannot become **spiritual**.

380¹. The things which proceed from the sun of the world are containants of life, and are called **natural** things . . .

405². The love of infants with **natural** fathers and mothers. Ex.

426. That scortatory love is opposite to conjugal love, as the **natural** man regarded in himself is opposite to the **spiritual** man. Ex.

— . The **natural** man is that into which everyone, when he grows up, is first introduced, which is effected through knowledges and Knowledges, and the rational things of the understanding . . .

— . Therefore in proportion as anyone . . . is not in charity, he is **natural**, even if he be clear in his mode of thinking, and wise in judgment.

—². (How the **natural** man destroys the camp of conjugal love in himself. Ex.)

432². Adulterers are not **spiritual**, but most highly **natural**; and the **natural** man separated from the **spiritual** is a man solely as to the understanding, and not as to the will: this he immerses in the body and

the concupiscences of the flesh, and at those times the understanding also keeps it company. That this is nothing but half a man, he himself . . . can see.

442. The reason the delights of scortatory love are pleasures of insanity, is that no others than **natural** men are in that love; and the **natural** man is insane in **spiritual** things, for he is against them; and therefore he embraces only **natural**, sensuous, and corporeal delights. It is said **natural**, sensuous, and corporeal . . . because the **Natural** is distinguished into three degrees: in the highest degree are those **natural** ones who, from rational sight, see insanities, and still are carried away by their delights, like boats by the current of a river; in a lower degree are the **natural** ones who see and judge solely from the senses of the body, and spurn and reject as of no account rational things which are contrary to appearances and fallacies; in the lowest degree are the **natural** ones who, without judgment, are carried away by the alluring heats of their body. These are they who are called corporeal **natural** ones; those former sensuous **natural**; and the first **natural**.

448. (Fornication is lust) because it comes forth—*prodit*—from the **natural** man, and in everything which comes forth from the **natural** man there are concupiscence and lust; for the **natural** man is nothing else than an abode and receptacle of concupiscences and lusts; for all the guilts inherited from the parents reside there.

495. That adulteries from the purpose of the will, and adulteries from the confirmation of the understanding, render men **natural**, sensuous, and corporeal. Ex.

496. There are three degrees of the **natural** man. In the first are those who solely love the world, placing the heart on wealth: these are properly meant by the **natural**. In the second degree are those who solely love the delights of the senses, placing the heart in luxuries and pleasures of every kind: these are properly meant by the sensuous. In the third degree are those who solely love themselves, placing the heart in the quest of honour: these are properly meant by the corporeal: the reason is that they immerse all things of the will and thence of the understanding in the body, and look at themselves backwards from others, and love merely their Own things. But the sensuous immerse all things of the will and thence of the understanding in the allurements and fallacies of the senses, solely indulging in these. But the **natural** pour forth into the world all things of the will and understanding, in avariciously and fraudulently acquiring wealth, and in regarding no other use in it and from it than that of possession. The above-mentioned adulteries turn men into these degenerate degrees, one into this, another into that . . .

I. 11. That the **Spiritual** clothes itself with the **Natural**, as man does with a garment. Gen.art.

— . The **Natural**, being a dead force, is passive. (Continued under **SPRITUAL**.)

12. Thus (man lives) **spiritually natural**. Ex. —⁴.

—³. The union of **spiritual** things with **natural** things and the derivative appearance of life in material things may be compared to noble wine in a clean sponge . . .

T. 22². It is from this revelation that the **natural** man can elevate himself above nature, thus above himself . . .

34². If man opens the door solely to the ultimate or **natural** degree, the man, if he acknowledges God, and worships Him with actual piety, becomes an image of God in the lowest degree, and after death becomes an Angel of the Ultimate Heaven.

—³. But . . . if man closes up the highest **natural** degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth ; if he closes up the middle **natural** degree, which corresponds to the middle spiritual one, he becomes as to love like a fox, and as to the sight of the understanding like a bird of evening ; and if he closes up also the lowest **natural** degree as to its spiritual part, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. E.1145¹⁰.

78⁴. (The Angel said,) The atmospheres and earths of your world are **natural** ; and **natural** things have been created in order to clothe spiritual things, as the skin clothes the bodies of men and animals . . .

103. Every man, after death, lays down the **Natural**, which he took from the mother, and retains the **Spiritual** from the father, together with a certain limbus from the purest things of nature, around it . . .

276. They do not know that the **natural** man, regarded in himself, is against the spiritual man, and that he therefore wants to extirpate, or involve in fallacies, the spiritual things which enter.

280². The **Natural** can never by subtilization approach the **Spiritual** so as to become it ; for there is a difference such as is between what is prior and posterior . . .

296². A merely **natural** man does not think about Divine truths except from worldly things, thus from the fallacies of the senses ; for he cannot elevate his mind above them . . .

339. For everything spiritual is received in **what is natural**, in order to become anything with man . . .

360. Faith in its beginning with man is **natural** . . . in like manner charity. Ex.

—². (Thus) as spiritual light is within **natural** light . . . and as spiritual heat is within **natural** heat, so is spiritual faith within **natural** faith, and spiritual charity within **natural** charity ; and this is effected in the degree in which man advances from the **natural** world into the **Spiritual** World . . .

—³. Thus does the **natural** of man become as it were diaphanous ; and, according to the quality of its conjunction with charity, beautifully coloured . . . The contrary happens if the **Spiritual** is not within the **Natural**, but the **Natural** within the **Spiritual** . . . 361.

361. So far as this is the case, the man is wise in spiritual things, and also derivatively so far in **natural** things ; for inwardly in himself while he is thinking, or reading and hearing anything, he sees whether it is Truth or not . . .

—³. But when he is inverted, to wit, when the **Natural** is within the **Spiritual** . . . he may be compared to . . .

402. Concerning the merely **natural** and sensuous man. Gen.art.

428. They who are compassionate from birth and do not make their **natural** mercies spiritual . . .

503⁵. (They said,) In our whole system of theology . . . we have adopted none but purely **natural** ideas . . .

564. A merely **natural** man can see evils and goods with others . . .

566. Man as to the **natural** man is like a beast . . . for the **Natural** of man, regarded in itself, is merely animal . . .

574. For man is born into evils of every kind . . . and these are seated in his **natural** man, which from itself is diametrically against the spiritual man . . . Hence it necessarily follows, that the **natural** man with his concupiscences must be mastered, subjugated, and conquered . . . The **natural** man, regarded in himself, as to his nature does not differ one whit from the nature of beasts . . . but he is such as to the will ; but he differs from beasts as to the understanding . . .

592. Before regeneration, both (the internal man and the external man of the New Church) make the **natural** man, which is thus divided into Internal and External. (See INTERNAL MAN, here.)

593. As concerns the divisions of the **natural** man into two forms, it is an actual division both of the will and of the thought there . . . and therefore another will has been formed by the man beneath the former, in like manner another thought ; but still both of these constitute the **natural** man. Ex.

—². The quality of the internal **natural** man from birth. Des.

603. Man by regeneration is elevated from the lowest region of the mind, which is called the **natural** one . . . Hence it is that an unregenerate man is called **natural** . . . From which it is evident that the mind of a regenerated man has been elevated into the spiritual region, and there from above it sees those things which are taking place in the lower or **natural** mind. —². Examp.

673². For the **natural** man separated from the spiritual man is merely animal ; nay . . . is more a wild beast than the wild beast of the forest . . .

754². For truth itself which in itself is truth cannot be Known and acknowledged by a merely **natural** man ; nor can it be given him by God, because it falls into what is inverted, and becomes falsity.

Ad. 61. See MIND-animus, here. SS. 916. 933³. 949. 950³.

923. See MIND-mens, here.

D. 1226. Concerning those who in the life of the body have studied only **natural** things. Gen.art.

1796. How the **natural** things of the Angels are represented before Spirits. Ex.

1827. There is a certain **natural** mind, which is almost like the animus of brutes. (Continued under MIND-mens.)

2157. Only those things which are of the **natural** mind (are vitiated with evil).

[D.2157]². The Angels cannot possibly be in the interior, more interior, or inmost Heaven, without being also at the same time in the **natural** mind which belongs to the Angels of the interior Heaven. The **natural** mind cannot be put off; for thus would be absent that which should complete order, and they would no longer be Angels; and therefore the vitiation received by heredity and acquired by actuality, which is of the **natural** mind, must harmoniously correspond with those things which are more interior.

2158. When correspondence has been given, the **Natural** is as it were nothing, and is as it were absent, like that which is transparent. . . In a word, correspondence is what causes that Angels seem to themselves not to be **natural** Spirits; when yet they are **natural**; but, by correspondence, the **Natural** in certain states as it were disappears.

2349. See RAINBOW, here.

2688. That he who lives in faith in the Lord . . . cannot possibly suffer violence from the evil, because [he lives] in the order of **natural**, spiritual, and celestial things. Ex.

—². **Natural things** are as it were vessels, instruments, and organics . . .

2751. Ultimates are in the **natural** mind of man, which is formed by the senses of the body.

2841. That **natural** and corporeal things, separated from spiritual and celestial ones, putrefy.

3118. That **natural things** come forth from spiritual ones. Ex.

3224^e. Thence are called forth in order those things which are not compliant . . . and are adjoined to the **natural things** of the Angels. Hence a fermentation . . .

3511. That they are invisible comes from a **natural** cause with them . . . (See A.5573, above.)

—^e. Their quality was represented by thin water between [the spectator and] something visible closely on the other side, by which was represented **what is natural**.

3852. Concerning **natural things**.—There are Spirits who care nothing for **natural things** . . . (I told them) that they serve to confirm spiritual things, especially with such as are in corporeal things . . . and that abstractedly from them they perceive nothing, because **natural** and corporeal things are the planes of their thought; and also that order is terminated in material things, which when some lose they seem to themselves to have nothing to stand on . . . Examp. 3853. 3854.

3865. At this day the influxes into the face are not **natural**, but simulated as if **natural** . . .

3899. They loathe **natural** modes of conjunction.

4226. There are many such things with man which are at the same time acquired and made **natural** . . .

4368. Horror for such things as are contrary to nature is not **natural** to man, as it is to brutes; consequently it is not in his voluntary part, or in the **Natural**. Examp. . . In the man of the Most Ancient Church it was in the **natural** part.

4627². The interiors of man which do not die thus succeed [each other]. There is the Sensuous, the

Natural, the **Spiritual Natural**; these are of the external man . . . —⁷.

4629⁸. The lumen of the interior **Natural**. —.

4755^e. This **naturally**, without previous knowledge.

4758. **Natural** theology. Des. 4759. 4760.

4865. Spiritual speech is a language quite **natural**. Ex. 4866. 5585. 5589. —^e. 5770.

5013. In their **natural** manner.

5110^e. With these the **Natural** is closed up, and is kept open only where it can serve the Internal.

5549^e. Hence it is that the spiritual Angels are in the internal **Natural**.

5623^e. With those who come thither the **Natural** is lulled.

5625. All **natural** ideas perish there . . .

5629. What is snowy appears above their **Natural**.

E. 93. All things which reside solely (in the memory and thought) reside in the **natural** man.

138^e. The rest are **natural** men, who cannot be tempted.

150. The External is what is called the **natural** man. When man is born, the external or **natural** man is opened first. Ex.

—². The man (then) remains solely **natural**.

163. That (such) are left to their **natural** man. Sig. and Ex.

176⁴. All evils and the derivative falsities reside in the **natural** man . . . 405².

190². Hence these remain **natural**.

195². Only the internal **natural** man is opened . . .

355³⁶. The **natural** man with the Scientific in it has not any understanding, but only thought from the memory, which is a species of imagination from the objects of sight and hearing. Sig.

386⁸. That if they became merely **natural** they would be deprived of all truth, good, and spiritual life. Sig.

401¹³. The **natural** man separated from the spiritual. Tr.

—²¹. The external of the Church, which in one word is called the **natural** man.

403. See FIG, here.

409. 'A servant'=the **natural** man, because the **natural** man obeys and serves . . .

— . With the regenerate, the **natural** man is equally as free as the spiritual. Ex.

— . But with those with whom the spiritual man is closed, and only the **natural** man open, the whole man is a servant in the common sense . . .

—⁸. When the external or **natural** man serves the internal or spiritual, then it is 'as its master, and as its lord.'

419¹⁴. Reformation as to the **natural** man. Tr.

433². Those who are below these Kingdoms, because they are not celestial or spiritual, but **natural**, and yet are in the good of life according to their religiosity. Sig.

434¹¹. Truth from good in the **natural** man makes the External Church. Rep.

439⁶. By the subjugation of the Hells is meant the subjugation of the **natural** man ; for evils from Hell are there. Ex.

440⁷. As all the good which is in the **natural** man inflows from the Lord through the spiritual ; and as without this influx there is not any good in the **Natural** ; and as by Manasseh was represented . . . good in the **natural** man from a spiritual origin, an inheritance was given to that tribe on (both sides) of the Jordan. Ex.

449². That all power in the Spiritual World is in the truth which is from good in the **natural** man. Sig. and Ex. (See also 440⁵.)

—³. With the Lord alone (when born) there was a **Natural** with an appetite for good and a longing for truth. Ex.

483⁹. In the sensuous and **natural** man resides the proprium of man . . .

—^e. For the Divine inflows through the spiritual man into the **natural** man ; but not into the **natural** man when the spiritual man has been closed above it . . .

511. See SEA, here.

—². The state of the **natural** man is entirely according to the affection which is of the man's love. When the spiritual affection dominates . . . and inflows through the spiritual man into the **natural**, then the **natural** man is a spiritual **natural** man . . . But when merely **natural** affection dominates, there is not any truth in the **natural** man, but all which is there is scientific not true. Ex.

513¹⁶. At that time . . . all were **natural** men . . . The reformation of these was represented by that 'fishing.'

—¹⁷. For there are good **natural** [men], and evil **natural** [men]. The separation of these (at the Judgment) appears like a net let out into the sea . . .

514²². For the tempestuous movements of the **natural** man are appeased by the Lord when the spiritual mind is opened, and the Lord inflows through it into the **natural** mind. Sig.

527⁴. The lower or exterior mind is the **natural** mind, which is called the **natural** man . . .

543⁴. All hereditary evils are seated in the **natural** and sensuous man . . . Hence it is that the **natural** man . . . is opposite to the spiritual man . . .

—⁷. By the irruption or influx of the sensuous man into the **natural**, is meant the blocking up of the **natural** man even so that he is like the sensuous, whence the extension of evil and falsity is greater, and both . . . become corporeal and earthly. Otherwise man learns from infancy to separate the sensuous man from the **natural** . . . and this until they are completely separated, which is done when the man is being reformed and regenerated . . .

569¹⁹. Both the Scientific and the Rational are in the **natural** man, one end of which is scientific or cognitive, and the other is intuitive and cogitative. Into these ends inflows the spiritual man when it inflows into the **natural** man. Sig.

650⁶⁶. The **natural** man is interior and exterior ; and the interior **Natural** is where the filthy things of man

reside ; and the exterior does not publish them, but counterfeits things good, just, and sincere. Sig.

654². By 'Egypt' is signified the **natural** man in both senses ; namely, both conjoined with the spiritual man, and separated from it. Fully ill.

— . Thought with a merely **natural** man after death is still spiritual, but gross . . .

—¹². That the Church is terminated in the **natural** man. Sig.

—³². As every man of the Church has a Spiritual, a Rational, and a **Natural**, Solomon built three houses. Enum.

—⁴⁸. Man becomes merely **natural**, when in his life he does not look to the Lord, but to self and the world . . .

—⁵⁷. The man of the Church from spiritual becomes **natural** when he separates faith from charity . . . and also when he arrogates intelligence to himself . . .

666⁴. For the ultimate of man's life is in his **Natural** . . .

708. In the feet of the Grand Man are those who are obscurely in the faith of charity ; and these are called **natural**.

—². As those who are in the Heavens under the Lord as a Moon are all **natural** and sensuous . . .

—⁴. For the **Natural** is distinguished into three degrees, in like manner as the Spiritual : the exterior **Natural** communicates with the world ; the interior with Heaven ; and the middle conjoins.

711. Non-reception by those in the Church who are **natural** and sensuous, and their resistance. Sig. and Ex. 714.

714². Every man is born sensuous from his parents, and by life in the world becomes **natural** more and more interiorly, that is, rational, according to moral and civil life . . .

— . The Celestial and Divine cannot inflow immediately into the **natural** mind . . . because in this mind reside the hereditary evils of the man . . . Hence the **natural** man, regarded in himself, loves only self and the world . . .

724⁴. Goods and truths procreated are in the **natural** man . . . Thus the spiritual man is continually enriched by the elevation of truths and goods out of the **natural** man . . .

726⁹. That power resides in the truths of the **natural** man, in proportion as he receives influx from the Lord through the spiritual man. Ex. —¹⁰.

— . To the **natural** mind of man there are two ways, one from Heaven, the other from the world . . . (Thus) the Lord does not inflow with Divine truth into the **natural** man except through the spiritual . . .

730²¹. Every man is born **natural**, and also lives **natural**, until he becomes rational.

—³⁶. That the **natural** man is to be mastered, and is as it were to die with its concupiscences, and is to be subjected to the spiritual man, was represented by (the death in the wilderness of all who came out of Egypt).

— . That the **natural** man is not injured by these afflictions. Sig.

—⁴². Besides, the **natural** man with everyone, so

long as it is separated from the spiritual man . . . is Hell ; because all the hereditary evil into which man is born is seated in his **natural** man, and is not removed thence except by the influx of Divine truth through Heaven ; and this influx does not exist in the **natural** man except through the spiritual man ; for the **natural** man is in the world, and the spiritual in Heaven ; and therefore the spiritual man must first be opened before the Hell which is in the **natural** man can be removed . . .

[E.] 739². In the same proportion the man becomes interiorly **natural** . . .

739³. If he advances no further, he remains **natural** . . .

— . For the spiritual man is in Heaven, and the **natural** in the world . . .

752. Lamentation over those who become merely **natural** and sensuous. Sig. and Ex.

— . Upon the earths, far beneath (the spiritual) dwell the **natural** ; and, in the seas, the sensuous.

—². For man is born sensuous and **natural** ; thus as it were in Hell . . .

790³. **Natural** faith defined.

—⁵. But all these things . . . although from the World, before the spiritual mind has been opened, are **natural** ; for they are only knowledge.

—⁹. When the spiritual mind has been opened and formed, then the Lord forms the **natural** mind ; for the **natural** mind is formed by the Lord through the spiritual mind. Ex.

798⁴. Before faith becomes charity in form, it is **natural** ; and what is **natural** can produce only what is **natural** . . . With these the **natural** mind only has been opened ; but more deeply and interiorly according to the quality of the faith and the derivative quality of the life . . . —³. Ex.

—⁶. To do good from obedience, being from the love of reward, is **natural**.

819⁴. It is said reasonings from the **natural** man, because the **natural** man is in the delights of the love of self and the world . . .

846⁶. For the **Natural** cannot enter into the Spiritual . . .

859². The life of truth separated from good is life merely **natural** . . .

911². That when men lead a **natural** life, or a life of the world, evils from Hell secretly . . . insinuate . . . falsities into them. Sig.

929⁶. When the Church is in faith separated from charity, it is **natural** ; and a Church merely **natural** is no Church ; for the merely **natural** man looks solely to self and the world . . .

931. All the **Natural** is the general receptacle of spiritual things . . . For the **Natural** has been formed from the Spiritual as an effect from its effecting cause ; and as, thus, a thousand things, which are spiritual, effect and form one **natural** thing, therefore this one thing . . . is the General.

940². There are two Internals with man . . . the Internal which is below . . . (and) from which he thinks while he lives in the world, is **natural** . . .

—³. The spiritual Internal is opened . . . in proportion as the **natural** Internal is purified from the Hell which is there . . .

941². Transfers (the light from Heaven) into the **Natural** purified from evils . . .

—⁶. He who believes that man has a Rational and an understanding before his **Natural** has been purified from evils, is mistaken . . .

948⁴. As a civil man, as a moral man, and as a **natural** man . . . To live according to them as a **natural** man, is for the sake of what is human, and in order to shun the ill-repute that he is not of sound mind . . .

969². Man is an image of the world as to his **natural** mind . . . The **natural** mind is full of evils of every kind. Enum.

1004². For with those who are merely **natural** there is not marriage from a spiritual origin . . . but from a **natural** origin . . .

1017⁶. So long as hatred has not been removed, the man is merely **natural** ; and a merely **natural** man remains hereditarily in all evil . . .

1056². Man has a spiritual mind, a rational mind, a **natural** mind, and a sensuous mind . . . By his **natural** mind he is in the world, and is a world, in the least form . . . The sensuous mind is first opened ; afterwards the **natural** mind . . .

—³. Finally, the **natural** mind is closed, even to the sensuous mind . . .

1080³. Thus the Spiritual and the **Natural** act as a one by correspondences . . .

1145. All good conjoined with truth in the **natural** man. Sig. and Ex.

1147. The **Natural** of man is a trine : rational, **natural**, and sensuous . . . The **Natural** is middle (and) is either rational or sensuous . . .

1197². The Spiritual and the **Natural** are united in each and all things of the world, as is the soul in each and all things of the body . . . Ex.

1202⁴. Knowledge—*scientia*—is of wisdom, and affection is of love, in the degree which is called **natural**.

1208². That there are two general forms, spiritual and **natural** . . . **natural** such as is that of plants. Ex.

1220³. After death he calls all the things which he sees in the Spiritual World **natural**, because they are similar ; nevertheless . . . they are not **natural**, but are appearances of **natural** things . . .

J. (Post.) 267². The heat and light in the world are not material, but **natural**, and inflow into matters . . .

327. When seen in a **natural** state they do not appear so beautiful.

De Verbo 3. Concerning the difference in general between the **Natural**, the Spiritual, and the Celestial. Gen.art.

—². When I returned into the **natural** state . . .

—⁴. I was then in an interior **natural** state . . .

—⁷. Hence a **natural** [man] comprehends nothing from spiritual writing ; nor a spiritual [man] from **natural** . . .

—¹⁰. That there is such a difference between the

Natural, the Spiritual, and the Celestial, no Angel knows; because he cannot pass from a spiritual state into a natural one . . .

6^d. The **Natural** is gross and impure, (and therefore cannot enter the Spiritual).

19^g. Regarded in itself, the **Natural** is nothing but an external form, which is called the effect of spiritual things . . . and therefore all the **Natural** is from the Spiritual.

D. Wis. ii^d. **Natural things** are all things which are of man's body. As these have come forth from (spiritual things) they perpetually come forth [from them] . . . They are correspondences . . .

vii. 5. That then man from **natural** becomes spiritual. Ex.

— The **natural** man differs from the spiritual . . . so greatly that they cannot exist together. Ex.

viii^g. The first of an animal and a vegetable is **natural** . . .

xii. These are interior **natural**; the former . . . are exterior **natural**.

1. The essence of the light and heat from our sun is **natural** . . . The **Natural** can derive its essence from no other source than pure fire and pure light.

4. There is not any ratio between the **Natural** and the Spiritual; but there is conjunction by correspondences.

5 M. 1. On the merely **natural** man; the quality of his mind. Gen.art. I heard an utterly **natural** man saying that he could rationally see many things equally as well as the Angels. . . The successive states of the minds of the merely **natural** represented in the changes of a satan's face. Des. and Ex.

Can. God iv. 10. As the **Natural** originates from the Spiritual . . . they are everywhere together; and thus the Spiritual exercises its activities and operates its functions through the **Natural**.

Coro. 30. The **natural** man separated from the spiritual. Des.

Inv. 20. So that spiritual and **natural things** inflow conjoinedly . . .

56^e. The Lord could not have done this unless the **natural** man himself with Him also had been made Divine.

Natural Angel. *Angelus Naturalis.*

H. 31. The Divine which inflows . . . into the First Heaven is called **natural**; but as the **Natural** of that Heaven is not like that of the world, but has what is spiritual and celestial in it, therefore that Heaven is called spiritual and celestial **natural**, and thence the Angels who are there, Spiritual and Celestial **Natural Angels**. Those are called Spiritual **Natural Angels** who receive influx from the middle or second Heaven . . . and those are called Celestial **Natural Angels** who receive influx from the Third or inmost Heaven . . . The Spiritual **Natural Angels** and the Celestial **Natural Angels** are distinct from each other, yet constitute one Heaven, because they are in one degree.

270. See ANGEL, here.

E. 834. The **Angels** [of the Ultimate Heaven], being almost like men in the world as to understanding, and being **natural**, have their understanding but little elevated above their understanding in the world; wherefore they do not see truths in the light, like the Angels of the Second Heaven; but receive, acknowledge, and believe them from the doctrine in which they are instructed before they are intronited into Heaven. Hence it is that only the more intelligent of them know what charity towards the neighbour is . . .

Natural good. *Bonum naturale.*

See DIVINE NATURAL GOOD, and under BRASS, BULLOCK, EDM, ESAU, FIG, HERB, and OX.

A. 216. 'A fig-tree' = **natural good**.

— The posterity of the Most Ancient Church had **natural good** in place of innocence; by which their evil was hidden; and, as they were in **natural good**, they were affected with shame. Sig. 224.

218^g. 'The midst of the tree of the garden,' in which they hid themselves, = **natural good**.

425. 'Brass' = **natural good**. Ex. 174S.

628^e. A certain rational truth, and **natural good**, remained with those called 'Noah,' and therefore they could be regenerated. 635.

1577^g. The Celestial of the external man is called **natural good** . . .

2162^g. 'The earth' (on which the Angel set his left foot) = **natural goods**.

2179. 'Abraham ran to the herd' = **natural good**.

2181. The conjunction of **natural good** with rational good. Sig. and Ex.

2184^g. The Celestial **Natural** is the same as **natural good**, or **good** in the **Natural**. The **Natural** of man . . . has its own good, and its own truth; for everywhere there is the marriage of good and truth. The **good** of the **Natural** is the delight which is perceived from charity, or from the friendship which is of charity; from which delight comes forth pleasure, which is properly of the body.

2276^g. That relatively to spiritual good, **natural good** is little. Rep.

2468^g. Such worship, and such religiosity, falls into those who are in **natural good**, but who despise others in comparison with themselves. Des.

2566. That it was enriched with rational goods and **natural goods**. Sig.

2712^g. 'No beast' = no **natural good**.

2781^g. See NATURAL, here.

— **Natural good** is the delight flowing forth from charity and faith.

2854^e. (At the Lord's Advent there was not even any **natural good** left.) 2905^e. 3398^g. Ath. 49.

2967^g. 'Vessels of brass' = the **natural goods** which receive life from the Lord.

3021^g. **Natural good** is of love or charity towards the neighbour in a degree below spiritual good.

3033^g. If there is anything of **natural good** with them, they are vastated . . .

[A.] 3048⁵. 'The wealth of the gentiles' = the immense abundance of natural good.

3128. To natural good of every sort to which illustration could reach. Sig. and Ex.

3166. Spiritual things thence for natural good. Sig. and Ex.

3176^e. Natural good is then all the delight and pleasure from the end of serving the Spiritual; thus the neighbour . . .

3192. That Divine natural good initiated. Sig. and Ex.

3242². 'Moab,' in a good sense, = those who are in natural good and suffer themselves to be easily seduced.

3293. Good in the Natural is all that which is of natural affection, and is called delight. (See NATURAL, here.)

3299. That both the good and the truth of the Natural are conceived together. Ex.

— The Natural as to good is conceived from the good of the Rational as a father . . .

3301⁵. 'The breasts made solid' = natural good.

3304. The lowest of natural good to which truth adhered with some power. Sig. and Ex.

3314. The good of the Rational inflows into the good of the Natural both mediately and immediately. Ex.

— Hence it is that there is a closer conjunction of the good of the Rational with the good of the Natural . . .

3322². 'Red' = the good of the Natural.

3408. (This) natural good is not that which is born with man, but is that which is acquired by means of Knowledges of truth joined to the affection of good. For the natural good which is born with man, is in itself nothing but an animal something; for it exists with animals also; whereas the natural good which is acquired, or which is gifted to man by the Lord, has in it what is spiritual, so that there is spiritual good in the natural good. This good is human natural good itself; whereas the other . . . although it appears as good, still may not be good, but may indeed be evil; for it can receive falsities also, and believe that to be good which is evil. Such natural good exists with nations of the worst life and faith.

3469². Everyone knows what natural good is, namely, that it is the good into which man is born; but very few, if any, know what the natural good of truth is. There is natural good, or that which is connate to man, of four kinds; namely, natural good from the love of good, natural good from the love of truth, also natural good from the love of evil, and natural good from the love of falsity. Ex.

—³. Those who are in the natural good of the love of evil are flexible, and have a proclivity to evils of every kind . . . And those who are in the natural good of falsity have a proclivity to falsities of every kind . . . Into these so-called goods . . . are born very many at this day who in the Christian world are in natural good, for the reason that their parents had contracted the delight of evil and the delight of falsity by actual life . . .

3470². The natural good of truth is not spiritual good — that is, the good of faith, and the good of charity— until it has been reformed. Natural good is from the parents . . . but spiritual good is from the Lord . . .

—³. For natural good is such that from itself it is not willing to obey and serve the Rational; but wants to command. But in order that it may be reduced to compliance, it is harassed by states of vastation and temptation, until its concupiscences become inactive, and then it is tempered by the influx of the good of faith and of charity through the internal man from the Lord, until the good received hereditarily is by degrees extirpated, and new [good] is implanted in its place; and then in this are insinuated the truths of faith, which are circumstanced like new fibres in the heart of a man, through which new juice is introduced, until a new heart has by alternations succeeded . . .

3494². Both the good and the truth which are in the Natural or external man are each of them a son of the rational or internal man. (Continued under NATURAL.)

3504. For the good of infancy and thence of life, which is the same as natural good, and which is represented by Esau, is not spiritual good; for (it) is devoid of knowledge, intelligence, and wisdom. The good of infancy becomes spiritual good by the implantation of truth; thus by regeneration. Refs.

3518. 'Go to the flock' = domestic natural good not conjoined with the Divine Rational.

— Domestic natural good is that good which man derives from his parents, or in which he is born, very distinct from the good of the Natural which inflows from the Lord . . . Therefore, for the sake of distinction, one good is called the good of the Natural, but the other natural good. Besides, every man receives domestic good from his father, and from his mother, which goods are, moreover, distinct in themselves: that which he receives from the father is interior; that from the mother is exterior. With the Lord, these goods were most distinct . . . That good in the Natural which the Lord had from the Father, was His Own, because it was His life itself . . . Whereas the natural good which the Lord derived from the mother, being contaminated with hereditary evil, was in itself evil, and this it is which is meant by domestic good. This good, although of such a character, served for the reformation of the Natural; but after it had served for this, it was rejected. The like is the case with every man who is being regenerated. Ex.

—^e. Hence it is evident how Natural or domestic good, although it is mere external delight, and in fact worldly delight, may serve as a means for producing the good of the Natural which conjoins itself with the good of the Rational, and thus become regenerate or spiritual good; that is, the good which is from the Lord. These are the things represented by Esau and Jacob in Gen. xxvii.

3563². The good of the Natural comes forth with man from no other source than interior good, that is, from the good of the Rational. (The influx ex. See ESAU, here.)

—³. (But before they are regenerate) the good of the Rational does not inflow immediately into the good

of the **Natural**, but mediately through the truth of the Rational, and it thus presents something like **good** in the **Natural**; but it is not genuine good, and consequently not genuine truth; but it is such that it has good inmostly . . . —⁴, Ex.

3573. This conjunction (of the **Natural** with the Rational) is effected by the immediate and mediate influx of the Rational into the **good** and truth of the **Natural**; namely, from the good of the Rational immediately into the **good** of the **Natural**, and through this into the truth of the **Natural**; and mediately through the truth of the Rational into the truth of the **Natural**, and thence into the **good** of the **Natural**. Tr. —³. 3616.

3580. 'A multitude of corn' = the derivative **natural good**.

3587. Concerning the **good** of the **Natural**, how this comes forth—*prodit*—from the inmost. Tr.

3660². There are innumerable **goods** and truths of the **Natural**, or proper to the natural man . . . Ex. (Thus) there are **goods** and truths of the **Natural** in which the goods and truths of the Rational can be; and there are **goods** and truths of the **Natural** in which they cannot be . . . This is the subject treated of in Gen. xxviii., and the following chapters.

3665. That the **good** of the **Natural** (Jacob) was to be conjoined with the truths which are from collateral external good. Sig.

—⁴. Some (Knowledges) inflow immediately through the good of the Rational, and thence into the **good** of the **Natural** . . .

3670. The conjunction of the Divine Itself with the good and truth of the **Natural**. Sig.

3679. The thought of the **good** of the **Natural**. Sig. and Ex. —⁶.

3726². Before he knows these things, he can indeed love the neighbour, but as the natural man . . . that is, from **natural good**, and not from spiritual good.

3768². The natural man can indeed know and also perceive what good and truth are, but only **natural good** and truth . . .

3798. That the Lord from **natural good** has uncovered the Word as to its interiors. Sig.

3825. A medium of conjunction by interior truth with the **good** of the **Natural**. Sig. and Ex.

—². With every man who is being regenerated, the **good** of his **Natural**, such as is here represented by Jacob, is conjoined first with good such as is here represented by Laban by the affection of interior truth, which is here represented by Rachel; and afterwards with the good of the Rational and its truth, which are 'Isaac and Rebekah.' By that first conjunction the man is in a state to receive internal or spiritual truths, which are the means of the conjunction of the **Natural** with the Rational. 3848, Ex.

3909. Indignation on the part of **natural good**. Sig. and Ex.

3923³. 'From Bashan' = from the **good** of the **Natural**.

3947. That thus would be withdrawn the Conjugal of **natural good** with external truth. Sig. and Ex.

3963^e. Those who are in the affection of good from which is not truth are not of the Church . . . for they are in **natural good** and not in spiritual good, and suffer themselves to be led into every evil and also falsity, provided there is induced on the evil an appearance of good, and on the falsity an appearance of truth. Refs.

3969². Until the **good** of the **natural** man has been conjoined with the truths there, which conjunction is signified by the last son of Jacob by Leah . . .

3974². The woman of a Hebrew servant = the affection of **natural good**.

3981. That it was from the Divine for the sake of the **good** of the **Natural** which was to be served. Sig. and Ex.

3986. To be gifted with the **good** of the **Natural** which is represented by Jacob. Sig. and Ex.

4013. The proper power of **natural good**. Sig. and Ex.

—'. 'Poplar' = the **good** of the **Natural**. Compare —^e.

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

4021. It (here) treats concerning the disposing of the **good** and truth of the **Natural** to receive and inapt innocence.

4037. Middle goods and truths, that is, **natural goods** and truths themselves. Sig.

4038². The delight, pleasure, and desire (in the **Natural**) pertain to the will, and are called **natural goods** . . . (Continued under NATURAL.)

4073. See JACOB, here. 4103. 4273. 4275. 4277. 4280. 4283. 4538. 4543.

4083. The perception of **natural good** in obscurity. Sig.

4231. 'The fig-tree' = the **good** of the **Natural**.

—'. That when a new Church is being created by the Lord, there then appears first of all the **good** of the **Natural**, that is, good in the external form with its affection and truths. Sig. By the **good** of the **Natural** is not meant the good into which man is born . . . but good which is spiritual as to its origin. Into this no one is born, but is led into it by the Lord through the Knowledges of good and truth; and therefore before a man is in this good—namely in spiritual good—he is not a man of the Church, however much he appears to be so from connate good.

—². It is said 'at the doors,' because the **good** of the **Natural** and its truths are the first things which are insinuated into man when he is being regenerated and made a Church.

4302⁸. See LAME, here.

4303². 'The hollow of the thigh' = where is the conjunction of conjugal love with **natural good**, consequently where is the influx of spiritual truth into **natural good**.

4605². 'Gad' = the **good** of the **Natural** such as is in the First Heaven.

4696. 'Behold the sun and the moon,' = **natural good** and natural truth.

[A.] 4973. That (the Celestial of the Spiritual) might be initiated in natural good. Sig. and Ex.

4974. That it was perceived in natural good that the Divine was in it. Sig.

4976. It treats concerning natural good to which the Scientific was to be appropriated.

4988. Truth natural not spiritual adjoined to natural good. Sig.

—². By the husband (Potiphar) is signified natural good, but not spiritual natural good. Ex. The good with man is from a twofold origin: from what is hereditary . . . and from the doctrine of faith and charity. . . The good and truth from the former origin is natural good not spiritual; but the good from the latter origin is spiritual natural good. From the like origin is truth . . . The natural good from the former origin . . . has many things in affinity with the natural good from the other origin . . . but solely in the external form . . . The natural good from the former origin may be compared to the good which exists with gentle animals; but the natural good from the other origin is proper to the man who acts from reason. Fully ex.

4989. That the conjunction was desired of spiritual natural good (Joseph) with natural truth not spiritual (Potiphar's wife). Sig. and Ex.

4992. That the natural good did not desire even appropriation. Sig. and Ex.

— . It here treats concerning a third state, in which . . . natural good and truth which are spiritual are separated from natural good and truth which are not spiritual. Examps.

4994. That natural good not spiritual is prior in time, and that spiritual natural good is prior in state. Sig.

4997. That there is disjunction and no conjunction . . . when spiritual natural good is conjoined with natural truth not spiritual. Sig. and Ex.

5023. That it might communicate with natural good (not spiritual). Sig. and Ex. 5032.

5031. The state of spiritual natural good after the ultimate of truth had been withdrawn from it. Sig.

5032². It treats here concerning natural good not spiritual, that it is easily persuaded, inasmuch that falsity appears to it exactly as truth. . . Those who are in this good are those who from what is hereditary and thence adscititious are mild and well-disposed, thus who do what is good from nature, and not from religion. To do what is good from nature is quite different from doing it from religion. They cannot be distinguished in the world by man . . . but in the other life they are manifestly discriminated . . .

—³. (In the other life) those who are in natural good not spiritual suffer themselves to be persuaded by everybody, and easily by the evil . . . The reason is . . . that when they lived in the world they did not receive any precepts from doctrine . . . and therefore with them there is no plane into which Heaven can operate; but whatever inflows with them from Heaven, flows through; and, when it comes into the natural man, it is not received there, because the evil or diabolical crew at once take it away, by suffocating, reflecting, or perverting it.

—⁴. Therefore those who are in natural good alone, in the other life suffer hard things, and sometimes complain much that they are among the infernals, when yet, as they believe, they had done what is good equally with others. But they are told that they had done no otherwise than like gentle animals devoid of reason; and that they had not been solicitous concerning any good and truth of the Church, and as in consequence they have not in their internal man any receptacle of good and truth, they cannot be protected by the Angels; and also that they had done many evils under the appearance of good.

5212. 'Corn' = the good of the Natural.

5913. Natural good interior and exterior (perpetually conjoined with the Celestial Internal). Sig.

5965. Dwelling where is natural good not spiritual. Sig. and Ex.

— . Whether you say natural good, or the external of the Church . . . it is the same; for natural good constitutes the external of the Church.

5972. New life to natural good. Sig.

6185. Abraham, Isaac, and Jacob represent three things which make a one . . . in the relative sense, with man, the inmost, which is celestial good; the interior, which is spiritual good; and the exterior, which is natural good. These are signified by those three in one sepulchre.

6208. There are many who enjoy natural good from what is hereditary, from which they have delight in benefiting others, but not from the Word, or the doctrine of the Church, or their own religiosity . . . thus they cannot be gifted with any conscience, for this does not come from natural good . . . When such come into the other life, they wonder that they are not received into Heaven, saying that they have led a good life. But it is said to them that a good life from what is natural or hereditary is not a good life . . . In order that they may know that the case is so, they are sent into various Societies, and they then suffer themselves to be led away into every kind of evils merely by ratiocinations and the derivative persuasions that evils are goods, and goods evils, and so they are persuaded everywhere, and are carried away like chaff in the wind. For they are devoid of principles, and of the plane into which the Angels operate, and withdraw from evils.

6413³. 'A hind' = the affection of natural good. Further ex.

7197^e. In a word, it is the life of Christian good which makes Heaven, not the life of natural good.

7378^e. The fourth degree of vastation is that they were in evils, which destroyed with them . . . also whatever they had from natural good.

7602. 'The barley' = the good of the exterior Natural.

7605. 'The wheat' = the good of the interior Natural.

7761. We must well distinguish between spiritual good and natural good. Spiritual good has its quality from the truths of faith . . . but natural good is born with the man, and also comes forth . . . through misfortunes, diseases, and the like. Natural good saves no one, but spiritual good saves all. The reason is that

the good which is formed through the truths of faith is the plane into which Heaven can inflow—that is, the Lord through Heaven—and lead man, and withhold him from evil, and afterwards elevate him into Heaven; but **natural good**, not so; and therefore those who are in **natural good** can as easily be carried away by falsity as by truth, provided the falsity appears in the form of truth; and can as easily be led by evil as by good, provided the evil be presented as good. They are like feathers in the wind.

7847. 'The lintel'=the goods of the **Natural**. Ex.

7920. 'Which is in the basin'=which is in the **good of the Natural**. Ex.

— . It is to be known that one thing is meant by **natural good**, and another by the **good of the Natural**. **Natural good** is that which man has from what is hereditary; and the **good of the Natural** is that which he has from the Lord through regeneration.

8002. 'Sojourners'=those who do what is good from natural disposition . . . and as they were from peoples outside the Church, the good which is signified is not the good of the Church, but is good not of the Church. This good is called **natural good**, because it is from birth hereditary. There is such good also with some from ill-health and weakness. This good is meant by the good which is done by those who are signified by 'sojourners.'

—². This good is quite different from the good of the Church; for through the good of the Church conscience is formed with man, which is the plane into which the Angels inflow, and through which is given consort with them. Whereas through **natural good** not any plane can be formed for the Angels. They who are in this good do what is good from blind instinct, and not in the light of truth from influx from Heaven; and therefore in the other life they are led away like chaff by the wind . . . by both an evil and a good person, and more by an evil one who knows how to adjoin to reasonings something of affection and persuasion; nor can they then be led away by the Angels; for the Angels operate through the goods and truths of faith . . . From these things it is evident that those who do what is good from mere natural disposition cannot be associated with the Angels. Refs.

8298². 'Lead'=the **good of the exterior Natural**.

8315. See **MORAL**, here. 10184².

—². That those who are in **natural good** and not in spiritual good cannot possibly be led by any influx from Heaven. Refs.

8431. 'The fesh' (of the quails) here=**the good of the natural man**, or delight. Ex. 8452, Ex.

8772. The good which has not its quality from the truths of faith is not Christian good, but is **natural good**, which does not give eternal life. The reason is that **natural good** in itself has only natural life, which life is not unlike the life of beasts, which also are in good when they are gentle . . .

8977². As (this) is **natural good**, that is, as it derives its origin from the world and not from Heaven, it is called delight. Sig.

9103². But the good in the External or **Natural** cannot be restored to the full. Sig. and Ex.

9391². External or **natural good** was represented by 'the right foot.'

—⁷. See **CALF**, here.

9406². 'The fir, pine, and box'=the corresponding **natural goods and truth**.

9538. All the Celestial ceases in that which is called **natural good**, and there subsists.

9812². Divine **natural good**, which makes the First Heaven, is the good of faith and of obedience. To Divine **natural good** pertains also civil good . . . and also moral good . . .

—³. As the end is the soul of the cause, and the cause is all that which effects in the effect, so is celestial good the soul of spiritual good, and spiritual good is the all in **natural good**. . . (Thus) inmost in **natural good** there must be celestial good . . .

9891³. The conjunction of the breastplate . . . at the shoulders below, against the joining above the girdle, represents the conservation of the **natural goods and truths** which proceed from (celestial and spiritual goods and truths).

10005⁴. The feet (with man) correspond to the First Heaven, where there is **natural good**.

10017². The work of the salvation of those who are thence in **natural good**, is represented by the priesthood of the Levites.

10029². Truth in the Natural is scientific, and the good there is its delight. Both are perceptible to man while he is in the world . . .

10030⁶. In general, the feet=**natural good**, which is the good and truth of faith.

10031. 'The caul upon the liver'=the interior **good of the external or natural man**. 10032.

10235. 'Thou shalt make a laver of brass'=the **good of the natural man**, in which is purification. Ex.

—⁷. The reason the oxen looked to all the quarters of the world, was that the **good of the natural man** is the receptacle of all things which inflow from the world; both those which relate to goods, and those which relate to truths.

H. 96². They who are in the feet (in the Grand Man) are in the ultimate good of Heaven which is called **spiritual natural good**.

N. 83⁴. That **natural good** is born with some, but that still it is not good, because it is compliant to all evils and falsities; and that this good is not accepted in Heaven unless it becomes spiritual good. Refs.

J. 38. It has been said from Heaven that with some (at this day) there is still good, but that it cannot be called spiritual good, but **natural good**, for the reason that Divine truths themselves are in obscurity . . .

— . Hence it is that at this day there is no spiritual good; but, with some, only **natural good**.

P. 14. There exists good separated from truth, and truth separated from good. This exists with . . . those who are in **natural good** and in no spiritual good . . .

—^e. With those who are in **natural good** from what is hereditary, and in no spiritual good, the case is almost similar; for the internal of all good and of all

truth is spiritual, and this dispels falsities and evils; whereas what is merely natural favours them; and to favour evils and falsities, and to do what is good, is not in accordance.

[P.] 74². In beasts there is a marriage of affection and knowledge; the affection there is of **natural good**, and the knowledge is of natural truth.

312. An argument by the analogy between **natural good** and truth, and spiritual good and truth. . . Is not that truth (in the sight of the eye) which is called beautiful, and that good which is called delight. . . In like manner in the other senses. Hence it is evident what **natural truth** and **good** are.

R. 49. Divine **natural good**. Sig. and Ex.

97². If therefore there are falsities with a man instead of truths, he does the good of falsity, which is not good; for it is either pharisaic, meritorious, or connate **natural good**.

M. 77². Wood = **natural good**; and in this good were the men of the third age of the Earth; and as copper also = **natural good**, the age in which they lived was called from copper.

T. 537. It is to be known that those who do what is good from mere **natural goodness**, and not at the same time from religion, are not accepted after death; because there is only **natural good** in their charity, and not at the same time spiritual good; and it is the Spiritual which conjoins the Lord with man, and not the Natural without this. **Natural goodness** is of the flesh alone, born of the parents. . . Those who do the goods of charity from religion, and thence do not do evils, before they have accepted the doctrine of the New Church concerning the Lord, may be likened to trees which bear good fruits, although few. (Other comparisons made.) In Heaven they are clothed in garments of a red colour; and, after they have been initiated into the goods of the New Church, they are clothed in garments of a bright crimson colour. . .

580. That everyone can be regenerated according to his state, is because. . . those who are in **natural good** from their parents [are regenerated] differently from those who are in evil. . .

754. When falsity appears to be truth. . . the good which is then believed to be good is only **natural good**, which moral life produces.

D. 2678. Concerning those who. . . fear and adore him who does them **natural good**.

3202. These are they who are **natural good** Spirits, and correspond to celestial Spirits. . .

4311^e. (Thus) unless man be instructed as to the intellectual part, when he enjoys **natural goodness** (he is carried to the side of the deceitful, of Sirens, and of hypocrites, and thus favours them. These sometimes add power to the deceitful).

4561. Concerning those who are in **natural good**, and in no spiritual good.—There was a certain person whom I supposed to be a good Christian, because he was in **natural good**. He did his work with avidity. . . but I observed that if he could he would not be such; from which I was driven into the thought that he was good

from no internal duty, but solely from nature and external pleasure. . . In the other life such are in the greatest filthiness, and are carefully warded off from the good. . . They are seduced by the evil, and adhere to them; for the evil persuade, and through them obtain the simple good, and acquire for themselves a sphere so that they can dominate. . . As they have no internal bond, the good which inflows, flows through, and in the ultimate is taken possession of by evil; whence take place filthinesses. . .

D. Min. 4700. Concerning **natural good**.

—^e. Such do those become who have **natural good**, and inlil it with things malignant.

4735. Concerning those who are in **natural good**, but not in the perception of what is good and fair.

E. 405¹⁷. To gather together those who are in **natural good**, is meant by 'to send fishers who shall fish them'. . .

406⁸. By the **goods of the Natural** man are meant the Knowledges of good.

408. **Natural goods** and truths are from the light of the world. . .

440⁶. 'Before. . . Manasseh stir up thy strength' = those who are in **natural good**, which is the delight of doing good and learning truth. Ex.

458⁸. By these words is described **natural good** separated from spiritual, which is good from proprium; but, regarded in itself it is not good, but is the delight of desire especially from the love of self and of the world, which is felt as good. How man forms it with himself so that it appears as good and persuades that it is good, is described by (these words).

489a². Not any external or **natural good** conjoins which does not draw its essence and derivative coming forth from spiritual good.

491⁵. 'Myrrh' = the derivative **natural good** (which is one of the goods of the three Heavens).

619⁸. The reason Jonathan's eyes were opened by eating honey, was that honey corresponds to **natural good** and its delight, and this good gives intelligence and illustrates. Ill.

—¹⁰. It is to be known that **natural good** is not good unless it is also spiritual good; for all good inflows through the spiritual man into the natural. . . and therefore **natural good** separated from spiritual good is in itself evil, which is still perceived by the man as good. That there must be both. Sig.

637¹⁰. By 'the sons of Ammon' are signified those who are in **natural good**, and falsify the truths of the Church.

—¹⁶. By 'Moab' are signified those who are in **natural good**, and adulterate the goods of the Church.

700²³. 'A cow giving milk upon which a yoke had not yet been' = **natural good** not yet defiled by falsities. Ex.

710³³. The good of the lowest degree, which also is the good of the Ultimate Heaven, is called **natural good**. . . The good of **natural love** is born from the good of spiritual love. . .

754. For, merely **natural goods** and truths are in

their essence evils and falsities, although before those who are merely natural and sensuous they appear as goods and truths, because their goods are pleasures and delights springing from the loves of self and of the world, and their truths are those things which favour these goods . . .

817¹². 'He-goats,' in a good sense, = those who are in natural good, and thence in truth. Ill.

— . Natural goods and truths are with those who live well according to truths from natural affection.

Natural Heaven. *Colum Naturale.*

H. 31. See CELESTIAL NATURAL, here.

T. 195². See NATURAL KINGDOM, here.

E. 798⁴. As those who confirm with themselves in doctrine and life that faith produces good works as a tree does fruits, look from faith to good, they have conjunction with Heaven . . . but with the **Natural Heaven**, which is in ultimates, and is called the entrance. The reason they cannot be admitted more interiorly, is that before it becomes charity in form faith is natural; and what is natural cannot produce anything but what is natural. (Continued under NATURAL.)

Natural History. *Naturalis historia.*

D.Min.4730.

Natural Kingdom. *Regnum Naturale.*

A. 2758. For the natural kingdom derives all its origin from the spiritual kingdom.

4104². Every man . . . may know that he is in two kingdoms: a spiritual kingdom, and a natural kingdom; also that the spiritual kingdom is interior, and the natural kingdom exterior, and consequently that he can prefer the one to the other . . . But when he has the natural kingdom as the end . . . he then extinguishes those things which are of love to the Lord and charity towards the neighbour, and which are of faith . . . and makes the love of the world and of self . . . everything.

5406⁶. 'Egypt,' in the representative sense, is the natural kingdom . . .

T. 195². The Angels of the Lord's natural kingdom, from whom is the First or lowest Heaven, are in the Divine which proceeds from the Lord which is called the Divine Natural, and are in the faith of charity from the Lord.

212. The lowest Heaven makes the Lord's natural kingdom.

De Verbo 24. The intelligence of the Angels of the Spiritual Kingdom is ineffable and incomprehensible to those who are in the natural kingdom . . .

Natural Philosophy. *Philosophia naturalis.* D.2299. 2301.

Natural Sense. *Sensus naturalis.*

See SENSE of LETTER.

R. 466. The Word in the natural sense, which also is from Him, thus His and Himself, is signified by 'a cloud.'

468. As the natural sense of the Word supports its spiritual and celestial sense.

T. 297. (The natural sense of the Commandments given.) 301. 305. 309. 321.

— . The natural sense which is the sense of the letter. 301. 305.

321. In a wider natural sense . . .

—^e. In the widest natural sense . . .

E. 700⁸. 'The foot-stool to which they shall bow themselves' = the natural sense of the Word; and thence also the Church on earth, because this is in this sense.

778³. By 'the Son of Man' is meant Divine truth such as it is on earth; thus the Word such as it is in the natural sense; for this is Divine truth on earth. . . 'A word against the Son of Man' = to interpret the natural sense of the Word, which is the sense of its letter, according to appearances.

790⁸. But truths in a natural form are such as are in the Word in the natural sense.

955. For in the natural sense of the Word there are glory and virtue from its spiritual sense; that is, light and power; but not without that sense. Ex.

1061. The reason the Angel did not explain the vision in the natural sense from the spiritual, is that the explication also makes the Word in the letter, and the Word in the letter must be natural . . . otherwise the Word would not serve the Heavens as a basis.

— . This is the natural sense from the spiritual, which is called the internal sense, and also the spiritual natural sense.

De Verbo 2. When the Word is being read by a man who holds it holy, its natural sense becomes spiritual in the Second Heaven, and celestial in the Third; thus what is natural is successively put off . . . The natural sense of the Word is such as is in the sense of the letter, the whole of which becomes spiritual, and then celestial, in the Heavens . . .

5. Concerning the spiritual sense of the Word, and concerning its natural sense. Gen.art.

18³. The spiritual sense without its attendant natural sense is not communicated with Heaven. The reason is that the Lord inflows from primes through ultimates, therefore from Himself into the natural sense of the Word, and calls forth or evolves thence its spiritual and celestial sense, and thus illustrating teaches and leads the Angels . . . From these things it is evident that unless the doctrine of the Church has been collected and confirmed from the sense of the letter of the Word, it does not avail, because it does not communicate; but doctrine from the sense of the letter, and together with it.

19. The quality of the natural sense without the spiritual and celestial senses, and conversely. Gen.art.

—⁵. The Word in the sense of the letter may be compared to a tree . . . If there were the sense of the letter alone, and not at the same time the spiritual and celestial senses, it would be like a tree without sap, nay, like the bark alone without the wood; whereas with these senses it is a tree in its perfect state. In it also all the sap passes through the bark or cortex, and therefore when it is taken away the tree dries up. So would the spiritual sense of the Word without its natural sense.

Natural Theology. *Theologia naturalis.*

D. 4757. Concerning revealed theology, or the Word, and concerning **natural theology**. Gen.art. De Verbo 6.

4758. It was shown further that **natural theology** can manifest nothing whatever concerning the Divine, Heaven and Hell, the life after death, faith, unless they had previously known them from revelation . . . Ex. De Verbo 6³.

—^e. 'Egypt'=knowledge, thus **natural theology**.

4760. 'The dragon'= . . . those who want to be wise concerning Divine things from **natural theology** . . .

—². He had believed that **natural theology** illustrates minds . . .

De Verbo 6⁴. No one can enter from **natural theology** into spiritual theology ; but everyone can from spiritual theology enter into **natural theology** . . .

14. There is not any **natural theology** without revelation . . .

Natural Truth. *Verum naturale.*

A. 1234. The derivative Knowledges are **natural Truths**.

1462². 'Egypt'=those who are in scientifics, or in **natural Truths**, which are the vessels of spiritual Truths.

1551². For **natural truth**, spiritual truth. Sig.

— . For sensuous truth, **natural truth**. Sig.

1577⁵. The Spiritual of the external man is called **natural truth**.

1927. **Natural truth** which had not yet acquired life. Sig. and Ex. 1928².

1981². A person concerning whom I had the idea that he was in **natural truth** . . .

2162⁷. 'The sea'= **natural truths**.

2184^e. The truth of the **Natural** is the Scientific which favours that delight.

2567. Rational truths and **natural truths**. Sig. and Ex.

— . By **natural truths** are meant scientifics of every kind . . .

2686³. 'The hoofs of His horses'= **natural truths**.

2781². **Natural truth** is their Scientific.

— . That **natural truth** is what is signified by 'an ass.' Ill.

2799¹⁰. The vastation of **natural truth**. Tr.

3021⁸. The fourth state, which was one of **natural truth**. Sig.

3030⁵. **Truth** called forth from the **natural** man was to be conjoined with the good of the Rational. Tr.

3048⁵. 'The multitude of the sea'=the immense abundance of **natural truth**.

3096^e. **Natural truth** is lower truth ; and the affection of **natural truth** is the affection of lower truth. From this, general scientifics are proximately illustrated, which illustration penetrates further and affects more inwardly.

3167. Spiritual things communicated to **natural truth**. Sig. and Ex.

—^e. **Natural truth** is then every doctrinal and scientific for the sake of the end of being wise ; that is, of doing these things.

3175. Man is not born even into any **natural truth** ; as that we are not to steal, etc.

3191. From the auspices of Divine **natural truth**. Sig. and Ex. 3192, Ex.

3211. Between rational good and **truth** called forth from the **Natural** and made Divine, there is not effected a marriage, but a covenant like a conjugal covenant. Sig.

3263³. 'Ishmaelites'=those of the Spiritual Church who as to life are in simple good, and therefore as to doctrine are in **natural truth**. 3268⁸. 4747.

3271. The gentiles have not the truth of faith, but rational and **natural truth**. Sig.

3293. **Truth** in the **Natural** is all that which is of knowledge, and is called scientific. (Continued under NATURAL.)

3294^e. The interior truth (in the **Natural**) is called **natural truth** ; and the exterior is called sensuous. Both these are represented by Jacob.

3299². The **Natural** as to **truth** is conceived from the truth of the Rational as a mother.

3301. 'A hairy tunic'=the truth of the **Natural**.

—⁵. 'Hair'=the **Natural** as to **truth**. Ill.

3305. 'She called his name Jacob'=the doctrine of **natural truth**.

— . 'Esau'=the good of life of **natural truth**.

3309. 'Hunting'=the **truths** which are of the **natural** man from which are goods. 3313.

3314. The good of the Rational inflows through the truth of the Rational into the truth of the **Natural** . . . and also through the good of the **Natural** into the Truth there . . . Sig. 3563³. —³. 3573. 3576.

3322². 'Garments' there=the **truths** of the **natural** man . . .

—³. Dominion over the **truths** in the **Natural**. Sig.

—⁶. 'An Egyptian'=the **truths** of the **Natural**, which are scientifics.

3470. The adjunction of **natural truth** from another source than the genuine one. Sig. and Ex.

3508^e. The vessels which receive good and truth from the Rational are the very **truths** of the **Natural**, which are nothing else than scientifics, Knowledges, and doctrinals.

3509. The Lord's perception from Divine truth concerning **natural truth**. Sig. and Ex. 3525.

3517. Yearning and delight perceived by the Divine truth in the Divine Rational towards **natural truth**. Sig.

3549. The apperception of **natural truth**. Sig.

3563⁴. The quality of **natural** good and **natural truth** in the state before regeneration. Ex.

3567. The state of **natural truth** in that it then believed itself to be **natural** good from the external form. Sig.

3568. A yearning to conjoin with himself **natural** truth through good. Sig.

3580. 'Must'=the natural truth thence. Ill. 3597.
3596. Such things ought to be built upon the ideas of natural Truths, by which they ought to be apprehended, which also are at this day lacking.
3620. No adjunction of natural truth from another source to the truth of the Rational. Sig. and Ex.
- 3665⁴. See KNOWLEDGE=*cognitio*, here.
3694. 'Stones'=lower truths, such as are of the natural man.
- 3703¹⁶. That natural truth, after it has been purified from falsities, is adopted by good. Rep.
3707. That Divine natural truth would be as natural good. Sig. and Ex.
3902. The conjunction of natural truth through media with spiritual good. Tr.
3913. The affirming medium between natural truth and interior truth. Sig. and Ex.
- 3928³. 'A hind let loose'=the affection of natural truth in a free state.
3974. By 'a servant' was represented the truth of the Natural such as it is in the beginning, before genuine truths are insinuated. Ex.
4014. The derivative power of natural Truths. Sig.
4017. 'Waters'=Knowledges and scientifics, which are the truths of the Natural.
- 4038². The scientifics there pertain to the understanding, and are called natural truths.
4155. Interior natural truths which are from the Divine. Sig.
4234. See JACOB, here.
4650. When interior natural truth spiritual was not yet risen. Sig.
4696. 'The moon' (as predicated of Leah)=natural truth.
4748. Interior natural truths. Sig. and Ex.
4769. 'A he-goat of the she-goats'=natural truths, that is, the truths of the external man from which are the delights of life . . . (and which are) truths Divine such as are those of the literal sense . . .
4967. 'An Egyptian man'=natural truth. Ex.
4977. Good applying itself to the Scientific, or to natural truth. Sig. and Ex.
4988. See NATURAL GOOD, here.
4995. That (spiritual natural good) was forbidden to be conjoined with natural truth not spiritual. Sig. 4997, Ex.
- 5006². That natural truth not spiritual wanted to be conjoined with spiritual natural truth. Sig. and Ex. (What these two truths are, shown by examps. 5008².)
5011. Natural truth (Potiphar's wife) cannot do otherwise than speak falsities . . . after ultimate spiritual truth . . . has been plucked away. Sig.
- 5044⁴. 'Egypt'=the Scientific of the Church; thus natural truth which is the ultimate of order . . .
5198. 'Seven cows ascending'=the truths of the Natural. Ex.
- 5319². 'Fine linen'=natural truths.
5397. Therefore they are sent back, and some good of natural truth is given gratis. Tr.
5477. That from spiritual light the truths in the Natural appear. Sig. and Ex.
5582. Truths in the Natural, and the Natural itself . . . act as a one; for the truths are the contents, and the Natural is the containant . . .
5956. That (the medium) had (also) much of truth from the Natural. Sig. and Ex.
6001. For natural truth with all things of it must be initiated into the scientifics of the Church. Sig.
6010. The elucidation of natural truth. Sig.
6012. That the truths which were spiritual promoted natural truth. Sig. and Ex.
- 6024². The truth of the Natural in general, and the truths of the Natural in particular. Sig.
6040. The perception of the truths in the Natural. Sig. and Ex.
6089. 'Joseph'=the Internal, from which is truth in the Natural.
6173. That the truth of the Natural was in scientifics. Sig.
6188. That the natural truth, which is 'Jaeob,' was being elevated to the spiritual good, which is 'Israel.' Sig.
6223. Apperception from the truth of the Natural. Sig.
6228. Communication of the truth of the Natural with the Internal. Sig.
6235. Before the truth of the Natural was in scientifics. Sig.
6375. Truth in the Natural for the External Church. Sig.
- 6423². A certain one who was in natural truth, because when he lived in the world he had been in what is just, passed through many Hells . . . He was in such power . . . that the infernal Spirits could not infest him a whit . . .
7601. 'Flax'=the truth of the exterior Natural.
7605. 'Spelt'=the truth of the interior Natural.
7847. 'Door-posts'=the truths of the Natural.
- 7852². 'Fish'=the truth of the Natural.
8369. 'Willows of the torrent'=the lowest truths of the Natural.
- 8861². In the Natural (the internal sight) has for its objects 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, and lastly the natural truths which are conclusions from the objects of the external senses, especially of the sight.
8912. 'An ass'=the affection of natural truth.
9052. 'A tooth'=the exterior Intellectual, and the derivative natural truth; for this makes the life of that understanding. Ill.
9054. 'A foot for a foot'=if anything of the power of natural truth (was injured).

[A.] 9166⁷. See HAIR—*pilus*, here.

9300³. For correspondences are **natural Truths**, in which as in mirrors are represented spiritual Truths.

9469. Both 'flax' and 'fine linen' = **truth in the natural man**.

9538. For everything spiritual ceases in that which is called **natural truth**; and everything celestial in that which is called natural good; and there they subsist...

9755². The **truth of the natural man** is signified by the water of the sea. This truth is scientific; for **truth in the natural or external man** is truth in knowledge... Hence it is that the truths with man in childhood are truths in knowledge...

9959. 'Linen' = external truth, or **natural truth**.

10032. 'The two kidneys, and the fat upon them' = the interior **truth of the external or natural man**, and its good.

10254. 'Aromatic cinnamon' = the perception and affection of **natural truth**... which truth is the interior truth of the external man.

10293. 'Onyeha' = the affection of interior **natural truth**.

J. 38. So long as **truths** are outside the life they are only **natural**; for they are known and thought only as other Things are.

P. 74². Knowledge—*scientia*—is of **natural truth**.

332³. The **natural truths** with which every man is first imbued are like the leaves with which the branches are covered. 'Leaves,' in the Word, = nothing else.

R. 50. Divine **natural truth**. Sig. and Ex.

—'. 'Waters,' in special, = **natural truths**, which are Knowledges from the Word. III.

414. That there was no longer any spiritual truth nor **natural truth** serving for doctrine and life from the Word with them. Sig. and Ex. E. 527.

M. 193. 'A rib of the breast,' in the Word, = **natural truth**.

—². The woman was created from the man by the transcription of his Own wisdom, which is from **natural truth**...

D. 1531². That order may be perfect, celestial Truths and spiritual Truths ought to be rooted in **natural Truths**... The Knowledges and ideas of the Angels... are rooted in **natural Truths**.

1967. **Natural Truths**, or Truths taken out from corporeal, worldly, and natural things, are the earthen vessels of spiritual Truths. Ex.

1970. It is a **natural Truth** that...

2301. **Natural Truths** serve to confirm it. 2604².

2688. **Natural Truths**... are such vessels...

2701. Concerning philosophical and **natural Truths** which are of service to them in confirming spiritual things. 2702.

4739⁹. Those there are those who have been in **natural truth**, and have lived a good life in and according to it.

5616. **Natural Truths** are in place of a foundation...

5710. (To such) the Word is to be unfolded by **natural Truths**. (Continued under FOUNDATION.)

E. 176. That he shall chastise evils by the **truths** which are in the natural man. Sig. and Ex.

—'. **Natural truth** is truth in the memory and not in the life...

—⁴. **Truths in the natural man** are the scientifics and Knowledges from which a man can think, reason, and conclude naturally concerning the truths and goods of the Church, and concerning the falsities and evils which are opposite to them; and thence be in a certain natural illustration when he is reading the Word. Ex.

204³. The **truth** which is of the love of self or of the world is merely **natural**, because it comes from man and from the world. Ex.

406⁹. By the **truths of the natural man** are meant the Knowledges of truth...

440⁶. 'Ephraim' = those who are in **natural truth**. **Natural truth** is such as is the truth of the Word in the sense of the letter.

538⁸. For the **truths of the natural man** are the Knowledges of truth and good.

726. That the power of **natural truth** from spiritual will convince... those who are in falsities and evils. Sig. and Ex.

754. See **NATURAL GOOD**, here.

790⁹. Those things which are in the natural mind from the spiritual are called **natural truths**, etc.

1088⁴. **Natural truths**, which are the truths of the sense of the letter... are not the truths themselves of Heaven, but are appearances of them, and appearances of truth encompass, enclose and contain the truths of Heaven... and cause that they are in connection and order, and that they cohere like the cardiac and pulmonary things with their coverings and ribs... and when they are in connection and order, then first are they holy...

J. (Post.) 263⁶. Angelic wisdom... is founded upon **natural Truths**.

Natural World. *Mundus naturalis.*

See under **SPIRITUAL WORLD**, and **WORLD**.

A. 927². Thence subsist all things which are in the **natural world**. Refs.

9440. See **SPACE**, here.

10185. For the **natural world** comes forth and subsists from the Spiritual World. Ex. H. 89.

H. 89. All that extense is called the **natural world** which is beneath the sun, and receives heat and light from it; and of that world are all things which subsist thence.

90. The exteriors of man's body, which relate to its senses and actions, make his **natural world**...

112². It is man through whom the **natural world** is conjoined with the Spiritual World.

304². Man's exteriors which are in the **natural world** are all things which are of his natural or external memory, and which are of the derivative thought and imagination; in general, Knowledges and knowledges with their delights... in so far as they have savour from the world, and also many pleasures which are of

the sensuous things of the body; and, in addition, the senses themselves, the speech, and the actions . . .

582. An Angel or Spirit cannot see anything in the natural world, if they are not with a man to whom it has been given to speak with them.

J. 9. The ultimate of creation is the natural world, and in it the terraqueous globe with all things upon it. When these had been completed, man was created . . .

73. That great change which has been effected in the Spiritual World, does not induce any change in the natural world as to the external form . . .

Ł. 62^e. By the natural world is meant the world where men dwell.

W. 66. There are three degrees of ascent in the natural world. (Continued under DEGREE.)

134^e. For all things which come forth in the natural world are effects . . . 154².

251. The natural man as to his understanding and will is like the natural world . . .

—². The spiritual man does indeed love the natural world also, but no otherwise than as a master his servant . . .

—^e. For whatever appears and is done in the natural world derives its cause from the Spiritual World.

257^e. By such an envelope, which has been taken from the natural world, subsist their spiritual bodies . . . 270.

260^e. The substances of the natural world from their nature react against the substances of the Spiritual World; for in themselves the substances of the natural world are dead, and they are acted from the outside by the substances of the Spiritual World . . . and thus, from their own nature, they react.

M. 31. He knows no otherwise than that he is still in the natural world. D.319. 346. 729. 735, Ex. 2031. 4090. 5 M.10.

133². In the natural world. So they called our world . . .

380¹. The expanse of nature is called the natural world, which subsists from its own sun.

533. When (the paper) had fallen into the natural world, its light disappeared . . .

I. 4. That the natural world has come forth and subsists from its own sun . . . Gen.art. 9.

16. That there are . . . three degrees in the natural world hitherto unknown, according to which all influx is effected. Gen.art.

T. 78⁴. Hence all things in the natural world are constant.

E. 726². As He has created the natural worlds, so He has created the Spiritual Worlds above them . . .

D. Wis. xii. 5³. To the correspondence of these things have been created all things which appear in the natural world, where therefore the like things come forth, with the difference that these are in like manner from a spiritual origin, but at the same time from a natural origin . . .

Can. God iv. 7. Jehovah God . . . through the Spiritual World, mediately, created the natural world.

Naturalism. *Naturalismus.*

See under NATURE.

W. 69. Hence is naturalism. I.16⁷.

T. 4². The naturalism reigning at this day is from no other source. 173². 339². Inv. 9.

75⁷. If the mind examines more interiorly concerning this Thing, it falls headlong into naturalism which denies God.

94. Thereby enters Judaism, etc. . . and, at last, naturalism . . .

121². The Hells have grown . . . from Christians who have imbued naturalism . . .

137². A faith from which naturalism springs . . .

—⁸. He thoughtlessly inseminated naturalism . . .

—¹². The two charges of naturalism and Mohammedanism . . .

342^e. They do not distinguish between . . . the worship of the Lord and naturalism.

771². Ignorance . . . from which naturalism and at the same time atheism . . .

E. 981². The lasciviousness of adultery makes a one with naturalism.

1220². As at this day naturalism has almost invaded the Church, and as it can be dispelled only by rational things . . .

— . All naturalism is from thought concerning Divine things from things proper to nature . . .

Can. God iv. 12. Concerning the creation of the universe, hypotheses founded upon naturalism . . .

Coro. Then invade naturalism and atheism . . .

Naturalist. *Naturalista.*

See under NATURE.

A. 878^{3e}. They who are atheists and naturalists, as they are called, are those who are learned.

H. 3^e. They are relegated among those who are called naturalists.

W. 349^e. They ascribe all things to nature . . . and become naturalists, and at last atheists.

P. 310. In proportion as they confirm themselves from fallacies they become naturalists . . .

M. 380². He feared being called a naturalist . . .

I. 10³. Such are all naturalist atheists in the world, and all satans in Hell.

T. 333². At this day . . . there are many naturalists . . .

382. They deny the creation . . . by God, and thus God, for they are naturalist atheists. The reason all these are evil, is . . .

639². Say to a confirmed naturalist, who believes either that nature has created herself, or that God came forth after nature, or that nature and God are one . . .

759³. Who speaks more persuasively about the certitude of his own phantasy than a naturalist atheist . . .

- D. 4727. At first Wolff was a **naturalist** . . .
- 474S. A natural religion adapted to the apprehension of all **naturalists**.
- 4760°. (The dragonists) are chiefly **naturalists**, and in their hearts deny the Divine . . .
- 5573°. Most (of these Spirits) were **naturalists** . . .
5659. Concerning **naturalists** in the other life.—Very many of them think . . . If there is a God, etc., I can easily believe these things if I see them in the other life . . . But this is impossible. Ex.
- 5971². They who have lived evilly . . . reject religion, and become **naturalists**.

D. Min. 4722. Concerning **naturalists**.

E. 242⁶. There is a like light after confirmations with those who are called **naturalists**, who deny God and the Divine of the Word, and, besides, all things of the Church.

1220³. Every man who has become a **naturalist** by thoughts from nature remains such after death, and calls all the things natural which he sees in the Spiritual World . . .

Inv. 27. A **naturalist** atheist can swear that there is no God . . .

Nature. *Indoles.*

A. 200². The Most Ancients were of a **nature** entirely different . . . which **nature** was such that from good they knew truth . . .

209. Suited to the **nature** of those who lived (then).

379°. A man derives his nature—*naturam*—and disposition from willing . . .

471. Children derive a genius from their parents . . . Lest, therefore, there should be a confusion of **native qualities** . . .

482°. Each Church was in a different state of perception . . . according to the differences of the **nature** from what was hereditary and actual.

483°. According to the propagations of the **natures**.

494². As everyone may know from the evil **nature** of children being just like those of their parents . . .

542°. According to their lives and the derivative **natures**.

640°. This Church . . . was of an entirely diverse **nature** . . . 736. 765.

104S². A certain sphere which exhales from his **nature** . . .

1113. They are otherwise well-disposed in **nature**.

1277. They have a situation (there) according to the **nature** of their life . . .

1388². Deriving its origin . . . from the **nature** of Spirits.

1487°. From the **nature** thence acquired.

1640². From their speech . . . it is evident of what **genius** and **nature** they are . . .

1906². Remains . . . implanted in his **nature**.

2256². Are inscribed . . . on his **nature**—*naturæ*; that is, on his **disposition** and **genius**.

2269³. For (goods and evils) are of a contrary **native quality** and nature—*natura*—to (falsities and truths). 2343³.

2292. The least things of their **nature** are there most exquisitely perceived. H. 336.

2301°. Every infant has a **natural disposition** diverse from that of every other; and each is educated according to his **natural disposition**.

248S². The things he has immersed in his delights, and thus as it were in his **nature** and **disposition**.

2878². Everyone according to his **nature**, connate, and acquired.

288S. The life which inflows is received by everyone according to his **nature**.

331S⁴. He is afterwards gifted with another **nature**.

3843². Truth . . . is then sent into act . . . as it were from his **disposition** or nature—*natura*; for everyone acquires a **disposition** by . . . habit . . . He then no longer acts from memory, but from **disposition** . . .

4493². They were of an entirely different **genius** and **nature** from the men of the Ancient Church.

6716². Sons are born into the **nature** of their father . . .

7246. In Venus there are two kinds of men, of a **nature** contrary to each other . . .

7250. They are of an entirely different **genius** and **nature** (from the infernals of our Earth).

7800. Those who are of a diverse **nature** appear remote . . .

7997. By them were represented those who from **natural disposition** alone . . . would do and vaunt good and truth . . . 8002.

8382. Hence it was given to know of what **nature** (the Spirits of Jupiter) were . . .

8630. From their life they are of a different **nature**.

H. 332. The infants also from an implanted **nature** love them . . .

333. The infants are of diverse **natures** . . . The infants of a celestial **nature** appear . . . to the right; those of a spiritual **nature** to the left. —.

368. This is evident from the inclination or connate **nature** (of the man and the woman) . . . From their **nature**, in that the man acts from reason, but the woman from affection.

391. Boys and girls who are of a good **disposition** from their education in the world.

508°. The will is the very **nature** or **native quality** of the man . . .

513. Each and all are instructed there according to their **nature** . . .

517². The Lord provides that everyone should love the uses which agree with his **nature**.

W. 60². Besides the stupendous things in the **nature** (of animals) . . .

192. These degrees are homogeneous, that is, of the same **native quality** and **nature** . . .

—°. The things which are not of the same **native**

quality and nature are heterogeneous . . . (and can form discrete degrees) only with their own, which are of the same native quality and nature.

M. 90². (The male's) nature or disposition inclines to form the understanding . . .

193². The wife from her innate nature cannot do otherwise than . . .

218². How greatly from their very birth the genius of the men differs from the genius of women, has been evident to me from (this): the boys [acted] according to the nature connate to them . . .

525. From his parents everyone draws his nature, which is his inclination . . .

T. 103². As the soul of a man is the man himself . . . it is evident whence it is that the mind, the animus, the nature, the inclination, and the affection of the father's love dwell in offspring after offspring . . .

521. If you could feel the sphere of life gushing forth from the native disposition of everyone . . .

D. 191. Concerning the nature of men in the other life. Ex.

308. Where are those of almost a like nature.

396. A comparison of the nature with trees and fruits. Ex.

799. Such is the nature endured.

804. Ends . . . induce a nature and an instinct which lie bears with him into the other life. Ex.

2154. The more interior memory, which is rather to be called a nature . . .

2251^e. It is not memory which operates . . . but the natural disposition.

2474². Love is what forms the nature of a man . . .

2486^e. Thus do they form their natural disposition . . .

2493^e. The speech of the Angels falls in the World of Spirits into representative forms; but according to the natural dispositions, or forms, of the Spirits . . .

2620. Their natural disposition is completely perverted.

2803. Concerning the change of human disposition in the life of the body.—That man . . . retains all his nature, or natural disposition, which he has acquired in the life of the body . . .

3031. The communication of natures, and of each and all things which are in the nature, is wonderful in the other life.

3694^e. This is why the disposition or nature . . . is first to be destroyed . . .

4469. Concerning the nature of Spirits. Ex.

D. Min. 4548. This he had derived from a familiar natural disposition . . .

Nature. *Natura.*

Create. *Naturare.* T.695².

See under *NATURE-indoles.*

A. 233. He who would investigate the hidden things of nature . . . can scarcely detect one . . . In spiritual

and celestial life there are myriads for one which is invisible in nature.

257. Evident from the nature of the love of self.

313. Thence induces a nature on himself, and the evil thence is implanted in his children . . .

367. The nature or essence of faith.

494². All actual evil with the parents puts on a species of nature . . .

568². Such is all the disposition of their fibres, and such their nature. —.

581^e. They were of such a nature and genius that . . .

640. That if man were to remain in such a nature . . .

803. Every affection . . . derives its coming forth—*existentiam*—and nature from . . .

810. The nature of their evil. Sig.

814. Such is their direful nature . . . 818.

830^e. Others who are deceitful in nature; thus not from what is premeditated.

831³. Their nature is so persuasive . . .

959². They wanted to withdraw into their interior nature.

969. All have their own genius and their own nature . . .

1050². What man learns, by exercise derives habit, and as it were nature . . .

1055. Universal nature is founded on love. Ex.

—^e. Man has destroyed in himself the order of nature.

1505. He is at last imbued with such a habit, and as it were nature, that . . .

1630^e. (Then) nothing would be believed about those things which are of interior nature.

1632. When the celestial and spiritual things of the Lord inflow into nature, such things are presented actually . . .

1666. The nature (of such Spirits) carries such things with it.

1683^e. It is the nature of evil that . . .

— It is the nature of good that . . .

1854². Death the putting off of those things which are of grossest nature . . .

1881^e. Thence are all things which are in nature and the world.

1925³. Thus the Divine of Jehovah . . . falls down into the lowest of nature, in which is man as to the sight and hearing.

2026^e. On the Heavens depend all things which are in the world and in nature; for without influx from the Lord through the Heavens, nothing which is in nature and its three kingdoms would ever come forth and subsist.

2173². Thence there is such a marriage in universal nature . . . otherwise nothing would ever subsist there.

2256². All the good . . . and all the evil a man has thought and done . . . are inscribed on . . . his nature, that is, on his disposition and genius.

[A.] 2300. What is actual with parents, and confirmed by habit, puts on **nature** . . .

2343^s. They had thought that all things are of **nature**.

2625. Two things appear essential, because they are proper to **nature**; space and time. Hence to live in space and time, is to live in the world of **nature**.

2722^s. Each and all things in **nature** represent.

2747^e. Instead of the Creator of the universe, they think of **nature**.

2758. That conjugal love is Heaven, is represented in the kingdoms of **nature**; for there is nothing in universal **nature** which does not in some way represent the Lord's Kingdom in general . . .

2832. Nothing seems to them more wise than to attribute each and all things to **nature**.

2993^e. Those who in thought, will not or cannot ascend beyond **nature**.

3175. There are very many who ascribe . . . each and all things to **nature**.

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

— . How gross . . . is human intelligence which attributes everything to **nature** separate . . . from an influx prior to itself . . . Angelic wisdom is to attribute nothing to **nature**.

—². It is contrary to the affection of falsity . . . to say that **nature** continually subsists, as it had [originally] come forth, from the Divine of the Lord.

3518^s. There are such comparatives in **nature**, which are also representatives; for universal **nature** is a theatre representative of the Lord's Kingdom . . . 3648^e.

3626. Hence the Angels know . . . the most secret things in the world, and in its universal **nature**.

3701². Man is born into the **nature** of his parents . . .

—³. The **nature** itself which he has contracted in the world by actual life, remains.

— . This **nature** is that which is to be extirpated while he lives in the world, which can never be done except by regeneration . . .

3702. Man has been so created that the Divine things of the Lord might descend through him even to the ultimates of **nature**, and from the ultimates of **nature** ascend to Him; so that man might be a medium uniting the Divine with the world of **nature**; and thus through man . . . the ultimate itself of **nature** might live from the Divine . . .

—³. When they thus contemplated the lower and ultimate things of **nature**, these appear before their eyes as if they were alive . . .

3703². In universal **nature**, each and all things relate to good and truth; for in **nature** are represented the celestial and spiritual goods and truths which are of Heaven . . .

3721. Through which ultimate there is apparently as it were an entrance from **nature**. Sig. and Ex.

— . For it is the natural mind with man through which the things of Heaven . . . inflow and descend into **nature**; and through the same mind the things which are of **nature** ascend. But that it is apparently an

entrance from **nature** through the natural mind into interior things . . .

3747². The learned more than the simple . . . ascribe all things to **nature** . . .

3855². The inmosts of seeds . . . are in an interior and more perfect **nature**.

3942. They knew that universal **nature** is a theatre representative of the Lord's Kingdom . . . 4318^e.

4190^e. Which they call His human **nature**.

4211². All who believe in a Supreme Being (merely), worship **nature**.

4214⁴. Those who attribute all things to **nature** are among those (who are in fatuous lumen).

4235. This Divine Itself is what is commonly called the Divine **nature** . . .

4321. If all things were to be denied the causes of which are not known, innumerable things which come forth in **nature** would be denied, the causes of which are known scarcely as to the ten-thousandth part . . . How much more must this be the case with the arcana which come forth in the sphere which is above **nature** . . .

4523. The ear is altogether formed to the **nature** of their modifications . . . 6057.

— . Whatever secret is hidden in the **nature** of air and sound . . . and in the **nature** of ether and light . . .

—². Not only the sensory organs, but also the motory ones, and all the viscera, as to their corporeal and material things, correspond to those things which are in the **nature** of the world, so that the whole body is an organ composed of the most secret things of all which are in the **nature** of the world . . .

—³. (Thus) whatever is in the world and its **nature** does not come forth from itself, but from what is prior to itself . . .

—^e. Hence . . . each and all things, even to the ultimates of **nature**, have not only come forth from the First, but also subsist from the First . . .

4524. As each and all things which are in the world and its **nature** come forth, and perpetually come forth . . . from things prior to themselves, it follows that they come forth and subsist from a World which is above **nature** . . . And as there must be a continual connection with that World . . . it follows that the purer or interior things which are in **nature**, consequently which are in man, are from thence; and also, that (they) are such forms as can receive the influx.

—². As in **nature** there is one only fountain of light and heat . . .

4663². Every **nature** which man has put on in the life of the body he retains in the other life; and it is known that the **nature** cannot be expelled; and that if it is expelled, nothing of life remains.

4692⁴. For they distinguish between the Divine **nature** and the human **nature** . . . 4731^e.

4724^e. Thinking nothing from doctrine then concerning the distinction between the Divine **nature** and the human **nature**.

4733². Most of those (who say that they acknowledge

a Supreme Being) acknowledge no God, but in His place **nature**; they acknowledge **nature** because they apprehend it . . .

4738³. They were some of those who had been at the Council when it was decreed concerning the Lord's two **natures**, the Divine and the human. . . They said that . . . they had concluded to attribute to the Lord both the Divine and the Human principally because otherwise the papal chair would not subsist. Ex.

4760³. For they see that the several things in **nature** are below man . . .

— In all other things which are of **nature** he sees confirmations; and at last in universal **nature** he sees a representative of the heavenly Kingdom.

4939². For **nature** is that in which are terminated those things which are of the Spiritual World, and which are of Heaven. Hence it is that universal **nature** is a theatre representative of the Lord's Kingdom, and that each thing there represents; and that **nature** subsists from influx according to this order; and that without this influx it could not subsist for a moment.

4941. In these places are those who have ascribed all things to **nature**, and little to the Divine. . . When I discoursed with them concerning the Divine Providence, they attributed all things to **nature**; but still those who have led a good moral life there . . . successively put off these principles . . .

4950. Beneath the left foot, a little to the left, are such as have attributed all things to **nature**, and still have confessed a Being of the universe from Whom are all things of **nature**. . . From which it was evident that they had not acknowledged a Creator . . . but **nature**.

5032². Those who do what is good from **nature**, and not from religion. Ex.

5033². They (believe) that **nature** is all in all.

5084⁴. It is a fallacy of merely natural sense that all things are of **nature**, and from **nature**; and that in purer or interior **nature** there is indeed something which is not apprehended; but if it is said that within or above **nature** there is what is spiritual and celestial, this is rejected . . .

5094⁴. When he regards **nature** from the order of Things, he sees that **nature** is a complex of means . . . Whereas a sensuous man does not comprehend that there can be anything distinct from **nature**, thus neither that there is any Being which is above **nature**.

5114⁴. The derivations in the lower degrees are only compositions . . . with such things added from purer **nature**, and afterwards from grosser, as can serve for containing vessels . . .

5116². This cannot possibly be believed by those who attribute all things to **nature**, and nothing to the Divine; whereas those who attribute all things to the Divine, and nothing to **nature**, are given to see that every single thing is from (the influx of the Spiritual World) . . . and also that (it) corresponds . . . and finally it is given them to see that universal **nature** is a theatre representative of the Lord's Kingdom; thus that the Divine is in every single thing. Ex.

5131². Each and all things in **nature** succeed each other as end, cause, and effect . . .

5173². Yet the case is that in each and all things in **nature** and its three kingdoms there is inwardly an agent from the Spiritual World . . .

5179². Thence come forth very many things which the man who attributes all things to **nature** either denies or attributes to more occult **nature**. Examp.

5194². Such an image of marriage is in each and all things of **nature**, and of its three kingdoms. For in order that anything may come forth in **nature**, there must be heat and light . . .

5213². (The things of faith and charity can be applied to) all the truths of interior and exterior **nature**, both visible and invisible, because these correspond to spiritual truths.

5232². As each and all things in **nature** . . . relate to good and truth . . .

5253². Time and space are proper to **nature**.

5497². He then from sensuous things forms some truths which . . . still remain within those things which are in **nature**.

5568. They were from the Hells where are those who . . . have deduced all things to **nature**. Des.

5570. They thence derive a **nature** which remains after death.

5571. Those who have believed that **nature** is everything, and have confirmed themselves in this, and have thence lived a secure life . . . when they appear in the light of Heaven, do not appear to have any face, but in place of it something bearded . . .

5572. There are at this day very many in the Christian world who ascribe all things to **nature** . . . but more in one nation than in another. 5573.

5711. The things in **nature** are nothing but effects . . .

5849². The eye does not see even the more prominent things which are in ultimate **nature** . . . How then could it see the things which are within even the purer **nature**? H. 76.

5990. Attributing all things to **nature** . . . thus have they closed the interiors . . . 5991.

6057. All the secrets of interior **nature** are inscribed and applied to (the body) . . . (so) that universal **nature** conduces to form the external of man . . .

6318. There are men who . . . are corporeal, being those who . . . have ascribed all things to **nature**. Des.

6337². Can be illustrated by very many things in **nature**.

6400². Those in truth and not yet in good, reason . . . from fallacies from lowest **nature**. Sig. and Ex.

6832¹⁰. The worshippers of **nature** especially can never be induced to believe that . . .

6876². Then in place of (the idea of a universal Being) there comes the idea of **nature**, to which each and all things are attributed. Thence is the worship of **nature** so common at this day, especially in the Christian world.

[A.]7090. Deep beneath them are those who . . . have worshipped **nature** . . .

7270². (Thus) there are continual successions from the First . . . even to the ultimates which are in **nature** . . .

7290⁴. Everything which is not attributed to **nature** is (now) denied.

—, If the man of the Church were to see the veriest Divine miracles, he would first deduce them into **nature** . . .

7352. He reasons from mere falsities who attributes all things to **nature** . . . when yet all things are from the Divine, and **nature** is only the instrumental.

8550. All evil which by habit has contracted as it were **nature** is derived into the offspring.

8603². Each and all things in universal **nature** come forth from interior things in order: they are derivations and successions . . .

8628². To these the sciences are means of . . . confirming for **nature** against the Divine . . .

8705⁴. Or he takes up an idea of the Divine . . . which conjoins itself with the idea of the worshippers of **nature**: it also falls into **nature**; and thus becomes null.

8812². Except those who . . . ascribe all things to **nature**.

8870². In this way they act from their **nature** itself acquired in the world . . .

8941³. The second religiosity is that in which the lumen of **nature** is everything. Ex. . . Some of these . . . place the Divine in **nature**; for their lumen, being of **nature**, falls into **nature** . . .

8944. It is believed . . . that man from the lumen of **nature** . . . can know many things which are of religion . . .

—, The learned . . . who have raised the lumen of their **nature** above that of others . . . more than others . . . for the Divine acknowledge **nature** . . . Hence it is evident what is the quality of the lumen of **nature** without revelation. —, W.H.6, Refs.

9009. Evils confirmed imbue **nature**, so that afterwards they can scarcely be extirpated. Ex.

9272². For universal **nature**—that is, the heavens with the sun, moon, stars, and the Earth with the subjects of its three kingdoms—corresponds to such things as are in the Spiritual World . . .

9303². Those who do not believe in one God under a human form . . . their thought effuses itself into the universe without determination, and thus falls into **nature**, which they thus acknowledge in place of God.

9555. For each and all things in **nature** relate to the human form . . .

10005⁶. For all the representatives in **nature** relate to the human form . . .

10185⁴. Hence he observes that all things in **nature** relate to such things as are in the Spiritual World; and he who can conclude further, perceives that **nature** does not subsist from itself, but through influx from Heaven . . .

10634². For the ultimate of Divine order is in the **nature** of the world.

10728². The things which appear in **nature**, in its three kingdoms, are the ultimates of Divine order; for all things of Heaven are terminated in them . . .

10736². His idea of the invisible God was no other than as of **nature** in its primes; from which it resulted that the inmost of **nature** was to him His Divine. H. 3².

H. 85. For he who thinks from **nature** and its lumen alone . . .

86. Do not such see **nature** for God; that **nature** which is before the eyes; some that **nature** which is not before the eyes?

102. The Angels are astounded when they hear that there are men who attribute all things to **nature** . . .

—, **Nature** has been created only to invest what is spiritual, and present it correspondent in the ultimate of order.

107^e. Hence all things . . . in the **nature** of the world which are in Divine order relate to good and truth.

112. In the **nature** of the world, in its three kingdoms, all things which come forth there according to order are forms of uses, or effects formed by use for use; and therefore (they) are correspondences.

116. For **nature** begins from this sun . . . But the Spiritual . . . is above **nature** . . . and they communicate solely by correspondences.

313. The learned . . . who had ascribed all things to **nature** were found to have their interiors completely closed . . . 464^e.

353. For they who acknowledge **nature** for the Divine all think from the corporeal Sensuous . . .

488². Those who have ascribed all things to **nature** . . . in the other life study magical arts . . .

489⁵. Those who have . . . regarded **nature** as relatively dead, and merely subservient to spiritual things, and have confirmed themselves in this, are in heavenly light. Des.

508⁷. The will is the very **nature** or native quality of man . . .

509^e. The evils (of good Spirits) have been of a different kind or **nature** . . .

575. In these Hells are all those who have acknowledged **nature**, and denied the Divine . . .

J. 25⁴. The reason (many of the intelligent do not believe in immortality) is that at heart they . . . for the Divine acknowledge **nature**. Ex.

L. 35. Hence the Lord had . . . a Divine essence from the Father, and a human **nature** from the mother . . . This human **nature** from the mother He did not transmute into the Divine Essence . . .

W. 9. To think about God from space is to think about the extense of **nature**.

46. How sensuously . . . those think who say that **nature** is from itself.

—². Nor can it be seen that all things of **nature** are

from (love and wisdom), unless **nature** is regarded from uses in their series and in their order . . .

—^e. Therefore if forms alone are regarded, not anything of life can be seen in **nature**, still less anything of love and wisdom ; thus not anything of God.

66. Hence it is that man can be elevated above **nature**, differently from any animal ; can think analytically and rationally concerning the civil and moral things which are within **nature**, and also concerning the spiritual and celestial things which are above **nature**. 69^e.

69. There are two things proper to **nature**: space and time . . .

—^e. But if he denies the Divine omnipresence, and ascribes all things to **nature**, he does not want to be elevated . . .

73. For not anything proper to **nature** can be predicated of the Divine . . .

— . **Nature** derives this measurement from the apparent gyration . . . of the sun.

76. His delirium is caused by [the idea] that God has come forth from Himself, from which he falls downwards into the origin of **nature** from itself ; from which idea he cannot be set loose except by the spiritual . . . idea concerning eternity . . .

—². The Angels say that . . . in no way can they perceive **nature** from eternity ; still less **nature** from itself ; and not at all **nature** as **nature** in itself . . .

90². When man dies, he steps entirely out of the world of **nature**, and leaves behind all things of it, and enters into a World in which there is nothing of **nature**; and in that World he lives so separated from **nature** that there is not any communication by continuity . . .

92. For man . . . has not penetrated deeper than into the interior or purer things of **nature** ; and therefore many have feigned the habitations of the Angels . . . in the ether, and some in the stars ; thus within **nature**, and not above or outside of it ; when yet Angels and Spirits are entirely above or outside of **nature** . . .

157. That . . . **nature**, because it derives its origin from this sun, is dead. Gen.art.

159. That **nature** appears in man and animal as alive, is from the life which accompanies and actuates.

162. From these things can be seen the fatuity of those who ascribe all things to **nature**. Those who have confirmed themselves from **nature** have induced on themselves the state that they no longer want to elevate the mind above **nature** ; and therefore their minds are closed above, and open below. Des.

166. No one but a person bereaved of reason can think that all things are from **nature**, and that even life is from it . . . **Nature** cannot dispose life to anything, for **nature** in itself is altogether inert. Ex.

234. The Lord could not enter into (the third degree) except by a **nature** like human **nature** . . . For thus He could put off **nature**, which in itself is dead, and yet is a receptacle of the Divine . . .

262. He then acknowledges **nature** as the creatress of the universe.

283². Fearing that thus they should (think) that . . . **nature** is from itself, and thus that the inmost of it is what is called God.

285^e. As the Divine is not in space, it is not continuous, as is the inmost of **nature**.

340. This is why those who have written on the origin of plants and animals could not do otherwise than deduce it from **nature** ; and if from God, that God from the beginning implanted in **nature** the force of producing such things : thus not knowing that no force has been implanted in **nature** ; for in itself it is dead, and no more contributes to produce these things than as an instrument does in the work of a workman, which in order to act must be perpetually moved. It is the Spiritual which . . . proceeds to the ultimates of **nature**, that produces the forms of plants and animals . . .

344. Sir Hans Sloane . . . ascribed these things to **nature**, [saying] that the power and force for producing such things has been implanted in it from creation . . . Martin Folkes said that that force is continuous from God the Creator in **nature** . . . Sir Hans Sloane was convinced by this experience that **nature** contributes nothing whatever to the productions of plants and animals . . . He added . . . that if he had known the things he now knows of the Spiritual World, he would have ascribed to **nature** no more than that it subserves the Spiritual which is from God for fixing those things which continually inflow into **nature**.

349. That the visible things . . . testify that **nature** has produced nothing, and does produce nothing . . . Gen.art.

—². Those who confirm . . . that the sun . . . produces the things . . . upon the Earth, at last ascribe all things to **nature** . . . These can afterwards say that God has created **nature**, and has implanted in it the power of producing such things ; but . . . by God the Creator they mean **nature** ; some its inmost . . .

350. Some are to be excused in that they have ascribed some visible things to **nature**. Ex. M.422.

—². These are two reasons for excusing those who have believed that **nature** produces the visible things from what was implanted from creation.

—³. But those who by confirmations in favour of **nature** have made atheists of themselves, are not to be excused, because they could have confirmed themselves in favour of the Divine . . .

—^e. Therefore the same who have confirmed themselves in favour of **nature** even to the separation of the Divine from it, do not account anything as sin . . .

351. Those who believe in the Divine operation in each thing of **nature** can confirm themselves in favour of the Divine by very many things which they see in **nature**, more than those who confirm themselves in favour of **nature**. Ex. 353. 354. 355. M.416. T.12.

—³. Those who ascribe all things to **nature** do indeed see such things, but only think that they exist—*sint* ; and they say that **nature** produces them ; and this they say because they have averted their minds from thinking about the Divine ; and those who have (done this), when they see the wonderful things in **nature**, cannot think rationally, still less spiritually

... and then they think in **nature** from **nature**, and not above **nature**, in like manner as do those who are in Hell ...

[W.] 357. Those who have confirmed themselves in favour of **nature** ... have been seen by me in the Spiritual World. Des.

—^e. Therefore let everyone beware of confirmations in favour of **nature** ...

P. 4³. Such a *one* is in everything not seen with the eye, whether it is in interior **nature**, or in the Spiritual World.

51². (Thus) there can be no thought about **nature** from eternity; (nor) about creation from **nature**; for space and time are proper to **nature**.

98⁴. Nor are freedom itself and rationality itself possible with those who attribute all things to **nature** ...

182³. It must be thought, either that God rules all things, or that **nature** does. . . He who thinks that **nature** rules all things, thinks that natural heat and light do so, which, however, are in themselves dead. . .

183². This desire lies inmosty hidden . . . in the **nature** of man's life.

187². They attribute (the Divine Providence) either to man or to **nature** . . . Ex.

—³. If they should see as in clear day that **nature** in itself is dead . . . still those who have confirmed themselves in favour of **nature** would not (acknowledge the Divine Providence).

190^e. From constant and stated things . . . some find arguments for their delirium in favour of **nature** . . .

201. Those who ascribe all things to **nature** also ascribe all things to human prudence; for those who ascribe all things to **nature**, at heart deny God . . .

—³. It is like with the name of a universal Providence . . . when it is said concerning **nature**, and it is meant that God created the universe, and implanted in **nature** that it should produce all things from itself . . .

—^e. But the Thing in itself is . . . that the Divine Providence is in the most singular things of **nature** . . . and, from these, is universal.

205. That those who have acknowledged **nature** alone . . . make Hell. Ex.

—^e. All who lead an evil life, interiorly acknowledge **nature** alone . . . Ex.

206. (This) is from man's proprium, which is his **nature**, and is called his soul from his parent.

—³. The acknowledgment of **nature** alone is hidden in every evil. Ex.

—^e. They reason in favour of **nature**, and against God . . .

208. Those who acknowledge **nature** . . . are as the Spirits of Hell. Des.

213. Who does not speak . . . in favour of **nature**, when he speaks from the external man?

—^e. Write books . . . one in favour of **nature** . . .

220³. Man first puts on the grosser things of **nature** . . . but by death he puts these off, and retains the

purier things of **nature**, which are nearest to spiritual things; and these are then his containants.

—^e. As the extremes and ultimates of **nature** cannot receive the spiritual and eternal things for which the human mind has been formed, as these are in themselves . . . man puts them off . . .

233¹¹. (The love of self) can confirm by a thousand arguments that **nature** has created itself; and that it afterwards created men, beasts, and plants of every kind; and also that by influx from its interior self it causes men to live, to think analytically, and to understand wisely.

—¹². The insanities which **nature** itself, which in itself is dead, inspires into his phantasy.

235. He who does not at all acknowledge the Divine Providence, at heart . . . for God acknowledges **nature** . . . That it is so does not appear. Ex.

249. (Arguments of the worshippers of self and of **nature** against the Divine Providence.) Gen.art. 250. 251. 252.

314³. Concerning life they know nothing else than that it is a certain activity of **nature** . . . If it is said that thus **nature** is alive this they deny; but [affirm] that **nature** gives to live.

R. 53^e. 'To adore the sun and moon'=also to acknowledge **nature** as creatress of all things . . .

M. 328³. From that time I . . . could not think at all of **nature** from eternity . . . for **nature** in all time is in time, and in all space is in space; and **nature** with its time and space must begin and have an origin . . . and therefore **nature** is from God, not from eternity, but in time, that is, together with its own time and space.

380. I was once in amazement at the vast multitude of men who ascribe creation to **nature** . . . and who when they are asked why they say it is of **nature**, and why not of God, when yet they sometimes say with the community that God has created **nature**, and therefore they can just as well say that the things which they see are of God, as of **nature** . . . reply in an internal tone . . . What is God but **nature**? . . . All Hell is from such . . . —². T. 35.

—³. He was writing about . . . I. Whether **nature** is of life, or life of **nature**. . . III. Concerning the centre and the expanse of **nature** and of life. —⁶. —¹⁰.

—¹¹. The expanse of **nature** is called the natural world.

415. Some who were reasoning sharply about God and **nature**. . . The satans maintained that God is nothing but **nature** . . . Their arguments. T. 77.

—³. They believed **nature** to be a god or goddess . . .

—^e. The sun of the world, which is pure fire, is what **nature** has come forth from . . . and thus **nature** is utterly dead.

—⁴. In Heaven there are magnificent and splendid things, and in Hell squalid and unclean ones . . . because all in the Heavens worship God, and all in the Hells worship **nature**.

—^e. The satans said . . . When the delight of evil occupies our minds, we see nothing but **nature**.

—⁵. The Angels said, We have looked down into the earth at those celebrated for erudition, and who have thought concerning God and **nature** . . . and we have found six hundred out of a thousand in favour of **nature**. (Continued under God.)

—⁶. The satans (then) acknowledged . . . that **nature** has been created to subserve the life which is in God and from God; and that **nature** in itself is dead . . .

500⁶. (They then openly said that all things are of **nature**.)

521². Concerning **nature**, the satyrs said . . .

I. 9. **Nature** and its world, by which are meant the atmospheres, and the Earths called the planets . . .

10². There are two things which effect all the effects in the universe: life and **nature**; and they effect them according to order when life from within actuates **nature**. It is otherwise when **nature** from within leads life to act. Ex.

T. 12. I inquired what erudition they had brought with them from the world concerning God and **nature**. They said, that **nature** operates all things which take place in the created universe; and that God, after creation, induced and impressed on **nature** that faculty and power . . . I replied that **nature** from itself does not operate anything, but God through **nature**. Shown.

13⁴. Those who contemplate the universe . . . as the work of **nature** . . . close up the higher things of their minds for God, and open the lower things for the devil; and hence put off what is human, and put on what is ferine. Des.

30². Hence it follows that **nature** is separate from God, and yet he is omnipresent in it. Ex.

37³. (Such) kiss **nature** as the creatress of the universe . . .

75⁷. (Otherwise) the mind . . . easily falls into the idea of the creation of the universe by **nature** . . .

79. One (of the philosophers from the Christian world) said, My mind is that creation is from **nature**, and thus that **nature** has created itself, and that it has been from eternity . . . What else do we see, etc., than **nature**; and this, being without us, is also within us.

—². Another said, I will tell you how **nature** operated in producing the universe. Des.

—⁴. But one among them said . . . In my simplicity I have believed that the universe was created by God; and, as **nature** is of the universe, that universal **nature** was created at the same time. If **nature** created itself, would it not have been from eternity?

— . Then one of those so-called wise ones . . . said, I also confess that all **nature** is from God . . . but whispered to his companions, I said so because there is a priest present; but you and I know that **nature** is from **nature**; and because thus **nature** is God, I said that all **nature** is from God.

—⁵. The priest (asked them), Whence are your souls . . . were they from **nature** . . . And they concluded that the human soul is nothing but ether . . . and ether is of **nature**. (Their arguments.)

—⁷. (The priest said), All who have become corpo-

real sensuous by confirmations in favour of **nature**, know no otherwise than that they are in the same world . . . Therefore you suppose that the same **nature** is here; when yet the **nature** of this World is as different and distinct from the **nature** of that world as the substantial is from the material . . . or the prior from the posterior; and as the **nature** of the world in which you before lived is relatively dead, therefore you, by confirmations in favour of it, are become as it were dead . . .

—^e. (The infernals said,) We . . . are to remain here for ages of ages, because the **nature** which we contracted in the world cannot be changed . . .

80². The satan replied, Our God is the universe, which we also call **nature** . . .

103. Every man, after death . . . retains the Spiritual which is from the father, together with a certain limbus (or border) from the purest things of **nature**, around it. (Continued under BORDER.)

110⁷. What else is then concluded by the mind concerning God, than that **nature** is God?

111¹⁰. Luther, etc. taught . . . that Christ even as to the Human **nature** is omnipotent and omnipresent . . .

131^e. According to a law inscribed on **nature**.

159⁶. The Angels closed the lower regions of their thoughts . . . and opened the higher . . . and then they said . . . What then is God but **nature** in its primes and ultimates? . . .

178. For example, Let the faith be, that **nature** is the creatress of the universe. From this it follows that the universe is what is called God; that **nature** is its essence . . . and as the divinity of **nature** reaches to the centre of the earth, there is a god there too . . .

351⁴. In universal **nature** there is not anything which is not confasciculated into series . . . Ex.

373. By the animus is meant man's affection of love and the derivative thought: these form his **nature** . . .

508³. In all these things (the man then) kisses **nature**, and loves it from the allurements of its pleasures, as an idolater loves the golden image in his bosom.

563. It is known that habit makes a second **nature** . . .

588. Man . . . from the ferine **nature** implanted in him, would . . .

613². Man as to the first **nature** which he derives from birth is a hell in the least effigy; and as to the second **nature** which he derives from the second birth, is a Heaven in the least effigy.

672^e. The latter is contrary to **nature**, because it is contrary to order; but the former is according to **nature**, because it is according to order.

695^e. They are ignorant that . . . the Spiritual World from within actuates each and all things which come forth and are formed in the world of **nature**, and upon its Earth . . . and that the several things of **nature** are as tunics, sheaths, and clothing which envelop spiritual things, and proximately produce effects . . .

D. 152^e. It is within **nature**.

167. Extends itself into more subtle **nature** . . .

[D.] 169. Such are the gods adored by those who . . . acknowledge **nature** as the creator of all things . . .

251. That universal **nature** in general and in its parts represents . . . Ex.

1770^o. Concerning the right—*jure*—of **nature**. Ex.

2475. That all things in universal **nature** are representations of the Lord's Kingdom. Ex.

2626. Because it is according to **nature**.

2760. Concerning the internal **nature** of man, that it begins to be worse . . . Ex.

— . In the interior sphere of **nature** there are thousands of such as are evil . . .

— . It is not easy for man to discriminate between the things which are interior of **nature**, and those which are exterior.

—^o. In the other life they manifest themselves, and their intentions, which are in the interior sphere of **nature** . . .

2764. Thus have acquired this **nature** in actuality . . .

—². The interior **nature** (there) effects such a sphere . . .

2766. That brute animals live in the order of **nature**. Ex.

2793^o. But still (the punishments) do not change the **nature**, which remains to eternity as contracted in the life of the body . . . 2803.

2855. The Hell of those who . . . had put on such a **nature**.

3047. Concerning the **nature** of evil Spirits. Ex.

3145. That the Angels can know the whole **nature** of a man or Spirit from one of his ideas. Ex.

3267^o. They have a different **nature**, which does not agree with the **nature** of the Spirits of this Earth.

3271.

3457. At once they acted from their **nature** . . .

3477^o. Hence they deduce . . . that God came forth together with the world, and thus that **nature** is God, or that God came forth from **nature**. 3478^o.

3484². Therefore all such forms are still within **nature** . . .

3849. That **natures** are induced through externals. Ex.

4009. As these things which are of lowest **nature** cannot be explored, how can those which are of interior **nature** . . . and how those which are of a still more interior one . . .

4080. It puts on habit, and finally **nature** . . .

4167. Concerning the **nature** of Spirits. Gen.art.

4204². Whence was the origin of **nature**: whether **nature** was before the world was created, and thus whether **nature** was eternal . . .

4270^o. Everyone appropriates to himself the delight of another according to his own **nature**. Those who do not do so according to their own **nature**, but want to put on the **nature** of him who has the delight . . . are rejected . . .

4351. Hence the representation (of serpents casting their skin) which comes forth in actual **nature**.

—². If he were to pass into interior **nature** he would be a devil . . .

4359^o. They then act from **nature**.

4368. Horror for such things as are against **nature** is not natural to man . . .

4457². They put on the **nature** that . . .

4462. They can let themselves into interior **nature** . . .

4469. Spirits [act] from their natural disposition—*indole*—or **nature** which they have acquired, or as it were from instinct.

4479². Actualities . . . put on a species of **nature** . . .

4604. This is contrary to **nature** . . .

—². To receive it according to its **nature**.

4711. Concerning the one God and **nature**. Gen.art.

4722. Polhem . . . had confirmed himself . . . that everything is from **nature** . . .

4727. Wolf . . . then confessed that he had believed . . . that **nature** is everything.

4753. Until their acquired **nature** becomes full.

4789. That marshy pool was his **nature** which he had acquired in the world.

—^o. Such was his animus and **nature**.

5611. These things are circumstanced as are all things in **nature**. In **nature** everything is fixed and ultimate.

5709. There are two foundations of truth; one from the World, the other from **nature** or from the Truths of **nature** . . . The foundation from **nature** is for those who are natural and are in natural lumen . . . But still the one is in accord with the other . . . Moreover, all things of Heaven have their foundation in the laws of order of **nature** in the world and in man, which foundation remains constantly fixed . . .

5787. The speech of Spirits is according to the **nature** of the Thing . . . for the **nature** of every Thing has been inscribed on man; as the **nature** of the ether on the eye . . .

—². The reason why in the world they do not speak according to the **nature** of the Thing . . . is that man is not born into the **nature** of the Thing . . . and he learns to speak, which cannot be done according to the **nature** of the Thing . . .

—^a. The Angels speak according to the **nature** of the Thing in Heaven; but those who are in externals according to the **nature** of the Thing in the world . . .

6033. That the **nature** of a man cannot be taken away after death, but can be broken and mastered. Gen.art.

— . The **nature** of a man is the delight of his reigning love . . .

—³. It was observed that the **nature** still remains . . . —⁴.

D. Min. 4718². If the life was to become better, he must put on another **nature**.

4792. They are left to the delights of their **nature** . . . and when they act according to the **nature** which they have acquired, they have almost no judgment, but they

act from **nature** . . . They do not receive exhortations . . . their **nature** acts against them. It often lasts for many years, before their **nature** suffers itself to be mastered.

E. 151. Man cannot think concerning the Divine itself devoid of a human form, except as of **nature** in its leasts. . . Those who have thought of the Father only . . . make for themselves God [from] **nature** in its leasts . . .

183¹¹. The reason they have distinguished the Divine and the Human of the Lord into two **natures**; and have said that the Lord is God from the **nature** of the Father, and Man from the **nature** of the mother, was that . . . **Ath. 15.**

575⁵. Those who reason . . . from the fallacies of the senses, attribute all things to **nature** . . . and if they attribute creation to the Divine, they still suppose that all things have been transferred into **nature** . . . They suppose (all these wonderful) works to be of **nature** alone . . . yet the reality is . . . that **nature** has been created in order to subserve for clothing those things which proceed and inflow from the Spiritual World.

778⁴. Still at heart they ascribe creation to **nature**.

807². They distinguish the Lord into two quasi persons, which they call **natures** . . . **Ath. 89.**

954². When the interior thought is from Hell, the man sees nothing else than that **nature** is God, and that the inmost of **nature** is what is called the Divine . . .

1097². The thought of God . . . as of **nature** in its leasts, closes Heaven.

1130^e. (Thus) it is impossible to think that **nature** is from eternity, or that it is from itself in time; but it is possible to think that . . . **nature** together with time is from God.

1206². That nothing in **nature** comes forth except from the Spiritual, and by it. **Gen.art.**

1207². That **nature** in itself is dead, being created in order that the Spiritual may be clothed by it in forms which may subserve for use, and in order that it may be terminated. **Gen.art.**

1210². There are also as many degrees of spiritual things beneath the Heavens, or in **nature**, which are lower degrees of spiritual things; as may be evident from the natural mind of man . . .

1215³. Everyone who is wise can see at heart, that **nature** does not produce anything from itself; but that it only subserves the Spiritual for producing that which proceeds from the Sun of Heaven, as an instrumental cause subserves its principal cause, or as a dead force subserves its living force.

De Dom. 27. Those who acknowledge the Father separate and alone, worship **nature**. 66.

Ath. 33. They remain in the mere idea of (the Lord's) two **natures**; which, contrary to the words of the Athanasian Creed, they separate.

68. Thus for God the purest of **nature** is thought of . . .

82. Many who think of God the Father have an indeterminate idea, and these easily acknowledge **nature** for God . . .

191. Hence the Divine truth is the inmost of the Spiritual World; and it is this from which **nature** took its origin . . .

192. The maternal human was the Infirm which adheres to **nature** . . .

De Verbo 6³. Those who do not believe the Word from the Word cannot possibly believe anything Divine from **nature**. **Sig.**

D. Love v³. There is nothing (of these things) which the Spiritual from **nature** . . . does not collect into a one . . .

D. Wis. iii. 2. Nothing in **nature** comes forth except from seed . . .

viii⁷. The reason Spirits and Angels derive from this that they can subsist . . . to eternity, is from the fact that they have first been born men in the world; for they draw with them from the inmosts of **nature** a medium between the Spiritual and the Natural, by which they are finited (or bounded), so that they are subsistent and permanent; through this they have what is relative to those things which are in **nature** . . . by this also they can be adjoined and conjoined with the human race; for there is conjunction, and where there is conjunction there must be a medium. That there is such a medium, the Angels know; but as it is from the inmosts of **nature**, and the words of languages are from its ultimates, it cannot be described except by abstract things.

xii. Those who think in simplicity concerning **nature** as the creatress, are the exterior natural ones.

2^e. Therefore to acknowledge **nature** . . . is to adore the fire which is in the sun of the world. Those who do this are dead . . .

Docu. 302. A^e. All things of **nature** are like sheaths around spiritual things . . . This is the cause of all the wonders and miracles in **nature**.

Nausea. Nausea.

Nauseate. Nauseare.

Nauseous. Nauseabundus.

A. 454^e. They **nauseated** (such an idle life). **H. 403^e.**

2749. By adulteries have taken a loathing and **nausea** for marriages.

2763^e. Feels loathing, nay, **nausea**, (when the Spiritual is named).

3427². Then from them . . . aversion, nay, **nausea**, was perceived.

3769⁴. At the mere hearing they, from aversion, **nauseate** it.

3881. When the spiritual life . . . is mentioned . . . he is **nauseated** . . .

5006². Then he **nauseates** at the things of Heaven.

5702. When compelled to hear the interior things of the Word, they were seized with such **nausea** that . . .

6202. They relate to such things . . . as are **nauseous**.

W. 254². The Truth (then) becomes **nausea**.

M. 266³. It remains undigested, from which comes **nausea**.

[M.] 433². Nausea (towards the sex). 453. D.4092.

441. At last feels (fleshly delights) as . . . *nauseous* . . .

D. 2623^e. The human race . . . would have felt . . . *nausea* thence.

3922. They then *nauseate* (their wives).

3946. Conjugal love is *nausea* to them . . . it excited *nausea*.

3985. After a little time he would loathe and *nauseate* (such an idle life).

4117. He had (previously) *nauseated* (that food).

D. Min. 4733. Spirits who produced a grievous *nausea* of the belly . . .

Navel. *Umbilicus*.

A. 1118. The respiration proceeded from the *navel* towards the heart. 1120. 7361. D.3322. 3324.

7077². That cohort appeared . . . in the plane of the region below the *navel*.

7362. Their respiration . . . proceeds from the region of the chest towards the *navel* . . .

D. 1348. Naked only to the *navel* . . .

3490. Their respiration . . . was within the region of the *navel* . . . 3490a².

Navigate. *Navigare*.

Navigation. *Navigatio*.

A. 1378². As in navigation around the globe . . .

9354. By navigations to all the places of the world.

B. 98^e. To navigate to the Pleiades.

D. 2545. That they can *navigate* around the globe . . .

Nay. See under NOR.

Nazarite. *Naziraeus*.

Nazariteship. *Nazireatus*.

See under SAMSON.

A. 2187². The law for the *Nazarite*—that in the days of his *Nazariteship* he should not eat of anything of the grape, whence is wine . . . (Num.vi.4)—was because the *Nazarite* represented the celestial man, and the celestial man is such that he is not willing even to mention spiritual things . . . and as wine and the grape, and also whatever is from the grape, signified what is spiritual, it was prohibited to the *Nazarite* to eat of them; that is, to have communication with them, to conjoin himself with them, and to appropriate them to himself. 2342². 2830².

3300². By the *Nazarites* was represented the Lord as to the Divine Human, especially as to the Divine Natural . . .

3301². That 'the hair' signified the Natural as to truth, may be evident from the *Nazarites*, to whom it was commanded that during all the days of their *Nazariteship*, 'no razor should pass upon their head . . .' (Num.vi.5,18,19). They represented the Lord as to the Divine Human, and thence they represented the man of

the Celestial Church, who is 'a likeness' of the Lord; and they represented the Natural of that man by their hair; and therefore when they were being sanctified they were to put off their natural . . . man . . . and put on the new one; which was signified by . . . that when the days were fulfilled . . . they should let down the hair of their heads, and should put it on the fire beneath the sacrifice. (Continued under CELESTIAL.)

—4. The *Nazarite* had relation to the celestial man; and, so long as he had hair, he had relation to the Natural of that man, who . . . is in truth so powerful and strong. . . Hence Samson had his strength; but he was not a sanctified *Nazarite* . . . who had put on a state of good in place of truth . . .

3812⁴. 'The *Nazarite*' = the celestial man. 5144⁶.

5113¹⁷. As 'the *Nazarite*' represented the celestial man, and this man is regenerated through the good of love, and not through the truth of faith, as is the spiritual man; and as consequently the celestial man is not regenerated as to the Intellectual, but as to the Voluntary . . . therefore the *Nazarite* was forbidden to eat anything which goes forth from the vine, and also to drink wine.

5247⁴. The Lord as to the Divine Natural was represented by the *Nazarite* . . .

6437. 'For the vertex (or crown of the head) of the *Nazarite* of his brethren' (Gen.xlix.26)=as to exteriors. . . 'A *Nazarite*'=exteriors, because the *Nazarites* represented the Lord as to the Divine Natural, which is the external Divine Human. That the *Nazarites* represented this is evident from the fact that the *Nazariteship* is the hair, and that its holiness consisted in the hair . . . for the hair corresponds to the Natural. This is evident also from those who made a vow of *Nazariteship* . . . and it is evident also from Samson, who was a *Nazarite*, in that his strength consisted in his hair. Further ill.

9407⁹. The *Nazarites* signified the Lord as to the Divine Natural; hence also the Divine truth proceeding from Him in ultimates, which is the Word in the sense of the letter . . .

9836². That power and strength consist in ultimates, was represented in the Ancient Church by the hair with the *Nazarites*, in which consisted their strength, as is evident from Samson . . . and also their holiness. . . The hair, which with them was the *Nazariteship*, corresponds to the ultimates of good and truth, or to good and truth in ultimates.

9873⁶. The *Nazarites* represented the celestial man . . .

10132¹⁰. That these things were sacrificed by the *Nazarite* after the fulfilling of the days of his *Nazariteship*, was because the *Nazarite* represented the celestial man, or the Lord as to the Divine Celestial. The Divine Celestial is the Divine of the Lord in the Inmost Heaven; and this Divine is innocence.

S. 35³. The *Nazarites* represented the Lord as to the Word in its ultimates . . . therefore it was a statute for them that they should make the hair of the head grow . . . Moreover in the Hebrew '*Nazarite*' means 'the hair.' 49².

49². The power of the Lord from the ultimates of

truth was represented by the **Nazarites** in the Jewish Church . . .

R. 47². The **Nazarites** in the Israelitish Church represented the Lord as to the Word in ultimates, which is the sense of its letter; for 'Nazarite' in the Hebrew is 'the hair—*capillus seu coma*.' Hence Samson, who was a **Nazarite** from the womb, had power in his hair. In like manner is the Divine truth in the sense of the letter . . . in power . . . —³, Ill. —⁴.

T. 223. That the power of the Word in ultimates was represented by the **Nazarites**. Gen.art.

Ad. 3/6879. After he was sanctified, wine could not inebriate the **Nazarite**. (See WINE, here.)

E. 66³. For the **Nazarite** represented the Lord in primes and in ultimates; and His Divine in ultimates was His Human . . .

196³. As the **Nazarites** represented the Lord as to Divine truth in ultimates . . .

295¹⁰. 'The vertex of the **Nazarite** of his brethren' = the intelligence and knowledge which are of the external man.

364⁵. By the **Nazarites** was represented the Lord as to the Divine Human; wherefore also by them in the relative sense was signified the good of celestial love, because this good proceeds immediately from the Divine Human of the Lord. Its representative in the Church is thus described (Lam.iv.7).

372⁵. The **Nazarites** represented the Lord as to the Divine Celestial . . . and as the principal representative of the Lord was the **Nazariteship**, by these words is signified that all the representative of the Lord has perished. A genuine representative of the Lord is described by 'the **Nazarites** were whiter than milk . . .'

577⁶. That (these blessings) shall come upon the vertex of the **Nazarite** of his brethren = that they shall take place also in the exteriors which are of his natural mind; for the **Nazariteship** = the exteriors which are of the natural mind; for it means the hair—*crines seu capillitium*.

652¹⁰. By (these words in Lam.iv.) is signified that the Divine truth is in such obscurity that it does not appear to anyone; [for] by 'the **Nazarites**' was represented the Lord as to the Divine truth; hence by them is signified the Divine truth from the Lord.

918¹¹. This law (Num.vi.3,4) was for the **Nazarite** before he had fulfilled the days of his **Nazariteship**, because he then represented the Lord as to His first state. The first state the Lord had . . . was that He was sensuous . . . The Sensuous . . . is signified by the hair of the head; and, as the Sensuous . . . is the extreme of the life of man, and all power resides in the extreme, therefore the **Nazarites** had such strength . . . Such power had the Lord when He was a child, by which He overcame and subjugated the most direful Hells, where all are sensuous. This state of the Lord was represented by the days of fulfilling with the **Nazarites**; and, when these had been fulfilled, the Lord entered from what was sensuous and natural into the Divine Spiritual and Celestial. Now, as this state and its good and truth is signified by 'grapes,' and by 'wine,' therefore the

Nazarite was not allowed to eat grapes and drink wine until he had fulfilled those days.

—¹². That in the end of the days of the fulfilling he was to shave the head, and put the hair of his head upon the fire which was under the sacrifice of the peace-offerings, represented the Sensuous then new from the Divine Celestial; for new hair afterwards grew on the **Nazarite**: and also represented that the Lord, from the ultimate Divine truth, which is the sense of the letter, had entered into the interior Divine truth which is the Word in its internal sense, even to the highest there; for the Lord, when in the world, was the Word . . . and this more interiorly by degrees as He grew up . . .

1086⁵. This power in ultimates was represented by the hair with the **Nazarites**; as with Samson; for the hair corresponds to the ultimates of Divine truth.

De Verbo 10⁴. The **Nazariteship** is the hair; for by the **Nazariteship** was represented the Lord as to His ultimates; thus also Heaven in the ultimates . . .

Neapolitans. *Neapolitani*.

D. 5847. Those in the last (or ultimate) mountains, who were **Neapolitans** and the worst ones of Italy . . .

5858. See LAST JUDGMENT, here.

Near. See under APPROACH and NEIGHBOUR.

Near. *Juxta*.

A. 4376. 'To go near thee' (Gen.xxxiii.12)=adjunction . . .

5216. 'After them'=near, or in the boundary. Ex.

5601. 'According to the mouth' (Gen.xliii.7)=congruously.

5754. 'According to these words' (Gen.xliv.7)=that Thing, or such a thing.

5952. 'According to the mouth of Pharaoh' (Gen.xlv.21)=as it pleased.

6739. The truth of the Church near the religiosity there. Sig.

H. 255². Even if it be close to his ear.

T. 77⁵. The erudite ones stood now near the Angels, now near the satans . . .

Near. *Prope, Propinquus*.

Proximately. *Proxime*.

See APPROACH—*appropinquare*.

A. 1799². Those who are external (in Heaven) are not so near—*propinqui aut prope*—the Lord . . . The Lord from Divine love . . . wants to have all near Him.

1802². Therefore the nearer they are to the Lord, the more they are heirs.

2145⁶. The more they were elevated to the celestial things of charity and love, the more interior they were, because they were then nearer the Lord.

2303⁶. In the same proportion the Angels inflow more nearly or remotely.

2428. 'This city is near to flee thither' (Gen.xix.20) = that it was allowable from the truth of faith. . . It is called 'near' because truth has affinity with good.

3339⁶. In proportion as Spirits and Angels are in the

intelligence of truth and in the affection of good, in the same proportion they are **nearer** the Lord.

[A.] 3344°. The Angels of the Third Heaven are **proximately** in the Lord's life.

4151°. For the things which there happen **near** a man appear to the man as if they were in him. (Compare 4249°.)

4527°. They wanted me to tell their **relatives** . . .

5146. For interior things are **nearer** the Divine, and exterior ones are more remote thence.

5689°. The **proximate** clothing of the Divine Itself.

5911. 'Thou shalt be **near** to me' (Gen.xlv.10)=perpetual conjunction. . . To be **near-propinquus**-him, thus to be continually **near-prope**-him, is perpetual conjunction.

6524°. Those are called wise who are in the Third Heaven, thus who are **nearest** the Lord; but those intelligent who are in the Second Heaven, thus who are not so near the Lord.

6806°. Those who are similar as to the states of life appear to be **near** each other . . .

7177. Their Earth is **nearer** the sun.

7835. 'He and his neighbour **near** his house' (Ex.xii.4)=conjunction with the **nearest** good of truth.

8094. 'Because it was **near**' (Ex.xiii.17)=that it first presents itself.

8918°. Heaven and Hell are near man . . .

9375°. 'To be sanctified in **them that are nigh**' (Lev.x.3)=in those who are conjoined with the Lord through the good of love and truth of faith from the Word.

9378°. Hence it is that the Heavens are **near** the Lord according to goods, and that the Hells are remote . . . according to evils. Hence it is evident whence it is that 'to be **near**,' and 'to approach,' in the spiritual sense, is to be conjoined. Ill.

10490. 'Slay ye a man his brother, and a man his companion, and a man his **neighbour**' (Ex.xxxii.27)=a closing up as to the influx of good and truth, and of things in affinity with them. Ex.

— For those who are in affinity are **neighbours**.

H. 25. Thus they are **nearer** to Him. Ex.

34. Interior things are **nearer** the Divine . . . and exterior things are more remote . . .

46. Just as men know their **kindred** . . . In the other life there are no **kindreds** . . .

120. The higher Heavens, being in the good of love, are **nearest** the Lord as a Sun . . .

193. Hence it is that those are **near-in propinquo**-each other who are in a like state . . .

199. All things are **near** and afar according to His presence . . .

280°. As these Angels are such, they are **nearest** the Lord.

391°. The Angels dwell **near** to the man in proportion as he is in good from truths . . .

P. 32. That man can be **more** and **more** **nearly** conjoined with the Lord. Ex. 33, Ex. —⁴, Ex.

R. 947. 'The time is **at hand**' (Rev.xxii.10)=that this is necessary in order that some may be saved. 'Near'=necessary. Ex.

M. 42°. I said, Come **nearer** . . .

I. 5. That Sun . . . is the **proximate** sphere around Him.

E. 16. 'The time is **at hand**' (Rev.i.3)=such an interior state. . . 'Near'=what is internal. Compare R.9.

—². The reason '**near**'=more interiorly. Ex.

— The Lord is **nearer** to Angel, Spirit, and man in proportion as they love Him more interiorly . . .

25. What anyone longs to see is there **near** . . .

316°. 'A people **near** to Him' (Ps.cxlvi.14) . . . He is called '**near**' who by these things is conjoined with the Lord.

406°. '**Near**' is said of the goods which are in the spiritual man.

1133. The internal things of man . . . in the Word are meant by '**things near**' . . .

—³. 'Those who are **near**'=those who are of the Church, and from the Word are in truths.

Nebaioth. *Nebaioth.*

A. 2830°. 'The rams of **Nebaioth**' (Is.lx.7)=Divine spiritual things.

3268. 'The first-born of Ishmael, **Nebaioth**, etc.' (Gen.xxv.14)=all things which are of the Spiritual Church, especially with the gentiles. Ill.

3688. 'The sister of **Nebaioth** . . .' (Gen.xxviii.9)=the affection of celestial truth . . . '**Nebaioth**'=the good which is of the Spiritual Church.

10042°. 'The rams of **Nebaioth**'=the goods of innocence and of charity there. . . '**Nebaioth**'=those there who are in it.

E. 282°. 'The rams of **Nebaioth** which shall minister'=the truths which from spiritual affection lead the life.

Nebo. *Nebo.*

A. 2468°. The falsities with which they are imbued are signified by '**Nebo**,' etc. (Jer.xlviii.). E.811¹³.

Nebuchadnezzar. *Nebuchadnezzar.*

A. 1361°. The worst of all kings could represent; as . . . **Nebuchadnezzar** . . .

1975. The dreams . . . of **Nebuchadnezzar**, etc. . .

3727°. '**Nebuchadnezzar** king of Babel' (Ezek.xxvi.7)=that which is profane which vastates. 10227¹².

7519°. '**Nebuchadnezzar** king of Babel' (Jer.xliii.10)=the vastator of truth and good.

R. 47°. As **Nebuchadnezzar** . . . represented the Babylonish falsification of the Word, and the destruction of all truth there, it came to pass that 'his hair grew like that of eagles.'

E. 409°. Hence even **Nebuchadnezzar** is called 'the servant of Jehovah.'

622°. '**Nebuchadnezzar** king of Babel'=the profanation of Divine truth . . .

650³³. By **Nebuchadnezzar** as king of Babel, in the beginning, is signified the Celestial Church and its increase even to the summit of wisdom . . .

652¹⁶. '**Nebuchadnezzar** king of Babel' = the profanation of truth and its consequent destruction.

654³⁹. That the cupidities of the love of self and the derivative Falsities will devastate, is signified by 'the hand of **Nebuchadnezzar** king of Babel, he and his people' (Ezek. xxx. 10, 11).

—⁴³. 'Whom **Nebuchadnezzar** king of Babel hath smitten' (Jer. xlv. 2) = its destruction by the pride of Own intelligence.

714²¹. 'Babel,' and '**Nebuchadnezzar**,' here (Jer. li.) = the adulteration and profanation of good and truth.

799¹². '**Nebuchadnezzar** king of Babel' = the evils and falsities which devastate.

811⁸. By '**Nebuchadnezzar**,' or by 'the king of Babel,' in the Word, are meant those who destroy all things of the Church by evils . . . and, in the abstract sense, the evils which destroy. That '**Nebuchadnezzar** shall come and shall smite the land of Egypt' = the destruction of the natural man as to all the goods and derivative truths from the Word.

1029⁶. By this state of **Nebuchadnezzar** is described the state of those after death who exalt themselves as gods over all things of the Church . . .

Necessary. *Oportet.*

E. 105^e. It is necessary for those within the Church to believe in the Lord . . .

Necessity. *Necessitas.*

Necessary. *Necessarius.*

A. 978^e. These things . . . are not necessary to salvation.

1886^e. Nothing (else) is necessary for souls, that they may enter into Heaven.

2051. By (its repetition) is expressed the necessity . . . 9463.

2225. The essential things of faith, being necessary to salvation, are stated in the letter . . .

3637. Hence the necessity of the Advent of the Lord into the world . . .

5297^e. From which man is spiritually nourished in all necessity . . .

5300. According to the necessity in the lackings. Sig. and Ex.

6487. They had impressed on themselves something concerning fate or necessity . . . But they were shown that man is free, and (therefore) it is not from necessity. Examp.

6810^e. Worldly things are no care to them, except in so far as the necessities of life require. 8116^e.

6934. Everyone must provide for himself the necessities of life. Enum. . . Unless each one procures for himself the necessities of life, he cannot be in a state to exercise charity towards the neighbour . . .

7038. The frequenting of a place of worship, the hearing of preachings, and prayers, are also necessary things . . .

8418. Constantly for necessity. Sig. and Ex.

8478. By which (words) is signified that the Lord daily provides necessities, and that thus they ought not to be solicitous concerning the acquiring of them from themselves. Ex.

—². He who views the matter no further than from the sense of the letter, may believe . . . that necessities are to be expected daily from Heaven . . . Ex.

H. 29^e. From the necessity of order, Heaven is tripartite.

79. They are carried into this necessity of thinking, from the Divine Itself which inflows . . .

361². Good uses are to provide for one's self and one's own the necessities of life; and to want an abundance for the sake of our Country and the neighbour . . .

393^e. All the necessities of life are given them gratis . . .

P. 125^e. Therefore it is not necessary for man to know more than that he must shun evils as sins, and look to the Lord.

215⁴. In the most ancient times . . . there was no other love of riches than that they should possess the necessities of life . . . Among the necessities of their life were also becoming houses, furnished with useful things of every kind, and also garments . . .

220⁵. Temporary things . . . in special relate to the necessities of every man, which are food, clothing, and habitation. These also are put off and left behind by death . . .

249⁴. All the laws of the Divine Providence are necessities . . .

R. 153⁷. Therefore necessity compels (them to work).

947. That this is necessary—*necessum*—at the end of the Church, in order that some may be saved. Sig.

M. 452². In this case, fornication . . . is for him a necessity.

T. 308². They all bear witness that, through the sun and the earth . . . the Lord provides all necessities for animate and inanimate things.

406. Everyone must provide for himself the necessities of life . . . and many things more which are necessarily required in the civil life in which he is; and this not only for himself, but also for his family; and not for the present time only, but also for the future; (otherwise) he is not in a state to exercise charity . . .

414. Men ought to do good to their country from love, according to its necessities, some of which are natural, and some spiritual. Natural necessities regard civil life and order; and spiritual necessities regard spiritual life and order.

D. 2563. He who has faith in the Lord . . . unconsciously—*nescius*—obtains all things which are necessary, and all things which are useful for necessary things.

2628. That there are mere necessities by means of which man is led. Ex.

2630. But they do not appear to man as necessities . . .

2998. They were informed that they must by no

means say other than they think, except from the last necessity.

[D.] 3114. I perceived . . . that (men) cannot possibly be led better than they are; so that there are necessities every moment of their lives . . .

4022. Heaven consists of love, and thence has from the Lord all the Knowledges of faith which are necessary to it . . .

4237. The punishers are so suddenly present (because) it is necessary for man to sleep in safety . . . Hence so great a penalty follows from necessity; and (the action of the punishers) is on account of the atrociousness of the wickedness relatively to the necessity.

D. Min. 4652°. (Thus) man is led by the Lord by continual necessities to foreseen ends, and still [he is led] by his freedom.

4692. Spirits supposed that all things are accomplished from absolute necessity, and thus that the whole life is a necessity, consequently that the Lord is bound by necessity . . . But they were shown that they have all freedom, and that if there is freedom there is not necessity, because there are so many contingent things which carry man to the opposite things in freedom. Examp.

E. 1193³. Yet everyone ought to provide for himself and his the necessities and requisites of life from love; but not from the love of self.

D. Love xii². All the necessary, useful, and delightful things of life there inflow according to the quality of the use. Def. and Ex.

C. 196. Those who do the works of their employments solely for the sake of food and the necessities of life, etc. Des.

Neck. *Cervix*.

Cervical. *Cervicalis*.

A. 3695. Things of the neck (or 'pillows')=communication with external things; for the neck-*cervix seu collum*=the communication of the interiors with the exteriors; or what is the same, of higher things with lower ones, and the derivative conjunction. Hence the things which are under the neck, that is, pillows, here (Gen.xxviii.11)=the communication of inmost or Divine things with outermost ones, which communication is most general . . . 3725.

6365. 'Thy hand shall be in the neck of thine enemies' (Gen.xlix.8)=that the infernal and diabolical crew shall flee away at his presence. . . For when an enemy flees, the hand of the conqueror is in his neck. E.433⁴.

9330. 'I will put all thine enemies the neck to thee' (Ex.xxiii.27)=the flight and damnation of falsities. . . 'To give (or put) the neck'=flight.

10429. 'The people it is hard in neck' (Ex.xxxii.9)=that it does not receive influx from the Lord. 'Hard in neck'=not to receive influx; for by 'the neck,' and by 'the neck-collum' is signified the conjunction and communication of higher and lower things, thus influx. Refs. 10532. 10628.

— For the face corresponds to those things which

are of the internal man, and the body to those things which are of the external, and the neck to their conjunction.

P. 95°. Love and wisdom enter man by the face, and not by the nape.

310⁴. The Genii at once applied themselves to my nape, beneath the occiput, and thence entered into my affections . . .

D. 4235. (Solifidians) act into part of the nape or occiput . . .

6066. Those who are industrious constitute the province of the neck. . . By industry there is effected the communication of the head with the body.

E. 412²⁰. From this appearance it is said that . . . 'He beholds them with the nape, and not with the faces.' Ill.

1056². As man becomes wise, the spiritual mind becomes to him as the head, and the natural mind as the body, to which the rational mind serves for conjunction as the neck does to the head . . .

1145³. 'They have turned to Me the nape and not the face' (Jer.ii.27)=that they have averted themselves from all good and truth.

De Conj. 106. (Such) are in the province of the neck of the womb . . .

Neck. *Collum*.

Decollate. *Decollare*.

Decollation. *Decollatio*.

A. 1327³. 'To serve the king of Babel, and put the neck in his yoke' (Jer.xxvii.8)=to be completely deprived of the Knowledge and acknowledgment of the good and truth of faith; thus of internal worship. (Compare 3542⁴.)

3542. 'Upon the smooth of his necks' (Gen.xxvii.16) =that disjoining truth should not appear. . . 'The necks'=that which conjoins.

—². That 'the neck'=that which conjoins, is from this: that the higher things with man, which are of the head, communicate with his lower things, which are of the body, by the interceding neck. Hence it is that both influx and communication, and consequently conjunction, are signified by this intermediate. Ill.

—⁴. As by 'the neck' was signified this communication and conjunction, therefore by 'the bonds of the neck' was signified interception, and consequently the desolation of truth, which comes forth when the spiritual things which continually inflow from the Lord are no longer admitted into the Rational of man, and consequently neither into his Natural. Ill.

—⁵. 'To open the bonds of the neck' (Is.lii.2)=to admit and receive good and truth.

3603. 'Thou shalt break his yoke from off thy neck' (Gen.xxvii.40)=that then the conjunction would be by good, and that truth would be of good. 'To break the yoke from off the neck'=deliverance (or liberation). By 'the neck' is signified influx and communication, and the derivative conjunction; and by 'a yoke upon the neck,' interclusion and interception . . . and when there is no longer any interclusion and interception, good inflows and conjoins itself with truth. Ex.

4352. 'He fell upon his neck' (Gen.xxxiii.4)=the second conjunction of all things in that universal. 'To fall upon the neck'=a closer conjunction, for it is a closer embracing. By 'the neck' also, in the internal sense, is signified the influx and communication between the interiors and the exteriors, and the consequent conjunction. 5320.

5320. 'He put a necklace of gold upon his neck' (Gen.xli.42)=a significative of the conjunction of the interiors with the exteriors effected by good.

5328². The Third Heaven relates to the head . . . the Second to the body . . . and therefore by the neck, because it is intermediate, is signified influx, and the communication of celestial things with spiritual ones.

5926. 'He fell upon the necks of Benjamin' (Gen.xlv.14)=inmost conjunction with the medium; (for) 'the neck'=influx, communication, and conjunction; and, properly, the conjunction of celestial and spiritual things; thus the conjunction of the Celestial Internal, which is 'Joseph,' with the Spiritual of the Celestial, which is 'Benjamin.' Hence 'to fall upon the necks'=to conjoin one's self closely; and, consequently, it=inmost conjunction.

6033. 'He fell upon his necks' (Gen.xlvi.29)=conjunction; (for) 'to fall upon the necks'=close and inmost conjunction. That 'to fall upon the necks'=conjunction, is derived from this: that the neck conjoins the head and the body; and by the head are signified the interiors, and by the body the exteriors; hence the neck=the conjunction of interiors with exteriors; and thence the communication of interiors with exteriors; and also of celestial things with spiritual ones.

6436. Hence the neck = what is intermediate.

8079. 'Thou shalt decollate it' (Ex.xiii.13)=that it is to be separated and cast out. . . The reason 'to decollate' has this signification, is that 'the neck'=the conjunction of interior things with exterior ones; thus 'decollation'=separation and casting out.

9755¹⁵. 'The neck'=the conjunction of the interiors and the exteriors; 'to be hung' there (Matt.xviii.6)=the interclusion and interception of good and truth.

9913. By the neck, where was the mouth of the head of the robe, is signified the influx, the communication, and [the conjunction] of celestial with spiritual things; for the head corresponds to the Celestial Kingdom, and the body to the Spiritual Kingdom; hence the intervening neck . . . corresponds to the intermediation, that is, to the influx, of the Celestial Kingdom into the Spiritual Kingdom. 9914².

9916². There corresponds to this influx the texture of the neck, which is of strong nerves, and, lower down, is a kind of circle of bones woven together, by means of both of which the influx is rendered safe from every injury . . .

10005⁴. The neck, from correspondence, is the medium which unites the Inmost and the Middle Heaven; in like manner as did the veil in the Tent.

D. 5043^e. (The Swedish Spirits) held my neck, and head; and by this the thoughts and will were so bound,

that interior thought from the Lord could scarcely inflow.

6073. The Angels therefore gave him a cincture for the neck . . . which had such an effect that he could scarcely see . . . the reason of which was that he had burst asunder the bond between heavenly and moral things; (for) the things of Heaven and the Church make the head, and moral and natural things the body, and the neck makes the conjunction. Hence it was evident what is signified by the neck, and what by its covering.

E. 304²⁸. 'He shall reach even to the neck' (Is.viii.8)=that thus [there shall be] no longer a communication of good and truth.

687¹⁶. 'The bonds of the neck'=falsities inhibiting the entrance of truths.

811²⁶. 'Open the bonds of thy neck, O captive daughter of Zion' (Is.lii.2)=deliverance from detention from truths by falsities which impede the reception of influx from Heaven . . .

923⁵. 'He shall halve even to the neck' (Is.xxx.28)=the devastation thereof by falsities even so that it is not understood; for by 'the neck' is signified conjunction, which perishes when that which is beneath is taken away.

1182³. 'To be hung at the neck' (Matt.xviii.6)=interception lest he should know good and truth.

Neckcloth. See NECK—*collum*, at D.6073.

Necklace. See CHAIN—*torques*.

Nectar. *Nectar.* A.4966².

Nectareous. *Nectareus.* A.4459⁶. T.742².

Need. See under WORK—*opus*.

Need. *Ejestas.*

Needy. *Egenus.*

See under POOR.

A. 2220³. See MISERY, here.

4459⁴. To be poor and needy (in Heaven) is to be rich and abounding. Ex.

— He is called poor and needy, who believes from the heart and affection that he possesses nothing from himself, knows nothing and is not wise from himself, and has no power from himself. In Heaven he is rich and abounds; for the Lord gives him all opulence, for he is wiser than all others . . . and he is in the treasures of all the riches of Heaven.

6915. No more a life in need as to those things which are of the natural mind. Sig.

— 'Empty'=where there is no truth; thus where there is spiritual need.

6934^e. For he is in need of all things. (Compare T.406.)

9209. 'If thou shalt lend silver to My people, to the needy one with thee' (Ex.xxii.25)=the instruction of those who are in ignorance of truth, and still long to learn . . . for these are in spiritual need, and are to be instructed.

—². See DO GOOD, here.

[A. 9209]³. See POOR, here. —⁵.

—⁵. 'The **needy**,' here, (Ps.lxxii.4) are those who are in spiritual need, and thus are in hunger, that is, in the longing and will to be instructed in truths.

—⁶. 'The **needy**' (Ps.xxxv.10)=those who are in little truth; and 'the poor,' those who are in a little good, [both of whom] are being infested by evils and falsities. 'From these infestations 'the **needy**' are, in the Original Language, 'the afflicted.'

—^e. In these passages, 'the **needy**'=those who are in ignorance of truth and long to be instructed.

9260. 'Thou shalt not turn aside the judgment of thy **needy** in his cause' (Ex.xxiii.6)=the non-destruction of a little truth with those who are in ignorance. . . 'The **needy**'=those who, from ignorance, are in little truth, and still long to be instructed.

9275. 'The **needy** of thy people shall eat' (Ex.xxiii.11)=conjunction through the good of charity with those who are in few truths, and still long to be instructed.

9960⁷. 'Miserable, **needy**, blind, and naked' (Rev.iii.17)=that they are devoid of truths implanted in the life; thus devoid of good.

S. 84. '**Needy**' is an expression which is predicated of truth; and, in the opposite sense, of falsity.

P. 220¹⁰. After death, instead of riches they have needs.

R. 95. '(I know thine) affliction and **need**' (Rev.ii.9) = that they are in falsities, and thence not in goods.

— . By 'the poor,' in the Word, is meant one who is not in truths; and by 'the **needy**,' one who is not in goods.

E. 118³. 'The poor and **needy**'=those who believe that they know nothing from themselves; and also those who do not know because they have not the Word.

329¹⁸. By 'the **needy**' are signified those who, from spiritual affection, long for truths.

386¹⁹. 'Those who seek Jehovah shall not **need** any good' (Ps.xxxiv.10)=those who on this account are loved by the Lord and receive truths and goods from Him. 'The young lions who shall have **need** and hunger'=those who know and are wise from themselves.

481³. 'The poor and **needy**' (Is.xxv.4)=those who are in lack of good from ignorance of truth, and yet long for them.

483². The gentiles are called poor and **needy**' (Is.xli.17) from the defect and ignorance of truth. . .

721¹³. 'Jehovah . . . exalteth the **needy** out of the dung-hill' (Ps.exiii.7)=those who are in falsities from ignorance and thence not in goods.

817⁹. 'The poor'=those who are not in truths, and still long for them; and 'the **needy**'=those who are not in goods, but still at heart will them.

Need. *Indigentia.*

Need, To have. *Indigere.*

Needy person. *Indigens.*

A. 5365. The **need** of good for truth. Sig. and Ex.

—². Truth **has need** of good, and good **has need** of truth; and when truth **has need** of good, truth is

conjoined with good; and when good **has need** of truth, good is conjoined with truth.

— . As good increases, he is in **need** of truth.

5579. In the Spiritual World . . . they (then) come again into **need** (of food).

—^e. What is meant by the **need** of spiritual things when truths were deficient.

6389. They pass by those who **need** aid the most.

6704. (The idea) that good is to be done to everyone who **needs** aid.

9174^e. Not to **have need** of others, because all things are given him by the Lord. Sig.

H. 215. They have governors, fewer or more according to the **need** of the Society.

T. 425. That the beneficial things of charity are, to give to the poor, and aid the **needy**, but with prudence. Gen.art.

Needle. *Acus.*

A. 9144². If touched with the point of a **needle**, it contracts. T.258².

H. 365³. By 'the eye of a **needle**' is signified spiritual truth.

—(k). What 'needlework' is, and hence what 'a **needle**,' see A.9688.

T. 29². The whole Spiritual World might (in that case) be drawn through the eye of a **needle**.

Needless. *Supervacaneus.* T.327^e. E.805⁶.
D.Wis.ix.

Needlework. See EMBROIDERY.

Nefarious. See WICKED—*nefas*.

Negative. *Negativus.*

See also under DENY—*negare, negativus.*

A. 1886, Pref.². Thousands of objections would inflow, which would strengthen his mind in the **negative**.

2338. Evil Spirits strongly inspire **what is negative**.

— . He who succumbs in temptation . . . falls into **what is negative**.

2354. In the feeling of anger in which these things are said, there is **what is negative**.

2588². Those think from the **negative** who believe nothing unless they are convinced by rational and scientific things, nay, by sensuous things. . . Those who are in the **negative** in regard to a thing being true because it is in the Word, say at heart that they will believe when they are persuaded by rational and scientific things. But the fact is that they never believe; and indeed they would not believe if they were to be convinced by the very sensuous things of the body . . . for they would always form new reasonings against those things, and thus end by completely extinguishing all faith, and at the same time turning the light of the Rational into darkness, because into falsities.

—³. Those who incline to a life of evil, fall (from doubt) into the **negative** . . . Examps.

—⁹. If it is shown them a thousand . . . times that it is so, they still propose **negative** doubts . . .

— . The more anyone is endowed with talent and

knowledge, and is in the **negative**, the more insane he is . . .

2689°. When they come to adult age, they admit **negatives**, even to an affection for falsity.

3221. **Negatives** of truth are represented by dark and descending clouds.

3224°. In regard to falsities, they do not reason whether it is so or not, but they affirm instantly; whereas in regard to goods and truths they have continual reasoning, which terminates in a **negative**.

N. 51°. He who is in a dubitative **negative**, which in itself is a **negative**, and says that he does not believe until he is persuaded by scientifics, never believes. Refs.

D. 4759. They who have not faith from revelation cannot be confirmed from nature . . . nor from miracles. The reason is that they are in the **negative**; and, when this reigns, everything is brought there, or is so explained that it agrees with it, chiefly because they are in the lumen of nature not illustrated by the light of Heaven; for exteriors can be seen from interiors, or posterior things from prior ones, and effects from causes; but not the reverse.

4760. Those meant by 'the dragon' . . . deduce all things to a **negative**.

D. Min. 4580°. For evil is recipient of what is **negative**.

Neglect. *Neglectus.*

Neglect, To. *Neglegare.*

Negligently. *Negligenter.*

See under OMN.

R. 59. That (the Lord) has been **neglected**. Sig. 93. 866. 'Death' = **neglect**, non-acknowledgment, and rejection by the world.

M. 305°. Thus arises . . . **neglect** for one's consort.

D. 5956. In the Spiritual World . . . they at once see where there has been **neglect** (in business).

E. 659°. 'Among the dead, **neglected**' (Ps.lxxxviii. 5)=among those with whom there is nothing of truth and good, and who are therefore rejected.

J. (Post.) 230°. If they do their works **negligently**, they are severely punished.

Negro. *Nigrita.*

D. 432. The **Negroes** there desire to be white. D.453°.

Neigh. *Hinnire.*

Neighing. *Hinnitus.*

A. 6978°. 'The horse **neighing**, and the chariot leaping' (Nahum iii.2)=from a perverted Intellectual, and a like doctrinal.

E. 1417. 'Thy **neighings**' (Jer.xiii.27)=profanations of truth; because 'a horse'=the Intellectual, where truth is.

355²³. 'The horse **neighing**, and the chariot leaping' =the desire to destroy truths. . . 'To **neigh**,' and 'to leap'=to be carried to it with desire and delight.

—³¹. The falsifications of truth are meant by 'the voice of the **neighings** of his robust ones' (Jer.viii.16).

Neighbour. *Accola.* D.602c.

Neighbour. *Proximus.*

See CHARITY, and LOVE TOWARDS THE NEIGHBOUR; and also under LOVE TO THE LORD, NEAR-*prope*, and POOR.

A. 33°. For the more anyone loves himself and the world, the more he hates the **neighbour**, and thus the Lord.

454. Thus do (the Angels) love the **neighbour** more than themselves; and therefore it is Heaven. 548. 549. 1392.

1102°. When a man feels or perceives in himself . . . that he thinks well concerning the **neighbour**, and wants to perform offices for him, not for the sake of any gain, or any honour, for himself; and when he feels that he pities him who is in calamity, and still more him who is in error as to the doctrine of faith, he may then know that he 'dwells in the tents of Shem,' that is, that he has internal things with him, through which the Lord is operating.

1103°. For man is born for no other end than that he may perform use . . . to the **neighbour**, while he lives in the world . . .

1608°. The heavenly kingdom cannot be given to those who . . . say that they have faith, and yet hold the **neighbour** in hatred . . .

1680°. If a man intends evil to the **neighbour**, thinks nothing but evil concerning him, and actually does it when he can, and feels delight in it, he is among the infernals, and becomes infernal in the other life. But he who intends good to the **neighbour**, and thinks nothing but good concerning him, and actually does it when he can, is among the angelic ones, and becomes an Angel in the other life. This is the distinctive characteristic. Let everyone examine himself by this . . .

1803. Those who have not the Lord's love, that is, who do not love the **neighbour** as themselves, never have the Lord's life . . .

1909°. If he has as an end the good of the **neighbour** . . . let him know that his life is heavenly.

1919°. Hence it is that those who have conscience are held by the Lord so as to think well concerning the **neighbour** . . . and therefore conscience is never possible except with those who love the **neighbour** as themselves . . .

2360. 'Brother,' in the Word, =the same as 'neighbour,' for the reason that everyone ought to love the **neighbour** as himself . . .

—⁷. As the Lord . . . is Himself the **neighbour** in the supreme sense, He calls them 'brethren.'

2380°. All those are in the good of charity who have conscience . . . and who therefrom think well concerning the **neighbour**, and will well to him, even though he is an enemy, and this without any recompense.

—³. Those who are in evil have no conscience . . . They think evilly concerning the **neighbour**, and will evilly to him, and also do evilly, even although he is a

friend, if he does not favour them, and they perceive delight in it. If they do anything of good, it is from the end of recompense.

[A.] 2388². They do not even know what the **neighbour** is towards whom charity [is to be exercised], supposing that it is all in general almost without distinction; and yet the same live in charity towards the **neighbour**, because in the life of good. It does these no harm that they profess faith with the rest, for in their faith there is charity . . .

2417⁶. They call everyone the **neighbour** without distinction; when yet . . . the **neighbour** is all the good in others with which we are affected, consequently those who are in good; and this with every distinction. Examp.

2425². For example: because they are ignorant what the **neighbour** is, they do good to everyone whom they suppose to be the **neighbour**; especially to the poor . . . to orphans and widows . . . to strangers . . . Yet because in their affection for apparent truth . . . there lies in obscurity an affection for good, by which the Lord leads them so to do, they are at the same time in good as to their interiors . . .

—³. But those who are in the good of charity, and thence in the affection of truth, do all things with distinction . . . They know that those who are good, whether rich or poor, are **neighbours** above others; for by the good good is done to others . . . They also know how to make distinctions among . . . the good. They call the common good itself still more their **neighbour**; for in this is regarded the good of greater numbers. As still more their **neighbour** . . . they acknowledge the Lord's Kingdom on earth, which is the Church; and still more the Lord's Kingdom itself in the Heavens. But those who set the Lord before all these . . . deduce from Him the derivations of the **neighbour**; for in the supreme sense the Lord alone is the **neighbour**; thus all good, in proportion as it is from Him.

—⁴. But those who are in contrary things, deduce the derivations of the **neighbour** from themselves, and acknowledge as the **neighbour** only those who favour and serve them . . . and this with a difference, in proportion as they make one with them. Hence may be evident what the **neighbour** is; namely, to everyone according to the love in which he is; and that he is truly the **neighbour**, who is in love to the Lord and in charity towards the **neighbour**, and this with every difference. Thus it is the good itself with everyone which determines it.

2718³. Take, for example, that the **neighbour** is to be loved from the good which is in him. Those who are in the affection of truth . . . discuss whether . . . it is so; what the **neighbour** is, and what good, and go no further, and therefore they close the door to wisdom against themselves. But those who are in the affection of good say that it is so, and therefore do not close that door against themselves; but enter in, and know, and perceive from good, who is more the **neighbour** than another, and also in what degree, and that all are in unlike degrees.

—⁶. Take, further, this example: that he who loves

the **neighbour** from good, loves the Lord. Those in the affection of truth investigate whether it is so; and if it is said to them that he who loves the **neighbour** from good, loves good; and, as all good is from the Lord, and as the Lord is in good, when anyone loves good he loves also Him from whom it is, they investigate also whether it is so . . . and so long as they stick in such things, they cannot see wisdom . . . But those who are in the affection of good know from perception that it is so, and at once see the field of wisdom which leads even to the Lord.

2910². At the beginning of a Church . . . everyone . . . is affected from good . . . for the sake of the **neighbour** . . . Afterwards comes hatred of one another . . . inwardly. . . Under these loves hatred against the **neighbour** conceals itself, which is of such a nature that they want to have command over all, and to possess all things which are another's; and when these [desires] are opposed, they store up in their minds contempt against the **neighbour**, they breathe revenge, they feel delight in his ruin, and even exercise cruelties in so far as they dare.

2935². Those who are being . . . made spiritual . . . scarcely know what charity is, and what the **neighbour**; when yet these are essentials.

3167⁶. Natural good is then all the delight from the end of serving the Spiritual, thus the **neighbour** . . .

3286². When man is being regenerated, good is insinuated by the Lord into his Rational, that is, to will well to the **neighbour** . . .

3419³. From these doctrinals (the Ancients) knew . . . that the **neighbour** towards whom charity is to be exercised is all in the universe, but still each one with a difference. . . But at this day who knows . . . what the **neighbour** is? that it is every single person with a difference according to the quality and quantity of the good which is with them; thus good itself; and consequently in the supreme sense the Lord Himself, because He is in good . . .

— . As it is not known what . . . the **neighbour** is, it is not known who they are who are signified by 'the poor,' 'the miserable,' 'the needy,' 'the sick,' 'the hungry and thirsty,' 'the oppressed,' 'widows,' 'orphans,' 'captives,' 'the naked,' 'sojourners,' 'the blind,' 'the deaf,' 'the lame,' 'the maimed,' etc.; when yet the doctrinals of the Ancients taught . . . to what class of the **neighbour**, and thus of charity, they belonged. Ill.

3570². If a man studies the **neighbour** and the Lord more than himself, he is in a state of regeneration. But if . . . he studies himself more than the **neighbour** and the Lord, let him know that he is in no state of regeneration.

3688³. For example: a man who is such that he can be regenerated . . . at first . . . does not know . . . what the **neighbour** is (and therefore does good to beggars) . . . These goods are the goods of external truth from which he begins.

—⁴. Afterwards he wants to benefit all whom he believes to be needy and miserable . . . believing everyone to be the **neighbour** in a like respect and degree. But when he is more enlightened . . . he makes a dis-

inction . . . and at last, when he is being regenerated, he does good only to the good and pious, because he is then not affected with the man he benefits, but with the good itself with him ; and, as the Lord is present in what is good and pious, he thus . . . testifies love to the Lord. When he is in this charity from the heart, he is regenerate.

3768². For example : a man can know from the Rational which everyone has that the neighbour is to be loved . . . but how the neighbour is to be loved . . . cannot be known except from the Word . . . as that good itself is the neighbour, consequently those who are in good, and this according to the good in which they are ; and that good is the neighbour for the reason that the Lord is in good, and that thus in the love of good the Lord is loved.

3803². When truth succeeded in the place of good . . . they could no longer call each other brethren from good, but the neighbour.

3820³. For example : those who are in external truths know only this general : That the neighbour is to be loved ; and they believe that everyone is the neighbour in a like degree, and thus that everyone is to be embraced with a like love, and thus they suffer themselves to be seduced. But those who are in internal truths know in what degree everyone is the neighbour, and that everyone is in a different one. Hence they know innumerable more things than the former ones, and consequently do not suffer themselves to be led away by the mere name neighbour, nor to do evil from the persuasion of good which the name induces.

3875⁵. See MUTUAL LOVE, here.

3906⁶. Until self-regard begins to cease, and the regard of the neighbour begins to be felt.

3913³. The spiritual man . . . does not spurn dignities, provided that by them as means he can serve the neighbour . . .

—4. In order that man may become spiritual, it is necessary that . . . ends for the neighbour and the Lord's Kingdom be put on.

3915⁶. Without affection . . . the man still does not love the neighbour, but himself more than he ; and he is in natural life, and not in spiritual.

3951². In proportion as riches have spiritual good in them, that is, the good of the neighbour as the end . . . in the same proportion they are goods.

3957⁷. Such a plane (in the interior man for the reception of good and truth) cannot be procured except by thinking what is good towards the neighbour, and by willing what is good for him, and thence doing what is good to him, and thus acquiring for one's self the delight of life in such things. This plane is acquired by charity towards the neighbour, that is, by mutual love ; and this plane it is which is called conscience. Into this, good and truth from the Lord can inflow, and be received therein ; but not where there is no charity, and consequently no conscience. There, the influent good and truth is transluent, and is turned into evil and into falsity.

3993⁹. For example : if anyone loves himself above others . . . and yet . . . performs offices for the neigh-

bour from the heart . . . the evil of this love of self is that with which good and truth can be mixed. Ex.

4215⁶. He wants thereby to persuade the neighbour that he loves him for the sake of the good in him, when yet it is for the sake of himself . . .

4221. When he lived, whatever good he did to the neighbour, he did for the sake of himself . . .

4302⁵. The Ancient Church distinguished the neighbour or neighbours, towards whom they were to exercise the works of charity, into classes. Enum. 4844³. 4955². 6004.

4327². Those who at this day relate to (the general involuntary) sense, are those who . . . excogitate evils against the neighbour, and put on a friendly countenance, nay, most friendly, and also the like gestures, and speak with sweetness as if endowed with more charity than others ; and yet they are the most hostile enemies, not only of him with whom they hold commerce, but also of the human race.

4730⁶. Thus does he love societies and his country, which are the neighbour to him in general.

4955². Doctrinal things with the Ancients taught . . . who the neighbour is towards whom charity is to be exercised, and how the one is the neighbour in a different degree, and in a different respect, from another . . .

4956. The essence of charity towards the neighbour is the affection of good and truth, and the acknowledgment of self as being evil and falsity ; nay, the neighbour is good and truth itself . . . The opposite to the neighbour is evil and falsity . . .

5008³. For example : those who are in spiritual natural truth hold everyone as the neighbour, but still all in a dissimilar respect and degree ; and say at heart that those who are in good are, more than others, the neighbour to whom good is to be done ; but that those who are in evil are also the neighbour, but that we do good to them if they are punished according to the laws . . . Those who are in natural truth not spiritual . . . also say that everyone is the neighbour, but they do not admit degrees and respects ; and therefore, if they are in natural good, they do good to everyone who excites compassion, without distinction, and more frequently to the evil than to the good, because the former, from their wickedness, know how to excite compassion.

5028³. For example : the Spiritual man equally with the natural man says good is to be done to the neighbour, and he also says that every man is the neighbour ; but he thinks that one is the neighbour in a different respect and degree from another ; and that to do good to an evil person, because he calls himself the neighbour, is to do evil to the neighbour. The natural man conjoins himself with the spiritual in this ultimate truth, namely, that good is to be done to the neighbour ; and also in this, that every man is the neighbour ; but he thinks that he is the neighbour who favours him, caring not whether he is good or evil. 5036⁴.

5067. Those who are called 'brethren' are those who are in the good of charity and of life . . . and it is these who are properly meant by the neighbour.

[A.] 5130². Hence it may be evident what is meant by this : that we are to be continually thinking about the Lord, about salvation, and about the life after death. All who are in faith from charity do this. Hence it is that these do not think evilly concerning the neighbour . . .

5132². Charity in its essence is to will well to the neighbour, and to be affected with good, and to acknowledge good as the neighbour, consequently those who are in good, with a difference in proportion as they are in good. (Continued under CHARITY.)

5214⁶. These ends are of no use, because they do not conduce to [the good of] the neighbour.

5368². The external man obeys when . . . he has as the end the neighbour and not self, consequently when he regards corporeal and worldly things as means . . . and he (does this) when he loves the neighbour in preference to himself . . .

5555. Those who in the life of the body had known nothing except the generals of faith, as that the neighbour is to be loved, and, from this general principle, had done good equally to the evil and the upright, without discrimination, for they had said that everyone is the neighbour—such, when they lived in the world, suffered themselves to be greatly seduced by the deceitful, by hypocrites, and by simulators. It is similar with them in the other life ; nor do they care for what is said to them, because they are sensuous, and do not enter into reasons. These constitute the . . . exterior and less sensitive skin.

5660³. The celestial proprium comes forth from the new will . . . and differs from the man's proprium in this : that they no longer regard themselves in each and all things which they do . . . but they regard the neighbour, the public, the Church, the Lord's Kingdom, and thus the Lord Himself . . .

5695². All the Angels have such a face . . . for they think only well towards the neighbour, nor have they any latent thought of willing well to the neighbour for the sake of themselves. But the infernals . . . have a face different from that which corresponds to their interiors ; the reason of which is that in the life of the body they had testified by the face charity towards the neighbour solely for the sake of their own honour and gain ; and yet had never willed well to the neighbour, except in so far as he favoured themselves.

5758⁶. To claim for one's self the truth and good which are from the Lord . . . is the spring of many evils : he then regards himself in each thing he does to the neighbour ; and, when he does this, he loves himself above all others . . .

6023². For example, this scientific of the Church : that the neighbour is every man. Into this scientific, truths in immense abundance may be initiated and brought together ; as, that every man is indeed the neighbour, but each one with a difference ; and that he is most the neighbour who is in good, and this also with a difference according to the quality of the good ; and that the origin of the neighbour is drawn from the Lord Himself, thus that the nearer men are to Him—that is, the more they are in good—the more they are the neigh-

bour ; and that the more remote they are from Him, the less ; and, further, that a society is more the neighbour than an individual man, and a kingdom in general more than a society, but one's country more than other kingdoms ; that the Church is still more the neighbour than our country, and the Lord's Kingdom still more ; and also, that the neighbour is loved when everyone discharges his duty aright for the good of others . . .

—³. That the same scientific may be infilled with falsities in immense abundance, may also be evident by inverting these truths, and by saying that everyone is neighbour to himself, and that the origin of the neighbour is to be drawn from self with each person, and thus that he is most the neighbour who most favours the man himself, and makes one with him, and thereby presents himself in him as his likeness ; nay, that neither is his country the neighbour to him except in so far as he has gain from it ; besides innumerable other things. But the scientific remains the same, namely, that every man is the neighbour ; but by one person it is infilled with truths, and by another with falsities.

6388. For those who are in genuine mutual love are in their delight and blessedness when they are doing good to the neighbour ; for they long for nothing in preference.

6405². For example : he who holds everyone equally as the neighbour, and thus does good equally to the evil and the good, and thereby, in doing good to the evil, doing evil to others. When he has put this into practice a few times, he afterwards defends it, saying, that everyone is the neighbour, and that it is no care of his what his quality may be, provided he does good to him . . .

6481². The Lord drives the evil to do good to the neighbour, their country, and the Church, by means of their own loves themselves . . .

6655³. True men of the Church . . . want their minds to be open . . . for they intend nothing but good towards the neighbour, and if they see evil with anyone, they excuse it. Otherwise those who are in evil ; they fear lest anything which they think and will should shine forth ; for they intend nothing but evil to the neighbour ; or if good, it is for the sake of themselves ; and if they do good, it is only in the external form, in order to appear, for the sake of gain and honour . . .

6703. We must first say what the neighbour is, for he it is towards whom charity is to be exercised. For unless it is known who are the neighbour, charity may be exercised without distinction, equally towards the evil as towards the good ; whence charity is made not charity ; for the evil, from the benefits they receive, do evil to the neighbour ; but the good do good.

6704. The common opinion at this day is that every man is equally the neighbour . . . but it is the part of Christian prudence well to examine the quality of a man's life, and to exercise charity according thereto. The man of the Internal Church does this with discrimination, thus with intelligence ; but the man of the External Church . . . does it indiscriminately.

6705. The Ancients reduced the neighbour into classes, and named each class according to the names of

those who appear in the world to need help above others ; and taught how charity was to be exercised towards those who were in one class, and how towards those in another ; and thus they reduced the doctrine into order, and they reduced the life according thereto . . .

6706. The distinguishing differences of the **neighbour**, which the man of the Church must by all means know, in order to know the quality of charity, are circums-tanced according to the good which is with everyone ; and as all good proceeds from the Lord, the Lord is, in the highest sense, and in a supereminent degree, the **neighbour** from whom is the origin [thereof]. Hence it follows, that in proportion as anyone has of the Lord with him, in the same proportion he is the **neighbour** ; and, as no two persons receive the Lord in a like way—that is, the good which proceeds from Him—therefore neither is one the **neighbour** in like manner as is another. But all these varieties, thus all the distinguishing differ-encing differences of the **neighbour** . . . can never be known to any man, or Angel ; but only in general . . . Nor does the Lord require more from the man of the Church, than to live according to what he knows.

6707. From these things it is clear, that the quality of Christian good determines in what degree each one is the **neighbour**. For the Lord is present in good . . . and He is present according to the quality of it ; and, as the origin of the **neighbour** is to be drawn from the Lord, the distinguishing differences of the **neighbour** are circums-tanced according to the presence of the Lord in the good, thus according to the quality of the good.

6708. That the **neighbour** is according to the quality of the good, is evident from the Lord's parable concern- ing him who fell among thieves, and whom, when half dead, the priest passed by, and also the Levite, but whom the Samaritan . . . took care of. He, because he had exercised the good of charity, is called '**neighbour**' (Luke x. 29-37). Hence it may be known that the **neighbour** is those who are in good. But those who are in evil, are indeed the **neighbour**, but in quite a different respect ; and because it is so, they are to be benefited in a different way.

6709. As it is the quality of the good which deter- mines in what way each one is the **neighbour**, it is the love which does this . . .

6710. That it is the love which makes a man to be the **neighbour**, and that each one is the **neighbour** accord- ing to the quality thereof, is manifestly evident from those who are in the love of self. These acknow- ledge for the **neighbour** those who love them the most, that is, in proportion as they are their own, thus are in themselves. These they embrace, these they kiss, these they benefit, and these they call brethren ; nay, because they are evil, they say that these are the **neighbour** above others. The rest, in proportion as they love them, they hold as the **neighbour** ; thus according to the quality and the quantity of the love. Such draw the origin of the **neighbour** from themselves, for the reason that the love determines it.

6711. But those who do not love themselves above others . . . must draw the origin of the **neighbour** from Him whom they must needs love above all things . .

and they must hold each one as the **neighbour** accord- ing to the quality of their love to Him. They, there- fore, who love others as themselves . . . all draw the origin of the **neighbour** from the Lord ; for in good is the Lord Himself ; for it proceeds from Him. Hence also it may be evident that the quality of the love determines who is the **neighbour**. Ill.

6712. From these things it is now evident whence the origin of the **neighbour** is to be drawn by the man of the Church ; and that everyone is the **neighbour** in the degree in which he is near the Lord ; and, as the Lord is in the good of charity, that the **neighbour** is accord- ing to the quality of the good, thus according to the quality of the charity.

6818. More is to be said concerning the **neighbour** ; for without Knowledge of the **neighbour**, it cannot be known how charity is to be exercised. . . It has (already) been said that every man is the **neighbour**, but one not in like manner as another ; and that he is the **neigh- bour** above others who is in good ; thus that the good which is with a man is to be loved ; for, when good is loved, the Lord is loved . . .

6819. But man is the **neighbour** not only in the singular, but also in the plural ; for a society, less or greater, is ; our country is ; the Church is ; the Lord's Kingdom is ; and, above all, the Lord is. These are the **neighbour**, who are to be benefited from charity. These, also, are the ascending degrees of the **neighbour**, for a society of many is in a prior degree to one individ- ual man ; our country is in a prior degree to a society ; in a degree still prior is the Church ; and in a degree still prior is the Lord's Kingdom ; but in the highest is the Lord. These ascending degrees are like the steps of a ladder, at whose top is the Lord.

6820. A society is the **neighbour** above an individual man, because it consists of many. Towards it charity is to be exercised in a similar way as towards an individ- ual man, namely, according to the quality of the good which is with it ; thus quite differently towards a Society of the upright from [what it should be] towards a society of the non-upright.

6821. Our country is the **neighbour** more than a society, because it is like a parent ; for there a man is born, it nourishes him, and protects him from injuries. (Continued under COUNTRY.)

6822. The Church is the **neighbour** more than our country ; for he who consults for the Church consults for the souls . . . of the men who are in our country. (Con- tinued under CHURCH.)

6823. The Lord's Kingdom is the **neighbour** in a higher degree than the Church where any one is born ; for the Lord's Kingdom consists of all who are in good . . . thus it is good with all its quality in the complex. When this good is loved, so is each person who is in good. Thus the whole, which is good in the complex, is the **neighbour** in the first degree, and it is the Grand Man . . . This Man . . . is loved, when, from inmost affection, we benefit those who are man through that Man from the Lord . . .

6824. These are the degrees of the **neighbour**, and according to these degrees does charity ascend ; but these

degrees are degrees in successive order, in which the prior or higher degree is always preferred to the posterior or lower one : and, as the Lord is in the highest, and as He is to be regarded in each degree as the End to Whom, so is He above all, and is to be loved above all things.

[A.] 6933. It is commonly said that each one is **neighbour** to himself, that is, that each one must consult for himself the first. The doctrine of charity teaches in what way this is circumstanced. Everyone is **neighbour** to himself, not in the first, but in the last place. In a prior place are others who are in good ; in a still prior one is a society of many ; in a still prior one is our country ; in a still prior one is the Church ; and in a still prior one is the Lord's Kingdom ; and above all and above all things is the Lord.

6934. This saying, that everyone is **neighbour** to himself, and must consult for himself the first, is to be understood thus. Everyone must look out for himself so as to have the necessaries of life . . . for himself and his ; and not only for the present, but also for the future ; (otherwise) he cannot be in a state to exercise charity towards the **neighbour** . . . T.406.

6935. The end declares in what way each one must be **neighbour** to himself, and must consult for himself the first. If the end is that he may be richer than others solely for the sake of riches, pleasure, eminence, or the like, it is an evil end ; and therefore he who from such an end believes that he is **neighbour** to himself, injures himself to eternity. But if the end is that he may acquire wealth for the sake of the necessaries of life, so as to be in a state to do good according to the precepts of the doctrine of charity, he consults for himself to eternity. 6936, Further ex. 6937. 6938.

6938. For he who turns the ends to himself, turns himself towards Hell ; but he who turns the ends from himself to the **neighbour**, turns himself towards Heaven.

7258°. (No two are alike the **neighbour**.)

7367. See LOVE OF SELF, here. 7370.

7392³. In the other life all those perceive delight in doing evil [to others] who in the world do not do well to the **neighbour** for the sake of the **neighbour** . . .

8037. They do not at all comprehend that to will good to the **neighbour** without recompense is Heaven in man ; and that in this affection there is happiness as great as is that of the Angels . . .

8123. In the universal sense, the good which proceeds from the Lord is the **neighbour** ; consequently also what is just and right. Therefore he who does any good for the sake of good, or any justice for the sake of justice, loves the **neighbour** . . . Whereas he who does what is unjust for the sake of any gain, hates the **neighbour**.

8254. A life of piety without a life of charity is to want to consult solely for self, and not for the **neighbour** ; but a life of piety *with* a life of charity is to want to consult for self for the sake of the **neighbour** . . .

8318. Those who are in evil from the love of the world hold the **neighbour** as naught, and esteem him solely from opulence . . . They desire to possess all

things which belong to the **neighbour** . . . for to deprive the **neighbour** of his goods is the delight of their life . . .

8622⁴. Men become such Genii after death who have continually meditated evil against the **neighbour**, and have delighted their thought with such things . . .

8745. When the external man has been regenerated, the internal man places all good in thinking well concerning the **neighbour** and in willing well to him, and the external man places it in speaking well concerning him and in acting well towards him ; and at last both have as an end to love the **neighbour** and to love the Lord.

8902. 'Thou shalt not kill' = . . . also not to hold the **neighbour** in hatred.

8908. 'Thy **neighbour**' (Ex. xx. 16) = every man ; and, in special, everyone who is in good ; and, in the abstract sense, good itself. Hence 'not to answer unto thy **neighbour** the witness of a lie' =, in the internal sense, not to say what is false to anyone ; that is, to say that good is evil, and truth falsity ; nor the reverse.

8977³. For spiritual good is good . . . for the sake of the Church, and for the sake of the salvation of the **neighbour** . . .

9013. The consequent wickedness to deprive the **neighbour** of eternal life. Sig. and Ex.

—². Those who in the world have ensnared the **neighbour** with deceit as to worldly and earthly things, in the other life ensnare the **neighbour** with deceit as to spiritual and celestial things.

9048. Thou shalt so do to the **neighbour** as thou wishest that the other should do to thee. Sig.

9210³. Those who do what is good for the sake of the **neighbour** and the Lord are in Heaven ; but those who do it for the sake of self and the world are in Hell . . . (for such) love themselves above all things . . . and their **neighbour** they not only despise, but even hate, if he does not make one with themselves . . . Sig.

9211. Hence it is that he who is led by the Lord thinks nothing whatever concerning reward, and yet does what is good to the **neighbour** from the heart.

9296³. If the use of life is for the **neighbour**, that is, for the good of our fellow-citizen, our country, of the Church, of Heaven, and for the Lord, then that good is the good of charity.

9449. The signs that sins have been remitted are (that) they perceive delight . . . in serving the **neighbour** for the sake of the **neighbour** ; thus in doing what is good for the sake of what is good, and in believing what is true for the sake of what is true . . .

9509. Those, therefore, who are in the good of love to the Lord are introduced to Him in Heaven, because they are conjoined with Him : in like manner those who are in the good of love towards the **neighbour** ; for the **neighbour** is the good of our fellow-citizen, the good of our country, the good of the Church, the good of the whole of the Lord's kingdom ; and, in the supreme sense, is the Lord Himself, because this good is with man from Him.

10284³. For the **neighbour** in a general sense is good

and truth, and in a lower one is what is just and right . . .

10336^d. Therefore when (men) love good and truth, that is, when they will and do them from love, they love the Lord ; as also do those who love the neighbour as themselves, because, in the universal sense, the neighbour is good and truth ; for the neighbour is our fellow-citizen, a society, our country, the Church, and the Lord's Kingdom, and to love the neighbour is to will well to these, or to will their good ; and therefore it is their good which is to be loved ; and, when this is loved, the Lord is loved, because this good is from Him. Hence it is evident, that love towards the neighbour, which is called charity, has in it love to the Lord. If this love is not in it, then our fellow-citizen, a society, our country, the Church, and the Lord's Kingdom, are loved for the sake of self, and thus are not loved from good, but from evil . . . To love the neighbour for the sake of self, is to love him for the sake of gain and honour as ends . . .

10555. 'As speaketh a man to a neighbour' (Ex. xxxiii. 11) = the conjunction of truth and good. . . 'A neighbour' = the good with which truth is conjoined . . .

H. 64^g. Those who in the world love the good of their country more than their own, and the good of their neighbour as their own, are those who in the other life love and seek the Lord's Kingdom . . . and those who love to do what is good to others, not for the sake of self, but for the sake of good, love the neighbour ; for there good is the neighbour.

390^e. Wisdom is to love use . . . In this also consists . . . also love towards the neighbour ; because the neighbour is the good which is to be loved in a fellow-citizen, a society, our country, and the Church ; and which is to be performed for them.

— (u). (Refs. to passages on the subject of the neighbour.) N. 106^g. J. 39¹⁰.

557. Heavenly love is to love uses for the sake of uses . . . for this is to love God and to love the neighbour ; because all uses and all goods are from God, and are also the neighbour who is to be loved. (Continued under LOVE OF SELF.)

558a. The love of the neighbour with him who is in the love of self begins from self ; for he says that everyone is neighbour to himself ; and it proceeds from him as the centre to all who make one with him, with a diminution according to the degrees of the conjunction with him by love ; and those who are outside that con-sociation are accounted as nothing ; and those who are against them and their evils, as enemies. (Continued under LOVE TOWARDS THE NEIGHBOUR.)

N. 88. (Thus) it is now evident that in the universal sense good is the neighbour ; because a man is the neighbour according to the quality of the good which is from the Lord with him ; and, as good is the neighbour, love is, for all good is of love ; thus every man is the neighbour according to the quality of the love which he has from the Lord. T. 410.

90. In these six goods (Matt. xxv. 34-40), understood in the spiritual sense, are comprehended all the kinds of the neighbour.

F. 20. The neighbour, in the natural sense, is man in the composite and in the individual. Ex. But the neighbour, in the spiritual sense, is good ; and, as use is good, the neighbour, in the spiritual sense, is use. That use is the spiritual neighbour, is acknowledged by everyone. Ex.

P. 94. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by loving the neighbour as one's self, and by loving the Lord above all things. To love the neighbour as one's self is nothing else than not to act insincerely and unjustly towards him, not to hold him in hatred and to burn with revenge against him, not to revile and defame him, not to commit adultery with his wife, and not to do other like things against him . . . Those who do not do such things because they are evils against the neighbour, and at the same time sins against the Lord, act sincerely, justly, kindly, and faithfully with the neighbour ; and, as the Lord does in like manner, reciprocal conjunction is effected ; and, when there is reciprocal conjunction, then whatever a man does to the neighbour, he does from the Lord ; and whatever a man does from the Lord is good. Then to him the neighbour is not the person, but the good in the person.

—^e. Those who shun these evils as enormous sins, love the Lord above all things ; but this can be done by no others than those who love the neighbour as themselves . . .

R. 32^e. Everyone is the neighbour according to the quality of the good (Luke x. 36, 37).

110^e. If a satanic Spirit says to them, I am thy neighbour . . . they assist him, and do not inquire who and what he is, because they have not truths ; and by truths alone is one known from another. This also is signified by, 'Thou dwellest where Satan's throne is.'

611^e. He also who thinks of his neighbour from his form only, and not from his quality, thinks materially . . .

T. 321. 'Thou shalt not answer a false witness against thy neighbour.' Fully ex.

—^z. By this Precept, in a wider natural sense, is meant . . . also to traduce and defame the neighbour . . .

325. 'Thou shalt not covet the house of thy neighbour ; thou shalt not covet the wife of thy neighbour, not his man-servant and his maid-servant, and his ox and his ass, and everything which is thy neighbour's.' Fully ex.

406. That every man in the singular is the neighbour who is to be loved, but according to the quality of his good. Gen.art.

— . Man is not born for the sake of himself (alone), but for the sake of others . . . (In what sense it is true that everyone is neighbour to himself. Fully ex.)

412. That man in the plural, which is a society greater or less ; and that man in the composite from these, which is our country, is the neighbour who is to be loved. Gen.art.

415. That the Church is the neighbour, which is to be loved in a higher degree, and the Lord's Kingdom in the highest. Gen.art.

[T.] 418. The reason good is the **neighbour**, is that good is of the will . . . The truth of the understanding is also the **neighbour**, but in proportion as it proceeds from the good of the will . . . That good is the **neighbour** is evident from all experience. Ex.

422. Good, in a sense abstracted from persons, is the **neighbour**.

D. 4861. Those who become Genii are those who in the world . . . have loved to think evilly concerning the **neighbour** . . .

5696. Such care nothing how the case is with the **neighbour** : they see, but render no aid . . .

5778. Genii are present at the occiput with those who think much against the **neighbour**, from deceit and from cunning ; who also pervert in an instant all their thoughts concerning benefiting the **neighbour** . . .

D. Min. 4633. Concerning the **neighbour**.—What the **neighbour** is, may be known from the opposite. He who loves himself, says that he is **neighbour** to himself, and so acts : next his friends, for the sake of honour and gain, delights, and social intercourse. He says that the rest are not the **neighbour**, except in so far as they favour him.

4634. From this it is evident what is the **neighbour** in the internal sense . . .

E. 204². The **neighbour** in the spiritual sense is not every man, but is that which is with man. (Continued under LOVE TOWARDS THE NEIGHBOUR.)

248². (The source of man's faculty of thinking well concerning the Lord and the **neighbour**.)

828. By the **neighbour** (the celestial Angels) understand uses . . .

831⁵. For the **neighbour** (the spiritual Angels) acknowledge truth in act . . .

834². They are instructed that by 'the **neighbour**,' in the Word, is not meant a man solely as to his person, but as to his quality therein . . . Hence it is known that as every man is the **neighbour**, every man becomes the **neighbour** from his quality ; and hence that the quality of a man . . . is meant by the **neighbour** in the spiritual sense ; otherwise an evil man would be the **neighbour** equally with a good one . . .

—^e. It is similar with the **neighbour**, in that it is the quality of a man which is to be loved. Hence it follows that the **neighbour**, in the spiritual sense, is that with a man from which he is such or such a man.

1193². It follows that the **neighbour** is that from which everyone is man, and this is his Spiritual. . . He who is **nearest** in use to thee is thy **neighbour** above others. . . And (that virgin) who is most in agreement with thy love . . . is thy **neighbour** above the rest. If thou shouldst say to thyself, Every man is **neighbour** to me, and is therefore to be loved without distinction, a man-devil might be loved equally with a man-angel, and a harlot equally with a virgin. The reason use is the **neighbour**, is that every man is estimated and loved, not from the will and understanding alone, but from the uses which he performs, or is able to perform, from the will and understanding. . . C.46-49.

D. Wis. xi. 2. That the Lord is *a quo* ; and that the **neighbour** is *ad quem*. Ex.

— The **neighbour** in a wide sense is the community or public ; in a less wide sense it is the Church, our country, a society greater or less ; and, in a narrow sense, it is a fellow-citizen, a companion, and a brother. To perform uses from love to the latter and the former is to do charity towards the **neighbour**, for he loves them. The reason he loves them, is that the love of uses and the love of the **neighbour** cannot be separated . . .

C. 14. That not to will to do evil to the **neighbour** is of charity. Ex.

17. That to will to do good to the **neighbour** is of charity. Ex.

23. That in proportion as a man does not will to do evil to the **neighbour**, he wills to do good to him ; and not conversely. Ex.

42. That, in the spiritual idea, the **neighbour** who is to be loved is good and truth. Ex. 46.

50. That the quality of the **neighbour** is according to the quality of the good with a man ; or, such as is the man, such is the **neighbour**. Ex.

55. That the degree of the **neighbour** is according to the degree of the good and truth with a man ; consequently one man is not the **neighbour** in the same degree as another. Ex.

56. The **neighbour** who must be loved from charity must be spiritual good . . .

57. Moral good . . . is the **neighbour** in so far as it partakes of spiritual good . . .

61. In a word, the will makes the **neighbour**, and the understanding in proportion as it is of the will.

62. That the good of the internal will is the **neighbour** which is to be loved, and not the good of the external will, unless the latter makes one with the former. Ex.

66. But when these two wills make a one, then both goods make one good, which is the **neighbour**.

67. That truth is the **neighbour** in so far as it makes a one with good . . . Ex.

72. That the object of charity is man, is a society, is our country, and is the human race ; and that all are the **neighbour** in a narrow and a wide sense. Gen.art.

73. That every man is the **neighbour** according to the quality of his good. Ex.

— As in the spiritual idea good is the **neighbour**, and as man is the subject of good, and also the object of him who does good, it follows that in the natural idea man is the **neighbour**.

74. One man is not the **neighbour** more than another as to his person merely, but as to the good from which he is such or such a man ; since there are as many differences of the **neighbour** as there are differences of good ; and the differences of good are infinite.

75. It is believed that a brother, kinsman, or relation, is more the **neighbour** than one not related ; and that he who is born in one's country is more the **neighbour** than one born out of the country. But everyone is the

neighbour according to his good, be he Greek or Gentile.

76. For everyone is the neighbour according to spiritual affinity and propinquity. Ex.

78. That a society, smaller or larger, is the neighbour according to the good of its use. Ex. (These societies enum.)

79. If a society performs distinguished uses, it is more the neighbour; if unimportant uses, it is less the neighbour; if evil uses, it is no otherwise the neighbour than as is an evil man, whose good I desire—that he may become a good man, and, so far as possible, to provide means for his improvement, even though it be by threats, chastisement, penalties, and privations.

83. That our country is the neighbour according to its spiritual, moral, and civil good. Ex.

85. Birth does not make one more the neighbour than another, not even father and mother; neither does education. These are from natural good. Nor does propinquity, nor relationship by marriage make one man more the neighbour than another; nor, therefore, our native country . . .

87. That the human race is the neighbour in the widest sense; but, as it is distinguished into empires, kingdoms, and republics, each one of them is the neighbour according to the good of its religion and morals, and according to the good which it performs to our country . . . Ex.

— . . . When any man from any kingdom is with me, and I dwell with him in the same house or city, he is the neighbour to me according to his good. It is the same with all the individuals in that kingdom . . . Suppose that he is the ambassador of the kingdom . . . it cannot be denied that he is the neighbour to me according to the good of his religion and morals . . . 88. 89.

122. That the neighbour can be loved from non-charity; but this, regarded in itself, is not to love the neighbour. Ex.

126. That man . . . cannot become charity unless he perpetually does the good of use to the neighbour from affection and delight. Gen.art. 154, Ex.

210. That not to will to do evil to the neighbour is to love him. Ex.

— . . . (Thus) the first of charity is not to do evil to the neighbour; for not to do evil to the neighbour is to fight against the evils in ourselves . . . And the second of charity is to do good to the neighbour. Ex.

Neighbour. *Vicinus.*

A. 5135⁷. 'Neighbours' (Jer. xlix. 10) = his adjoined and related truths and goods.

6916. 'Neighbour-vicina' (Ex. iii. 22) = the affection of truth which is with those who are in scientifics.

7835. See *NEAR-prope*, here.

J. (Post.) 236. They fill all the vicinity-vicinum—with the idea and image of self . . .

Nemesis. *Nemesis.*

M. 504^e. It is evident that the Divine Nemesis pursues them.

Nephilim. *Nephilim.*

See under ANTEDILUVIAN, and FLOOD.

A. 557. Those who immersed the doctrinal things of faith in cupidities, and thence, and also from the love of self, conceived direful persuasions concerning their own greatness above others are 'the Nephilim' (Gen. vi. 4).

567^e. That the Nephilim were in the Land of Canaan, is evident from the sons of Anak, who were of the Nephilim (Num. xiii. 23). 4454^e.

581. 'The Nephilim' (Gen. vi. 4) = those who from a persuasion of their own height and pre-eminence, made nothing of all things holy and true.

— . . . A persuasion concerning one's self and one's own phantasies increases, according to the multitude of things which enter into it, until at last the persuasion becomes indelible; and, when the doctrinal things of faith are added, then, from principles of deepest persuasion, men make nothing of all things holy and true, and become Nephilim. That race which lived before the Flood is such . . . that, with their most direful phantasies, which are poured forth by them as a poisonous and suffocating sphere, they so deaden and suffocate every Spirit, that the Spirits know not in the least how to think, so that they seem to themselves half dead. And unless the Lord, by His Advent into the world, had liberated the World of Spirits from such a venomous race, no one could have been there; and thus the human race would have perished . . . They are therefore now kept in a Hell under a cloudy and dense rock as it were, under the heel of the left foot . . . These are they who are called 'the Nephilim,' and who make nothing of all that is holy and true. Mention is made of them in the Word under this name, but their descendants were called 'Anakim' and 'Rephaim.' Ill. . . In Is. xxvi. 14, their Hell also is referred to, from which they shall rise no more. (As also in Is. xxvi. 19; Ps. lxxxviii. 10). This (last passage) signifies that they cannot rise and infest the World of Spirits with the venom of their most direful persuasions; but that it has been provided by the Lord that the human race should no longer be imbued with such direful phantasies and persuasions. Those who lived before the Flood were of such a nature and genius that they *could* be imbued . . .

582. That they became Nephilim at the time when they immersed the doctrinal things of faith in their cupidities. Sig.

583. That the Nephilim were called 'mighty men' from the love of self. Ill.

640. The descendants (of the Most Ancient Church) derived by inheritance that cupidities, which are of the will, dominated with them, in which also they immersed the doctrinal things of faith, and thence became Nephilim . . . 927².

1673. 'The Rephaim,' 'Zuzim,' and 'Emim' were of a similar kind to 'the Nephilim' (Gen. vi. 4) . . . by whom are signified persuasions of falsity, or those who from a persuasion of their own height and pre-eminence made nothing of all things holy and true, and who infused Falsities in cupidities.

—². The most direful persuasions of falsity were with those who lived before the Flood, especially with

those called 'Nephilim.' These were such, that, in the other life, they by their persuasions take away all the faculty of thinking from the Spirits to whom they come near, so that these seem to themselves scarcely to live, much less to be able to think anything true . . . Such were the wicked nations against whom the Lord fought in His first childhood . . . and unless the Lord had conquered them by His Advent into the world, not a man would have been left at this day upon this Earth . . . The same are at this day, from their phantasies, encompassed with as it were a misty rock, out of which they are constantly endeavouring to rise, but in vain. III. At this day also, especially from the Christian world, there are those who have persuasions, but not so direful . . . (Continued under PERSUASION.)

[A.] 7686². Those who before the Lord's Advent were of the Church, and were evil as to life, were in such falsity as there had not been before, and neither shall be afterwards. The reason was, that those called 'Nephilim,' also 'Anakim,' and 'Rephaim,' and who were of the last posterity of the Most Ancient Church, had not as yet been shut up in Hell; but wandered about, and, wherever they could, infused direful and deadly persuasions; thus also into the evil in the Church; hence these had such falsity. Concerning these Nephilim, and their direful persuasions. Refs. When the Lord was in the world, these were cast by Him into the Hell which is at the left in front at some distance. Unless this had been done, very few could have been saved; for the falsity which they infused was attended with a direful persuasiveness, and was deadly, such as never had been, and such as never again can be.

D. 4448. Concerning the Hell of the Nephilim of this time, properly, of the Sirens.

— Held in the highest estimation (in the world) are the Sirens who are properly Nephilim, and who are inwardly the most filthy, being interior witches, and adulteresses above all others. They esteem as nothing the most wicked and abominable adulteries, and labour continually to destroy not only the conscience, but also to kill the body, and also burn to kill the soul to the lowest Hell.

4449. These female Nephilim, or Sirens, have often shown that they pervert the very sphere of the World of Spirits, namely, in that they imbue holy goods and holy truths, nay, the Lord, in their thought and persuasion; and, wherever they are carried, they carry with them the persuasion as if the Lord is there; and thus pervert the sphere, equally as did the Antediluvians. Further des., 4450. 4451. 4452. 4453.

4454. Hence it is evident of what quality are the Nephilim of this time, and what kind of a lot awaits them in the other life; as also that it is a flood by which they perish, in that at this day that other part which had been restored is destroyed in them, and is thus made persuasive, as was [the mind] of the Antediluvians as to both [parts]. Further des., 4455. 4456. 4457. 4458. 4459.

4933. The worst Hell . . . is towards the left in front, where are those who were called 'Nephilim' . . . and by David 'Rephaim.' It is the worst because they had

been very greatly in the persuasion of self, and that there is no Divine except in themselves . . .

5812. Concerning the modern Nephilim. (See LAST JUDGMENT, here.)

5913. (Luther) was told . . . about the Nephilim . . .

E. 543¹³. By 'the Nephilim,' and 'the Anakim,' are signified those who are in the greatest persuasion of their eminence and wisdom above others; and, in the abstract sense, direful persuasions. Refs.

544². The antediluvians who were called 'Nephilim' were in such a Persuasive above others; and unless the Lord, when He was in the world, had subjugated and cast them into Hell, and had closed it, no mortal could have been saved; for they infested, and almost murdered, whomsoever they met in the Spiritual World. That the Lord delivered the Spiritual World from these and the like, is meant by that He saw Satan falling from Heaven; and that He gave to those who are in truths from good . . . the Power to trample upon serpents and scorpions.

Neptune. *Neptunus.*

A. 2762⁴. When they described the god of the sea [Neptune], as by the sea are signified knowledges in general, they gave horses to him also. W.H.4.

T. 159⁵. See APOLLO, here.

178. From this it would follow . . . that the ocean is a god below them, who may be called Neptune . . .

292. See JUPITER, the god, here. D.4775².

Nerez. *Nerez.* D.4995. 5024. 5065.

Nero. *Nero.* T.73. D.2572.

Nerve. *Nervus.*

Nervous. *Nerveus.*

Nervule. *Nervulus.*

A. 4040. See BRAIN, here.

4303. 'The sinew' (Gen.xxxii.32)=truth; for truths in good are circumstanced like sinews in the flesh; moreover, truths in the spiritual sense are sinews, and good is flesh. III.

—². But when truths are distorted . . . they accede to falsities; hence it is that by 'the sinew of what is put out' is signified falsity. 4317.

5051². That there is a communication, is evident from that great nerve in the thigh, which sends forth its branches not only through the loins to the members allotted to generation . . . but also through the feet to the soles and heels. It was then disclosed what is meant . . . by 'the nerve (or sinew) of the thigh' which Jacob had put out of joint.

5189^e. The derivative actions are represented by the nerves which are from the fibres.

5435^e. The nerves=truths. Refs.

8593. These Genii pertain to . . . that part of the spinal marrow which sends forth fibres and nerves to the involuntary things.

H. 95. The lungs reign there by the nervous and motor fibres.

W. 190. In the nerves from least fibres larger ones

are compaginated, which appear like filaments; from these congregated together is compaginated the **nerve**.

192. The **nervous fibres**, least, larger, and largest, are homogeneous.

197. An application (of this principle) can be made to . . . the **museles, nerves, etc.** . . . In all these the first thing is singly and alone regnant in the subsequent things . . .

207. See **FIBRE**, here.

254. The case is like that of the fibril of a **nerve**, which contracts at the slightest touch of anything heterogeneous.

366. The fibres begin from (the cortical glands) . . . and successively confasciate into **nerves**; and the confasciations, or **nerves**, when made, descend to the sensory organs in the face, and to the motory organs in the body, and form them.

—². The medullary substance everywhere begins and proceeds thence, and from this are the **nerves**, from which are all things of the body.

M. 44⁷. All the **nerves** fall at the sight of a harlot, and are in tension at the sight of a wife.

328. Than a **nerve** can enter into one of the fibres from which it is.

T. 147. Every **nerve** consists of fibres, and every fibre of fibrils.

258². When falsity touches truth, it is like the point of a needle touching the fibril of a **nerve** . . . That the fibril of a **nerve** instantly coils itself into a spiral, and withdraws within itself, is known.

351³. All the **nerves** which proceed from (the medullary substance), and pass down into the body to perform various functions, are nothing but bundles and fascicles of fibres. . . These are such, because they correspond to the series into which the organism of the mind is disposed.

371⁷. Is evident from the optic **nerve**, in which fibres from both brains are folded together.

D. 1730. They also infest the fascicles of fibres, or **nervules**.

1734. But those who are around the fascicles of fibres, and the interior **nerves**, are Spirits.

2611. Concerning the put out **sinew** (or **nerve**) of Jacob's thigh. 2613. 2617.

3612. I then felt a pain in the **nerves** of the left neck, so that I could scarcely turn my head on account of the pain from the hardness of the **nerve** (or **sinew**). The cause was that the reasoners did not want to be present, but began to recede.

D. Min. 4742. He inflicted some pain on the perios-teums and **nerves** (or **sinews**) there.

E. 357¹². 'They prepare the arrow upon the **string**' (Ps.xi.2)=that they apply to it falsities which appear as truths.

—²⁹. 'The **strings** of the bow' (Ps.lxxvi.3)=the principal things of doctrine.

744². The case is similar as with . . . the **nerves** in their ultimates, from which ligatures and membranes are spread over the interiors . . .

775². From this medullary substance are protended visible fibres, which, being conjoined, are called **nerves**,

through which the cerebrum, cerebellum, and spinal marrow form the whole body, and each and all things of it, and thereby effect that each and all things of the body are ruled by the brains . . .

D. Wis. ii³. All these (organs) are mere contextures of fibres and **nerves** flowing forth from both brains and from the spinal marrow.

Nest. *Nidus*.

Nest, To make a. *Nidificare*.

A. 776⁴. 'Where the birds **make their nests**' (Ps.civ.17). . . 'The birds' = his rational or natural truths, which are as it were **nests**. —⁵.

4776⁴. Hence they know how to construct **nests**.

10582⁷. This is meant by . . . 'to set the **nest** among the stars' (Obad.4).

T. 375. Like impregnated birds without **nests**.

D. 3340^e. All animals have a sphere; as birds for building their houses or **nests**, never having been taught.

E. 281^e. Their instruction in truths . . . is described by 'the eagle stirreth up her **nest**' (Deut.xxxii.11).

388²⁸. Hence it may be evident what is signified by 'all the birds of the heavens **made their nests** in his branches' (Ezek.xxxi.6).

410⁴. That the love of self and the conceit of Own intelligence are meant, is evident from its being said . . . 'if thou shouldst exalt thy **nest** as the eagle, thence will I cast thee down' (Jer.xlix.16).

411²³. 'Be like the dove that maketh her **nest** in the passages of the mouth of the pit' (Jer.xlviii.28)=the mental view of truth from without and not from within. . . . 'To **make a nest**' = the same as 'to dwell,' namely, to lead a life; but 'to **make a nest**' is predicated of a bird, and 'to dwell,' of man.

Net. *Rete*.

Reticular. *Reticularis*.

See **CAUL**.

A. 3309^e. To this kind of hunting, **nets** are wont to be attributed.

4489². The **reticular** work of the altar.

9348⁴. 'To spread a **net** over him' (Ezek.xix.8)=to entice by the delights of earthly loves, and by reasonings from them.

—⁷. As 'a snare,' 'a gin,' and 'a **net**' = such things, they also = the destruction of spiritual life, and thus perdition . . .

9726. 'Thou shalt make for it a grating the work of a **net**' (Ex.xxvii.4)=the Sensuous, which is the ultimate. Ex.

— (So) everywhere in the outermosts of the body there are **reticular** forms, and as it were sieves or gratings, by which the things which approach from the world are sifted . . . There are such most exquisite forms in the stomach . . . The case is the same with the Sensuous . . .

9728. 'The **net**' (id.) = the outermost of life, which corresponds to the interior life, which is of the understanding and will.

9731. 'The **net** shall be even to the middle of the

altar' (ver.5)=the extension of the Sensuous; 'the net'=the Sensuous.

R. 463^e. They were girded with fishing nets as it were, around the loins, through which their nakednesses appeared.

D. 3409^e. He could thus cast him into his own net.

3415. They said that they would wrap them in a net, and cast them into the sea.

3416. All whom he thus collected he wrapped in a great net, for by phantasies he induced a great net . . .

4735. See SPIDER, here.

5222^e. Those who are being cast down from those places, appear as it were to be drawn in a net . . .

D. Min. 4719. What is meant by dragging a net . . .

E. 513¹¹. The works of those who (teach others, and reform by means of knowledges) are meant by the letting out and the spreading out of nets. Ill.

—¹³. 'To gather into his net' (Hab.i.15)=into what is evil and false.

—¹⁵. From these things it may now be evident what is meant by 'the nets,' etc. which are so often mentioned in the New Testament. Ill.

—¹⁷. There are good natural men and evil natural men, and the separation of these appears in the Spiritual World like a net—*rete seu sagena*—let out into the sea, drawing together the fish, and hauling them up on the shore.

600⁷. 'Let down the net on the right side of the ship' (John xxi.6)=that they should teach the good of life. That thus they would convert the gentiles to the Church is signified by their finding abundance, so that they were not able to draw the net on account of the multitude of fishes. 513¹².

654⁴⁰. See FISH, here.

Net. *Sagena.* A.2449². E.513¹⁷.

Nettle. *Urtica.*

A. 273. That 'nettle,' etc.=such things (as curse and vastation). Ill.

2455³. 'A place left to the nettle' (Zeph.ii.9)=vastated good. (=the ardour and burning of the life of man from the love of self. 10300⁶.)

M. 526³. How can a nettle be converted into a vine . . . B.112. T.642.

T. 78³. With those in Hell . . . there grow nettles, etc.

E. 653⁶. The devastation of all good is signified by 'a place of a nettle' (Zeph.ii.9).

Neuter. *Neuter.* M.151⁰. D.5950.

Never. *Nusquam.* A.2049⁴, etc., etc.

New. *Novus.*

Anew. *E novo.*

See under REGENERATE.

A. 16. The new creation of man.

780. A new creature. Sig.

927³. A new will implanted . . .

977². A new will and a new understanding . . .

1001. This new Voluntary is the same as charity . . .

1438^e. Therefore unless they receive from the Lord new seed, and a new proprium, that is, a new will and a new understanding, they cannot but be accursed to Hell . . .

1555^e. Thus does he first receive new life . . .

2009⁵. 'Called by a new name' (Is.lxii.2)=created anew, or regenerated.

2272². New thoughts (in temptations).

3138^e. Man is made new by the influx of charity and faith, but the Lord by the Divine love . . .

3212. A new state. Sig. and Ex.

—². That the Lord as to the Human was made new, that is, glorified . . .

3234. What is new of representation. Sig. and Ex.

—^e. By 'old age' is signified what is new . . .

3318⁴. This is why man is regenerated, that is, made new, by temptations.

—⁵. But the Lord . . . was not made new like another man, but altogether Divine; for man, who is made new by regeneration, still retains in himself the inclination to evil . . .

3814. A new state of life. Sig. and Ex.

—². A state ever new as to the reception and exercise of good. Sig.

—^e. The end of a former, and the beginning of a new state. Sig.

4063². The new man is altogether different from the old. Des.

4067⁴. The middle delights and goods by which man is led by the Lord from the state of the old man to the state of the new man. Ex.

4292. A new given quality. Sig. and Ex.

4299². Conscience is the new will and new understanding from the Lord . . .

4328. In (their Intellectual) the Lord . . . formed a new Voluntary, and, through this, a new Intellectual also. Refs.

4444⁶. The laws, etc., given to the Israelites were not new . . . 4449².

4462^e. Circumcision was not anything new . . .

4538². When the Lord is making a man new . . .

4670³. 'Seventeen'=a beginning, and what is new.

4727². Love to the Lord and charity towards the neighbour are what make man new.

4729. This worst falsity . . . is not eradicated except by a new life from the Lord.

4904². Should put off the old man, that is, the loves of self and of the world . . . and should put on the new, that is, love towards the neighbour and to God.

5079. That they were contrary to the new state of the natural man. Sig. and Ex.

5113¹⁴. 'Until that day when I shall drink it new with you' (Matt.xxvi.29). Ex. E.376²⁶.

5159. A new state with the man who is being regenerated begins when the order is inverted . . .

5351. 'Manasseh'=. . . the new Voluntary in the Natural. Ex.

5353. The new Voluntary comes forth by the influx of good from the Lord. Ex.

5354. 'Ephraim'=the new Intellectual in the Natural. Ex.

—². When, evils having been removed, man receives the influx, he then receives a new will and a new Intellectual; and from the new will he feels delight in benefiting the neighbour from no end for self, and from the new Intellectual he apperceives delight in learning what is good and true for their own sake and for the sake of life. As this new Intellectual and new Voluntary come forth by influx from the Lord, therefore he who has been regenerated acknowledges and believes that the good and truth with which he is affected are not from himself, but from the Lord . . .

5526². From this good there is formed with man a new will . . .

5595. A new will in the Intellectual part . . . 6854². 8806².

5651². That the old man is to be put off, and the new one put on.

—⁴. Then man is gifted with a new Natural . . .

5773². With this good a new will is insinuated; and, with this, new freedom, thus a new proprium. Sig.

5804. Thence comes truth which is new. Sig. and Ex. 5812.

5812. The man then receives what is new of life through this new truth conjoined with good. Sig.

5954. 'Changes of garments'=truths which are new; and truths become new when they are initiated to good . . .

5972. New life. Sig. and Ex. 6036.

6392^e. For this is in the new will . . .

6645. The end of a former state, and the beginning of a new one. Sig. and Ex.

—^e. Those of the Church are led successively into new states . . .

7342². The affection of this love is what makes the new will.

8036. In (this charity and faith) are those who have been regenerated by the Lord, and have received from Him a new will and a new understanding.

8179². Hence he has a new proprium . . . which is the new will.

8400. By 'fifteen' is signified what is new . . . here, what is new of life . . .

—^e. 'Eight'=a certain beginning, thus what is new . . . Refs.

8403². In order that a new life . . . may be insinuated.

—^e. The life of the new man cannot enter, except where the life of the old man has been extinguished.

8457. A new Voluntary by the insinuation of truth. Sig. and Ex.

—^e. For the new Voluntary is formed from good through truth with the man of the Spiritual Church, and it appears with him as conscience . . .

8521². For in the intellectual part there is formed by the Lord a new will, which is, that the man wills to act according to the truth . . .

8548. He who is not . . . generated anew by the Lord cannot come into Heaven. Ill.

8552. Therefore, unless, as to the spiritual life, man from the Lord is conceived anew, is born anew, and is educated anew; that is, is created anew, he is condemned . . .

8754². Afterwards, when man receives new life . . .

8772. He who knows the formation of good from truths . . . knows the arcana of the formation of man anew . . .

8891³. If otherwise his newness of life perishes. Refs.

9043^e. When good is in the Natural, then the man is new . . .

9046^e. This is the new life . . .

9212⁷. See GARMENT, here.

9258². Then the good which has thus been formed produces a new man, as the Prolific in seed produces a new tree or a new plant. Thus all things become new . . .

—³. Good continually . . . produces itself through truths, and . . . is in the continual endeavour to produce new good . . .

9274². The man who is being regenerated is gifted with both a new understanding and a new will by the Lord; and, unless he is gifted with both, he is not new . . . 9296².

9297². These truths are what make the new understanding of man, which makes a one with his new will . . .

9299. The good of worship not from proprium; but from the Lord always new. Sig. and Ex.

9708. That man may become a new creature.

9818⁴. 'A new heart' (Ezek. xviii. 31; xxxvi. 26)=a new will; and 'a new spirit'=a new understanding. T. 601.

10114. Not conjoined for a new state. Sig. and Ex.

—². A new state is every state of the conjunction of good and truth, which is when the man . . . acts from good . . . There is a new state also when those who are in Heaven are in the good of love . . . and there is a new state also when the old Church ceases and the new one commences.

10122⁴. Then those who have not a new will from the Lord rush into evils of every kind . . .

10124. This charity constitutes his new Voluntary, and the faith his new Intellectual: both constitute conscience.

10143³. Then he has a new will and a new understanding, consequently a new life.

10296. With the Spiritual . . . the Intellectual is preserved entire . . . and in it is implanted a new Voluntary . . . Refs.

N. 178. He who knows these (truths) can think them, then will them, and finally do them, and thus have new life.

L. 65. 'I make all things new' (Rev.xxi.)=that in the Church now to be instaurated by the Lord there will be new doctrine.

S. 26². The Lord does not pour in new truths immediately . . . T.208.

P. 264⁴. That genuine truths are now to be disclosed, is predicted by . . . 'I make all things new.'

R. 196. 'And My new name' (Rev.iii.12)=the worship of the Lord alone, together with new things which had not been in the former Church.

279. 'And they sang a new song' (Rev.v.9)=the acknowledgment and glorification of the Lord: that He alone is the Judge, the Redeemer and Saviour, thus the God of Heaven and earth. Ex.

— As (this) acknowledgment was not before in the Church, it is therefore called 'a new song.'

617. 'They sang as it were a new song . . .' (Rev. xiv.3)=the celebration and glorification of the Lord . . . in the New Christian Heaven; here, in special, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens. The little expression 'as if' involves these things; for (the song) is not new.

886. 'Behold I make all things new'=that the Lord has executed the Last Judgment, and will then create a new Heaven and a new earth, and a new Church, together with each and all things which are in them.

M. 151a³. What news from the earth? 182². 207². 532. T.692. 693. 694. 846.

182⁸. From these new things from the earth, they perceive . . .

207. That they may open their new things from the Christian world.

—³. I will tell you a new thing from Heaven . . .

294. Such a thing is created in a moment . . . and represents something new on the earth.

323. They are always perceiving and feeling new things in whatever occurs.

381. Three new comers taken up into Heaven.

532. This is new: that the Lord has revealed arcana . . .

B. 95. That the opening and rejection of the dogmas of faith of the present Church, and the revelation and reception of the dogmas of faith of the New Church, is meant by . . . 'He who sits upon the throne said, Behold I make all things new; and He said, Write, because these words are true and faithful.'

T. 160³. Let us speak with some new comers . . . (who) did not know but that they were still in the natural world . . .

245². Like those who know from hearsay=*novellis* . . .

304⁰. The gladness which comes from the new growths=*novellis*—in the fields.

571⁰. They produce new seeds, like a new offspring.

576. That the new generation or creation is effected by the Lord alone through charity and faith . . . the man co-operating. Gen.art.

601. That a regenerated man has a new will and a new understanding. Gen.art.

— A regenerated man is a renewed=*innovatus*—or new man.

604. The new will is above the old will . . . in like manner the new understanding . . .

640. Redemption was a certain creation of the angelic Heaven anew, and also of the Church.

650. (This doctrine) is new in the Church. Ex.

659². There is (then) formed by the Lord a new will and a new understanding above the old, and there the Lord successively implants new goods through truths . . .

D. 277. Those have such phantasies who want . . . to change all things into new ones . . . Des.

E. 224. 'And My new name'=that they will acknowledge the Divine Human of the Lord.

248³. A Reciprocal with man which is his new will.

706¹⁴. 'New tongues' (Mark xvi.17)=doctrinal things for a new Church.

857. 'A new song'=the acknowledgment and confession of the Lord, thus the glorification of Him . . . As there was the same Lord in the Ancient Churches, but celebrated under the name of Jehovah . . . and as thus the song concerning Him, regarded in itself, is not new, it is said 'as it were a new song.' Therefore it is here called 'new,' because it is for the new Church . . .

D. Wis. iv². Man is thereby made new: not only in that a new will is given him, and a new understanding, but also a new body for his spirit. The former things are not abolished, but are removed so as not to appear, and new ones are formed through the love and wisdom which are the Lord . . .

New Church. *Nova Ecclesia.*

See NEW JERUSALEM, and SEVEN CHURCHES; and under HEAVENLY DOCTRINE, and NEW HEAVEN.

A. 28. A new Church. Tr. 31². 40⁰.

324. A new Church exsuscitated called 'Enos.'

333. A new Church then arose, which is meant by 'Adah and Zillah' . . .

408. When the Church is so vastated that there is no longer any faith, it first begins anew; or a new light shines forth, which is called 'morning.' Ex. 409.

409⁰. (A new Church is transferred to the gentiles.) 410.

411. That the last time of vastation must come before a new Church can arise. Ill.

436⁰. 'The man and his wife'=the new Church before called 'Adah and Zillah.'

441. The worship of a new Church. Sig.

467. 'Noah'=a new Church, 838.

526. 'A son'=the origin of a new Church.

728⁴. The beginning of a new Church was represented by the deliverance and rebuilding of the Temple.

784. But this new Church was . . . in faith . . .

931². A new Church is then always resuscitated by the Lord.

1148. From the time in which this new Church came forth. Sig.

1219. That a **new Church** came forth from the Ancient Church. Sig.

1228². By (their being gathered together again and brought back from captivity) is meant the creation of a **new Church**.

1259³. A **new Church**, or that of the gentiles. Tr. 1551.

1366. The Church cannot come forth anew with any nation, until it is so devastated that nothing of evil and falsity remains in its internal worship. Ex.

—². As a **new Church** was to be restored, those were taken with whom the goods and truths of faith were to be implanted; with whom all the Knowledge of the good and truth of faith had been obliterated; and who, as gentiles, had become external idolaters.

1778. It was shown . . . that a **new Church** would revive . . . Tr. 1782.

1850². A new heaven and a new earth, that is, a **new Church**, were created, which was called the Ancient Church . . .

—³. Therefore a **new Church** was exsuscitated with the descendants of Jacob . . .

—⁴. After this . . . a **new Church**, which is to be called the Primitive Church . . .

— . In some quarter of the globe—*terrarum orbem*—a **New Church** will be raised up, the present one remaining in its external worship, as the Jews do in theirs . . .

2243⁷. The Lord at the same time instaurated a **new Church** which was called the Christian Church . . .

2323. There is also an 'evening,' when charity shines forth, and consequently when faith, thus a **new Church**, rises up. This 'evening' is the twilight before the morning. . . For it is provided by the Lord that when a Church is ceasing to be, a **new Church** is rising up, and this at the same time; for without a Church somewhere on the globe, the human race cannot subsist . . .

—². In (Gen. xix.) it treats concerning both states of the Church, namely, concerning the rise of a **new Church**, which is represented by 'Lot,' and concerning the destruction of the old one, which is signified by Sodom and Gomorrah . . .

2405⁸. See MORNING, here.

2830⁵. The New Temple and the New Jerusalem, in the universal sense, = the Lord's Kingdom; in special, a **new Church**.

2853³. Whenever any Church is consummated . . . then, of the Providence of the Lord, a **new Church** is always raised up. Enum.

2895. The Word written through the Evangelists was in a **new Church**.

2901. A **new Spiritual Church**. Tr. 2981.

—⁶. 'Hebron in the Land of Canaan' = the **new Church**.

2902. That the Lord instaurated a **new Church**, and was kindly received . . . Tr.

—⁶. Thus a **new Church** from the gentiles. Tr.

2906². 'The year of good-pleasure of Jehovah' = the time of a **new Church**.

— . 'The year of My redeemed' = the time of a **new Church**.

2909³. That again there was a **new Church**, was represented by its being ceded to Caleb for an inheritance, as to field and villages.

2910³. Afterwards a **new Church** was exsuscitated by the Lord, which was called the Church of the Gentiles, and was internal . . .

—⁶. When a Church is consummated and perishes, then the Lord always exsuscitates a **new Church** somewhere; but rarely, if ever, from the man of the former Church; but from the gentiles who have been in ignorance. Tr.

2912. Because a **new Church** was to be exsuscitated in place of the former . . .

2913. 'The sons of Heth' = those with whom [there was to be] a **new Spiritual Church**. 2919. 2928. 2940. 2975.

—³. It treats in this verse concerning the **new Church** which the Lord instaurates when the former one expires . . .

2915. For it treats concerning a **new Church**; and, in this verse, concerning its first state, which is such that first of all the Lord is unknown to them; but still, as they live in the good of charity, and, as to civil life, in what is just and fair; and, as to moral life, in what is honourable and becoming, they are such that the Lord can be with them; for the presence of the Lord with man is in good . . .

2916⁴. That the Lord exsuscitated Lazarus from the dead, also involves the resuscitation of a **new Church** from the gentiles.

2919. A reciprocal state with those who are of the **new Church**. Sig.

2950. The Lord's joy on account of the good-will of those who were of the **new Spiritual Church**. Sig. and Ex.

2955. That 'I will bury my dead' = an emergence from spiritual night, and vivification, is also for the reason that when a former Church is dead, a **new Church** is exsuscitated by the Lord in its place . . .

—⁶. For there is always some Church on the Earth, and, when the old one expires, and night comes on, then a **new Church** rises again elsewhere, and there comes morning.

2978. That they were regenerated, and thus a **new Spiritual Church** was instaurated. Sig.

2981. 'This is Hebron' = that this is a **new Church**.

2986. 'From the sons of Heth' = that it was from the gentiles.

—². It is to be known that when any Church becomes null, that is, when charity perishes, and a **new Church** is being instaurated by the Lord, rarely if ever is this effected with those with whom the old Church has been; but with those with whom there was no Church before . . . So was it done when the Most Ancient Church perished; then the **new Church**, which was called 'Noah' . . . was instaurated with the gentiles . . . In like manner when this Church perished, then the resemblance of a Church was instituted with the

descendants of Abraham . . . for Abraham, when called, was a Gentile . . . and the descendants of Jacob in Egypt became still more Gentile . . . After this Church had been consummated, the Primitive Church was instaurated from the gentiles, the Jews being rejected. In like manner will it be with this Church, which is called Christian.

[A. 2986³]. The reason the **New Church** will be instaurated by the Lord with the gentiles, is that they have no principles of falsity contrary to the truths of faith . . . Principles of falsity imbued from infancy, and afterwards confirmed, must be shaken off before the man can be regenerated, and become the Church . . .

3325¹⁰. A new Spiritual Church. Tr.

3355^e. A new Church internal and external. Sig.

3579². A new Church. Tr. 3580^e. 4697. 6000⁷.

3580^e. 'Jezreel' = a new Church.

3654³. A new Church in general, and with each one in particular who is being regenerated or made the Church. Tr.

3708¹¹. When a new Church is being instaurated with (the upright gentiles), the spirit of God is said 'to rest' there.

3881⁵. A new Spiritual Church with the gentiles. Tr.

3898³. The reason the interior things of the Word are now being opened, is that at this day the Church is vastated so greatly—that is, is so devoid of faith and love—that although men know and understand, still they do not acknowledge, and still less believe; except a few, who are in the life of good and are called 'the elect,' who can now be instructed, and with whom a **New Church** is to be instituted. But where these are the Lord alone knows; there will be few within the Church: it was the gentiles with whom new Churches were established before.

4058^e. It treats also (in Matt. xxiv.) of the beginning of a new Church. 4060⁷.

4060⁹. 'They shall gather together the elect from the four winds . . . '=the instauration of a **New Church**.

4197⁴. 'The spirit of life from God entered into them, so that they stood upon their feet' = a new Church.

4230. See LAST JUDGMENT, here.

4231. 'Learn a parable from the fig-tree: When its branch is yet tender, and its leaves bud forth, ye know that summer is nigh' = the first of a **new Church** . . .

— (Thus) this parable involves that when a **new Church** is being created by the Lord, there first of all appears the good of the Natural, that is, good in an external form with its affection and truths. Ex.

—². Then the old Church is rejected, and a **new Church** is instaurated.

—^e. (Thus) prediction is here made concerning the beginnings of a **new Church**.

4255^e. 'The new earth,' or 'Holy Land,' = the Lord's Kingdom, and also a **new Church**, which is the Lord's Kingdom on earth. Rêfs.

4333. These words describe the quality of the state which will be when the old Church is being rejected, and the **new Church** is being instaurated . . .

4334⁵. 'Until the day that Noë entered into the ark' = the end of the former Church and the beginning of the **new Church**.

—^e. By these words is described what would be the state as to good and truth within the Church, when it is being rejected, and the **new Church** is being adopted.

4423. How the case is with the rejection of an old Church, and the adoption of a **new Church**, scarcely anyone knows. . . Those of the old Church are not about to perish . . . but the Church perishes principally as to the states of its interiors . . . Heaven then removes itself from them . . . and transfers itself to others, who are adopted in their place. (Continued under Old Church.)

4449. A longing for conjunction with this **new Church**. Sig. and Ex. 4450^e.

4516^e. For no **new Church** is instaurated, until the former one has been vastated.

4535². 'The new heaven and earth' = the Internal and External of the **new Church** which succeeds when the former one passes away. 5136. 5577.

—³. This last time of the former Church, and first of the **new Church** is what is called 'the consummation of the age' . . . and His Advent; for the Lord then recedes from the former Church, and comes to the **new Church**.

4588^e. The daughters and sons which the Hebrew women bore = the goods and truths of the **new Church**.

4672. 'A boy' (Joseph) when predicated of a **new Church** = its first state . . . for the Church runs through its ages like a man . . .

4747³. Hence it is that when any **new Church** is being instaurated by the Lord, it is not instaurated with those who are within the Church, but with those who are without it, that is, with the gentiles. Rep. by Joseph's being cast into a pit by his brethren, and being drawn out by the Midianites and sold to the Ishmaelites; for by the brethren of Joseph are represented those within the Church who have confirmed themselves against the Divine truth, especially against these two things: that the Human of the Lord is Divine, and that the works of charity are effective for salvation, and that not only in doctrine but also in life. By 'the Ishmaelites,' however, are represented those who are in simple good, and by 'the Midianites,' those who are in the truth of this good.

4835. (Thus) the Jewish Church was not any **new Church**, but was a resuscitation of the Ancient Church, which had perished.

4904³. Therefore the Lord instaurated a **new Church** . . .

5247². It there treats of the New Temple, and of the new Priesthood, that is, of a **new Church** . . .

5360^e. This last state of the Church which precedes the state of the **new Church**, is what is properly meant in the Word by 'vastation' and 'desolation' . . .

6000⁴. 'Night' = the last time of an old Church and the first of a **new Church**.

6588. 'God in visiting will visit you' = . . . the last time of the old Church, and the first of the **new Church**.

This last time is called 'visitation,' and is predicated of . . . a **new Church** which is being born, and of an old Church which is expiring . . .

—². 'To be visited,' here (Luke i.68,78)=the ex-suscitation of a **new Church**, and the illustration then of those who were in ignorance of the truth and good of faith; thus concerning their deliverance; and therefore it is said, 'He hath visited and made deliverance for His people;' 'He hath visited so that He might appear to those who are sitting in darkness and in the shadow of death.'

6895². The Advent of the Lord takes place when the old Church is being rejected, and a **new one** is being instaurated by the Lord: and as a **new Church** was being instaurated with the descendants of Jacob, it is said, 'In visiting He hath visited us' . . .

—^e. Thus the Advent of the Lord in love and faith with those who will be of the **new Church**.

7844⁴. 'Morning'=the light and rise of a **new Church** from the Lord.

7844³. See EVENING, here.

8427⁴. 'Tell us what is the sign of Thy Coming' . . . The Coming of the Lord = the acknowledgment of truth Divine by those who are of the **New Church**, and the denial by those who are of the old Church. Ref.

8891³. 'Adam and Eve'=a **new Church** . . .

8902³. It here treats concerning the last time of the Church, when a **new Church** is being resuscitated, the old one perishing; 'Jacob'=those who are in the external of the Church; and 'Israel,' those who are in the internal.

9042². It here treats of a **new Church** from the Lord . . .

9050¹⁰. Concerning the new Temple, that is, a **new Spiritual Church** from the Lord. Tr.

9182⁶. Concerning the instauration of a **new Church**. Tr.

9212⁷. 'No one addeth a piece of a new garment to an old garment . . .' The Lord used this similitude to describe the truth of the **new Church** and the truth of the old Church . . . To sew . . . the one to the other is to destroy both; for the truth of the **new Church** is interior truth, thus truth for the internal man; whereas the truth of the old Church is exterior truth, thus truth for the external man. In this latter truth was the Jewish Church . . . whereas the Church at this day is in internal truths . . .

9256². From these things it may be evident whence it is that a **new Church** is always instaurated with the nations who are outside the Church; which takes place when the old Church has closed Heaven against itself. Refs. Hence it is that the Church from the Jewish people was transferred to the gentiles; and also that the present Church is now also being transferred to the gentiles. Ill.

—⁷. The gentiles adore one only God under a human form; and therefore when they hear about the Lord, they receive and acknowledge Him; nor can a **new Church** be instaurated with others. Ill.

9325⁸. The **new Church** of the gentiles is meant by

'the barren and the desolate who shall have many sons' . . .

9407⁴. By 'the holy Jerusalem descending from heaven' is meant a **new Church** with the gentiles, after that the present one which is in our European world has been vastated.

9408⁵. By 'the creation' in the first chapters of Genesis . . . is meant a **new Church**; for 'creation,' there, is new regeneration . . .

9485². It treats (in Jer.iii.14,16,17) concerning a **new Church**. The representative of the former Church, which representative was then to be abolished, is meant by 'the ark, which was not to be spoken of any more . . . 'Jerusalem,' to which the nations will be 'gathered together,' is that **new Church**.

9642². It treats (in Is.xliii.6) concerning a **new Church**. 'To say to the north'=to those who are in darkness or ignorance concerning the truths of faith, who are the nations outside the Church.

9659⁵. It treats (in Ezek.xl.) concerning the New House, by which is signified the Lord's **new Church**.

9818⁴. 'To extend the heavens and to found the earth'=a **new Church**.

10134⁷. When the Church is in its night, in which it is when it is no longer in love to God and in faith, then, from the twilight, morning begins with another nation, where a **new Church** is being instaurated. Ex.

—¹¹. 'The morning cometh, and also the night'=that although there is illumination with those who are of the **new Church**, still there is night with those who are in the old one.

N. 1². 'The new heaven and the new earth'=a **new Church** both in the Heavens and on earth . . . J.1².

5. By 'the new earth' is meant a **new Church** on earth; for when the former Church is ceasing to be, a **new one** is being instaurated by the Lord . . .

J. 1². It is said a **new Church** in the Heavens, because there is a Church there equally as on earth; for there is equally the Word there, and also preachings, and a like Divine worship as on earth; but with the difference that there all things are in a more perfect state . . .

34^e. In the end of the Church evil increases over good, and therefore all are judged by the Lord, and the evil are separated from the good, and all things are reduced into order, and a New Heaven is instaurated, and also a **new Church** on earth, and thus the equilibrium is restored.

45². It has been given me to see . . . also how a New Heaven has been formed, and a **new Church** has been instaurated in the Heavens, which is meant by 'the New Jerusalem.'

46². By 'the creation of heaven and earth' is meant the instauration of a **new Church** . . .

C. J. 12. That hence it is, that after the Last Judgment was accomplished, and not before, revelations were made for the **New Church**. Ex.

L. Pref.^e. It is said, The Doctrine of the New Jerusalem, and there is meant the Doctrine for the **New**

Church, which is at this day to be instaurated by the Lord; for the old Church has arrived at its end . . .

[L.] 3^d. That the Lord came into the world in order to instaurate a **new Church** . . . 5, Sig. and Ill.

61. The reason these things concerning the Lord are now first made known, is that it is foretold in the Apocalypse, Chapters xxi. and xxii., that a **New Church** is to be instituted by the Lord at the end of the former one, in which this will be the primary thing. It is this Church which is there meant by 'the New Jerusalem,' into which no one can enter, except him who acknowledges the Lord alone as the God of Heaven and earth; and therefore this Church is called 'the Lamb's wife.' P. 263.

62. That a **New Church** is meant by 'the New Jerusalem' in the Apocalypse. Gen. art.

—'. 'The new heaven and earth' . . . mean what is new of the Church in the Spiritual World, and what is new of the Church in the natural world. Ex.

63. By 'the Holy City Jerusalem' is meant that **New Church** as to doctrine. Ex.

65. That in the Church now to be instaurated by the Lord there will be new doctrine. Sig.

S. 14². By 'the gathering together of the elect . . .' is signified what is new of the Church as to love and faith.

F. 67^e. By 'the evening the morning, when what is holy shall be justified,' is signified the end of that Church, and the beginning of a **new one**.

P. 264⁴. That genuine truths, in which is the spiritual sense . . . were not revealed until after the Last Judgment . . . and a **New Church**, meant by 'the Holy Jerusalem,' was to be instaurated by the Lord. Ex.

—⁵. (Thus) the spiritual sense . . . was to be revealed for the **New Church**, which will acknowledge and worship the Lord alone, and will hold His Word holy, and will love Divine truths, and will reject faith separated from charity.

328¹⁰. That it is provided also that a **New Church** shall succeed in place of the former devastated one. Ex.

R. Pref.². From this New Heaven descends and will descend a **New Church** in the earth, which is the New Jerusalem. That this Church will acknowledge the Lord alone. Ill.

1. Pref. That this revelation . . . is received by those who will be in the **New Church**, which is the New Jerusalem. Tr.

2^d. The Apocalypse treats . . . from beginning to end concerning the last state of the Church in the Heavens and on earth, and then concerning the Last Judgment, and after this concerning the **New Church**, which is the New Jerusalem. That this **New Church** is the end of this work, is evident, and therefore those things which precede treat concerning the state of the Church such as it is proximately before that **New Church**.

4². By 'the consummation of the age' is meant the last state of the old Church; and by 'the Advent of the Lord,' the first state of the **New Church**.

9. Therefore unless a **New Church**, which acknow-

ledges these two essentials, and lives them, rises up, no one can be saved. On account of this danger, the time is shortened by the Lord . . .

17⁵. Therefore the good of life is now being taught by the Lord for those who will be of His **New Church**, which is the New Jerusalem.

43. 'I saw seven golden lampstands' = the **New Church**, which will be in illustration from the Lord from the Word. Ex. E. 62.

—². For those who will be of the Lord's **New Church** are only lampstands, who will give light from the Lord.

—³. By 'a lampstand' is signified a **new Church** also in Zech. iv.

—⁴. The illustration of the **new Church** by the Lord from the good of love through truth. Sig.

44. The Lord as to the Word, from whom is that **New Church**. Sig. and Ex.

53². 'That day' = the Advent of the Lord, when the old Church has been destroyed, and the new one is to be instaurated.

64. Arcana in the visions concerning the New Heaven and the **New Church**. Sig. . . 'The seven stars' = the Church in the Heavens; and 'the seven lampstands' = the Church on earth.

65. 'The seven stars are the Angels of the seven Churches' = the **New Church** in the Heavens, which is the New Heaven. Ex. 237.

66. 'And the seven lampstands which thou sawest are the seven Churches' = the **New Church** on earth, which is the New Jerusalem descending from the Lord out of the New Heaven. 237.

—^e. Hence it is that the universal **New Church** with its various things is described in the things which now follow by the seven Churches. 73.

67. The Faith of the New Heaven and **New Church** in the universal idea, stated. B. 116. T. 2. Compare F. 34.

68. All these (from the Churches in the Christian world) are called to the **New Church**, which is the New Jerusalem.

69. By (the seven Churches) are described all who are in the Christian world, who have religion, and from whom the **New Church**, which is the New Jerusalem, can be formed; and it is being formed from those who approach the Lord alone, and at the same time act repentance from evil works. The rest, who do not approach the Lord alone, from a confirmed denial that His Human is Divine, and who do not act repentance from evil works, are indeed in the Church, but have not anything of the Church in them.

70. As the Lord alone is acknowledged as the God of Heaven and earth by those who are of His **New Church** in the Heavens and those who will be of it on the earth, in the first chapter of the Apocalypse it treats concerning the Lord alone; and in these two following ones, it is He alone who speaks to the Churches . . . Ill.

71^e. From these [passages] it is evident that the Lord alone is acknowledged in the **New Church**. Hence it is that this Church is called 'the Lamb's Wife.'

72. That the **New Church**, which is the New Jerusalem, is being formed from those who act repentance from evil works. Ill.

87. That he who understands these things should obey what the Divine truth of the Word teaches those who will be of the **New Church**, which is the New Jerusalem. Sig. and Ex.

145. That the few things which they know . . . from the Word, they should retain, and live according to them, until there are made the New Heaven and the **New Church**, which are the Advent of the Lord. Sig. and Ex.

154. Pref. (All these) also are called to the Lord's **New Church**.

166⁴. Therefore the Lord compares the truths of the former Church, which were external, and representative of spiritual things, to 'a piece of an old garment;' and the truths of the **new Church**, which were internal and spiritual, to 'a piece of a new garment.'

183. That those who are in falsities as to doctrine, provided they are not in falsities from evil, will receive the truths of the **New Church**, and will acknowledge them. Sig. and Ex.

187. The Advent of the Lord, and a **New Church** then from these. Sig. and Ex.

194. That the doctrine of the **New Church** will be inscribed on their hearts. Sig. and Ex.

237. 'There were seven lamps of fire before the throne, which are the seven spirits of God' (Rev. iv. 5) = thence a **New Church** in Heaven and on earth from the Lord through the Divine truth proceeding from Him. Ex.

— By 'the seven lampstands' is meant a **New Church** on earth . . . and by 'the seven stars' a **New Church** in the Heavens.

348⁸. From those who are here treated of (the 144,000) a **New Heaven** has been formed, and a **New Church** is being formed, by the Lord . . . —^e.

350. Celestial love, which is love to the Lord; and this with all who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

351. Wisdom from celestial love with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

352. The uses of life, which are of wisdom from that love, also with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

353. Mutual love, which is the love of doing good use to the community or society, with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

354. The perception of use and of what use is with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

355. The will of serving and of act with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

356. Spiritual love, which is love towards the neighbour, or charity, with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

357. The affection of truth from good, from which is intelligence, with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

358. The good of life with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

359. The conjugal love of good and truth also with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

360. The doctrine of good and truth with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

361. The life of truth from good according to doctrine with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

362. Dan . . . could not signify anything in the New Heaven and **New Church** of the Lord, where there will be only those who are celestial and those who are spiritual; hence instead of 'Dan' there is 'Manasseh.' That instead of 'Ephraim' there is 'Joseph,' see explained in no. 360.

363. All the rest, who are not of those enumerated, and yet are in the New Heaven and in the **New Church** of the Lord, and are those who make the Ultimate Heaven and the External Church, whose quality no one knows except the Lord alone. Sig. and Ex.

434². By 'the Woman encompassed with the sun,' whom the dragon has persecuted, is signified the **New Church**, which is the New Jerusalem.

469². For this (doctrine of the Lord) is the very essential of the **New Church**. Sig.

473. The voices which the seven thunders spake . . . being the very essentials of the **New Church**, are said thrice.

—². These things being done, the **New Church**, which would be the Lamb's Wife, descended from Heaven.

476. (Thus) the Church will expire, unless a **New Church** comes forth, which acknowledges the Lord alone as the God of Heaven and earth, and therefore approaches Him immediately. Sig. and Ex. 477. Sig. and Ex.

485. Pref. The quality of those who are interiorly in faith alone in their opposition to the two essentials of the **New Church**; which are . . . Tr. (See ESSENCE, here.)

—^e. That the state of the **New Church** was manifested from the New Heaven. Tr.

491. That these two . . . essentials of the **New Church** are to be taught even to the end and the beginning. Sig. and Ex.

— By the '1260 days' is signified . . . to the end of the former Church, and thus to the beginning of the **New Church**. Ex.

494. That he who wants to destroy these two essentials of the **New Church**, perishes from infernal love. Sig. and Ex.

496. That those who avert themselves from the two essentials of the **New Church** cannot receive any truth from Heaven. Sig. and Ex.

[R.] 497^e. That those who avert themselves from the two essentials of the **New Church** can see nothing but the falsities in which they are ; and, if they confirm these by the Word, they falsify its truths. Sig. and Ex.

498. That those who want to destroy these two essentials of the **New Church** cast themselves into evils and falsities of every kind, as often and in so far as they do it. Sig. and Ex.

500. That those who are in the internals of the doctrine concerning faith alone will oppose themselves to, and will attack, these two essentials of the **New Church**, and will reject them with themselves, and, so far as they are able, with others. Sig. and Ex.

501. That the two essentials of the **New Church** are altogether rejected by those who are interiorly in the falsities of the doctrine concerning justification by faith alone. Sig. and Ex.

505. When all who have been and shall be in falsities of doctrine, and thence in evils of life, from faith alone, at the end of the Church which still is, to the beginning of the **New Church**, have heard and shall hear concerning the two essentials . . . they have condemned and will condemn them. Sig. and Ex. 506.

509. That owing to their contrariety (to the two essentials received in the Reformed Church) the two essentials of the **New Church**, which is the New Jerusalem, are held in contempt, dislike, and aversion. Sig. and Ex.

510. That these two essentials of the **New Church**, at the end of the former one, while the **New Church** is beginning and progressing, are vivified by the Lord with those who receive them. Sig. and Ex.

— By 'three days and a half,' is signified . . . from the end of the Church which yet is, to the beginning of the **New Church** ; here, with those with whom the **New Church** is beginning and progressing . . .

512. These two essentials of the **New Church** taken up by the Lord into Heaven . . . Sig.

523. The New Heaven and the **New Church**, where they will acknowledge Him to be the Only God . . . Sig. and Ex.

532. Pref. It treats (in Rev. xii.) of the **New Church** and its doctrine. By 'the woman' is here meant the **New Church** . . . The persecution of the **New Church** . . . on account of its doctrine, and its protection by the Lord, until from a few it increases among many. Tr.

532. A revelation from the Lord concerning His **New Church** in the Heavens and on earth, and concerning the difficult reception of and assault upon its doctrine. Sig. and Ex.

533. 'A woman clothed with the sun, and the moon under her feet' = the Lord's **New Church** in the Heavens, which is the New Heaven, and the Lord's **New Church**, which will be on earth, which is the New Jerusalem. Ex. (Continued under CHURCH.)

534^e. 'The crown of twelve stars' upon the head of the woman = the wisdom and intelligence of the **New Church** from the Knowledges of Divine good and Divine truth from the Word.

535. The nascent doctrine of the **New Church**, and

its difficult reception on account of the resistance by those who are meant by 'the dragon.' Sig. and Ex.

536. A revelation from the Lord concerning those who are against the **New Church** and its doctrine. Sig.

542. That those who are meant by 'the dragon' busy themselves to extinguish the doctrine of the **New Church** in its first rise. Sig. and Ex.

545. The protection of the doctrine by the Lord because it is for the **New Church** . . . Sig. and Ex.

546. The **Church** which is the New Jerusalem at first among a few. Sig. and Ex.

547. The state of this **Church** at that time, that meanwhile it may be provided with many, until it increases to its appointed state. Sig. and Ex.

—². The reason it is of the Lord's Divine Providence that at first the **Church** should be among a few, and should increase successively among many, is that the falsities of the former Church are first to be removed ; for, before this, truths cannot be received. For the truths which are received and implanted before falsities have been removed, do not permanently remain, and are also diminished by the dragonists. The like took place with the Christian Church, in that it increased successively from few to many. The other reason is, that there must first be formed a New Heaven, which will make a one with the Church on earth ; and therefore we read that he 'saw a new heaven,' and 'the holy Jerusalem descending from God out of heaven.' It is certain that a **New Church**, which is the New Jerusalem, will come forth, because it has been foretold in the Apocalypse ; and it is also certain that the falsities of the former Church must first be removed, because these have been treated of in the Apocalypse up to chapter xx.

548. The falsities of the former Church fighting against the truths of the **New Church**. Sig. and Ex.

558. (That the dragonists) have been cast down from Heaven into the World of Spirits, and are thence in conjunction with the men of the Earth, whom, from hatred against the **New Church**, they excite to persevere in their falsities and the derivative evils. Sig. and Ex.

559. Because (the dragon) knows that a New Heaven has been formed, and that thus the **New Church** on earth is at hand, and that then he and his will be cast into Hell. Sig. and Ex.

560. That the dragonists in the World of Spirits . . . have immediately set about infesting the **New Church** on account of its doctrine. Sig. and Ex.

561. The Divine circumspection for the **New Church**, and protection while it is as yet among a few. Sig. and Ex.

562. That on account of the cunning of the seducers it is cautiously provided that the **New Church** may come among more, even until it increases to its appointed state. Sig. and Ex.

563. Reasonings from falsities in abundance to destroy the **Church**. Sig. and Ex.

—². This I can relate : that those in the Church who hereafter confirm faith alone with themselves, cannot recede from it, except by serious repentance, because they conjoin themselves with the dragonists,

who are now in the World of Spirits, and are in great agitation, and there, from hatred against the **New Church**, are infesting all whom they meet . . .

564. That the reasonings . . . which the dragonists bring forth fall to nothing from the spiritual truths rationally understood, which the Michaels, from whom is the **New Church**, adduce. Sig. and Ex.

565. That they have endeavoured in vain to destroy the **New Church**. Sig.

—³. That by 'the seed' of the Woman are here meant those who are of the **New Church**, and are in the truths of its doctrine. Ill.

574². At last (in Dan.vii.) there is described the Advent of the Lord, and the destruction of that Church then, and the instauration of a **New one**.

583. The opportunity to teach and to do the evils and falsities of that doctrine even to the end of that Church, until—*dum*—the beginning of the **New one**. Sig. and Ex.

593. That the man of the Lord's **New Church** is explored by temptations from them, as to his quality as to life and as to faith. Sig. and Ex.

— . By 'the saints' are signified those who are of the Lord's **New Church**; in special, those who are in Divine truths there.

612. Pref. Evangelization concerning the Advent of the Lord, and a **New Church** then. Tr.

612². This Heaven is the **New Heaven**, from which the Holy Jerusalem, that is, the **New Church** on earth, will descend (Rev.xxi.1,2).

626. The annunciation of the Advent of the Lord, and of the **New Church** which will descend from Heaven from Him. Sig. and Ex.

628. These things are now said to those who will be of the **New Church** on earth, because the first of reformation is to live according to the precepts of the decalogue . . .

633^o. In (Rev.xiv.6,7) it treats concerning the preaching of the Gospel; that is, of the Advent of the Lord to instauration the **New Church**.

639. A prediction from the Lord concerning the state of those after death who will be of His **New Church**; which is, that those who suffer temptations on account of faith in the Lord and a life according to His precepts, have eternal life and happiness. Sig. and Ex.

658^e. 'Even to the consummation of the age'=even to the end of the Church, until—*dum*—the **New Church**, with which the Lord will then be.

700. That the falsities of these reasonings have been removed with those who are in truths from goods from the Lord, and are to be introduced into the **New Church**. Sig. and Ex.

— . 'The rising of the sun'=the beginning of the **New Church** from the Lord.

—². It treats here concerning the consummation or end of the present Church, and concerning the instauration or beginning of the **New Church**, and concerning contentions.

— . The contentions (of the present Church) with those who will be of the **New Church**, are meant by the

'gathering together of the kings of the earth to battle.' But those who will be of the **New Church**, with whom they will contend, are meant by those for whom 'the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun.' This involves the like as the introduction of the sons of Israel into the Land of Canaan, with the difference, that for them the river Jordan was dried up, but for these the river Euphrates . . . because these latter contend by means of interior reasonings, which are to be . . . removed, before the introduction is effected; which also is the reason why their interior reasonings are disclosed in this Work . . .

704. Excitations of all in that whole Church, who are in the same falsities, to attack the truths of the **New Church**. Sig. and Ex.

— . The reason it is to attack the truths of the **New Church**, is that it is said 'the great day of God Almighty,' and by 'that day' is signified the Advent of the Lord, and the **New Church** then. —², Ill.

—^e. As . . . the end of the old Church is when it is the Advent of the Lord and the beginning of a **New Church**, therefore by 'the day of Jehovah,' in very many places, is also signified the end of the former Church . . .

706. These things are said to those who will be of the Lord's **New Church**, in order that they may learn truths, and remain in them . . .

707. A mind to destroy the **New Church**, originating from the love of command and of supereminence. Sig. and Ex.

— . Because the combat between the old Church and the **new one** is meant. —².

—³. By 'that day' is signified the Advent of the Lord, and, then, the end of the old Church, and the beginning of the **new Church**. Ill.

— . In Zech. xii. . . it is described: That the Lord is about to form a **new Church** (ver.1). That there will then be nothing of doctrine in the old Church, and that they will therefore flee from it (vers.2,3). That there will no longer be the understanding of truth, except only with those who are in the Word, and who are of the **new Church** (ver.4). That these will learn the good of doctrine from the Lord (ver.5). That the Lord will then destroy all falsities by the truths of the Word, lest the doctrine of the **new Church** should teach anything else than the truth (vers.6,7). That the Church will then be in the doctrine concerning the Lord (ver.8). That He will destroy all persons and things which are contrary to that doctrine (ver.9); and that then there will be a **new Church** from the Lord (ver.10). And that then each and all things of the Church will be in mourning (vers.10-14).

—⁴. The contents of the following chapter, xiii., are these: That the Word will be for the **new Church**, and will be open to them (ver.1) . . . That those who are of the devastated Church will perish; and that those who are of the **new Church** are to be purified and taught by the Lord (vers.8,9).

—⁵. The contents of chapter xiv. are these: . . . That truth will be multiplied in the **new Church**; nor will there be the falsity of evil there (vers.10,11) . . . That

they will then accede to the worship of the Lord, even from the gentiles (or nations) who are external natural (vers. 16-19) . . . These are the contents of (Zech. xii. xiii. and xiv.) unfolded, because in them also it treats concerning the last state of the old Church, and concerning the first state of the **new Church**. And as it is said that they are to be gathered together into a place called . . . Armageddon, it is evident that the same things were said in the Prophet concerning the last state of the present Church, and concerning the first state of the **New Church**.

[R.] 750^e. 'Even to the consummation of the age' = even to the end of the Church; and then, if they do not approach the Lord Himself, and live according to His precepts, they are left by the Lord; and, when left by the Lord, they become as pagans who have no religion; and then the Lord is solely with those who will be of His **New Church**. These things are signified by: 'until the words of God are consummated,' and by, 'even to the consummation of the age.'

803, Pref. An annunciation concerning the Advent of the Lord, and concerning the **New Church** from Him. Tr.

811. The joy of the Angels of the lowest Heaven, of the Angels of the middle Heaven, and of the Angels of the highest Heaven, that the Lord alone reigns in the **Church** which is now to come. Sig. and Ex.

813. 'And His Wife hath made herself ready' = that those who will be of this **Church**, which is the New Jerusalem, are being collected, inaugurated, and instructed. Ex.

814. That those who will be of the Lord's **New Church** are being instructed in genuine and pure truths through the Word from the Lord. Sig. and Ex.

816. An Angel . . . speaking to John concerning the Lord's **New Church**, and saying, that it was being given to know on earth, that those have eternal life who receive the things which are of that Church. Sig. and Ex.

—². This was done in order that it might be announced on earth . . . that a **New Church** is to be instaurated by the Lord on earth, as it has been instaurated in the Heavens; for the Church is first instaurated in the Heavens by the Lord, and afterwards, through the Heavens, on the earth.

—³. By 'the wedding of the Lamb' is signified the **New Church**, which is in conjunction with the Lord. By 'those who are called' are meant all who receive . . .

—⁴. The reason it is called 'the wedding supper of the Lamb,' is that this takes place in the last state of the Church, which is called 'evening' . . . but the first state of the **New Church** is called 'morning.' In the evening, man is called to the Church; and, when the called are present, it becomes morning.

831. The Lord from Divine love, and thence from Divine zeal, calling and convoking all who are in the spiritual affection of truth, and who are thinking about Heaven, to the **New Church** . . . Sig. and Ex.

—'. 'To come and be gathered together to the supper of the great God' = a calling and convocation to the **New Church**, and to conjunction with the Lord' . . . —^e.

833. That all the interiorly evil, who have professed faith alone . . . will infest those who will be of the Lord's **New Church**. Sig. and Ex.

839. I saw an army upon red and black horses, (who) appeared like apes, with their faces and breasts turned towards the loins and tails of the horses . . . They cried, Let us fight against those who ride upon white horses; and they pulled the reins with both hands, and thus pulled back the horses from the fight . . . The Angels said, They are from the place called 'Armageddon,' into which they have been congregated to the number of some thousands, to fight against those who are of the Lord's **New Church**, which is called 'the New Jerusalem.' Fully des. and Ex.

—⁷. (The Angels) informed them, that at this day a **New Church** is being instaurated by the Lord, which is meant by 'the New Jerusalem' in the Apocalypse; in which there will be the worship of the Lord alone, as it is in Heaven: and that thus everything will be fulfilled which is contained in the Lord's Prayer from beginning to end.

859². That the **New Church** to be instaurated by the Lord will be informed in truths and goods of every kind, and will be imbued with goods of every kind. Sig. (in Ezek. xxxix. 17-21).

861. That, being excited by the dragonists, (those meant by 'Gog and Magog') would . . . endeavour to destroy all things of the **New Church**, and its very doctrine concerning the Lord and concerning life. Sig. and Ex.

876, Pref. It treats (in Rev. xxi.) concerning the state of Heaven and the Church after the Last Judgment: that, after it, through the New Heaven, the **New Church** will come forth on earth, which will worship the Lord alone (vers. 1-8). Its conjunction with the Lord (vers. 9, 10). The description of it as to intelligence from the Word (ver. 11): as to doctrine thence (vers. 12-21): and as to all its quality (vers. 22-26).

879. A **New Church** to be instaurated by the Lord at the end of the former one, which will be associated with the New Heaven in Divine truths, as to doctrine and as to life. Sig. and Ex.

—^e. It is said 'descending from God out of Heaven,' because [the **New Church** is] from the Lord through the New Christian Heaven.

881. The **New Church** conjoined with the Lord through the Word. Sig. and Ex.

—'. John saw (the **New Church**) first as a city, and afterwards as a virgin bride; as a city representatively, and as a virgin bride spiritually; thus in a double idea, the one within or above the other . . .

886. That the Lord will create a New Heaven with a new earth, and a **New Church**, which is to be called the New Jerusalem; and that they may know these things for certain, and may remember them, because the Lord Himself has testified and said it. Sig. and Ex.

895. Influx and manifestation from the Lord from the inmost of Heaven concerning the **New Church**, which will be conjoined with the Lord through the Word. Sig. and Ex.

896. John translated into the Third Heaven, and his

sight opened there, before which was manifested the Lord's **New Church** as to doctrine in the form of a city. Sig. and Ex.

897. That in **this Church** there will be the Word understood, because translucent from its spiritual sense. Sig. and Ex.

898. The Word in the sense of the letter, from which is the doctrine of the **New Church**. Sig. and Ex.

—^c. Because the doctrine of the **New Church**, which is signified by the 'city,' is solely from the sense of the letter of the Word.

900^o. Guards lest anyone should enter into the [**New Church**] unless he is in these Knowledges from the Lord. Sig. and Ex.

902. That the Word in the sense of the letter contains all things of the doctrine of the **New Church**. Sig.

903. All things of doctrine from the Word concerning the Lord and concerning a life according to His precepts . . . (to which two things) all things of the doctrine of the **New Church** relate. Sig. and Ex.

904. That there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the Lord's **New Church** is as to doctrine and its introductory truths, and as to the Word from which [these are]. Sig. and Ex.

905. Justice in it. Sig. and Ex.

906. That good and truth in the **New Church** make a one, like essence and form. Sig. and Ex.

907. That all things of the **New Church** are from the good of love. Sig. and Ex.

909. The quality of the Word in the **New Church**: that from it are all its truths and goods. Sig. and Ex.

910. The quality of the **New Church** as making a one with Heaven. Sig. and Ex.

911. That with the men of the **New Church** all the Divine truth of the Word in the sense of the letter is translucent from the Divine truth in the spiritual sense. Sig. and Ex.

912. That thence everything of the **New Church** is the good of love inflowing together with light from Heaven from the Lord. Sig. and Ex.

914. That all things of the **New Church** appear in light. Sig. and Ex.

917. That all the truth of the **New Church** and of its doctrine is in form the good of love inflowing together with light from Heaven from the Lord. Sig. and Ex.

918. That in the **New Church** there will not be any external separated from what is internal. Sig. and Ex.

919. That the men of the **New Church** will not be in the love of self and in Own intelligence, and thence in natural lumen alone; but in spiritual light from the Divine truth of the Word from the Lord alone. Sig. and Ex.

920. That all who are in the good of life, and believe in the Lord, will live **there** according to Divine truths, and will see them within in themselves, as the eye sees objects. Sig. and Ex.

921. That all who are in the truths of wisdom from

spiritual good, will **there** confess the Lord, and will ascribe to Him all the truth and all the good which are with them. Sig. and Ex. 923.

924. That no one is received into the Lord's **New Church**, which is the New Jerusalem, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. Sig. and Ex.

925. That no others are received into the **New Church** which is the New Jerusalem, than those who believe in the Lord, and live according to His precepts in the Word. Sig.

932, Pref. (In Rev. xxii.) the **New Church** is still being described as to intelligence from Divine truths from the Lord.

932. The Apocalypse now opened and explicated as to the spiritual sense, where Divine truths in abundance have been revealed by the Lord, for those who will be in His **New Church**, which is the New Jerusalem. Sig. and Ex.

933. That in the inmosts of the Truths of doctrine and of the derivative life in the **New Church** is the Lord in His Divine love. Sig. and Ex.

—². This takes place with those who approach the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's **New Church**, which is the New Jerusalem . . .

937. That in the **Church** which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there . . . Sig. and Ex.

944. By 'to come' is signified that the Lord will come, not in person, but in the Word, in which He will appear to all who will be of His **New Church**.

951. That those have eternal happiness who live according to the Lord's precepts for the sake of the end that they may be . . . in His **New Church** through Knowledges concerning Him. Sig. and Ex.

952^o. Therefore it is said that they shall stand 'without'; that is, shall not be received into the Lord's **New Church**.

954. That He is that Lord who was born into the world . . . and who will come with new light, which will arise before His **New Church**, which is the Holy Jerusalem. Sig. and Ex.

M. 43. I predict that no others will appropriate to themselves this (conjugal) love, than those who will be received by the Lord into the **New Church** which is the New Jerusalem.

82. Art thou he who wantest to seduce the world, by insinuating a **New Church** . . .

534^o. Love truly conjugal with its deliciousnesses . . . is given to those who live according to the Lord's precepts; thus it is given to those who are received into the Lord's **New Church**, which is meant, in the Apocalypse, by 'the New Jerusalem.'

B. Title. Brief Exposition of the Doctrine of the **New Church**, which is meant by 'the New Jerusalem' in the Apocalypse.

44. This is the faith of the **New Church** in a simple form . . .

[B.] 63^e. Before the time appointed for the **New Church**, when there is fulness and restoration.

68^e. This marriage is the Church itself and is the **New Church**, which is now being instaurated by the Lord.

71². By the Advent of the Lord is meant His Advent in the Word, and, then, the instauration of a **New Church** in place of the former consummated one. Ill.

91. That unless a **New Church** is instaurated by the Lord no one can be saved; and that this is meant by . . . 'Unless those days be shortened, not any flesh shall be conserved' (Matt. xxiv. 22). Gen.art.

92. 'To shorten those days' means to put an end to the present Church, and to instaurate a **New one**. Ex.

94. The great arcanum, why, unless a **New Church** is instaurated by the Lord, no flesh can be saved, is this: that so long as the Dragon with his crew stays in the World of Spirits, into which he has been cast down from Heaven, so long not any Divine truth united to Divine good can pass through from the Lord to the men of the Earth, without being annihilated or perverted. . . Ill. T. 182².

95. That . . . the revelation and reception of the dogmas of faith of the **New Church**, are meant by . . . 'Behold I make all things new.' Gen.art. (See **NEW**, here.)

96. The reason the Falsities of the dogmas of faith of the present Church are first to be opened and rejected, before the Truths of the dogmas of the **New Church** are revealed and received, is that they do not agree in a single point or moment. Ex. 97.

102. That the faith of the **New Church** cannot possibly be together with the faith of the former Church; and that, if they are together, there takes place such a collision and conflict, that everything of the Church with man perishes. Gen.art. T. 647.

103. The faith of the **New Church** is described by 'the Woman encompassed with the sun . . .'

—^e. (Thus) those who have confirmed with themselves the faith of the old Church, cannot, except with great danger to their spiritual life, embrace the faith of the **New Church**, unless they have first disapproved one by one, and thus have extirpated, the former faith with its . . . dogmas. 104, Ex.

105. That if therefore (the Roman Catholics) recede in part from the externals of their worship, and approach immediately God the Saviour Jesus Christ, and also distribute the two kinds in the holy things of the Eucharist, they can be introduced into the New Jerusalem, that is, into the Lord's **New Church**, better than the Reformed. Gen.art. 108.

T. Title. The True Christian Religion, containing the Universal Theology of the **New Church**, foretold by the Lord in Dan. vii. 13, 14; and in Rev. xxi. 1, 2.

115. That redemption itself was . . . through these things a preparation for a **New Spiritual Church**. Gen.art.

— For at this day it is the Second Advent of the Lord; and a **New Church** is to be instituted, which

cannot be instituted unless there precedes a subjugation of the Hells and an ordination of the Heavens . . .

—². That the subjugation of the Hells, the ordination of the Heavens, and the instauration of the **New Church**, were redemption, is because without these no man could be saved. They also follow in order; for, first, the Hells are to be subjugated, before a New angelic Heaven can be formed; and this must be formed before the **New Church** can be instituted on earth. Ex.

154^e. This arcanum is from the Lord Himself for those who will be of His **New Church**.

182. That unless a **New Heaven** and a **New Church** are constructed—*conduntur*—by the Lord, not any flesh will be saved. Gen.art. 758².

— By to perform redemption is meant to construct a **New Heaven** and a **New Church**.

— At this day also the Lord is effecting redemption, by constructing a **New Heaven**, and instaurating a **New Church**, for the sake of the end that man can be saved.

303². The state of peace into which men are to come, from the Lord, is treated of in Is. lxxv. and lxxvi, and elsewhere; and into it will come those who are received into the **New Church** which is at this day being instaurated by the Lord.

307^e. This **New Church** (which is meant by 'the New Jerusalem'), and not the former one, is 'Wife' and 'Mother,' in the celestial sense.

330². Two canons for the service of the **New Church** . . .

344. The Esse of the Faith of the **New Church** is . . .

— The Coming Forth—*existentia*—of the Faith of the **New Church** is . . .

— The States of the Faith of the **New Church** are . . .

—^e. The Form itself of the Faith of the **New Church** . . .

354⁴. Those who will come into the Lord's **New Church** (although apparently simple, will be as wise as the wiser Angels as soon as they are taken up into Heaven). Ill.

465. (Why the dogmas and decrees of the **New Church** are contrasted with those of the present one.)

—^e. The decrees of the **New Church** are these which follow.

508². A temple seen which signified the **New Church**. Des. and Ex.

—⁵. But in the **New Church** it is allowed to enter and to penetrate with the understanding into all its secret things, and also to confirm them by the Word. The reason is that its doctrinal things are continuous Truths disclosed by the Lord through the Word . . .

— It is a canon of the **New Church** that . . .

536. I will add this new thing: All those who do what is good from religion, after death reject the doctrine of the present Church concerning three Divine persons from eternity, and also its faith as applied to these three in order, and convert themselves to the Lord God the Saviour, and with pleasure imbibe those things which are of the **New Church**.

—². But the rest, who have not exercised charity from religion, have hearts as hard as adamant. These first approach three gods, afterwards God the Father alone, and finally no God. They regard the Lord God the Saviour as being merely the son of Mary . . . and then they discard all the goods and truths of the **New Church**, and presently join themselves to the Spirits of the dragon . . .

537. Those who do the goods of charity from religion, and thence do not do evils, before they have accepted the doctrine of the **New Church** concerning the Lord. Des. by comparisons. In Heaven they are clothed in garments of a red colour; and, after they have been initiated into the goods of the **New Church**, they are clothed in garments of a bright crimson colour; which, as they receive the truths also, glitter with a beautiful golden radiance.

598². What man would become in phantasy, if a **New Church**, in which genuine truths are taught, were not being instaurated by the Lord. Ex. and Sig.

599². After redemption, the Lord instaurated a **new Church**.

667. At this day the spiritual sense of the Word has been opened for the sake of the **New Church** which is to be instaurated by the Lord.

700². As now for the first time Christianity itself is arising, a **New Church**, which is meant by 'the New Jerusalem' in the Apocalypse, is now being instaurated by the Lord . . . it has pleased the Lord to reveal the spiritual sense of the Word, in order that this Church may come into the very use and enjoyment of the sacraments . . .

708^e. 'The fruit of the vine which they were to drink new' = the truth of the **New Church** and of Heaven.

753. Concerning the New Heaven and the **New Church**. Chapter. 772.

761². The Lord then departs from them to the **New Church**. Sig.

764. As the present Church . . . is 'night,' it follows that 'morning' is now at hand; that is, the first of the **New Church**.

771. Lest, therefore, the man of the **New Church**, like the man of the old Church, should wander in the shade . . . it has pleased the Lord to open the sight of my spirit . . .

773. That the Advent of the Lord is to form a **New Heaven** from those who have believed in Him, and to instaurate a **New Church** from those who believe in Him hereafter, is because these two things are the ends of His Advent.

779. Whom He has filled with His Spirit, to teach the doctrines of the **New Church** through the Word, from Him. Gen.art.

— . As the Lord . . . has foretold that He will come and construct a **New Church** which is 'the New Jerusalem,' it follows that He will do this by means of a man . . .

784. That a **New Heaven** must be formed before a **New Church** on earth. Ex. As this **New Heaven**, which makes the Internal of the Church with man,

grows, in the same proportion from that Heaven descends the **New Jerusalem**, that is, the **New Church**; and therefore this cannot take place in a moment, but it takes place as the falsities of the former Church are removed . . . which will take place with the clergy, and so with the laity. Ill.

—^e. 'The wheat' means the truths and goods of the **New Church**; and 'the tares,' the falsities and evils of the former one.

786. That this **New Church** is the crown of all the Churches . . . Gen.art.

787. The reason this **New Church** is the crown of all the Churches . . . is that it will worship one visible God, in whom is the invisible God, as the soul is in the body. Ex.

788. That this **Church** is to succeed the Churches which have come forth from the beginning of the world, and that it is to last to ages of ages; and that thus it will be the crown of all the Churches which have been before it, has been prophesied by Daniel. Ill.

789. Besides, the rest of the Prophets have foretold in many places what the quality of this **Church** will be. Ill.

790. What the quality of this **Church** will be, is fully described in the Apocalypse. Ill.

796². (Luther) perceived that there is at this day the end of the former Church, and the beginning of the **New Church**, of which Daniel prophesied, and which the Lord Himself foretold in the Evangelists. He also perceived that this **New Church** is meant by 'the New Jerusalem' in the Apocalypse, and by 'the Everlasting Gospel' . . .

799. All who have led a life of charity, and, still more, those who have loved truth because it is truth, in the Spiritual World suffer themselves to be instructed, and they accept the doctrinal things of the **New Church** . . .

D. 4770. Concerning the beginning of the **New Church**.

— . It was said by many, that it has been announced that somewhere with the nations (or gentiles) there begins to take place a revelation from Heaven, in that Spirits and Angels are speaking to them, and are teaching the heavenly doctrine, and, first, concerning the Lord; and that those there are embracing it, and that thus a **New Church** from Heaven is arising. . . Hence there was gladness in Heaven. (4771) This appeared to take place to the left, in front, as if somewhere in Asia, in the vicinity of Africa. (4772) There then appeared many thence, namely, their Spirits, who were speaking with the Angels, and were being instructed through Heaven by the Lord concerning such things as are of the heavenly doctrine; and they said that they were communicating these things to their people . . . (—². What the Angels said, in this connection, concerning those within the Church.)

4773. Concerning the **New Church**. Gen.art. (4774) I was led to a great palace (where) some said that a revelation had been promised, and that they had long expected it . . . There then appeared a kind of luminosity

as it were in obscurity, from which they divined that the revelation is about to come . . . Then one of the Angels . . . spoke with them, and instructed them concerning the Lord . . . Those on the Earth, with whom there is thence communication and influx, are about the region of Africa, partly also in Asia, rather near the Indian Sea, but not at the Sea. (4775) I was presently brought from thence towards the right, where also I heard [people] speaking, and expecting revelations; and with whom the Angels were speaking, and instructing them concerning the Lord, and that they were about to receive the entire doctrine of the Church from Heaven; and also that they were about to receive a Bible, but a new Bible, from the Lord. . . (4776) These are in the entrance to Africa. (4777) It was afterwards shown in obscure vision how that heavenly doctrine would proceed in Africa. (Continued under AFRICA.) They were admonished also not to receive any doctrine from Christian emissaries; to hear them indeed, but not to believe them; and therefore also that heavenly doctrine is not divulged to those who are near the coasts; for Christians come thither, who introduce stumblingblocks . . . (4779) When I was departing from them, I heard them praising the Lord in a great congregation, singing Hallelujah. I was afterwards brought backwards, but higher up, where were Spirits from the regions of the north part of Asia; and it was perceived that they were of such a genius, from their life in the world, as to be able to receive the heavenly doctrine . . . I was afterwards brought back to a region where are those who are in knowledges . . . and it was apperceived there that all there could not possibly apprehend that the Lord could be the one only God . . . and thus that these can least of all receive the heavenly doctrine . . . But in a region further to the right there, more downwards, there were those who were in the faculty of receiving that doctrine . . .

[D.] 4783. As often as a **new Church** is to be instaurated, the Lord Himself has come, and has taught . . . So also now, with those with whom a **New Church** is to be instaurated, whom the Lord Himself is teaching through Angels.

E. 49^e. Therefore the **New Church** is being instaurated by the Lord with the gentiles, where this (that the Human of the Lord is Divine) is not only known, but is also acknowledged. 52².

62. A New Heaven and a **New Church**, which are in the good of love. Sig. and Ex.

91. That all these are in the New Heaven and in the **New Church**. Sig. and Ex.

— All things in the Apocalypse look as to their end and conclusion, to that which is signified by 'the seven golden lampstands,' namely, a New Heaven and a **New Church**. Concerning these, therefore, it treats in the last chapters. The rest of the things, which are intercedent, are such things as stand in the way and are to be removed . . . on the removal of which a New Heaven and a **New Church** arise and are manifest.

223. The doctrine of the **New Church**, which is in the Heavens. Sig. and Ex. —^e.

403¹⁵. That a **New Church** will then begin, which at the beginning will be external, is signified by, 'Behold

the fig-tree and all the trees when they put forth' (Luke xxi.29) . . . 'The kingdom of God' which is then 'near' = the Lord's **New Church**; for at the time of the Last Judgment the old Church is perishing, and a **New Church** is beginning.

405¹⁷. It treats in Jer. xvi. concerning the instauration of a **new Church**, which was represented . . . by the bringing back of the Jews from captivity . . .

418³. By the vision (of the resurrection of the dry bones) is described the reformation and instauration of a **new Church** from those who had not previously been in any spiritual life. Ex.

—⁵. By 'to gather together the elect from the four winds, from the extreme of the heavens to the extreme of them' is signified the instauration of a **New Church**. Ex.

422¹⁵. There is here described (by the vision of the waters) a **new Church** in the Heavens and on earth to be instaurated by the Lord, when all the Divine will proceed from His Divine Human . . .

624³. That for this reason the time is protracted, before, after the Last Judgment, the **New Church** is fully instaurated, is an arcanum from Heaven, which at this day cannot fall into the understanding, except with a few. III.

633. 'For forty two months' = even to the end of the old Church, and to the beginning of the **New one**. Ex.

—². The beginning of the **New Church** . . . is signified by 'the end of forty years' (Ezek. xxix. 13).

—⁷. The beginning of a **new Church** after the end of forty years, is described by the introduction of the Israelites into the Land of Canaan . . . and is also meant by these words: 'to do good to thee at the last' (Deut. viii. 16); and also by these: 'I have led you in the wilderness forty years, to possess the land of the Amorite' (Amos ii. 10).

636. That they shall teach, and the things which shall be taught, even to the end of the old Church, and the beginning of the **New one**. Sig. and Ex.

— The beginning of the **New Church** is signified by that 'the spirit of life from God entered into them.'

641². When the end of the Church is at hand, then the interior things of the Word, of the Church, and of worship, are revealed and taught. The reason is that the good may be separated from the evil; for (these things) are received by the good, but are rejected by the evil . . . Moreover, the interior things of the Word, which are revealed at the end of the Church, are of service to the **New Church**, which also is then being instaurated, for doctrine and for life. That it is so, may be evident from the fact, that when the end of the Jewish Church was at hand, the Lord Himself opened and taught the interior things of the Word . . . It has been done in like manner at this day; for it has now pleased the Lord to reveal many arcana of Heaven . . . The reason of the revelation at the end of the Church is . . . that thereby there may be effected a separation of the good from the evil, and also the instauration of the **New Church**; and this not only in the natural world where men are, but also in the Spiritual World where are Spirits and Angels; for the Church is in both worlds,

and revelation takes place in both, and thereby a separation, as also the instauration of the **New Church**.

658². By 'after three days and a half the spirit of life from God entered into them, and they stood upon their feet' is signified the beginning of the **New Church** after the end of the old one; for all the good of love and truth of doctrine has been extinguished at the end of the Church, but it is then also being resuscitated, which takes place with those with whom the **New Church** is being instaured by the Lord, which also is signified by 'the spirit of life' which 'entered into them.' 664. 665.

665. Illustration and reception of Divine truth from the Lord with some, to begin the **New Church**. Sig. and Ex.

—². When the end of the Church is at hand, it is then provided by the Lord that a **new Church** should succeed; for without a Church in which is the Word and in which the Lord is known, the world cannot subsist. Ex.

— The reason why the beginning only of the **New Church** is meant, and not yet its instauration, will be told in the explication of the following verse.

—⁴. The instauration of the **New Church** by the inspiration of new life, or by regeneration, is signified by 'the nerves,' 'flesh,' and 'skin,' with which 'the bones' were clothed . . . and especially by 'the spirit' which 'entered into them,' from which they 'lived' (Ezek. xxxvii.).

667². There is here described the state of those who are against the goods of love and the truths of doctrine, when it is the end of the old Church and the beginning of the **New one**. These, then, come into anxiety from the presence of those who receive love and faith in the Lord, from whom is the **New Church**. But this takes place in the Spiritual World, and not in the natural world. Ex.

670². At the end of the Church . . . the interior things of the Word are manifested which are to be of service to the **new Church** for doctrine and life. This was done by the Lord Himself when the end of the Jewish Church was at hand . . . but still those things were not received immediately . . . as is known from ecclesiastical history. The reason was that they could not be received before all things in the Spiritual World had been reduced into order; for (until then) the goods of love and the truths of doctrine could not be understood nor perceived by men in the natural world . . . These things are said in order that it may be known what, in special, is signified by the two witnesses being commanded to ascend into heaven, namely, that the goods of love and the truths of doctrine manifested at the last time of the Church may not be injured by the evil.

—³. The like was done when the Most Ancient Church . . . arrived at its end. The representatives of heavenly things . . . were then collected into a one by those who were called 'Enoch,' and were reserved for the use of the **new Church** after the Flood . . . With these it was done in like manner, namely, that they were separated from the evil by being taken into Heaven, and thus protected, and this even until the old Church arrived at its last, and when the **new Church** was to be instaured. Sig.

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—⁴. In like manner has it been done at this day. This Church, which was called Christian, has at this day arrived at its end, and therefore the arcana of Heaven and the Church have been revealed by the Lord, to be of service to the **New Church**, which is meant by 'the New Jerusalem' in the Apocalypse, for the doctrine of life and of faith; and this doctrine also has been taken up into Heaven, lest, before the instauration of the **New Church**, it should be injured by the evil. This, therefore, is what is (here) signified; and also by . . . 'the boy was caught up to God, and to His throne.'

691. 'Thou hast . . . entered upon the kingdom' = the instauration of the New Heaven and of the **New Church**, when the former Heaven and Church had been destroyed. Ex.

695¹⁴. A **New Church** from the Lord treated of (in John iv. 35, 36).

—¹⁶. 'There is hope in thine extremity' (Jer. xxxi. 17) = the end of the former Church, and the beginning of the **new one**. 'The sons shall revert into their own border' = that spiritual truths will come forth with those who will be of that **new Church**.

—¹⁷. These things also (Is. xlix. 4) were said concerning the **new Church** to be instaured by the Lord.

699. 'There was opened the temple of God in Heaven' = the appearing of a New Heaven and of a **New Church**, where there would be the worship of the Lord. Ex.

— For in this chapter (Rev. xi.) it has treated of the changes of state which precede the Last Judgment; namely, of the separation of the evil from the good, and of the removal of the former from the places where they had previously been. When this is being done, there then appears to those who are in the higher Heavens a New Heaven and a **New Church**. So long as these had been conjoined with the evil, they could not appear, because their interiors were closed, to prevent their being injured by the evil . . . But when they were separated and removed, the interiors were opened with the good . . . (and then) Heaven and the **Church** was manifest; for in proportion as the interiors, which are celestial and spiritual, are opened, in the same proportion Heaven is manifest such as it is as to the Church with those in whom is Heaven and the Church.

706. A Divine testification concerning the future **Church**; and concerning the reception of its doctrine; and by whom it will be attacked. Sig and Ex.

—¹³. 'What is the sign of Thy advent, and of the consummation of the age' = the beginning of the **New Church**, and the end of the former Church . . . and therefore the Lord in these chapters (Matt. xxiv. Mark xiii. Luke xxi.) instructs the disciples concerning the successive vastation of the former Church, and concerning the instauration of the **New Church** at the end of it.

—¹⁴. 'New tongues' = doctrinal things for the **new Church**.

—¹⁶. By this sign (on the sun-dial of Abaz) was represented the **new Church** which was to be instaured by the Lord. Fully ex.

707. 'A woman encompassed with the sun' = the **Church** with those who are in love to the Lord, and

thence in love towards the neighbour . . . That it is the **New Church**, which, after the end of this one which is in the Christian world, is to be instaurated by the Lord, follows. —², Ex.

[E.] 708. By 'the moon under her feet' is signified the **Church** with those who are natural and sensuous, and who are at the same time in the faith of charity. Ex.

709. 'Upon her head a crown of twelve stars' = the wisdom and intelligence of those who are of **that Church** through the doctrinal things and Knowledges of all things of truth and good from the Word. Ex.

713. A Divine revelation concerning the attacking of the doctrine which is for the **New Church**, and by whom. Sig. and Ex.

724. 'She brought forth a male son' = the doctrine of truth which is for the **New Church**, which is called 'the New Jerusalem.' Ex.

—³. The reason this doctrine is for the **New Church**, which is called the New Jerusalem, is that this 'woman' . . . is she who is called 'the Bride, the Lamb's Wife,' which was the holy City Jerusalem descending out of Heaven from God . . .

727¹⁸. These things (in Is. xxx. 31, 32) treat concerning the time of the Last Judgment, when also there is a **new Church**. Ex.

728. 'Her child was caught up to God and to His throne' = the protection of the doctrine by the Lord, because it is for the **New Church**. Ex.

730. 'The woman fled into the wilderness' = the **Church** among a few, because with those who are not in good and thence not in truths. Ex.

— These words involve that the **New Church**, which is called 'the Holy Jerusalem,' which is signified by 'the woman,' cannot as yet be instituted, except with a few, for the reason that the former Church has become a desert . . .

731. 'Where she has a place prepared by God' = its state that meanwhile it may be provided with more. Ex.

732. 'That they may nourish her there 1260 days' = even until it grows into what is full. Ex.

—². There are a number of reasons why **this Church**, which is called 'the Holy Jerusalem,' will first begin with a few, be afterwards with more, and finally be in-filled. The first is, that its doctrine, which is the doctrine of love to the Lord and of charity towards the neighbour, cannot be acknowledged and thence cannot be received, except by those who are interiorly affected with truths, who are no others than those who can see them; and only those see them who have cultivated their intellectual faculty, and have not destroyed it with themselves by the loves of self and of the world. The second reason is, that the doctrine of **this Church** cannot be acknowledged and thence cannot be received, except by those who have not confirmed themselves in doctrine and at the same time in life in faith alone; if only in doctrine, it does not prevent; but if at the same time in life, it does prevent . . . The third reason is, that the **New Church** on earth increases according to its increase in the World of Spirits; for Spirits from thence are with men; and they are from those who had

been in the faith of their own Church while they lived on earth; and no others from them receive the doctrine than those who had been in the spiritual affection of truth: these, alone, are conjoined with Heaven, where this doctrine is, and they conjoin Heaven with man: the number of these in the World of Spirits is now increasing daily; and therefore, according to their increase, **that Church**, which is called 'the New Jerusalem,' is increasing on earth. These also were the reasons why the Christian Church . . . increased so slowly in the European world, and did not come to its fulness until after an age.

745. 'Now is come to pass the salvation, and the power, and the kingdom of our God, and the Power of His Christ' = that now the Lord has the power, through His Divine truth, of saving those who are of **His Church**, who are receiving it in heart and soul. Ex.

758. That those who are meant by 'the dragon,' from hatred and enmity, would reject and calumniate the **Church** which is the New Jerusalem, because it has the doctrine of life. Ex.

759. The spiritual intelligence and circumspection which are given by the Lord to those who are of **that Church**. Sig. and Ex.

—². As all who are meant by 'the dragon and his angels' . . . reason from appearances . . . and thereby seduce the simple, it has therefore been given to the men of the **New Church**, which is called 'the Holy Jerusalem,' to view the Divine truths which are in the Word, not sensuously—that is, according to appearances—but spiritually, that is, according to essences. Therefore has the internal sense of the Word been disclosed, which is spiritual, and solely for those who will be of **that Church**. . . The Divine truth is the Word, and those who are of **that Church** are illustrated from the spiritual light of the Word through influx out of Heaven from the Lord, for the reason that they acknowledge the Divine in the Lord's Human, and are from Him in the spiritual affection of truth. By these and not by others is the spiritual light received which constantly inflows through Heaven from the Lord with all who read the Word . . .

—⁴. Moreover, by 'the wings of the eagle' which were given to the woman, is signified the understanding of truth; for all who are of **that Church** have the understanding illustrated, from which they can see truth from the light of truth; that is, whether it is truth or not truth: and, as they thus see truth, they acknowledge it, and receive it in the affection which is of the will. From this, truths with them become spiritual; consequently the spiritual mind . . . is with them opened; and, being opened, it receives angelic sight, which is the sight of truth itself from the light of it. But verily those who are not of **that Church**—who are those who do not acknowledge the Divine in the Lord's Human, and who do not love truth because it is truth, thus spiritually—cannot have the understanding illustrated, from which to be able to see whether it is truth or not; but they see appearances of truth as genuine truths, and confirm them as genuine from the sense of the letter of the Word. (These latter further des.)

764. That those of the Church which is not in truths afforded assistance . . . to the **New Church**, which is called 'the Holy Jerusalem.' Sig. and Ex.

767. The hatred of those who are meant by 'the dragon' against the **Church** which is the New Jerusalem, incensed from the perception of its being favoured by more. Sig. and Ex.

768. And thence from the life of evil an ardent endeavour to attack the truths of doctrine of that **Church**. Sig. and Ex.

—⁶. By these words is not meant the bringing back of the sons of Israel into the Land of Canaan; but there is meant salvation by the Lord of all who receive Divine truth from Him, of whom is a **new Church**.

821⁸. That still the good of charity will remain with those who are the Lord's, even to the end of the Church, and when [there is] a **New Church**. Sig.

857^e. This song is called 'new,' because it is for the **New Church**, which is hereafter to be instaurated by the Lord.

865. 'The firstfruits to God and the Lamb' = those in the **New Church** who are received by the Lord. Ex.

— . For those who are received in the **New Church** acknowledge the Divine Human of the Lord, and live according to His precepts. Others are not received into the **New Church**, which is called 'the New Jerusalem'; for the reason that those who do not believe this, and do not so live, are not in accord with the life of Heaven . . .

943². That, before the Church has been fully devastated, the Word has been interiorly revealed . . . is because the **New Church** will then be instaurated, into which are invited those who are of the former Church; and for the **New Church** interior Divine truth is revealed . . . It has now been done in like manner as it was done at the end of the Jewish Church; for, at its end, which was when the Lord came into the world, the interior Word was opened; for there were revealed by the Lord . . . interior Divine truths, which were to be of service to the **new Church** to be instaurated by Him . . . At this day also, for like reasons, the interior Word is opened, and Divine truths still more interior have thence been revealed, which will be of service to the **New Church**, which will be called the New Jerusalem.

—³. Now begins the **New Church**.

950². The third reason is, that the **New Church**, which is meant by 'the Holy Jerusalem' in the Apocalypse, is conjoined with Heaven through the Divine truths of the Word which are in its spiritual sense; for the Word . . . is conjunction when man perceives the Word in like manner as the Angels do.

951⁴. By the measuring of the temple is there described the **New Church** as to its quality . . .

985. This is the **New Church**, which is then to be instaurated, purified from (these evils and falsities).

1029⁵. The **New Church** which will then be instaurated by the Lord, is described in Dan.ii.44.

—⁸. That then that Church which has become Babylon will be destroyed, and a **New Church** which

will worship the Lord will be instaurated, is meant in Dan.vii.13,14,27. Ex. . . From those who have not adored the Pope, nor saints and idols, but the Lord, a **New Church** is being collected by the Lord.

—¹³. A **New Church** to be instaurated by the Lord after the end of Babylonia (is signified in Is.xiv.1). Ex.

1109^e. This has been revealed at this day for the sake of the **New Church**, which is called 'the Holy Jerusalem.'

Ath. 147. The essential doctrine of the **New Church**, which is called the New Jerusalem, is this one concerning the Lord; and he who wants to be there acknowledges it; for **this Church** is the Christian Church itself; and no one is admitted thither except him who thinks of and believes in one God; thus in the Lord alone.

213. When the Church was being instaurated by the Lord, the primary thing was to acknowledge and receive Him . . . In like manner is it at this day, when a **New Church** is being instaurated, which is called 'the New Jerusalem' . . . This is the cause of this Work; for without this faith, no one comes into the **New Church**, nor receives anything from its doctrine; and thus henceforth cannot be saved. Ex.

P.P. Page 1¹, 1². [Latin edition] Refs. to passages in the P.P. on the subject of the **New Church**. See also Dan.xii. in the P.P.

Page 123^e. As this Christian Church has arrived at its end, by the Last Judgment which has been executed, a **New Church**, which is called in the Apocalypse 'the New Jerusalem,' is now being instituted by the Lord. To this **Church** those things which are being published by me at this day will be of service. It is also being instituted elsewhere.

J. (Post.) 116. I have heard it announced, that at this day the **Church** is being instituted with many in Africa . . . 118.

258. See JERUSALEM, here.

352⁹. No one comes into the **New Church**, thus no one is hereafter received into Heaven, except him who acknowledges God, one in Person and in Essence, in whom is the Trinity, thus the Lord; and unless by some combat he removes and shuns evils as sins against the Divine laws.

5 M. 15. See CHURCH, here.

Scia. The doctrines of the **New Church** in a Summary.

Can. Title. The Canons, or Entire Theology, of the **New Church**.

Trinity v. This Trinity of God is the Trinity of the **New Church**. 7.

x. That unless a **New Church** comes forth, which shall abolish the faith of the old Church . . . and deliver a new one, which is in one God, thus in the Lord God the Saviour Jesus Christ, no flesh can be saved, according to the Lord's words. Gen.art. 4.

5. After the Faith of the present Church has been condemned, the **New Church** descends and is instituted from the New Heaven by the Lord. Sig.

[Trinity] 7a. Hereafter no one can come into Heaven, unless he is in the doctrine of the **New Church** as to faith and life. Ex.

Abom. Page 142. Invitation to the universal world to the **New Church**.

Coro. III. Then through this **New Heaven** He successively initiates and instaurates a **New Church** on earth.

— From this **New Heaven** the Lord Jehovih derives and produces a **New Church** on earth, which is done through a revelation from His mouth, or from His Word, and through inspiration. 18, Gen. art.

VIII. After these four Churches, a **New One** will arise which will be truly Christian, foretold in Daniel and in the Apocalypse, and by the Lord Himself in the Evangelists, and expected by the Apostles.

XVIII. While the vastation lasts, and before the consummation supervenes, the Advent of the Lord is announced, and Redemption by the Lord, and, after this, a **New Church**.

XXVIII. And thus the instauration of a **New Church**.

XXXI. By His First Advent . . . the Lord could not form from Christians a **New Heaven**, and, from this, a **New Church**, because as yet there were no Christians . . .

XXXV. As the Lord foresaw these things, from the necessity that man might be saved, He promised that He would come again into the world, and would effect a Redemption, and thus would instaurate a **New Church**, which would be a truly Christian Church.

XXXVII. In like manner concerning the **New Church**, which is meant by 'the **New Jerusalem**' . . .

L. For many reasons this **New Christian Church** is not being established through any miracles . . . LI.

LII. This **New Church** truly Christian, which is at this day being instaurated by the Lord, will last to eternity, confirmed from the Word of both Testaments, and it has been foreseen from the creation of the world; it will be the crown of the four antecedent Churches, because there will be true faith and true charity.

LIII. In this **New Church** there will be spiritual peace, which is glory, and internal blessedness of life, also confirmed from the Word of both Testaments.

LIV. These things will be in this **New Church**, for the sake of conjunction with the Lord, and, through Him, with God the Father.

LV. An invitation to the universal Christian world to this **Church**; and an exhortation that they should worthily receive the Lord, who has foretold that He will come into the world for the sake of this **Church** and to it.

5. This is meant by these words concerning the **New Jerusalem**, which is the **New Church** truly Christian . . .

21. The doctrine of redemption is as it were the treasury of all the spiritual riches, or dogmas, of the **New Church** . . .

—⁵. The third thing of redemption was the revela-

tion of truths from the **New Heaven**, and thence the raising up and instauration of a **new church** on earth . . .

—⁸. Finally a **new church** is implanted and produced through this, the internal of which is Heaven; and the external is from the internal; thus both together, with man, is that which is called the Church.

—⁹. All who reject the falsities of the former Church, and receive the truths of the **new Church**, can be redeemed . . .

44. For the sake of the end lest the **New Church**, truly Christian, be in thick darkness concerning Heaven and Hell . . .

Inv. Title. Invitation to the **New Church**.

[III.] The **New Church** is not instaurated until in the consummation of the former one.

[VII.] That this **Church** is not instaurated and established 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** . . .

[IX.] Invitation to the **New Church**, that they should go to meet the Lord (from Rev. xxi. xxii. and also from chapter i. etc. etc.)

25. The doctrine of the **New Church** does indeed bring a remedy, but only exteriorly.

Docu. 234. II. How soon may a **New Church** be expected? Answer: The Lord is preparing at this time a **New Heaven** of those who believe in Him . . . and look to Him in their lives . . . for from that Heaven the **New Jerusalem** is to come down . . . I daily see Spirits and Angels, from ten to twenty thousand, descending and ascending, and being set in order. By degrees, as that Heaven is being formed, the **New Church** likewise begins and increases. The universities in Christendom are now first being instructed, whence will come new ministers; for the **New Heaven** has no influence over the old [clergy] who deem themselves too learned in the doctrine of justification by faith alone. (February, 1767.)

240. They frequently inquire of me respecting the **New Church**, when it will come? To which I answer: By degrees, in proportion as the doctrine of justification and imputation is extirpated; which perhaps will be brought about by this work. It is known that the Christian Church did not take its rise immediately after the ascension of Christ, but increased gradually . . . (March 15, 1769.)

245. BB. I am certain of this: that after the appearance of (the Universal Theology of the **New Heaven** and of the **New Church**), the Lord our Saviour will operate both mediately and immediately towards the establishment throughout the whole of Christendom of a **New Church** based upon this Theology. The **New Heaven**, out of which the **New Jerusalem** will descend, will very soon be completed. (April 30, 1771.)

303. One memorable notice is to be added; namely, that all things of the **New Church** appear before one in illustration in the light of truth; but as soon as they are submitted to the orthodoxy of the Church at the present day, the light of truth becomes darkness.

New Earth. *Nova terra.*

See under **NEW HEAVEN.**

A. 348¹³. By 'the **New Earth**,' etc. in Ezekiel, nothing else can be signified than such a kingdom of the Messiah. 5044^e. 8468².

3708¹⁴. See **NEW JERUSALEM**, here. 3858⁴. 5044^e.

4171². Concerning the Lord's Kingdom, which is the 'New Earth' there.

4255^e. That 'the **New Earth**' or 'Holy Land' = the Lord's Kingdom, and also a New Church, which is the Lord's Kingdom on earth. Refs.

N. 1. Concerning the New Heaven and the New Earth. Gen.art.

5. By 'a **New Earth**' is meant a New Church on earth. Ex. J.3, Ex. L.62.

R. 876. By 'the **New Earth**' is meant . . . the earth of that Heaven . . .

E. 342¹². 'The **New Earth**' = the Church where men are, which will be new.

768¹⁰. 'The **New Earth**' (Is.lxvi.22) = the external Church.

New Heaven. *Novum Coelum.*

See under **NEW CHURCH**; and **CANAAN**, at A.7844². 8054^e.

A. 1733. 'New heavens and a new earth,' in the Prophets and Apocalypse, = nothing else than the Lord's Kingdom, and everyone who is the Lord's Kingdom, or in whom is the Lord's Kingdom. 2117^e.

1850^e. Then perished heaven and earth, that is, the (most Ancient) Church, and a new heaven and a new earth were created, that is, a new Church, which was called the Ancient Church.

—³. (The next) new heaven and new earth was the Hebrew Church . . .

—⁴. After (the Jewish Church) a new heaven and a new earth were created, namely, a new Church, which is to be called the Primitive Church . . .

2118^e. The Last Judgment of . . . the Christian Church is what is meant in the Apocalypse by 'a new heaven and a new earth.'

3355^e. By 'the new heaven and the new earth,' which would succeed in place of the former (Is.lxv.17; lxvi.22; Rev.xxi.1) nothing else is signified than a new Church Internal and External. Refs. 4447². 5136.

4535². By 'a new heaven and a new earth' (Rev. xxi.) is meant a new Church, which will succeed when the former one passes away; 'heaven' = its Internal, and 'earth,' its External.

5577. By 'a new earth' (in the Word) nothing else is meant than a new external Church, and by 'a new heaven,' a new Internal Church. —^e, Refs. 8891^e. 9325.

H. 307². By 'a new heaven and a new earth' (Rev. xxi.) the Angels who are with a man understand a new Church.

N. 1. Concerning the New Heaven and the New Earth. Gen.art.

—². By 'a new heaven and a new earth' (Rev. xxi.) in the internal or spiritual sense, in which are the Angels, is meant a New Church both in the Heavens and in the earth.

2. Something shall (first) be said concerning the **New Heaven** . . . After the Last Judgment had been accomplished, a **New Heaven** was created, that is, was formed by the Lord. This **Heaven** was formed of all those who after the Lord's Advent and up to this time had lived a life of faith and charity, since these alone were forms of Heaven. Ex. . . From these things it can be known of whom the **New Heaven** was made, and hence also the quality of it, namely, that it is altogether unanimous. Ex.

3. As this **Heaven** has been formed of all who had been such, even from the time of the Lord to the present time, it is evident that [it has been formed] of both Christians and gentiles; but as to the greatest part of the infants of all in the universal world who [that is, the infants] have died since the Lord's time; for all these have been received by the Lord, have been educated in Heaven, have been instructed by the Angels, and then have been preserved, so that, together with the rest, they might constitute the **New Heaven**. From this it may be concluded how great this **Heaven** is.

4. Further, as regards this **New Heaven**, it is to be known that it is distinct from the ancient Heavens . . . but still the latter together with the former have been so ordained, that they constitute one Heaven together. The reason this **New Heaven** is distinct from the ancient Heavens, is that in the (latter) there was no other doctrine than that of love and charity, and they did not then know about any doctrine of faith separate. Hence, also, it is, that the ancient Heavens constitute higher expanses, but the **New Heaven** an expanse beneath them . . . In the highest expanses are those who are called celestial Angels, most of whom are from the Most Ancient Church . . . in the expanses beneath these are those who are called spiritual Angels, most of whom are from the Ancient Church . . . beneath these are the Angels who are in the good of faith, who are those who have lived a life of faith. To live a life of faith is [to do so] according to the doctrine of one's Church; and to live is to will and do. But still all these Heavens make a one through mediate and immediate influx from the Lord. Refs.

J. 1². By 'a new heaven and a new earth' is meant a New Church, both in the Heavens and in the earth . . .

2. In these passages by 'a new heaven' is not meant the heaven visible before our eyes, but Heaven itself, where the human race is collected . . .

4. Thus by 'to create a new heaven and a new earth' is signified to inaugurate a New Church in Heaven and on earth. Ill.

34^e. As at the end of the Church evil increases over good, all are judged by the Lord, and the evil are separated from the good, and all things are reduced into order, and a **New Heaven** is inaugurated . . .

49^e. From those who had been in truths and not in good came forth the former Heaven which passed away; and from those who are in truths and at the same time in good has been formed the **New Heaven**.

[J.] 59⁶. There are taken away from the Societies those who are interiorly good . . . these are by turns sent to the places of instruction before the Judgment . . . and thence are taken away into Heaven; for these are they from whom is the **New Heaven**, and who are meant by those who are of the first resurrection.

67². Hence it is that a Last Judgment has been effected twice before upon the inhabitants of this Earth, and now a third time . . . thus also twice before a Heaven with an earth has passed away, and a **new heaven** with a new earth has been created; for 'heaven' and 'earth' are the Church everywhere. Hence it is evident that the '**new heaven** and the new earth' which are mentioned in the Prophets of the Old Testament are not that '**new heaven** and new earth' which are mentioned in the Apocalypse; but that the former came forth from the Lord when He was in the world, and that this one is from Him now. III.

L. 62². By 'the **new heaven**,' and by 'the new earth,' which John saw, after the former heaven and the former earth had passed away, is not meant a new stary and atmospheric heaven which appears before human eyes, nor a new earth upon which men dwell; but there is meant what is new of the Church in the Spiritual World, and what is new of the Church in the natural world. As what is new of the Church in both worlds . . . was made by the Lord when He was in the world, therefore the like is predicted in the Prophets. III.

R. Pref.². It is to be known that after the Last Judgment, which was accomplished in the Spiritual World in the year 1757 . . . there has been formed a **New Heaven** from Christians; but from those alone who could receive [the fact] that the Lord is the God of Heaven and earth . . . and at the same time had in the world performed repentance from evil works. From this **Heaven** is descending and will descend the New Church on earth, which is 'the New Jerusalem.' III.

—^e. 'A **new heaven**' (Rev.xxi.) is a **New Heaven** from Christians; 'the New Jerusalem' is a New Church on earth which will act as a one with that **New Heaven**.

—³. The **Christian Heaven** is beneath the ancient Heavens. Into it, from the time of the Lord, when He was in the world, have been admitted those who had worshipped one God under three Persons, and who at the same time had not had the idea of three gods. . .

65. 'The seven stars are the Angels of the seven Churches' = a New Church in the Heavens, which is the **New Heaven**. Ex.

—^e. Thus by 'the Angels of the seven Churches' is meant the universal Church in the Heavens; thus the **New Heaven** in the whole complex.

66. A New Church on earth, which is the New Jerusalem descending from the Lord out of the **New Heaven**. Sig. and Ex.

67. The faith of the **New Heaven** and of the New Church in a universal idea, stated. B.116. T.1².

238. 'In sight of the throne was a sea of glass like unto crystal' = a **New Heaven** from Christians, who were in general truths from the sense of the letter of the Word. Ex.

342, Pref. In (Rev.vii.) it treats concerning those who

are and who will be in the **Christian Heaven**: and, first, concerning the separation of them from the evil; after this, concerning those who are in love to the Lord and thence in wisdom, of whom are the higher **Heavens**; and concerning those who are in charity and its faith from the Lord, because they have fought against evils, from whom are the lower **Heavens**.

348³. From those who are here treated of (the 144,000 from the 12 tribes of Israel) has been formed a **New Heaven** . . . for they are the same as are mentioned in Rev.xiv.1,3,4.

—^e. The 144,000 . . . mean all who, of the **New Christian Heaven**, and of the New Church, will be in truths of doctrine from the good of love through the Word from the Lord.

350. Celestial love . . . with all who will be in the **New Heaven** and in the New Church of the Lord. Sig. and Ex.

351. Wisdom from celestial love with those who will be in the **New Heaven** and in the New Church of the Lord. Sig. and Ex.

352. The uses of life, which are of wisdom from that love, also with those who will be in the **New Heaven** and in the New Church of the Lord. Sig. and Ex.

353. (For the nine other goods and truths which are with those who will be of the Lord's **New Heaven**, see **NEW CHURCH** at these refs.) 354. 355. 356. 357. 358. 359. 360. 361.

363. All the rest, who are not of those enumerated, and yet are in the **New Heaven** and in the New Church of the Lord, and are those who make the Ultimate Heaven and the External Church, the quality of whom no one Knows except the Lord alone. Sig. and Ex.

486. The Lord's command that he should see and Know the state of the Church in the **New Heaven**. Sig. and Ex.

—². That it is the Church in the **New Heaven** which is meant, is evident from the last verse of this chapter (Rev.xii.19). That at the beginning of this chapter the measuring of the temple is spoken of, is in order that there might be seen and Known the state of the Church in Heaven, before that Church should be conjoined with the Church in the world; (which latter) is meant by the court outside the temple, which he was not to measure . . . It is to be known that there is a Church in the Heavens equally as on earth; and that they make a one like the internal and the external with men; and therefore a Church in the Heavens is first provided by the Lord, and, from that, or through that, a Church on earth: hence it is said that the New Jerusalem descended . . . out of the **New Heaven**. By the **New Heaven** is meant a **New Heaven** from Christians, which is treated of many times in what follows.

523. The **New Heaven** and the New Church, where they will acknowledge Him as the Only God . . . Sig. and Ex.

529. 'The temple of God was opened in Heaven, and there was seen in His Temple the ark of His covenant' (Rev.xi.19) = the **New Heaven**, in which the Lord is worshipped in His Divine Human, and they live according to the precepts of His decalogue, which are the two

essentials of the New Church, through which is conjunction. Ex.

533. 'A Woman encompassed with the sun . . . '= the Lord's New Church in the Heavens, which is the **New Heaven** . . .

—². As the Church in the Heavens does not subsist, unless there is also a Church on earth which is in concordant love and wisdom, and this is future, therefore there was seen under the feet of the Woman 'the moon,' by which, in special, is signified faith, through which, such as it is at this day, there is not given conjunction. The reason the Church in the Heavens does not subsist, unless there is conjoined with it a Church on earth, is that Heaven where the Angels are, and the Church where men are, act as a one, as do the internal and external with man . . .

547². The second cause (of the New Church being at first among a few) is that there is first to be formed a **New Heaven**, which will make a one with the Church on earth; and therefore we read, that 'he saw a **New Heaven**, and the Holy Jerusalem descending from God out of **Heaven**.'

557. 'Rejoice, O Heavens . . . '= a new state of Heaven . . . By 'the Heavens' is meant the Heaven from Christians . . .

612, Pref. Concerning the **New Christian Heaven**, which is described in Rev. xiv. 1-5.

612. The Lord now in the **New Heaven** collected from those in the Christian Churches who have acknowledged the Lord alone as the God of Heaven and earth, and have been in truths of doctrine from the good of love from Him through the Word. Sig. and Ex. . . Concerning these it has treated in chapter vii., but there that they were sealed upon their foreheads, thus were distinguished and separated from the rest; here, now, that they are collected into a one, and that from them is a **Heaven**.

—². The **Heaven** concerning which it here treats is the **Heaven** collected from Christians from the time of the Lord in the world, and from those thence who had approached the Lord alone, and had lived according to His precepts in the Word, by shunning evils as sins against God. This **Heaven** is the **New Heaven**, from which the Holy Jerusalem, that is, the New Church on earth, will descend. But the Heavens before the Lord's Advent are above this one . . . These Heavens communicate by influx with this **New Heaven**.

614. The Lord speaking through the **New Heaven** from Divine truths. Sig. and Ex.

— Here, through the **New Heaven** from Christians, which is meant by the Mount Zion upon which the Lamb was seen to stand, and with Him 144,000.

615. The Lord speaking through the **New Heaven** from Divine love. Sig. and Ex.

618. That no others from Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of Heaven and earth, than those who have been received by the Lord into this **New Heaven**. Sig. and Ex.

623. The initiament of the **Christian Heaven** which acknowledges one God in Whom is the Trinity, and that the Lord is He. Sig. and Ex.

633². From verse 1 to verse 5 of this chapter it has treated concerning the **New Christian Heaven**; and in verses 6 and 7, concerning the preaching of the Gospel, that is, of the Advent of the Lord, to inaugurate the **New Church** . . .

661. 'Standing beside the glassy sea, having the harps of God' = the **Christian Heaven** in its boundaries, and the faith of charity with those who are there. Ex.

669. By 'the Temple' is signified . . . here, the **Christian Heaven**. By 'the tabernacle of the testimony' is signified the inmost of that **Heaven**, where the Lord is in His holiness in the Word, and in the Law which is the decalogue. Ex.

670. Preparation by the Lord for influx from the inmost of **Heaven** into the Church, that its evils and falsities might be universally disclosed . . . Sig. and Ex.

674. The inmost of **Heaven** full of Divine truth spiritual and celestial from the Lord. Sig. and Ex. 674a.

676. Influx from the Lord from the inmost of **Heaven** into the Church of the Reformed . . . Sig. and Ex.

718. Influx now, and revelation from the Lord from the inmost of **Heaven** concerning the Roman Catholic religiosity. Sig. and Ex.

—². For by 'the seven Angels having the seven vials' is signified influx from the Lord from the inmost of the **Christian Heaven** into the Church to disclose the evils and falsities there. Refs.

826. 'The armies in Heaven followed Him upon white horses . . . '= the Angels in the **New Christian Heaven**, who were conjoined with the Lord in the interior understanding of the Word . . .

— The reason the **New Christian Heaven** is meant, is that this is the **New Heaven**, concerning which it treats in the Apocalypse.

—^e. Concerning the **New Christian Heaven**, through which from the Lord the **New Church** will be.

856. That after those who hitherto had been . . . in the Lower Earth had been taken up by the Lord into Heaven, and the **New Heaven** had been increased by them, all those who had confirmed with themselves falsities of faith were let out. Sig. and Ex.

— This is evident from chapter xiv., where it treats concerning the **New Christian Heaven**. Refs.

865^e. A universal Judgment upon all the **new Heavens**, upon those who were in civil and moral good and in no spiritual good . . . which Heavens with their earth have been completely dissipated . . .

876, Pref. It treats in Rev. xxi. concerning the state of Heaven and the Church after the Last Judgment: that after it, through the **New Heaven**, a **New Church** will come forth on earth . . .

876. 'I saw a new heaven and a new earth' = that a **New Heaven** from Christians has been formed by the Lord, which at this day is called the **Christian Heaven**, where are those who had worshipped the Lord, and had lived according to His precepts in the Word . . . in which **Heaven** are also all the infants of Christians.

[R. 876]^p. Concerning this **New Heaven** it has treated above several times . . . especially in chapters xiv. and xv. It is called the **Christian Heaven** because it is distinct from the ancient Heavens . . . These ancient Heavens are above the **Christian Heaven**; for the Heavens are like expanses, one above another; and in like manner each Heaven; for each Heaven is by itself distinguished into three Heavens; an Inmost or Third, a Middle or Second, and a Lowest or First: in like manner this **New Heaven**. . . In this **New Christian Heaven** are all those who from the first instauration of the **Christian Church** have worshipped the Lord, and have lived according to His precepts in the Word . . . Concerning this **Heaven** see various things above. Refs. In like manner in this **Heaven** are all the infants of Christians, because they have been educated by the Angels in those two essentials of the Church . . .

878. That the external of the **Heaven** collected from Christians from the first instauration of the Church was in like manner dissipated after there had been taken out thence and saved those who were written in the Lord's book of life. Sig. and Ex. . . But the internal of the **Heaven** from Christians was not fully formed by the Lord until some time before the Last Judgment, and also after it, as may be evident from chapters xiv. and xv., where it treats concerning it; and from chapter xx.4,5. The reason it was not formed before, was that the dragon and his two beasts were dominant in the World of Spirits, and burned with the cupidity of seducing whomsoever they could; and therefore there was danger in collecting them into any Heaven before.

—². Elsewhere, also, where the **New Heaven** is treated of, it is said that it extended itself to the sea of glass . . . by which sea also is signified the external of the **Heaven** from Christians.

879. The **New Church** . . . which will be consociated with the **New Heaven** in Divine truths as to doctrine and as to life. Sig. and Ex.

—^e. It comes down from the Lord through the **New Christian Heaven** . . . for the Church on earth is formed through Heaven . . . in order that they may act as a one and be consociated.

886. That the Lord will create a **New Heaven** with a **New Earth**, and a **New Church** . . . Sig. and Ex. . .

955. The reason Heaven is meant by 'the Spirit,' is that there are meant the angelic Spirits, from whom is the **New Heaven**, treated of in Rev. xiv. 1-7; xix. 1-9; xx. 4, 5.

962^e. They were conducted in glory into the **New Christian Heaven**, with which the Lord's Church on earth . . . will be conjoined.

M. 294^e. The Society from which (the little boy) was sent, was a Society of the **New Heaven** . . .

352. That none (of the Angels of the Mohammedan or Gentile Heavens) can be consociated with the Angels in the **Christian Heavens**. Ex.

T. Title. The Universal Theology of the **New Heaven** and of the **New Church**. (See also the head line of every page in T.)

86^e. Nor by anything else (than the descent of Jehovah God into the world) could the **New Heaven**,

which also was then made, be founded, formed, and ordained.

95. The acts of Redemption by which the Lord made Himself justice, were that . . . of the worthy He founded a **New Heaven**, and of the unworthy a Hell . . .

108. At this day a **New Angelic Heaven** is being founded by the Lord . . . from those who believe in the Lord God the Saviour, and approach Him immediately; and the rest are being rejected . . .

115^e. As it has been granted me to see all things, I can describe how . . . the **New Heaven** has been founded and ordained.

—². For the Hells must be subjugated before a **New Angelic Heaven** can be formed; and this must be formed before a **New Church** can be instituted on earth . . .

118. This (Redemption) was done by the Lord, in that He subjugated the Hells, and founded a **New Heaven**.

—^e. (For) after the **New Heaven** was made, from that **Heaven** descended the **New Jerusalem** . . .

119^e. Still, they are concealed somewhere by the Lord, and are reserved to the day of the Last Judgment, and then are raised up into the **New Heaven**. Ill.

536^e. After a time, as they are separated from the **New Heaven**, they rush into crimes . . .

619^e. The spheres of spiritual Truths there are as yet few, [being] only in the **New Heaven**, and with those beneath Heaven who are separated from the dragonists.

729. Infants and children born outside the **Christian Church** . . . are not commingled with those who are in the **Christian Heaven**.

753. Concerning the **New Heaven** and the **New Church**. Chapter.

772. That this second Advent of the Lord comes forth . . . in order that those may be saved who have believed and do believe in Him, and in order that from these may be formed a **New Angelic Heaven** . . . Gen. art. 773.

781. That this is meant in the Apocalypse by 'the new heaven and the new earth,' and 'the **New Jerusalem**' thence descending. Gen. art.

784. That a **New Heaven** be formed before a **New Church** on earth, is according to Divine order. (Continued under **NEW CHURCH**.)

— . In so far as this **New Heaven**, which makes the Internal of the Church with man, increases, so far from this **Heaven** descends the **New Jerusalem** . . .

796^e. As (Luther) perceived that the **New Heaven** [increased] . . .

797^e. After the **New Heaven** began to be instaured by the Lord, from the light from that **Heaven** (Melancthon) began to think that perhaps he was in error . . .

798⁴. This governor received (Calvin) into his house . . . until the **New Heaven** began to be instaured by the Lord . . .

—⁵. It was granted to speak with him, first about the **New Heaven** which is at this day being founded of those who acknowledge the Lord alone . . .

799². These latter remove themselves step by step from the **New Heaven** . . .

D. 5515. Concerning the African nation. Concerning the **New Heaven** and the **New Earth**. Gen.art.

5543. See **LAST JUDGMENT**, here.

5745^e. All the good had been taken out thence, and had been concealed in various places, who afterwards constituted a **New Heaven**.

5750^e. Hence now a **New Heaven**.

5762. In their place others were carried up by the Lord, who had meanwhile . . . been kept in concealment . . . and they succeeded in their place, and are making a **New Heaven**. (Continued under **LAST JUDGMENT**.) The elevation of the good to constitute a **New Heaven** (lasted) from the end of the month of April, into the month of May.

5763. They who had thus ascended are of the second resurrection, who also had been driven down and carried away, and the others had come in their stead; as also all such as had died as children and had been educated in the spiritual life; and they constitute there a **New Heaven** and a **New Earth**.

5882. Concerning the **New Heaven**.—I saw that those who had been reserved by the Lord were elevated, to [the number of] myriads . . .

5947². I perceived the joy of the Angels who are in the **Christian Heaven**, by the communication; whence it was evident that there was a communication of the whole Heaven from the **Christian Heaven** where the Word is . . .

6012. Concerning new Heavens, which perish.

E. 62. The **New Heaven** and the **New Church**. Sig. and Ex.

91. That all these are in the **New Heaven** and in the **New Church**. Sig. and Ex.

97. From Whom is life for all in the **New Heaven** and in the **New Church**. Sig. and Ex.

128. That he who remains in the genuine affection of truth to the end of his life in the world will come into the **New Heaven**. Sig. and Ex.

—^e. As all who are saved come into the **New Heaven** . . .

258. In Rev.ii. and iii. it has treated of those who . . . are in the Former Heaven which is to be abolished, and of those who are in the New one which is to be formed.

294¹⁴. 'To create a new heaven and a new earth' = a **New Church** internal and external . . . —¹⁵. 304⁵⁴.

365²⁴. A new Heaven and a new Church. Tr. —²⁵. —³¹.

391. From these, (the 'souls under the altar') there has been formed a **New Heaven**. Ex.

397. The reason why the evil were so long tolerated upon high places, and the good so long detained under Heaven, was . . . that the good might be of such a number as should suffice for a **New Heaven** formed from them . . .

400^e. Those places, before the **New Heaven** was

formed upon them, were seen to undergo remarkable changes. Des.

403¹⁹. Those who are interiorly good, from whom a **New Heaven** is to be formed, are meant by 'the basket of good figs' . . .

691. The instauration of a **New Heaven** and a **New Church**, on the destruction of the Former Heaven and Church. Sig. and Ex.

699. The appearing of a **New Heaven** and **New Church**, where is the worship of the Lord. Sig. and Ex.

768¹⁰. A **New Church** from Him is meant by 'new heavens and a new earth;' by 'new heavens,' the Internal Church; and by 'a new earth,' the External Church.

J. (Post.) 89. I said that in the **Christian Heaven**, the same is not believed . . .

105. Had made for themselves as it were new Heavens.

165. (Formation of the **New Heaven** des. See **LAST JUDGMENT**, here.) E.899².

Coro. XXXI. By His first Advent . . . the Lord could not form from Christians a **New Heaven** . . . because as yet there were no Christians . . .

10. Their conjunction into heavenly order is effected by the ordination of the faithful into a **New Heaven**, and of the unfaithful into a new Hell under it. 14, Gen. art. 23. 44.

16. Each Heaven which is founded by the Lord after the consummation of each Church is made triplicate . . . Into the highest one are elevated those who are in love to the Lord and thence in wisdom; into the middle one those who are in spiritual love towards the neighbour and thence in intelligence; into the lowest one those who are in spiritual natural love towards the neighbour, which is called charity, and are thence in the faith of Truths concerning God, and in a life according to the precepts of the decalogue. These three Heavens make three expanses, one above another, and they communicate together by Divine influx from the Lord from the Sun of the Spiritual World . . . (Continued under **NEW HELL**.)

21⁸. With those who are being regenerated . . . goods are afterwards collected into a one and disposed into a heavenly form; and this is like a **New Heaven** . . .

23. (A **New Heaven** formed from the faithful of the Most Ancient Church.) 36.

44. Concerning the **New Heaven** formed from the Ancient Church.

Docu. 230. Besides, the **New Heaven** of Christians, out of which the **New Jerusalem** will descend . . . is not yet fully established. (Sep. 25, 1766.)

234. II. See **NEW CHURCH**, here.

245. BB. The **New Heaven**, out of which the **New Jerusalem** will descend, will very soon be completed. (April 30, 1771.)

New Hell. *Novum infernum.*

Coro. III. After these things, from the good elevated to Himself, He founds a **New Heaven**; and from the

evil removed from Himself, a **New Hell**; and on both He induces order, so that they may stand under His auspices and under His obedience to eternity. 14, Gen. art.

[Coro.] 10. See **NEW HEAVEN**, here.

15². The order which the Lord induces on the Hell, is that all there may be diametrically opposite to all in the Heaven: whence it is evident that as the Lord rules Heaven, He also rules Hell; and that He rules the latter through the former.

16². In the deep beneath (the three expanses of the New Heaven) there are also three expanses into which the **Hells** are distinguished, between which in like manner there is a communication through the influx through the Heavens from the Lord. Through these communications there is effected a close and indissoluble conjunction of all things in the Heavens and of all things in the **Hells**; but in the latter it is a conjunction of all the cupidities of the love of evil; while in the Heavens it is a conjunction of all the affections of the love of good. (Shown by a comparison.) From this ordination induced on both, it follows that each stands under the auspices and obedience of the Lord to eternity.

21⁴. The second of Redemption was the co-ordination of all things in the Heavens, and the subordination of all things in Hell, by which the good were still more distinctly separated and delivered from the evil; and this is the New Heaven and the **New Hell** . . .

23. A **New Hell** formed from the unfaithful of the Most Ancient Church.) 36. 38, Des.

44. From the people of every Church, at its end, has been formed a New Heaven and a **New Hell**.

45. (The **New Hell** of the Ancient Church. Des.)

New Jerusalem. *Nova Hierosolyma.*

See under **NEW CHURCH**.

A. 648. The '**New Jerusalem**' in John and Ezekiel . . . = the Lord's Kingdom in the Heavens and on earth. 935³. 940². 1298³. 1458³. 1463². 1530. 1613³. 2959⁶. 3481³.

1626. (The scenery of the **New Jerusalem** is such as there is in Heaven.)

2702¹⁵. It treats here of the **New Jerusalem**, or the Lord's Spiritual Kingdom. 2928⁴.

2830⁵. By 'the New Temple,' and 'the **New Jerusalem**,' in the universal sense, is signified the Lord's Kingdom; in special, a New Church.

— . By 'the New Temple' and 'the **New Jerusalem**' is signified in special the Lord's Spiritual Kingdom; and by 'Zion,' the Celestial Kingdom.

2851¹⁵. The gates of the **New Jerusalem**, and of the New Temple, are much treated of in Ezekiel and also in the Apocalypse, by which nothing else is meant than the approach to Heaven. Ill.

3216⁶. By 'the Holy City' or 'the **New Jerusalem**' . . . are signified the doctrinal things of charity and of faith.

3708¹⁴. That by 'the east,' 'west,' etc. such things are signified, may be evident from . . . the description

of the **New Temple**, of the **New Jerusalem**, and of the **New Earth**. —¹⁷, Ill.

3858². The '**Holy City**,' or '**New Jerusalem**,' = the Lord's New Church. Ex.

—⁴. In like manner as in John, so also in the Prophets in the Old Testament, it treats concerning the **New Jerusalem**, and by it in like manner is signified the Lord's New Church; as in Is. lxxv. 18, 19, *et seq.*; Zech. xiv.; and especially in Ezek. xl. — xlviii.; where by 'the **New Jerusalem**,' 'the New Temple,' and 'the New Earth,' is described in the internal sense the Lord's Kingdom in the Heavens, and the Lord's Kingdom on earth which is the Church.

4434². 'The Holy City' and 'the **New Jerusalem**' = nothing else than the Church . . . 'Jerusalem' = the Spiritual Church.

—⁶. It treats here (Ezek. xlv.) of the Holy City, the **New Jerusalem**, and of the Heavenly Caanan, which = the Lord's Kingdom and His Church.

5044^e. 'The **New Jerusalem**,' 'the New Temple,' and 'the New Earth' (in Ezek.) mean the Lord's Kingdom in the Heavens and on earth.

5313¹². The Lord's Spiritual Kingdom is meant by 'the **New Jerusalem**' in Ezek., and also by 'the **Holy Jerusalem** descending from Heaven,' in the Apoc. The Lord's Spiritual Kingdom is where the principal thing is Divine truth in which is Good . . .

6419². By 'the **Holy Jerusalem** descending from Heaven' a New Church is signified.

8988⁴. By 'the **New and Holy Jerusalem**' is signified the Lord's New Church, which will succeed the Christian one of this day.

9407⁷. By 'the **New Jerusalem**' (Rev. xxi.) is meant the New Church with the gentiles, after the present one which is in our European world has been devastated. 9643⁴. 9717⁶. 9863².

9429^e. 'The **Holy Jerusalem**' (Rev. xxi.) = the New Church.

9603². By 'the **New or Holy Jerusalem**' is signified the Lord's New Church. In like manner by 'the New Temple.' — .

10831^e. This arcanum . . . is for those who will be in the **Holy Jerusalem**.

H. 73². 'The **Holy Jerusalem**' (Rev. xxi.) is the Lord's Church; and, in a more eminent sense, Heaven.

307². By 'the **City Jerusalem** descending from God out of Heaven,' the Angels understand the New Church's heavenly doctrine revealed by the Lord. Fully ex. N. 1².

N. Title. Concerning the **New Jerusalem** and its Heavenly Doctrine.

6. By 'Jerusalem,' in the Word, is meant the Church itself as to doctrine; and this for the reason that there in the Land of Canaan, and not elsewhere, were the Temple, the altar, sacrifices, and thus Divine worship itself . . . Hence it is that by 'Jerusalem,' in the spiritual sense, is signified the Church as to worship, or, what is the same, as to doctrine; for the worship is prescribed in the doctrine, and is done according to it. The reason

it is called 'the Holy City, the **New Jerusalem**, descending from God out of Heaven,' is that in the spiritual sense of the Word by 'a City' and 'a city' is signified doctrine, and by 'the Holy City,' the doctrine of Divine truth . . . The reason it is called 'the **New Jerusalem**' is for the like reason that the Earth is called 'New;' for . . . by 'the earth' is signified the Church; and by 'Jerusalem' that Church as to doctrine. The reason it is said 'descending from God out of Heaven,' is that all truth Divine, from which is doctrine, descends out of Heaven from the Lord. 7^e. L.64. R.88o.

J. 45^e. It has been given me to see . . . how there has been instaurated a New Church in the Heavens, which is meant by 'the **New Jerusalem**.'

L. Pref. The Doctrine of the **New Jerusalem** concerning the Lord.

— The Doctrine of the **New Jerusalem** concerning the Holy Scripture. S.Title.

— The Doctrine of Life for the **New Jerusalem** from the Precepts of the Decalogue. Life,Title.

— The Doctrine of the **New Jerusalem** concerning Faith. F.Title.

—². It is said the Doctrine of the **New Jerusalem**, and there is meant the Doctrine for the New Church which is at this day being instaurated by the Lord . . .

62. That a New Church is meant by 'the **New Jerusalem**' in the Apocalypse. Gen.art.

63. By 'the **Holy City Jerusalem**' is meant that New Church as to doctrine, and therefore it was seen descending from God out of Heaven; for the doctrine of genuine truth comes from no other source than through Heaven from the Lord. S.43.

R. Pref.². 'The **New Jerusalem**' is a New Church on earth, with which that New Heaven will act as a one.

8. The communion with the Angels of Heaven of those who live according to the doctrine of the **New Jerusalem**. Sig. and Ex.

49^e. This arcanum is for those who will be in the **New Jerusalem**.

66. A New Church on earth, which is the **New Jerusalem** descending from the Lord out of the New Heaven. Sig. and Ex.

88. In the things written to the Seven Churches is described the state of all in the Christian Church who are able to receive the doctrine of the **New Jerusalem**, and to live according to it . . .

187^e. This Church is now the **New Jerusalem**, into which will come those who are in truths from good from the Lord, to whom is this discourse.

194. 'The name of the city of my God, **New Jerusalem**' (Rev.iii.12)=that the doctrine of the New Church will be inscribed on their hearts. By 'the **New Jerusalem**' is signified the New Church; and by it when called 'a city,' is signified the New Church as to doctrine. Ex.

486³. As by 'the **New Jerusalem**' is signified the New Church . . .

533. The Lord's New Church . . . which is the **New Jerusalem**.

554. That by the Last Judgment those have been removed who have opposed themselves against the doctrine of the **New Jerusalem**. Sig. and Ex.

716³. The above named works for the **New Jerusalem** . . .

813. That those who will be of this Church, which is the **New Jerusalem**, are being collected, inaugurated, and instructed. Sig. and Ex.

879. 'I John saw the Holy City **New Jerusalem** descending from God out of Heaven' (Rev.xxi.2)=the New Church to be instaurated by the Lord at the end of the former one, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life. By 'Jerusalem,' in the Word, is signified the Church . . . which is called 'a city,' and is described as a city, from doctrine and from a life according to it . . . It is called 'Holy' from the Lord . . . and from the Divine truths which are in it from the Word from the Lord . . . And it is called 'New,' because He who sat upon the throne said, 'Behold I make all things new.' And it is said 'descending from God out of Heaven, because from the Lord through the New Christian Heaven . . . for the Church on earth is formed through Heaven by the Lord, so that they may act as a one and be consociated. 876.

886. A New Church which is to be called the **New Jerusalem** . . .

903. That all things of the doctrine of the **New Jerusalem** relate to these two things . . . —².

912. Everything of the New Church, which is the **New Jerusalem** . . .

914. That all things of the doctrine of the **New Jerusalem**, taken from the sense of the letter of the Word, with those who are there, will appear in light according to the reception. Sig. and Ex.

— By 'the **Holy city Jerusalem**' is signified the Lord's New Church.

922. That those will be constantly received into the **New Jerusalem** who are in truths from the good of love from the Lord, because there is no falsity of faith there. Sig. and Ex.

924. That no one is received into the Lord's New Church, which is the **New Jerusalem**, who . . . Sig. 925.

932. For those who will be in His New Church, which is the **New Jerusalem**. Sig. 933².

937. That in the Church, which is the **New Jerusalem**, there will not be any who are separated from the Lord . . . Sig. and Ex.

940. That in the **New Jerusalem** there will not be any falsity of faith; and that men there will not be in Knowledges concerning God from the natural lumen which is from Own intelligence, and from the glory originating from conceit; but will be in spiritual light from the Word from the Lord alone. Sig. and Ex.

946. That they are associated with men as brethren with brethren, with those who are in the doctrine of the **New Jerusalem**, and do His precepts. Sig. and Ex.

952. That no one is received into the **New Jerusalem**

who makes the precepts of the decalogue of no account, and does not shun as sins any evils there named, and therefore lives in them. Sig. and Ex.

[R.] 954. Before His New Church, which is the **Holy Jerusalem**. Sig. and Ex.

962°. The New Christian Heaven, with which the Lord's Church on earth, which is the **New Jerusalem**, will be conjoined.

M. 1. It has pleased the Lord . . . to send me to teach those things which will be of the New Church, which is meant by 'the **New Jerusalem**' in the Apocalypse.

26°. What wonder is it that [such things should be seen] now also, when the Church is beginning, or when the **New Jerusalem** is descending from the Lord out of Heaven?

43. Those in the New Church, which is the **New Jerusalem** . . .

82. A New Church which thou understandest by the **New Jerusalem** . . .

— The doctrinal things of the Church, which is meant by the **New Jerusalem** . . .

B. Title. A Brief Exposition of the Doctrine of the New Church, which is meant by 'the **New Jerusalem**' in the Apocalypse.

1. After that some works and pamphlets—*opuscula*—concerning the **New Jerusalem**, by which is meant a New Church to be instaurated by the Lord, have been promulgated by me within some years, and after that the Apocalypse has been revealed, I have resolved to give to light the doctrine of that Church in its fulness . . .

16. There now follows a summary exposition of the doctrine of the New Church, which is meant by 'the **New Jerusalem**' in the Apocalypse . . .

99. That the New Church to be instaurated by the Lord is the **New Jerusalem**, concerning which it treats in Rev. xxi. and xxii.; and which is there called 'the Bride' and 'the Wife' of the Lamb. Gen. art.

T. 217. By 'the **New Jerusalem**' is meant the New Church as to doctrine from the Word . . .

307°. By 'the **New Jerusalem**' is meant the New Church which is being instaurated at this day by the Lord . . .

781. See **NEW HEAVEN**, here.

782. That the New Church is meant by 'the **New Jerusalem** descending from God out of Heaven . . .' is because Jerusalem was the metropolis in the Land of Canaan . . . (and) by 'Jerusalem' is meant the Church. III.

D. 3760°. That the Land of Canaan and the **New Jerusalem** = the Heaven of the Lord.

4388. Concerning the Jews and the **New Jerusalem**. Ex.

5471. In the other life . . . there is the Middle, where those are who are truly Christian; and in its midst is the **New Jerusalem**, four-square. (Shown by a diagram.)

5543. Concerning the Last Judgment and the **New Jerusalem**. (Fully quoted under **LAST JUDGMENT**.)

5577. Many of the English in the other life have received the Heavenly Doctrine, and thence have come into the **New Jerusalem**, because they are such that they receive the truths of faith when they see them; and they see them in a certain interior light, and thus remain in them. This the English do quickly; but the Dutch slowly . . . J. (Post.) 4.

5792°. In their place have succeeded those who have been reserved by the Lord, who have been delighted with uses, from whom is the **New Jerusalem**.

6053. These three things (adulteries, the love of commanding, and deceit) will be especially shunned by those who will be of the **New Jerusalem**.

E. 223. 'The name of the city of My God, **New Jerusalem**, which descends out of Heaven from My God' = the doctrine of the New Church, which is in the Heavens. . . 'The **New Jerusalem**' = the Church as to doctrine. Ex.

224. In . . . the Apocalypse it treats concerning those who will be in the **New Jerusalem**, and concerning those who will not be; and those who will be in the **New Jerusalem** will all acknowledge the Divine Human of the Lord.

405²⁷. From these things it may be evident whence it is that the **New Jerusalem**, in which was the Temple, was seen by Ezekiel constructed upon a high mountain (xl. 2).

430°. By 'the **City Jerusalem**' (in Rev. xxi.) is signified a New Church to be instaurated by the Lord, and its doctrine . . . —⁵.

437°. By 'the **New Jerusalem**' is meant the New Church as to doctrine . . .

629°. By 'the **New Jerusalem**' is meant the New Church; and by 'the **City**,' its doctrine . . .

732°. This New Church, which is called the **Holy Jerusalem** . . . 764.

758. That those who are meant by 'the dragon,' from hatred and enmity, would reject and calumniate the Church, which is the **New Jerusalem**, because it has the doctrine of life. Sig. and Ex.

764°. That the Church, which is called the **New Jerusalem**, will tarry among those who are in the doctrine of faith separated, while it increases into fulness, even while it is being provided among many. . . But the rest in the same Church (which is not in truths), who live the life of faith . . . are not dragons, although they are among them . . . From which it is evident that the Church from those who are not dragons is meant by 'the earth which helped the woman, and swallowed the flood which the dragon cast out of his mouth.'

857°. In the Church which is to be instaurated henceforth, which is meant by the **New Jerusalem**, the Lord alone will be celebrated . . .

1183°. Because the end of this Church has come, and there is at hand the beginning of a New one, which will be the **New Jerusalem**; to which it is to be revealed that . . .

De Dom. 34. No one comes into the New Jerusalem, unless he acknowledges the Divine Human of the Lord.

Ath. 65. This (to Know its God, thus the Lord) is the first of the Church, which is called the New Jerusalem.

J. (Post.) 258. See JERUSALEM, here.

359. Concerning Faith. . . This is the Faith of the New Jerusalem. Stated.

Can. Holy Spirit v. 5. Hence it is that the New Jerusalem, which is the Church which approaches the Lord alone, and imbibes truths from His Word, is called 'holy' . . .

Coro. 5. The New Jerusalem, which is the New Church truly Christian . . .

18. By 'the Holy City, New Jerusalem,' is meant the doctrine of the New Church, thus the Church as to doctrine . . . That the doctrine descended, is because the Church is the Church from doctrine and according to it . . .

New Jerusalem and its Heavenly Doctrine. (*The Work.*)

H. 73. (z) The Work referred to. 78^e. 305^e. W.H.6. L.Pref.12. S.10. Life 100. F.65. R.5².etc. etc. D.5600². E.130⁷. 825. etc.

R. 716. See HEAVEN and HELL, here.

D. 5946⁵. There was given (the Africans) the Works . . . THE DOCTRINE OF THE NEW JERUSALEM, etc., in order that they might select those things which they see to be useful.

New Moon. *Novilunium.*

A. 7093⁵. Occurs. 9188³. —⁴. E.403³. 939³. 1061³.

New Temple. *Novum Templum.*

A. 2830⁵. See NEW JERUSALEM, here. 2851¹⁵. 3858⁴. 5044^e. 9603².

New Testament. *Novum Testamentum.*

A. 2900. As concerns the Word of the New Testament, which is in the Evangelists; since the Lord spoke from the Divine Itself, therefore the several things spoken by Him were representative and significant . . .

3900⁸. 'The secret chambers'=the Word of the New Testament, because it teaches interior things, or concerning the internal man.

9396⁸. That the Word of the New Testament also is 'a covenant.' Ill.

R. 316⁸. 'New wine'=the Divine truth of the New Testament; thus of the New Church . . .

T. 730. 'This is My blood, that of the New Testament' (Matt.xxvi.28; Mark xiv.24; Luke xxii.20). 'The New Testament' is the new covenant; therefore the Word . . . written after the Lord's Advent through the evangelists and apostles, is called the New Testament or Covenant.

Newcomer. See under GUEST, NOVITIATE, and RECENT.

Newsmonger. *Novalista.*

D. 6109⁵. Those who are under the soles of the feet

are newsmongers. They inquire for new things everywhere, and tell them to others. The communication is with those things which are in the crown of the head . . . They are very numerous.

Newspaper. *Novella.*

C. 189^e. Diversions of charity . . . for the recreation of the mind (include) the reading of the news in newspapers.

Newton. *Newtonus, Newtonius.*

W. 82. I once heard the Angels speaking with Newton about a vacuum. . . Newton said that he knows that the Divine which Is infills all things; and that he himself shudders at the idea of nothing as concerning a vacuum, because that idea is destructive of all things. He exhorts those who speak with him concerning a vacuum to beware of the idea of nothing, calling it a swoon . . .

D. 6064. Concerning Newton.—I have sometimes spoken with him. He is a very sincere man, and is among his own, and is loved. He said to me that he now knows that the Lord is the Sun of the angelic Heaven, and that all light is from Him, which in its essence is Divine intelligence . . . He had Known also that there was one life, which causes anyone to live, and that this life appears with them as light . . . (Continued under COLOUR.)

J. (Post.) 265. Concerning Newton.—I have spoken with Newton concerning a vacuum, and concerning colours.

266. Concerning a vacuum, he said that in the world he had believed in the existence of a vacuum. (Continued under VACUUM.)

267. Concerning colours, he said . . . (Continued under COLOUR.)

—². Newtoniana, occurs.

—^e. These are Newton's own words, which he wants me to communicate.

273. In the suburb (of London) to the left dwell many of their learned, and, with them, Newton. They descend thither by a way sloping downwards.

Nicene Council. See under COUNCIL-concilium.

Nicene Creed. *Symbolum Nicenum.*

T. 632. The Nicene Creed quoted. See Ath. 133. 134. Can. Trinity v. 2. Iuv. 30.

Can. Trinity iii. 6. A Trinity of Persons in the Divinity from eternity was first invented by the Nicene Council, as is evident from the two Creeds, the Nicene and the Athanasian . . . Ex. 7.v.

Nicodemus. *Nicodemus.*

A. 4904². Mentioned. E.710¹⁰. 721².

D. 151. There was one who was some time with me, who could perceive the more interior things . . . He said to me that he was Nicodemus, who could understand that they were truths; but after some stay and conversation with me, he either receded, or was among those who do not speak.

Nicolaitans. *Nicolaitae.*

R. 86. 'Thou hatest the works of the Nicolaitans, which I also hate' (Rev.ii.6)=that from their truths they know and thence do not will their works to be meritorious, because this is contrary to the merit and justice of the Lord. That 'the works of the Nicolaitans' are meritorious works, it has been given to know from revelation.

115. 'So hast thou . . . them that hold the doctrine of the Nicolaitans, which I hate' (ver.15)=that there are among them also those who make works meritorious. Ex.

T. 378². That the Christian Church has been so vexed and torn from its infancy, is evident from . . . Nicholas, from whom the Nicolaitans were named, who are mentioned in Rev.ii.6; Acts vi.5; and also by Cerinthus.

E. 107. 'The Nicolaitans'=those who separate good from truth, or charity from faith . . . Ex. 142.

—e. That those who separate charity from faith are called 'Nicolaitans,' is chiefly from the sound of that word in Heaven; for its sound is from truth or faith, and not from good or charity.

Niggardly. *Tenax.*

See TENACITY.

A. 5177. See AVARICE, here.

Night. *Nox.*

A. 21^e. All things whatever which are proper to man are compared to 'night,' because they are of thick darkness.

28². See DAY, here. 936, etc.

30². Faith from love is 'the lesser luminary,' which dominates 'by night.' 32.

38. 'To dominate in the night' (Gen.i.18) . . . By 'night' is meant evil; and therefore . . . evils are called works of the night.

221². The Lord also calls . . . a state of no faith 'night,' as in John . . . 'the night cometh when no man can work' (ix.4).

786. 'Forty days and forty nights' (Gen.vii.4)=the duration of temptation, in which 'nights' are anxieties.

862. The faith which precedes being not yet so conjoined with charity, is . . . called 'night.' Faith is also called 'night,' in the Word, because it receives its light from charity, as the moon does from the sun . . .

931^e. 'In that night there shall be two in one bed . . .' (Luke xvii.34); here the last time is called 'night,' because there is no faith, that is, no charity. 2353³.

1712. 'Night' (Gen.xiv.15)=a state of shade. It is called a state of shade when it is not known whether there are apparent good and truth, or genuine good and truth. Ex.

1983. Sirens, who are interior witches, are those who insidiate in the night time especially, and then try to infuse themselves into the interior thoughts and affections of the man . . .

2335. The night which succeeds (the evening) is the

last state, when there is no faith: it also=the Judgment.

2353. 'In the night' (Gen.xix.5)=the last time, when (the Lord's Divine Human and Holy proceeding) are no longer acknowledged; (for) 'night'=a time of darkness, when the things of light are no longer seen. The Angels did not come 'in the night,' but 'in the evening;' but as it is the men of Sodom who spoke . . . it is said 'in the night.' For 'night,' in the Word, =the time and state when there is no longer the light of truth, but merely falsity and evil; thus the last time and state, when there is the Judgment. 111.

—³. 'If anyone walk in the night, he stumbleth . . .' (John xi.10); where 'the night'=falsity from evil . . . for as all the light of truth is from good, so all the night of falsity is from evil.

—⁴. 'The night when no one can work'=the time and state where there are evil and falsity. (=falsity from evil. 6000³.)

—⁶. Because . . . when the sons of Israel went out from Egypt, there was represented the vastation of good and truth within the Church, and that nothing but evil and falsity reigned, it was commanded that they should go out 'at mid-night' (Ex.xi.4); and it came to pass that at mid-night all the first-born of Egypt were slain (Ex.xii.12,29,30). And as those who are in good and truth . . . are guarded among falsities and evils . . . that night, relatively to them, is called 'a night of the watches of Jehovah' (verse 42).

2465³. 'In that night' (Gen.xix.33)=when all things were in such great obscurity. —⁴.

2905². The fourth state of the Church is like night: when this has come, there is fulness, or the end.

—³. When there is no longer any good and truth, or, as is said, no faith . . . then the Church has come to its . . . night.

2908. 'Sarah died'=night as to the truths of faith . . . The last time of the Church, when all faith, that is, charity, has expired . . . in the Word is called 'night.' 2910. 2912.

2917. That thus He would emerge and rise again from the night which was with them. Sig.

—e. Before the Lord is acknowledged, it is night, because He does not appear.

2923. 'Bury thy dead'=that thus they would emerge from the night . . . as to the goods and truths of faith. 2925. 2931. 2948. 2955. 2961.

3325¹³. The reason (the first-born were slain in the night) was that the night=the last state of the Church . . .

3438. 'Jehovah appeared to him in that night . . . (Gen.xxvi.24)=the Lord's perception concerning that obscurity . . . 'Night'=a state of shade, or what is obscure. By this Obscure is signified the literal sense of the Word . . .

3693⁴. 'Thou disposses the darkness and it becomes night' (Ps.civ.20)=to moderate a state of obscurity; for the Angels have changes of state . . .

4125. 'God came to Laban . . . in a dream by night' (Gen.xxvi.24)=the obscure perception of that good when left to itself. . . 'In a dream by night'=what is obscure.

4175. 'The cold (devoured me) in the **night**' (ver. 40)=temptations . . . '**Night**'=a state of no faith or truth.

4638⁴. 'At mid-**night** there was a cry made' (Matt. xxv.6)=the time which is the last of the old Church and the first of the new one. In the Word this time is called '**night**,' when it is treating of the state of the Church. 6000⁴.

5092. 'Each his dream in one **night**' (Gen.xl.5)=concerning the event which to them was in obscurity. . . '**Night**'=what is obscure. In the spiritual sense, '**night**'=a state of shade induced by falsity from evil; thus also what is obscure, namely, of the mind. The obscurity which is of **night** in the world is natural obscurity, but the obscurity which is of **night** in the other life is spiritual obscurity, (which) comes forth from the absence of the Sun of Heaven. Ex. 5233.

6000. 'God spake to Israel in the visions of the **night**' (Gen.xlvi.2)=obscure revelation . . . for '**night**'=what is obscure; and obscurity in the spiritual sense is that truth does not appear. '**Night**,' also in the Word, =falsity from evil; for those who are in falsity from evil are in the obscurity of **night**; hence all in Hell are said to be in **night** . . .

—². That '**night**'=what is obscure, and also falsity. Ill.

—¹. 'To walk in the **night**'=to live in falsity.

—³. The last time of the Church is meant by '**night**;' for then nothing of truth is received, because they are not in good. . . hence the light of truth is absorbed and suffocated in what is dark . . . and this is signified by '**the night** coming when no one can work.' Such, also, is the time at this day.

—⁴. 'In that **night** . . . two in one bed . . . ' '**Night**,' here, in like manner, =the last time of the old Church, and the first of the new one.

—⁵. That the Lord was pleased to be taken in the **night**=that the Divine truth with them was in the obscurity of **night**, and that falsity from evil was in its place: and that Peter in that **night** denied the Lord thrice, also represented the last time of the Church, when the truth of faith is indeed taught, but is not believed; which time is **night**, because the Lord is then utterly denied in the hearts of men.

—⁶. 'What of the **night**? What of the **night**? . . . The morning cometh, and also the **night**' (Is.xxi.11,12). 'The morning'=the Lord's Advent, (which) was when there was no longer any spiritual truth in the earth, which is '**the night**.'

—⁷. The day when it should be 'not day, nor **night**' (Zech.xiv.7) is when the Lord was born; for it was then evening; that is, the end of the representatives of the Church.

—⁸. Vastations are said to take place 'in the **night**' (Is.xv.1), because then truth is obscured, and falsity enters.

—⁹. Here, (Lam.i.2) it treats concerning the desolation of truth; '**night**'=falsity.

—¹⁰. 'The dread of the **night**' (Ps.xci.5)=the falsities of evil which are from Hell. 9642⁵.

—¹¹. 'No **night** there' (Rev.xxi.25; xxii.5)=no falsity.

—¹². 'The visions of the **night**' (Dan.vii.2,7)=obscure revelation. (So also Zech.i.9.)

6110⁶. But . . . in Heaven there is no **night**, but only evening . . . whereas in Hell there is **night** . . . The **night**, there, is torment; and through all the alternations (in Hell) the **night** dominates: it is only the variations of shade and of the darkness of **night** which present these alternations.

6829². This is the morning which succeeds the **night** in the other life.

7102¹⁰. 'The dread of the **night**'=the falsity which is hidden.

7193³. States of temptations, and of infestations, and also states of desolations, there, are evening and **night** . . .

7218². With Spirits, when it is the state of evening and **night**, their thought is in a compulsory state; they are then compelled to think about the falsities which are being injected, and from this compulsion they cannot possibly loose themselves . . .

7680. 'The whole of that **night**' (Ex.x.13)=a state of obscure perception.

7776. 'About the middle of the **night**' (Ex.xi.4)=when there was total devastation; (for) 'the middle of the **night**'=when there is the densest thick darkness, that is, when there is mere falsity; for 'the **night**'=a state of falsity; and 'the middle' of it=the height of it.

7844². But the state of these tends to **night**, which is casting down into Hell.

7851. 'In that **night**' (Ex.xii.8)=when it is the damnation of the evil; (for) '**night**'=a state of the devastation of truth and good; thus damnation . . .

7870. 'In that **night**' (ver.12)=their state of evil; (for) '**night**'=a state when there is nothing but evil and falsity . . . Hence by '**night**' is also signified the last time of the Church . . . By '**night**,' also, is signified total devastation; and likewise damnation. Refs. From these things it is evident that the state of those who are in Hell is called '**night**;' not that there is the thick darkness of **night** with them, for they see each other; but because the state of truth and good which is in the Heavens is called 'day;' and hence the state of falsity and evil is called '**night**;' moreover there is thick darkness there when anything of light from Heaven inflows thither . . .

7947. 'It came to pass in the middle of the **night**' (ver.29)=a state of mere falsity from evil; (for) 'the middle of the **night**'=total devastation; that is, the privation of all good and truth, whence there is a state of mere falsity from evil.

7952. 'Pharaoh arose in that **night** . . .' (ver.30)=that the damned . . . when they have been let into mere falsity from evil, would apperceive aversion and fear for those of the Spiritual Church; (for) '**night**'=a state of mere falsity from evil, and thence damnation . . . 7955.

7989. 'A **night** of watches is this to Jehovah' (ver.42)=the presence of the Lord with those who are in truth and good, and with those who are in evil and thence in mere falsity. Ex. . . The presence of the Lord in what

follows is described by 'the pillar . . . of a cloud by night . . .'

[A.] 799¹. 'This is that **night** of the watches of Jehovah' (id.)=that then they are withheld from all falsity and evil.

810⁸. 'And by **night** in a pillar of fire to illuminate them' (Ex.xiii.21)=that when there is a state of obscurity it is tempered by illustration from good. Ex.

—⁹. When (in Heaven) it is evening and **night**, they have obscurity of the understanding; but this is tempered by the Lord by the good of love, as by a fire which illuminates . . .

819⁷. 'It illuminated the **night**' (Ex.xiv.20)=the illustration of the truth from good on the other side.

— 'A pillar of fire by **night**'=a state of the obscurity of truth tempered by illustration from good.

819⁹. 'The whole **night**' (id.)=in the obscure state . . . By '**night**' is here meant that obscurity which follows immediately after temptations; for those who are delivered thence first come into what is obscure before they come into what is clear; for the falsities and evils injected by the Hells inhere for some time and are dissipated only successively. 820².

821⁴. 'The **night**' (Is.xxi.)=the state then of man and of the Church, that they are in mere falsities from evil.

—⁵. It is said 'the morning watch,' because the **night** was divided into watches, of which the last of the **night** and the first of the day was the morning watch.

842⁶. In Heaven there is not the **night** which there is in Hell.

875². See EVENING, here. SS12³.

909³. 'The **night**' in which Belshazzar was killed= a state of evil and falsity.

1013⁴. By '**night**,' or 'twilight,' in the Word, is signified a state of love in obscurity. . . There is not **night** in Heaven, but twilight . . .

—⁷. The fourth or last state of the Church is called '**night**.' But, when the Church is in its **night**, in which it is when it is no longer in love to God and in faith, then, from twilight, morning begins with another nation . . . —⁹.

—¹¹. 'The morning cometh, and also the **night**'= that although there is illumination with those who are of the new Church, there is **night** with those who are in the old one.

1013⁵. With the Angels (there is) **night** or twilight . . . When they are in a state of love in obscurity or in some coldness, then they have **night**, or rather the twilight before the morning.

—⁶. Here, (Jer.vi.5) 'evening' and '**night**'=the last times of the Church, when all things of love and faith have been destroyed.

H. 155². **Night** corresponds to a state of no love and wisdom. But it is to be known that there is not a correspondence of **night** with the states of life of those who are in Heaven, but there is a correspondence of the twilight which is before the morning. The correspondence of **night** is with those who are in Hell.

—⁹. '**Night**,' in the Word,=the deprivation of love and wisdom. Refs.

J. 38². So that he sees Divine truth as in **night** . . .

C. J. 13. That the state of the world and of the Church before the Last Judgment was as evening and **night** . . . Ex.

W. 73³. When times are predicated of the Church . . . by '**night**' is meant its end.

R. 153⁸. What they build by day falls down in the **night**.

380. 'They serve Him day and **night**' (Rev.vii.15)=that they live constantly and faithfully according to the truths . . . which they receive from Him.

414. 'The day shone not for the third part of it, and the **night** in like manner' (Rev.viii.12)=that there was no longer any spiritual truth nor natural truth serviceable for doctrine and life from the Word with them. . . By 'the **night** not shining' is meant that there was no light from the moon and stars. . . The Divine truth in the natural sense of the Word is like the light of the moon and stars in the **night**. . . These things are meant by 'day,' and '**night**,' in the following passages. Ill. E. 527, Ex. and Ill.

864². By being 'tormented day and **night**' (Rev.xx.10) is signified to be interiorly infested continually.

922. 'There shall be no **night** there' (Rev.xxi.25)=no falsity of faith; for by '**night**' is signified what is opposite to light . . . Hence by '**night**' is signified that which is not from the good of love from the Lord; and this is falsity of faith. Ill. 940.

M. 79⁸. (They said) Are they not works of the flesh and of the **night**?

T. 760. That this last time of the Christian Church is the very **night** in which former Churches have set. Gen.art. 761, Ill.

764. That after this **night** there follows the morning . . . Gen.art.

— As the present Church in Christendom is the **night** . . .

—². In these passages, by 'evening,' and '**night**,' is meant the last time of the Church. Ill.

E. 98⁵. '**Night**'=the last time of the Church . . .

167². 'In the **nights** my reins chastise me' (Ps.xvi.7). 'The **nights**'=the state of man when falsities rise forth . . .

179⁹. '**Night**'=the last time of the former Church . . .

187². '**Night**'=a state of no faith and charity.

252⁸. 'Mid-**night**,' when 'the cry arose' (Matt.xxv.)=the Last Judgment; and, in general, the last of man's life, when he is being judged either to Heaven or to Hell.

285. 'Not to have rest day and **night**' (Rev.iv.8), when said of the Divine Providence and guard of the Lord, . . . =universally and perpetually . . .

401²¹. The reason it is said that the moon and stars were made for dominion in the **night**, is that 'the **night**'=the light of the natural man; for the light of this compared to the light of the spiritual man is like the light of **night** from the moon and stars compared to the light of day from the sun.

478. 'They serve Him day and night in His Temple' = that they are constantly kept in truths in Heaven. . . 'Day and night' = constantly and in every state. —³, Ex.

504¹⁰. 'Night' = Divine truth in shade.

513¹⁶. 'They had laboured all the night, and had taken nothing' (John xxi.3) = that nothing [is effected] from self or proprium; but all things from the Lord.

527^d. Natural light is signified by 'darkness' and 'night' (Ps.cxxxix.12).

624¹⁴. 'Night to you for vision' (Micah iii.6) = that the understanding of falsity shall be instead of the understanding of truth.

650¹⁰. As by 'darkness' and by 'night' is signified the lumen of the natural man, which is like night relatively to the light of the spiritual man . . . it is evident what is signified by, 'Thou disposest darkness that it may be night' (Ps.civ.20).

734¹⁶. The endeavour to destroy truths clandestinely is signified by, 'Arise, let us ascend in the night' (Jer.vi.5).

741⁶. 'With my soul have I desired Thee in the night' (Is.xxvi.9) = the life which is not yet in the light of truth.

747. 'Days and nights' = continually. Ex. 890.

768¹⁷. 'Night' = the light of truth such as is with men on earth; and also the light of truth such as is with those who are in the Heavens and in the earths under the Lord as a Moon . . .

890. 'The day' = the state of their falsity; and 'the night,' the state of evil; for, as to the thought man is in light, thus in day; and as to affection he is in obscurity or in night . . . Hence there was upon the Tent a cloud by day, and a fire by night . . .

Coro. 5. That of each Church there have been four successive states or periods, (the last of which) is meant by 'night.' Gen.art.

— But night does not overtake the man who suffers himself to be regenerated; for he walks in God, and thence is constantly in the day . . . III.

6. That in each Church the four changes of state have been consecutive . . . and the fourth has been its end; and then was its night, or consummation. Gen.art.

17. But night and winter do not contribute to the stability of the world.

Night, To pass the. *Pernoctare.*

A. 2335. 'We will pass the night in the street' (Gen.xix.2) = that He was as it were willing to judge from truth. . . 'To pass the night,' here, = to judge. Ex.

3111. 'Is there room . . . for us to pass the night?' (Gen.xxiv.23) = a state of remaining. 3115.

3170. 'They passed the night' (ver.54) = the peace thereof; (for) 'to pass the night' is to rest; and, in the internal sense, to have peace. Ex.

3240^d. 'To pass the night in the forest' (Is.xxi.13) = to be desolated as to good. (Compare 3268^r.)

3693. 'They passed the night there because the sun was set' (Gen.xxviii.11) = life in what is obscure; (for)

'night' = a state of shade; thus 'to pass the night' = to live in that state. Ex.

4213. 'They passed the night in the mountain' (Gen. xxi.54) = tranquillity. . . That those who had entered into a covenant should pass the night in one place, was a ritual, because a passing of the night *pernoctatio* — in one place signified that there was no longer any hostility; in the internal sense, that there was tranquillity and peace . . .

4261. 'He passed the night there in that night' (Gen.xxxii.13) = in that obscure state.

5156. That he was 'not to pass the night upon the wood' (Deut.xxi.23) = perpetual rejection; for in the evening the day commenced anew . . .

5495^e. This Natural is . . . a place of rest or of passing the night for scientifics.

9299. 'The fat of My feast shall not pass the night even to the morning' (Ex.xxiii.18) = the good of worship not from proprium, but always new from the Lord; (for) 'to pass the night' = that which is from proprium; for by 'night,' in the Word, is signified evil and falsity; thus also proprium.

10679. 'The sacrifice of the feast of the passover shall not pass the night to the morning' (Ex.xxxiv.25) = the good of worship not from proprium, but from the Lord always new.

E. 282^d. As yet no hope of deliverance is signified by . . . 'I will pass the night in the wilderness' (Ps.lv.7).

659². 'To pass the night in the wastes' (Is.lxx.4) = to remain and live in falsities.

887^a. 'Full of judgment, justice passed the night' (Is.i.21) = where the truth of doctrine and the good of love are in abundance.

Nightingale. *Nuctergal.*

D. 5905, 5906. Many of the spiritual cannot see those things which are in the interior Heaven . . . and this was illustrated by comparison with birds in forests, which see and sing by night, and which then see clearly; whereas in the light of day they flee away, because then they do not see. The nightingale was mentioned, and perhaps there are many others. But the infernals are compared to owls, etc.

Nightshirt. See SHIRT—*indusium.*

Nile. *Nilus.*

A. 5196. 'The river,' here, the river of Egypt, or the Nile, = a boundary . . . for the great rivers, namely, the Euphrates, Jordan, and Nile . . . were ultimate boundaries of the Land of Canaan . . . The Nile, or river of Egypt, represented the sensuous things subject to the intellectual part, thus the scientifics which are from them; for these are the ultimates of the spiritual things of the Lord's Kingdom.

6975. 'The waters of the river,' namely, of the Nile, = false scientifics.

9295^e. 'The harvest of the Nile' (Is.xxiii.3) = good thence (that is, from scientific truth) outside the Church.

R. 444^e. That the river of Egypt, the Nile . . . was a boundary of Canaan. III.

E. 538⁵. The river Nile=the false Scientific.

569⁵. 'The river of Egypt,' or Nile (as one of the boundaries of Canaan, and as being outside Canaan) signified such things as are of the natural man . . . It signified a termination of the Church, and also introduction into the Church. Moreover, the Knowledges and knowledges which are signified by the river of Egypt, introduce . . .

—¹⁰. The Scientific which is of the natural man is signified by the river of Egypt, the Nile . . .

Nimrod. *Nimrod.*

A. 1133. It treats concerning those who have external worship, in which are interior evils and falsities. 'Nimrod'=such worship.

1175. By 'Nimrod' (Gen.x.8) are signified those who made internal worship external; and thus by 'Nimrod' is signified such external worship. . . To make internal worship external is to make external worship essential rather than internal . . . Such is the religion of those who separate faith from charity, in that they prefer . . . the things which are of the Knowledges of faith to those which are of the life; thus formal things to essential ones. Ex.

—^e. Such worship is called 'Nimrod'; and it is born of the Knowledges which are 'Cush'; as these are from faith separated from charity, which faith is 'Ham.'

1176. 'Cush begat Nimrod' (id.)=that those who had Knowledges of interior things instituted such worship. . . Knowledges of interior things are what they call doctrines . . . It is those who call mere Knowledges faith, who beget and institute such worship . . .

1177. 'He was a mighty one in the earth' (id.)=that such religion prevailed in the Church.

1178. 'He was mighty in hunting before Jehovah' (ver.9)=that it has persuaded many; (for) faith separated from charity is such. Ex.

1179. 'Wherefore it was said, As Nimrod mighty in hunting before Jehovah' (id.)=that because so many were persuaded, such a form of speech became proverbial . . . As, in ancient times, they gave names to Things, they gave this name to this worship, saying that Nimrod—that is, this worship—was mighty in hunting, that is, was one which captivates minds . . .

1180. 'And the beginning of his kingdom was Babel, and Erech, and Aecad, and Calneh, in the land of Shinar' (ver.10)=that there were such worships . . . the externals of which appear holy, but the interiors are profane.

1185^e. That such worship reasons about spiritual and celestial things, (is signified by) 'Nimrod' went forth from that land into Asshur, or Assyria.'

1186^e. 'The land of Nimrod' (Micah v.6)=such worship as that which is signified by Nimrod, in which the interiors are evil and false.

Nine. *Novem.*

Ninth. *Nonus.*

A. 1988. 'Abram was a son of ninety years and nine years' (Gen.xvii.1)=the time before the Lord fully con-

joined the internal man with the rational; as is evident from the signification of 'nine' as coming before ten . . .

2075². The number nine=conjunction . . . Ill.

2269. Nine=conjunction, or that which is conjoined.

D. 3270. They go to the ninth use. Ex.

E. 194². By 'the third,' 'sixth,' and 'ninth' hour (Matt.xx.5) is signified a like state of life . . . 'Three'=a full state, or what is complete even to the end. The like [is signified by] 'six,' and 'nine.'

401¹⁵. 'Darkness upon the whole earth, even to the ninth hour' (Luke xxiii.45) . . . 'From the sixth hour to the ninth'=that there was mere falsity, and not any truth whatever; for . . . 'six,' and 'nine'=all things in the complex; here, falsities and evils.

Nineveh. *Nineve.*

A. 1184. 'Out of that land went forth Asshur, and built Nineveh . . .' (Gen.x.11) . . . 'Nineveh'=falsities of doctrinal things. . . 'Nineveh'=falsity from reasonings. 1187.

1188. That by 'Nineveh' are signified falsities of doctrinal things. . . is evident from the signification of Nineveh in the Word. . . There are falsities of this kind from three origins. The first is from the fallacies of the senses, in the obscurity of an understanding which is not illustrated, and from ignorance: hence is the falsity which is 'Nineveh.'

—². That 'Nineveh'=falsities from the fallacies of the senses, in the obscurity of an understanding which is not illustrated, and from ignorance, is evident in Jonah, who was sent to Nineveh, which city was pardoned because they were such . . .

—³. In like manner in Isaiah, where it is said of the king of Asshur that he remained in Nineveh, and that when he bowed himself in the house of Nisroch his god, his sons slew him with the sword (xxxvii.37,38) . . . Here, by 'Nineveh,' is signified external worship in which there are falsities; and because this was idolatrous he was slain . . . Further ill.

S. 21. (How it was that the science of correspondences came to be cultivated at Nineveh, etc.) 102.

102. The Ancient Word was at Nineveh, etc.

E. 401²⁶. The gentiles are signified by 'Nineveh' (Jonah iv.). P. P. Jonah i.

650⁵⁶. By 'Nineveh' which He will place in wasteland, a dry place as the wilderness' (Zeph.ii.13) are signified falsities of doctrine.

Nipple. *Papilla.*

D. 3655. The Angels (who resuscitate those who are spiritually dead) preside over the left nipple of the breast, and are the ribs.

Nissi. *Nissi.*

A. 8624. 'He called the name thereof Jehovah Nissi' (Ex.xvii.15)=the continual war and protection of the Lord against those who are in the falsity of interior evil. . . 'Jehovah Nissi,' in the Original Language, means 'Jehovah my standard,' or 'banner-signum'; and by a 'banner' or 'standard,' in the Word, is signi-

fied a convocation to war; and, as it is said the war of Jehovah, protection by Him is also signified. III.

No. *No.*

A. 839⁸. 'No' (Ezek. xxx. 15) = the falsity from which is evil.

E. 721¹⁸. By 'Egypt,' 'Sin,' and 'No' (id.) are signified the scientifics and fallacies which are of the natural man, which hinder man's reformation through the truths of the Word.

No account, Of. *Naucus.*

A. 1844^e. They regard them as simple, vile, and of no account.

5433². Hence heavenly things are to him of no account, and earthly things are everything to him.

5648³. Let anyone examine himself as to whether the things here contained in the internal sense are not of no account and loathsome to him.

M. 5^e. The accessory joys (then) become first indifferent, afterwards as of no account, and finally sad and anxious.

No account, To hold of. *Floccipendere.*

J. 64^e. T. 137⁶.

No one. *Nemo.*

A. 5225. 'No one interpreted these things to Pharaoh' (Gen. xli. 8) = that it was unknown what would happen . . . for 'no one,' in the internal sense, = the negative of a Thing, thus not. For, in the internal sense, the idea of a person is turned into the idea of a Thing. Ex. 5253. 5310.

9165. 'No one seeing' (Ex. xxii. 10) = concerning which the mind is not conscious.

Noah. *Noachus, Noë.*

Noachic. *Noachicus.*

See under ANCIENT CHURCH.

A. 64^e. By 'Noah' the Angels perceive the Church remaining with the descendants of the Most Ancient Church, and continued to the time of Abraham.

407^e. From the Most Ancient Church there remained a residue even to the Flood, and it was continued after the Flood, which residue of the Church is called 'Noah.'

466. The tenth Church, parent of three Churches after the Flood, is 'Noah;' which Church is to be called the Ancient Church.

467. Noah is described (Gen. v. 29), that he = a new Church.

468. With a Church it is the case that in course of time it decreases, and finally remains among a few. Those few with whom it remained at the time of the Flood were called 'Noah.'

—². The last remains are what are signified by 'Noah.'

529. 'Noah' = the Ancient Church, or the parent of the three Churches after the Flood.

530. By 'Noah' is signified the Ancient Church, or the doctrine which remained from the Most Ancient.

531. 'He shall comfort us for our work, and for the toil of our hands from the ground which Jehovah hath cursed' (Gen. v. 29) = doctrine by which what had been perverted should be restored. . . 'To comfort' refers to the son (of Lamech), or Noah, by whom is signified a new regeneration, thus a New Church, which is the Ancient one; by which, or by 'Noah,' is therefore also signified rest, and comfort from rest. . .

535. That the Church called 'Noah' is not to be numbered among those which were before the Flood, may be evident from verse 29 (as above). The 'comfort' was, that it should survive and endure.

559. Therefore in order that the human race might be saved, a new Church came forth, which is 'Noah.' Tr.

596. 'Noah found grace in the eyes of Jehovah' (Gen. vi. 8) = a new Church (through which) the Lord foresaw that the human race might be saved. 597. 598.

598. By 'Noah' is signified not only a new Church, but also the faith of that Church, which was the faith of clarity.

—². As the new Church called 'Noah' was not celestial but spiritual, it is not said to have 'found mercy,' but 'grace,' in the eyes of Jehovah.

599. It treats (in Gen. vi.) concerning the state of the Church which was called 'Noah,' before its regeneration.

600, 602. That the man of the Church called 'Noah,' who is described by 'the ark,' was such that he could be regenerated. . . Tr.

605. It treats now concerning the formation of a new Church, which is called 'Noah;' and its formation is described by the ark. . .

608, 609. When internal respiration ceased, external respiration gradually succeeded. . . and with (this) a language of words. . . As (thus) the state of the man of this Church which is called 'Noah' was altogether changed from that of the man of the Most Ancient Church, he could no longer. . . be informed and illustrated in the same way. . . because his internals were closed, so that he no longer had communication with Heaven, except such as was unconscious. Nor, for the same reason, could he be instructed except by the external way. . . On this account, of the Lord's Providence, doctrinal things of faith, with some of the revelations of the Most Ancient Church, were preserved for the use of this posterity. . .

611. 'These are the nativities of Noah' (ver. 9) = a description of the reformation or regeneration of the new Church.

612. 'Noah was a man just and perfect in his generations' (id.) = that he was such that he could be endowed with charity.

617. 'Noah begat three sons' (ver. 10) = that three kinds of doctrines arose thence.

628. Every man had become corporeal, (including) those called 'Noah' . . . for these were such before they were regenerated. . . In the following verses their regeneration is treated of. . . In this verse is signified that there was nothing true, and, in the following verse, that there was nothing good, except in the remains which

were with those called 'Noah' . . . and also in the doctrinal things which they knew. But there was no understanding of truth, which is never possible except where there is a will of good . . . With the Most Ancients there was the will of good . . . and the derivative understanding of truth; but this understanding completely perished together with the will. A certain rational truth, and natural good, remained with those who are called 'Noah;' and therefore they could be regenerated.

[A.] 635. But with those who are called 'Noah,' remains had remained, which, however, could not present anything of understanding and will, but only rational truth and natural good . . . through the remains these could be regenerated . . .

639. That by 'the ark' is signified the man of this Church called 'Noah.' Ex. —^e.

640^e. The Lord (then) provided that the Voluntary should be separated from the Intellectual, and that man should be formed, not as before, through the will of good, but that through the understanding of truth charity should be bestowed upon him, which appears as if it were the will of good. Such was made this new Church which is called 'Noah' . . . Besides this Church there were also others at that time, as that which is called 'Enosh,' and others also of which no such mention and description are extant. Here, there is described only this Church Noah, because it was of another and an entirely different nature from the Most Ancient.

653^e. The seeds of charity can never be sown in ground where falsities reign, but where truths reign. Thus it is with the reformation or regeneration of the spiritual man; and so also was it with the man of this Church which is called 'Noah.' Sig.

664. In this verse it treats concerning those to be regenerated, and thus saved, who are called 'Noah.'

682. 'Noah did according to all that God commanded him' (ver.22)=that thus it came to pass.

705. It treats here of the Flood, by which are signified not only the temptations which the man of the Church called 'Noah' had to undergo before he could be regenerated, but also the desolation of those who could not be regenerated.

709. It treats in the preceding chapter concerning the preparation of . . . the man of the Church called 'Noah' as to his intellectual things which are of faith; but here concerning his preparation as to the voluntary things which are of love.

726. Lest the celestial seed should perish, those were regenerated who are called 'Noah,' and in fact through spiritual seed.

728^e. As it treats here both of the man of the Church called 'Noah,' and his temptation, and of the last posterity of the Most Ancient Church, which destroyed itself, by 'in yet seven days' is signified the beginning of Noah's temptation, and the end or last devastation and expiration of the Most Ancient Church. 730.

731^e. This (celestial seed), in those called 'Noah' . . . gradually grew up . . .

736. As regards Noah, or the man of this new Church,

he was such that he believed in simplicity those things which he had from the Most Ancient Church, which were doctrinal things collected and reduced into a certain form of doctrine by those who were called 'Enoch.' And he was of an entirely different nature from the antediluvians who had perished, called 'Nephilim' . . . Men of both these geniuses or natures exist at this day; but the former can be easily regenerated; but the latter with difficulty.

737. 'Noah was a son of six hundred years' (Gen.vii. 6)=his first state of temptation. Ex. (His second state of temptation. 755).

741. 'Noah entered into the ark from before the waters of the Flood' (ver.7)=that he was protected. Ex.

765. The end of the temptations was, that there might be reborn thence a man of the Church, or a new Church . . . This Church . . . was spiritual, which is such that man is born again through the doctrinal things of faith, which, having been implanted, conscience is then insinuated into him . . . and thus he is gifted with charity . . . That the Church is now treated of may be evident from the repetition: 'In the self-same day entered Noah, and Shem, and Ham, and Japheth, the the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark' (ver.13) . . . As the Church is treated of, the sons are mentioned by name, who (then)=the man of the Church; but when they are called 'sons,' without their names, they=the truths of faith. 768.

767. 'They entered into the ark' (ver.13)=that they were saved, namely, the man of the Church, who was 'Noah,' and the rest of the Churches descending and derived from him. 768,Ex.

770. 'Noah's wife'=the Church itself; and the three wives of his sons=the Churches themselves which were derived from that Church.

773. In Noah, by whom is meant the Ancient Church in general, are contained, as in a parent or seed, the derivative Churches . . . All these churches called 'Shem, Ham, and Japheth,' together constitute the Church called the Ancient Church.

782. To verse 11 it treated concerning the Church as having been preserved in those called 'Noah.' It now follows concerning the state of the Church . . .

786. 'Forty days,'=the duration of the Church called 'Noah.'

788. Noah was not the Ancient Church itself, but was as the parent or seed of that Church. . . But Noah, together with Shem, Ham, and Japheth, constituted the Ancient Church, which immediately succeeded the Most Ancient Church. Every man of the Church called 'Noah' was of the posterity of the Most Ancient Church, consequently was in an almost like state as to hereditary evil as was the rest of the posterity, which perished; and those who were in a like state could not be regenerated and made spiritual as could those who do not derive such [a quality] hereditarily. Examp.

—². Converted Jews therefore fluctuate more than others between truth and falsity. In like manner did the first men of this Church, which was called 'Noah,'

because they were of the race and seed of the Most Ancients. These are the fluctuations which are described here. . . That they were few has been evident to me from this: that the man of that Church is represented in the World of Spirits as a tall and slender man, clothed in bright white, in a narrow chamber. But still these were they who conserved the doctrinal things of faith, and had them among themselves. D.4072-4074.

832. It follows now (in Gen.viii.) concerning the man of the new Church, who is called 'Noah'; and in fact concerning his state after temptation, even to his regeneration, and further.

838. In the two chapters which precede it has treated of the new Church called 'Noah,' or of the man of that Church; and in fact first of his preparation to receive faith, and through faith charity; next of his temptation; afterwards of his protection when the Most Ancient Church was perishing. Here, now, it follows concerning his state after temptation, and in fact concerning the order . . . and at the same time concerning the order . . . with all who are to be regenerated. . .

841. 'God remembered Noah' (ver.1). By 'Noah' is signified, as before, the man of the Ancient Church . . .

851^e. The rest of the spiritual man is expressed by a different word, from which he is named 'Noah,' which properly means 'rest.'

863. 'Noah opened the window of the ark which he had made' (ver.6)=the second state, when the truths of faith appeared to him.

865. 'He sent forth a raven . . .'=that Falsities still made disturbance. Ex.

871. 'He sent forth a dove . . .'=a state of receiving the truths and goods of faith. . . In what follows it treats concerning the three states of the man of this Church after temptations, which are signified by his sending forth the dove three times. See 874. 875. 876. 877. 878. 880. 882. 883. 884. 887. 889. 890. 891.

896. 'Noah removed the covering of the ark, and saw' (ver.13)=when falsities had been removed [there was] the light of the Truths of faith, which Truths he acknowledged, and in which he had faith. Ex.

902. 'The earth was dry'=that he was regenerated.

904. 'And God spake unto Noah' (ver.15)=the presence of the Lord with this man of the Church. Ex.

905. 'Go forth from the ark'=freedom. . . (For) so long as Noah was in the ark, and surrounded by the waters of the Flood, the signification was that he was in captivity, that is, that he was agitated by evils and falsities. Ex. 914,Ex.

906. 'Thou and thy wife'=the Church.

915. By 'Noah and his sons' (ver.18) is signified the man of the Ancient Church . . .

920. In this verse ('Noah built an altar to Jehovah . . .') is described the worship of the Ancient Church in general . . . Ex. 921.

981, 982. 'God blessed Noah and his sons' (Gen.ix.1) =the presence and grace of the Lord [with] the Ancient Church.

1019. The Truth of those Things which follow con-

cerning the Spiritual Church, is meant by 'Noah and his sons with him' (ver.8). 1021. 1024.

1025³. For there was no Noah; but the Ancient Church was so called.

1058. 'Noah,' here (ver.17)=the Spiritual Church in general, because Noah alone is named.

1061. 'The sons of Noah who went forth from the ark' (ver.18)=those who constituted the Ancient Church, who were regenerated.

1065. 'These three were the sons of Noah' (ver.19)=these three kinds of doctrines, which are those of Churches in general.

1068. 'Noah began to be a man of the soil' (ver.20)=in general man instructed from the doctrinal things of faith. Ex.

1069. 'He planted a vineyard' (id.) = a Church thence.

1071. 'He drank the wine' (ver.21)=that he wanted to investigate the things which are of faith.

1072. 'He was drunken' (id.)=that he thereby fell into errors.

1073. 'He was uncovered in the midst of his tent' (id.)=thereby perverted.

1090. 'Noah awoke from his wine' (ver.24)=that he was better instructed.

1104. 'Noah lived after the Flood 350 years. And all the days of Noah were 950 years; and he died' (vers. 28,29)=the duration of the first Ancient Church, and at the same time its state.

1126. They said that a man clothed in white signified those who were called 'Noah,' or who were the first of all of the Ancient Church . . . and that they were thus represented because they were few.

1140. By Noah and his sons, Shem, Ham, Japheth, and Canaan, nothing else was meant than, abstractedly, the Ancient Church as to its worship; namely, by 'Shem,' internal worship; by 'Japheth,' external worship corresponding; by 'Ham,' internal worship corrupted; by 'Canaan,' external worship separated from internal . . . And therefore by 'Noah' nothing else was meant than the Ancient Church in general, as a parent comprehending all.

1145. 'These are the nativities of the sons of Noah' (Gen.x.1)=the derivations of the doctrinals and worships of the Ancient Church, which, in general, is 'Noah.'

1238. Noah, Shem, Ham, Japheth, and Canaan never existed. But because the Ancient Church in special, and, in general, every Church, is such that there is a true Internal, a corrupt Internal, a true External, and a corrupt External, therefore these names were given in order that all the differences in general might be referred to them and their sons, as to their heads. . .

—2. This first Ancient Church, signified by Noah and his sons, was not confined to a few. (Continued under ANCIENT CHURCH.)

1254. 'These are the families of the sons of Noah' (ver.32)=the worships of the Ancient Church in particular.

[A.] 4334⁵. 'Until the day that **Noe** entered into the ark' (Matt.xxiv.38)=the end of the former Church, and the beginning of the New one; for by '**Noah**' is signified the Ancient Church in general . . . and by 'the ark,' the Church itself. Refs.

9960⁷. '**Noah**' represents the man of the Ancient Church in the beginning; and these were such (as is signified by the drunkenness of **Noah**).

P. 328². The Ancient Church is described by **Noah** and his three sons, and by the descendants from them. It was a large Church, and was extended through many kingdoms of Asia . . . With these was the ancient Word . . .

D. 4071². The ancient Church preserved its axis, who was **Noah** . . .

4074. By '**Noah**' is signified the Church which lasted in the posterity from the Most Ancient one as a nucleus, or axis; and by '**Noah**' were signified these remains.

E. 644²⁷. By '**Noah**' and his sons is signified a New Church which is to be called the Ancient Church, and its instauration after the devastation of the Most Ancient Church.

— The saving of the **Noachic** family.

650²⁰. By the **Noachic** Flood is described the destruction of the Most Ancient Church, and also the Last Judgment upon the men of that Church; and by '**Noah** and his sons' is meant and described the succeeding Church, which is to be called the Ancient Church . . .

724²³. See **JOB**, here.

Q. ix. The reason **Noah** is mentioned in Ezek.xiv. (although there was no individual man called **Noah**) is that he was mentioned in Genesis; and hence the same is signified in the Prophet as in Moses; namely, that the man with his three sons were significative of the succeeding Church.

Coro. 2. That . . . the second Church (on this Earth) is to be called the **Noachic** one.

34. The fifth state (of the Most Ancient Church, was the separation of the good from the evil . . . This state is described by 'the Flood' . . . and by '**Noah** and his sons,' by whom are meant all the good who were saved.

39. Concerning the **Noachic** Church, or the Ancient one of this Earth. Gen.art.

— As every Church is a trine: inmost or celestial, middle or spiritual, and external or natural, therefore **Noah** had three sons; and by '**Shem**' is signified the Celestial Church, by '**Japheth**' the Spiritual Church, and by '**Ham**' the Natural Church.

45. The Hells from the men of the **Noachic** or Ancient Church consist for the most part of magicians. Des.

Noble. *Nobilis.*

Nobility. *Nobilitas.*

Ennoble. *Nobilitate.*

Ennobling, An. *Nobilitatio.*

A. 5113⁴. 'A noble vine' (Jer.ii.21)=the man of the Spiritual Church.

—¹⁰. 'The noble vine' (Gen.xlix.11)=the Intellectual which is of the Celestial Church.

5622. (These nuts) are of a less noble tree, and the things which are exterior are signified by such things as are less noble . . .

6393³. Those who love to serve without recompense . . . are preferred to more noble uses . . .

C. J. 39^o. Something here concerning the noble (or notable) English nation.

S. 77^o. The Church is noble if in genuine truths, ignoble if not . . .

110^o. The Word is held holy by a noble (or notable) nation among the Papists. (This statement is omitted in T.270.)

P. 257⁴. This noble nation (which holds the Word holy) is the French nation. R.745².

M. 148³. They compared (it) to noble fruit . . .

161^o. As the love is then ennobled, it remains in its strength . . .

201^o. From the ennobling of this form are born noble fruits . . .

505³. In this Hell there are many of noble descent . . .

T. 814. Hence this noble (or notable) nation (the Germans) devote themselves little to things of judgment . . .

D. 3925. Concerning a noble offspring of the Most Ancient Church. 4068.

E. 675⁷. By 'the noble man' (Luke xix.12) is meant the Lord.

1084⁴. The purest sap, which is also nobler, for the fruits . . .

— Aliments of such diverse purity and nobility.

1226². In the deserts and Hells I have seen many of noble descent who in the world had given themselves up to idleness . . .

De Conj. 13. In those caverns there are noble wives, nay, those of such men as had been of the first nobility; but all there are driven to labours . . .

92. Harlots of noble family . . . are cast into the marshy lake . . .

Nod. *Nod.*

A. 398. 'In the land of Nod' (Gen.iv.16)=outside of truth and good; (for) the word 'Nod' means to be a wanderer and a fugitive; and to be a wanderer and a fugitive=to be deprived of truth and good.

Nod. *Nutus.*

Nod, To. *Nutare.*

A. 8626². The least of Divine power masters (them) at every nod . . .

10823. At pleasure—*ex nutu.*

H. 228. At its pleasure—*ad omnem nutum.*

453². At their command—*ad suum nutum.*

528^o. It totters till it falls.

593^o. The Divine proceeding . . . sees everywhere where anything is tottering.

W. 136. The will and understanding rule the body at their nod. —

R. 396. The state of the Church with them tottering to destruction. Sig. and Ex.

M. 58^e. Regards other women with *disinclination-nutu inanimato*, and his only one with *inclination-nutu animato*.

125^e. Depend on the *pleasure—a nutibus*—of their wives.

D. 3179^e. To those who are suffused with shame there appears a head **nodding** in front.

4686^e. When a man is not far from the end of his life his head droops. 4687.

E. 400^s. 'The earth in staggering staggers like a drunkard' (Is.xxiv.20).

1029². Indignant if not allowed as gods to dispose all things at their **nod**.

1053². Takes other servants in their place if they do not serve at his **nod**.

D. Wis. ii³. The will together with the understanding actuates the muscles at its **nod**.

Noise. *Strepitus*.

See under SOUND.

A. 2129. A **noise** was heard as if of many waters, and a conflict among them . . . which originated from the confusion of opinions concerning certain Truths . . . Des. and Ex.

6015⁴. 'The **noise** of his wheels' (Jer.xlvii.3)=sensual things and their fallacies which urge on.

R. 411². I heard a **noise** from them as of wood split up by the fire in a furnace.

T. 71. I once heard beneath me as it were the **noise** of the sea. Ex.

137¹³. At these words, a **noise** was made; but it was stilled by light descending from Heaven.

D. 4648. Whenever he moved, a **noise** was heard beneath, like the **noise** of punishings. Ex.

E. 323^s. 'I will make the **noise** of thy songs to cease' (Ezek.xxvi.13)=vastation as to the Knowledges of good.

326⁷. 'The **noise** of songs' (id.)=the joys of confessions.

706²². 'The **noise** of the peoples' (Ps.lxv.7)=contradictions by falsities.

714¹⁶. 'The voice of a **noise**,' and 'a great tumult out of the land of the north' (Jer.x.22)=falsities combating against truths, and evils against goods.

Noisome. See under HARM and HURT.

None. *Nullus*.

A. 379. Occurs. 1843². 7401. H.82. 293. etc. etc.

D. Wis. xii. 4². Beware of thinking of the infinite as of nothing.

Noon, Noonday. See under SOUTH—*meridies*.

Noph. *Noph*.

A. 5044⁴. Truths in the ultimate of order falsified are

'the princes of Zoan,' and 'the princes of Noph' (Is. xix.13).

E. 654⁵⁰. 'The princes of Zoan have become foolish, the princes of Noph have been carried away' (id.)=that the truths of wisdom and intelligence from spiritual light in the natural man have been turned into the falsities of insanity. Zoan and Noph were in the land of Egypt, and signified the illustration of the natural man from spiritual light.

Nordberg. *Nordberg*. D.4543. 4811.

North. *Septentrio*.

Northern. *Septentrionalis*.

See under QUARTER.

A. 195². The darkening thence is signified by 'the people of the north' (Jer.xlvi.24).

426². That which 'comes from the north' (Jer.xv.12) = what is sensual and natural; for, relatively to what is spiritual and celestial, what is natural is as thick darkness, or as is the north to light and the south.

737². 'The north' (Ezek.xxxix.2)=falsities.

1154^e. 'The sides of the north,' in the opposite sense, =perverted doctrinal things.

1326^e. 'The north' (Jer.l.3)=thick darkness, or no truth.

1458². 'The north' (Is.xliii.6) = those who are in ignorance.

1605. 'Towards the north,' etc. (Gen.xiii.14) . . . 'The north' = those who are outside the Church, namely, those who are in darkness as to the Truths of faith; it also = the darkness with man.

2009⁴. Those who are 'from the north' (Gen.xvii.5) are those who are outside the Church, and in ignorance concerning the name of Jehovah, who nevertheless call upon His name when they are living in mutual charity, and adore a Deity the Creator of the universe . . .

2468³. 'The king of the north' (Dan.xi.40)=those who are in evils and falsities.

2702⁸. 'The land of the north' (Jer.xxxi.8) = the ignorance or desolation of truth.

2851⁶. 'A smoke out of the north' (Is.xiv.31)=that there is falsity from Hell.

—¹². 'The door of the inner gate that looketh towards the north' (Ezek.viii.3)=the place where there are interior falsities. 'The door of the gate of the house of Jehovah towards the north'=the place where there are interior evils.

3322⁵. 'The king of the north'=falsities; or, what is the same, those who are in falsities. 3448³.

3708. 'Thou shalt break forth . . . to the north and to the south' (Gen.xxviii.14)=the infinite extension of truth; thus all states of good and truth. . . 'The north' = truth as yet in obscurity. III.

—⁵. 'From the north and from the sea' (Ps.cvii.3) = those who are in ignorance of truth.

—⁶. 'The north' (Is.xlix.12)=those who are in obscurity as to truth.

—⁷. 'To run to and fro from the north even to the

east' (Amos viii.12)=from those Knowledges which are in obscurity to those which are in light.

[A.3708]⁸. 'The north' (Jer.iii.12,18)=those who are in ignorance of truth, and yet are in a life of good.

—, 'The north' (Jer.xvi.15)=ignorance of truth.

—⁹. 'The land of the north' (Jer.xxxi.8)=ignorance of good, because of truth. . . The parts of Canaan which were distant from Zion and Jerusalem represented what is obscure as to good and truth; all this which is in obscurity is called 'the land of the north,' and also 'the sides of the earth.'

—¹⁰. Moreover as all the good which inflows with light from the Lord is terminated in the obscurity of man, the north is also called 'an assembly.' Ill.

—, 'The north' (Ps.lxxxix.12)=those who are more remote from the light of good and truth.

—¹¹. 'The land of the north' (Zech.vi.6)=those who are in ignorance of good and truth, but in a life of good, in which are the upright gentiles. . .

—¹². 'Out of the land to the north' (Jer.xxiii.8)=from the obscurity of ignorance of good and truth.

—, These are said to be 'from the north' (Jer.xv.12) because from the Natural where there is relatively obscurity and a terminus.

—¹⁸. That 'the north,' and 'the west,' in the opposite sense, =falsity and evil. Ill.

—²¹. (From these passages) it is evident what is signified by 'the north' in the opposite sense; namely, the falsity from which is evil, and the falsity which is from evil. . .

—²². From the obscurity which is of the natural man there arise both truth and falsity. Ex. . . Hence it is that with the former 'the north'=truth, and with the latter falsity. . .

—²³. That 'the north' = the thick darkness of falsity. . . is evident from Dan.viii. . . Concerning 'the king of the south' and 'the king of the north'; where by 'the king of the south' are signified those who are in the Knowledges of truth; and by 'the king of the north,' those who are in falsity (Dan.xi.). . . 'The king of the north'=those who are at first in shade, and afterwards in the thick darkness of falsity. . .

4592⁸. 'Evil out of the north' (Jer.vi.1)=from man's Sensuous and the derivative Scientific.

6385⁵. 'The king of the north'=falsities from evil.

8313⁴. 'A people out of the land of the north' (Jer.vi.22)=those who are in falsities from evil.

8408³. 'The north' (Jer.i.13)=the Sensuous and Corporeal of man, from which 'evil' springs.

9042². 'To bring them out of the land of the north' (Jer.xxxi.8)=out of the obscurity of faith.

9642. This state of truth in shade is signified by 'the north.'

—². 'To say to the north' (Is.xliii.6)=to those who are in darkness or ignorance concerning the truths of faith, who are the gentiles outside the Church.

—⁷. 'The king of the north'=reasoning from scientifics concerning truths.

9648. 'For the other side of the Habitation to the angle of the north' (Ex.xxvi.20)=towards the exteriors of that Heaven where truths are in obscurity. . . 'The north'=the exteriors where truth is in obscurity.

—, There are four states to which correspond the four quarters. . . The north corresponds to a state of truth in shade. . . The state of truth to which the north corresponds is an exterior one. . .

9668³. In Heaven. . . to the north are those who are in the shade of truth.

9685. 'Thou shalt put the table at the side of the north' (Ex.xxvi.35)=good in obscurity. . . 'The north'=what is obscure as to the truths of faith; and, when truth is in obscurity, good also is in obscurity with it. For, in the Lord's Spiritual Kingdom, good appears through truth. . . Hence it may be evident why that table was placed at the side towards the north.

9750. 'And so at the corner of the north in length' (Ex.xxvii.11)=where the good of truth is in obscurity. 'The corner of the north'=where truth is in obscurity. . .

9927⁶. 'The north' (Ezek.xlvi.)=the state of the truth of faith in the external man.

10061³. 'The north' (Ps.lxxxix.)=those in the Church who are in an obscure state as to truth.

10105⁶. 'The north' (Jer.i.13,14)=an obscure state as to the truth of faith; and also thick darkness from falsities.

10179. 'Breadth' is reckoned from the south to the north; and by 'the south' and 'the north' is signified truth from one terminus to the other. Such is the case in Heaven. . . Those who are in the obscure light of truth are in the north.

10189. For the sides, which are called 'ribs,' look to the south and the north. . . and by 'the north' is signified truth in shade.

—². In Heaven. . . on the left hand are those who are in the shade of truth, thus those who are in the north.

10261⁶. Those are said to be 'at the north' (Zech.xiv.4) who are in falsities.

H. 141. In Heaven. . . at the right is the south, and at the left is the north; and this in every turning of the face and body. 142.

148. To the south and north dwell those who are in the derivative wisdom. . . to the north those who are in the obscure light of wisdom.

149. In like manner in each Society of Heaven. . . to the north are those who are in less light of wisdom and intelligence.

150. Hence. . . the north=wisdom and intelligence in obscure light.

151. The north (to those in Hell) is on the left.

—^e. Those (infernal) who are in the falsities of evil dwell from their south to their north.

513. Instructions are given. . . especially by those Angels who are in the northern and southern quarters; for those angelic Societies are in intelligence and wisdom from the Knowledges of good and truth. The places of instruction are to the north. . .

558². Evil Spirits whose dwellings are in the middle quarter between the north and the west. . .

587⁴. There are many Hells in the northern and southern quarters. In these are those who. . . had

been in the love of the world, and thence in evils of various kinds . . . The worst Hells of this kind are in the **northern** quarter . . . Their direfulness increases in proportion as they are nearer to the western quarter . . .

596. That (kingdom of Hell) which is opposite to the Spiritual Kingdom is in the **northern** and southern quarter; and those who are there are called Spirits.

J. 48. The Germans (appeared) towards the **north**.

58². In the **north** dwelt those (Babylonians) who had excelled less in cleverness, and had confirmed themselves less in their religiosity, from the fact that they had been in an obscure faculty of seeing, and thence had been in blind faith. There was not so great a multitude there as in the south. Further des.

61². The Last Judgment upon those in . . . the **northern** quarter, where also there was a great city. Des.

C. J. 42². In the **northern** quarter (of London there) dwell those who surpass all the rest in loving the freedom of speech and writing.

79. After the Last Judgment the Jews were translated into the **north** . . . D.5610².

F. 53. 'Waters ascending out of the **north**' (Jer. xlvii.2)=falsities from Hell.

W. 121². Those who are in a lower degree of wisdom dwell in the **north**. Hence 'the **north**'=wisdom in shade.

125². Those who are less in wisdom see the Lord obliquely to the left; therefore these are in the **north**.

R. 20². 'The king of the **north**'=those who are in falsities. (=those who are in darkness from evil. E.31⁴.) E.355²¹. 514¹⁴.

442². These (here treated of) pass their time in the **northern** quarter . . . 456².

484. I heard a sound as of a mill; it was in the **northern** quarter . . .

—⁷. In the **northern** quarter . . . I heard as it were a noise of waters . . .

901. 'On the **north** three gates' (Rev.xxi.13)=that the Knowledges of truth and good . . . by which there is introduction into the New Church, are for those (also) who . . . are less in wisdom or the affection of truth. Ex.

—^e. Those who are less in wisdom from the affection of truth . . . dwell in the **north**.

M. 3. (Two companies of Spirits from the **north**: their sentiments concerning eternal happiness.)

5. They were introduced to an assembly in the **northern** quarter . . .

77⁵. If polygamists invade, they are cast out into the darkness of the **north**. . . The darkness of the **north** is darkness of mind, and ignorance of Truths.

78. The people of the Iron Age pass their time in the **north** on the side of the west . . .

82. A man came running vehemently from the **northern** quarter . . .

261. In the higher **northern** quarter near the east . . .

there are places of instruction for boys, for youths, for men, and also for old men. Into these places are sent all who die as infants, and are being educated in Heaven . . . This tract is near the east, in order that all may be instructed through influx from the Lord . . .

268². They were looking towards the west and the **north**.

T. 134. A black cloud coming out of the **north** . . .

160². I saw in the **north** a paved way, so crowded with Spirits that there was scarcely room to step between two. Ex.

185². I was brought in spirit into the **north**. (The frozen scenery of the boreal spirits des.)

476. In boyhood, as man learns the first lessons of religion, he gradually (as to his spirit) leaves the **north** for the south . . . For in the Spiritual World . . . in the **north** dwell those who are in ignorance.

D. 4739. Concerning the **north**, and concerning those who dwell there. Des. . . Those who are there are those who have been in natural truth, and have lived a good life in it or according to it.

5233. See LAST JUDGMENT, here. 5346^e. 5476. 5503. 5654.

5482. In the **northern** quarter, towards the west, there are those who are dull . . . but towards the east there, dwell those who have insinuated and seduced by lies, thus who have been cunning and malicious in that way . . .

5674. To the **north** (in the other life) are those who are not in light, thus are in worldly things, and in riches; thus who are relatively in darkness and poverty.

5692^e. Therefore the most cunning and deceitful are near the **north** there, where are the most stupid. Such are their Hells.

E. 21. When Europe is mentioned, the Angels perceive the **north**.

175⁹. 'The **north**' (Jer.vi.)=falsity from evil.

208⁹. 'The **north**' (Jer.i.)=falsity; here, the falsity from which is evil.

239¹⁰. 'The **north** and the south' (Is.xliii.)=where the truth of faith is in obscurity, and in clearness.

—¹³. 'The land of the **north**' (Jer.xxxi.)=where is the falsity of ignorance.

275¹⁵. 'A people coming from the **north**' (Jer.l.)=those who are in falsities from evil.

298. To the left there, is the **north** . . . and by 'the **north**' is signified Divine truth in shade.

316¹⁶. By 'the west, the **north**, and the south,' towards which the ram pushed (Dan.viii.4) are signified the goods and truths which those receive who are in charity and the derivative faith, and by which they disperse evils and falsities.

340²². The multiplication of truth thence is signified by its 'spreading itself towards the **north** and the south' (Gen.xxviii.14).

355⁹. By 'the **north**' (Zech.vi.) is meant what is obscure of truth with them.

[E. 355]¹⁶. By 'the north' from which he will come (Ezek.xxvi.7) is signified the source whence all falsity comes; in special, the Hell from which it arises.

—¹⁹. 'The land of the north' (Jer.vi.)=whence are falsities. . . For by 'the north' is signified that which is remote from truths.

—²⁰. 'The sides of the north' (Ezek.xxxviii.15)=what is remote from goods and truths; and thus whence come falsities of evil.

357¹⁶. 'The land of the north' (Jer.l.)=the Hell where there is nothing but falsity.

386¹¹. 'From the north to the east' (Amos.viii.12)=on every side where there are truth and good; 'the north'=where truth is in obscurity.

388¹¹. By 'the north' (Zeph.ii.13) is signified the natural and sensuous man, and the Scientific which is there.

401²⁸. 'The north' (Is.xli.25)=what is obscure of truth; thus those who are outside the Church . . .

405²³. 'The north' (Zech.xiv.4)=where are those who are in the falsities of evil, because in darkness.

—²⁷. 'The sides of the north' (Ps.xlviii.2)=truths from celestial good . . . because those who are in the Lord's Celestial Kingdom, in Heaven, dwell in the east; and those who are in truths from this good, towards the north there.

—²⁸. 'The sides of the north' (Is.xiv.13)=the truths in the Lord's Celestial Kingdom.

412¹⁰. By 'Cry ye to the north' (Jer.iii.12) is signified to those who are in falsities and the derivative evils . . . because those who are in falsities and the derivative evils, in the Spiritual World, dwell in the northern quarter.

—²⁹. 'The north' (Ezek.xx.47)=the exterior or ultimate things of the Church . . . because, in the Spiritual World . . . in the northern quarter are those who are in what is obscure of truth from the Lord; and beneath them in the Hells there, those who are in falsities, but not in any natural lumen by which they have confirmed their falsities.

417². In the northern quarter dwell those who are in the obscure light of truth.

418². Into the two quarters northern and southern, the Lord inflows with Divine truth more strongly than with Divine good; whence these are more in wisdom and intelligence.

419¹¹. With those who dwell below the Heavens upon the earths . . . the determinations of the winds are from the quarters into which the Divine inflows, especially from the north.

422². Those Angels and Spirits who are in truths from the good of love to the Lord dwell in the south and the north . . . The Divine truth which inflows from the east into the west is in its essence the good of love; whereas that which inflows into the sides both ways is in its essence truth from that good; hence those who dwell in the south and in the north . . . are in the light of truth; those who are in the south are in the clear light of truth, and those who are in the north are in the obscure light of truth. The light of truth is intelligence and wisdom. . . Therefore (in the Word) 'the south'=truth

from the good of love in clearness; and 'the north,' truth from that good in obscurity.

—⁴. But . . . in the southern and northern quarter (under the Lord as a Moon, which is 30 degrees distant from the former one) are those who are in truths from the good of charity towards the neighbour, which are called the truths of faith. These quarters also are sometimes mentioned in the Word . . .

433¹³. 'The land of the north' (Jer.iii.18)=a state of ignorance, and (also) the falsity of religion.

438⁶. The tribe of Asher encamped on the north, because in Heaven those dwell to the north who are in the affection of spiritual Knowledges from the good of charity.

449⁷. 'The north' from which 'evil looks forth' (Jer.vi.1)=the falsity of evil.

518³⁴. 'Waters from the north' (Jer.xlvii.2)=the falsities of doctrine which are from Own intelligence. Coro.34².

—³⁸. 'The north' (Jer.xlvi.6)=those with whom there is falsity, and the source of it.

530⁶. 'The north' (Is.xiv.31)=the Hell where and whence are falsities of doctrine and falsities of faith. . . Hence 'a smoke cometh from the north'=vastating falsity from the Hells.

569¹⁹. 'The north where they have stumbled and fallen' (Jer.xlvi.6)=the source of these falsities.

573¹². 'The king of the north'=those within the Church who are in the falsities of evil. (=those who are in knowledge from the Word, and yet not in life . . . 717¹⁷.) S11¹¹.

600⁹. In Heaven . . . to the left is the north . . . and in the north are those who are in the obscure light of truth from good.

—¹⁰. 'The north and the right hand thou hast created' (Ps.lxxxix.12) . . . As these things, or those who are in them, are in the north and in the south . . . it is said 'the north and the right hand.'

650⁵⁶. 'The north upon which Jehovah will stretch out His hand' (Zeph.ii.13)=the Church which is in falsities.

652². Those who are in an obscure perception of truth dwell in the northern quarter (of the cities in the Spiritual World), and also walk there. J.(Post.)12.

714¹⁶. 'The land of the north' (Jer.x.22)=where are those who are in the falsities of evil.

717¹⁷. The reason of this signification of 'the king of the north,' is that 'the north'=night, and also a cold light, such as is the light in winter, from which . . . there is no fructification.

721¹⁰. 'The north' (Jer.xxxi.8)=falsities.

—²⁰. 'A people coming from the land of the north' (Jer.vi.22)=those who are in the falsities of evil; and, abstractedly, the falsities of evil which are in the Church then devastated. (=those in Own intelligence who falsify the Word. 734¹⁶.)

724²⁰. 'The north' (Is.xliii.5)=the truth of doctrine in obscurity, such as is with those who from ignorance of truth are in falsities, and still long for truths. 768⁶.

817⁹. 'The north' (Is. xiv. 31) = Hell.

971. The Spiritual Kingdom consists of the Heavens . . . which are in Divine truth ; and these Heavens are in the southern quarter and in the northern quarter.

J. (Post.) 268. To the north (of the London there) dwell those who are not lettered, and who are in the highest freedom of speech, which they love.

Nose. *Nasus.*

See NOSTRIL, and under ODOUR, and SMELL.

A. 3103. The ornament—*monile*—of gold' (Gen. xxiv. 22) was placed upon the nose, as is evident from . . . verse 47 ; for the reason that the nose signified the life of good, from the respiration which is there, which, in the internal sense, is life ; and also from the odour, which is what is grateful of love . . .

3869⁹. 'To remove the nose and the ears' (Ezek. xxiii. 25) = to remove the perception of truth and good, and the obedience of faith.

5058². The upper part of his nose appeared filthily furrowed . . .

8286^e. Hence it is that by 'the nose,' when predicated of the Lord, is also signified wrath ; thus the punishment, vastation, and damnation of those who are in evils and falsities. III. E. 741²².

10163. (In the Second Earth) their eyes and nose are small, (which) with them is a beauty.

10754^e. (In the Fifth Earth) with the men, the nose is more snowy than flesh in colour.

H. 354². The head (with those who have confirmed themselves against the Divine and in favour of nature) appears callous, as if of ebony, even to the nose ; a sign that they no longer have any perception.

W. 254³. The natural man who has been made sensuous through evils and the derivative falsities, in the light of Heaven appears . . . with nose retracted. The reason the nose is drawn in, is that the nose corresponds to the perception of truth.

P. 310. In the Spiritual World it is said of (these sensuous ones) that, as they confirm themselves, so do they close up the interiors of their minds, even to the nose at last ; for the nose = the perception of truth . . .

—5. Such do they become who in the world do not believe that there is anything of Divine Providence, and who explore nothing with others than their cupidities and desires, and thus lead them until they dominate over them . . . Seen in the light of Heaven, they appear without a nose . . . They are more sensuous than all others.

R. 611⁸. The understanding, when closed up by religion . . . has nothing in it but thick darkness, (which) . . . establishes a barrier against all spiritual light in the Corporeal Sensuous, far below the Rational . . . that is, puts it close to the nose, and fixes it in the cartilage of it ; owing to which it cannot afterwards have even a scent of spiritual things . . . By scent I mean perception.

D. 1126b. These serious Spirits were said to act into the interior left part of the nose ; for on the septum of

the nose, as an axis, the rest of the things of the face depend, as circumferences.

1376. His nose was rather sharp, and had so decreased with age that scarcely any nose remained, only some of the tip.

6016. Therefore they have no nose, and some of them but little of a nose ; for they cannot have perception.

D. Min. 4732². The upper part of his nose was seen to be filthily furrowed with a filthy wound . . .

E. 272⁸. 'A nose-jewel—*monile*—upon the nose' (Ezek. xvi. 12) = the perception of good.

324¹⁶. 'In thy nose' (Dent. xxxiii. 10) = to perception.

923⁴. 'A hook in his nose' (Is. xxxvii. 29) = that he will be stupid and silly ; for 'the nose' = perception, and 'a hook' the extraction of it ; properly, immersion in the Corporeal Sensuous, which, separated from the Rational, is stupid.

1056³. Lastly, the natural mind is closed, even to the sensuous mind, which is expressed in Heaven by its being said, Even to the nose ; and thus they become merely sensuous, who are the most stupid of all in spiritual things . . .

Nose-jewel. *Monile.*

A. 3103. 'The man took an ornament of gold' (Gen. xxiv. 22) = Divine good . . . It was customary . . . to give the bride an ornament of gold and bracelets . . . and the good of the Church was represented by the ornament . . . the ornament of gold was placed upon the nose. (Continued under Nose.) 3132.

—2. That 'a nose-jewel' was an ensign of marriage as to good. III.

—4. 'A nose-jewel' (Hos. ii. 13) = an ensign of the good of the Church.

4551^e. The ear-rings were of two kinds . . . those which were applied above the nose to the forehead were ensigns representative of good, and are called 'nose-jewels.'

9930⁹. 'A ring upon the nose' (Ezek. xvi. 12) = the perception of good. E. 272⁸.

10540³. 'A ring' (id.) = truth as to perception.

E. 195⁷. 'The bracelets,' 'chain,' 'nose-jewel,' etc. (id.) are insignia by which are signified spiritual things of various kinds . . . That 'nose-jewels' and 'ear-rings' are representatives of perception and obedience. Ref.

577³. 'A ring upon the nose' (id.) = the perception of truth from good.

Nostril. *Naris.*

See Nose, and under MUCUS, ODOUR, and SMELL.

A. 94. 'To inbreathe into his nostrils the breath of lives' (Gen. ii. 7) = to give him the life of faith and love.

96. By 'the nostrils' was understood whatever was grateful, from the odour, which = perception. III.

4403^e. Those who are at the nostrils are those who enjoy perception.

4622. Concerning the correspondence of Odour and of the nostrils with the Grand Man. Gen. art.

[A.] 4624. To the province (of the sense of smell and thence of the nostrils) pertain those who are in general perception, so that they may be called perceptions. To these corresponds the smell, consequently its organ. Hence it is that to smell, to scent, to be keen-scented—*saxax*, and also the nostrils, in common discourse are predicated of those who by divination come near the Thing, and also who perceive.

4625². I have spoken with those who, in the Society into which I was sent . . . pertain to the province of the nostrils, from which it has been given me to know . . . that they are perceptions; for they perceived whatever has happened in the Society in general; but not so much in particular as those who are in the province of the eye . . .

4627. But those who relate to the interiors of the nostrils are in a more perfect state as to perception than those who relate to the exteriors of them. (A representative of them seen.)

—². The abodes of those who constitute the province of the internal nostrils were there; for they were of the female sex; and the clearness of the perception of those who dwell there is represented by such holes. Ex. D.4028.

—³. Those who were cast down (from among them) relate to the mucus of the nostrils, who are dull and stupid. Des.

—⁴. There was then shown me the lucidity in which those live who relate to the internals of the nostrils. Des. It was also shown that they have holes opening at the side, through which they see as it were the sky with stars in the azure. (Further representatives of the perceptions in which are those who correspond to the smell of the internal nostrils.) Des. D.4031.

5180. The region (of these Spirits) was observed from the plane of the septum of the nostrils rising up towards the plane of the left ear.

6013^e. The nostrils (are formed) to the sense of the fluent parts in the atmosphere. 6057.

8286. 'The wind of Thy nostrils' (Ex.xv.8)=Heaven . . . because by it is meant the breath of life, thus the Divine life; and as this makes the life of Heaven, by 'the wind of the nostrils of Jehovah' is signified Heaven.

—³. It is said 'through the nostrils' (Gen.ii.7), because the respiration is through them, and through the respiration there is life.

—⁴. As by the presence of Heaven where the Lord is evils and falsities are cast into Hell, this effect also is signified by 'the wind of the nostrils of Jehovah.' Ill.

9049^e. The nostrils correspond to the perception of truth.

9936. The interiors . . . which are of perception (have their province allotted) in the province of the nostrils.

H. 96^e. Those in the Grand Man who are in the nostrils are in perception.

97. Hence by 'the nostrils' (in the Word, is signified) perception.

W. 383³. As the respiration passes through the nostrils, by them is signified perception; and one who

is intelligent is said to be a man of sharp nostril; and one who is not intelligent to be of dull nostril. D.Wis. vi⁴.

M. 132³. 'In the nostrils' (Gen.ii.7)=into the perception that the will of good and the understanding of truth—and thus 'the soul of lives'—was in him.

I. 8². 'To inbreathe into the nostrils the soul of lives' = to implant the perception of good and truth.

T. 159^e. They were so enraged that smoke and fire came out of their nostrils.

186^e. When they hear these truths they compress the nostrils, lest the odour of them should . . . excite nausea; but they open all their senses to falsities, and draw them in as whales do water.

371⁸. There is a like reciprocal mutual conjunction . . . of odour and the nostril.

569³. With his nostrils stopped up he went near those who were in the odour of Heaven . . .

D. 939. The manillary processes imbibe the phlegm of the medullary substance of the brain through their interstices, and excrete it into the nostrils . . . 1267.

1793². These are altogether external men, because they obstruct the respiration through the nostrils; and therefore it is determined through the mouth, and thus into the pharynx, otherwise than is wont to be the way of natural respiration, which is through the nostrils, by reason of the concordance of the brain and its animation with external things . . .

3322^o. Such a respiration (of the Most Ancients) flowing out through the lips, and entering through their mouth, thus through the nostrils, and through the Eustachian tube into the ear . . .

5143^e. They inflicted on my left nostril an uncomfortable coldness . . .

E. 419⁷. For 'the spirit,' and 'wind,' of 'the nostrils,' in the supreme sense, = Divine truth. Ill.

427. The nostrils correspond to perception.

684³². 'The spirit of our nostrils' (Lam.iv.20)=the life of the perception of good and truth.

1080². The perception of the mind corresponds to the odour of the nostrils . . .

D. Wis. vi⁴. The nostrils, from the correspondence of the respiration through them, = perception . . .

x. 5^e. The continuation (of the lungs) thence is into the nostrils and the tongue . . .

Not. Non.

A. 2334. 'They said, Nay' (Gen.xix.2)=the doubting which is wont to be of temptation.

2945. 'Nay, my lord, hear me' (Gen.xxiii.11)=that . . . they were in obscurity of faith . . .

3428³. (Wisdom thought to consist in proving that it is not so.) 3833.

3990. 'Not to give anything' (Gen.xxx.31)=not to be brought . . .

5225. 'No one,' in the internal sense, is the negative of a Thing, thus not . . . 5253.

5256. 'Saying, Not to me' (Gen.xli.16)=that it was not from the human alone.

5434. 'To say to him, Nay, my lord' (Gen.xlii.10)=that they were not seeking for gain.

5444. 'And one is not' (ver.13)=that the Divine Spiritual *a quo* does not appear.

9166². Hence the celestial Angels . . . merely say Yea or Nay. The reason is, that they perceive and see truths from the Lord.

10124³. These are they who are meant by the Lord in Matthew: 'Let your discourse be, Yea, yea; Nay, nay; that which is beyond these is from evil' (v.36,37); for to reason from truths as to whether it is so is not from good, because then truth is not perceived, but is only believed from authority and the consequent confirmation by one's self . . .

Life 58. In the second Table . . . it is said that man shall not do this or that evil . . . The reason is that man cannot do any good from himself, but when he does not do these evils, he then does good not from himself but from the Lord. (Compare T.329.)

Note. See under TONE.

Nothing. *Nihil.*

A. 1271. They infused into them to say that they were nothing . . .

1396. A certain Spirit who wanted to arrogate merit to himself . . . said that he was nothing . . .

3938⁵. For that which is unknown is believed to be nothing.

4981. He then makes (honours and riches) as nothing . . .

5025⁶. The natural man . . . regards (spiritual influx) . . . as nothing . . .

5094³. The sensuous man . . . supposes that to be nothing which he does not see and touch.

5125⁶. The happiness and blessedness within the delights of sensuous things he regards as nothing. That which is unknown to anyone is believed not to be.

5145⁶. When (good and truth, or justice and equity) are held to be relatively as nothing . . .

5185⁶. When (the Spirits of these ducts) are in their natural state, they think nothing. To think nothing is to think obscurely about many things at once, and nothing distinctly about anything.

5224². To him . . . internal things are as nothing.

5651. That whatever is in each Natural is as nothing. Sig. and Ex.

—². In order that man may become spiritual, his Natural must become as nothing, that is, so that it can do nothing whatever from itself . . .

5985. As the Subject (Spirit) thinks or speaks nothing whatever from himself . . . those who inflow suppose that the Subject is as it were nothing . . .

—^e. It once happened that he who said that the Subject was nothing was made a Subject; and then the rest said concerning him that he was nothing, at which he was very angry.

6000³. The things of Heaven, to these persons, are relatively as little or nothing.

8995⁴. When a man . . . holds himself, and also the world, as nothing; and if he regards himself as anything, it is in order that he can serve the Lord (he is regenerate); but the contrary had been the case with him; for, when he looked to himself, he had held the Lord as nothing, and if as anything, it was only in order that he might have gain and honour therefrom.

9131. 'If he has nothing' (Ex.xxii.3)=if not anything remains of the good and truth taken away.

9981. 'Hoping for nothing' (Luke vi.35). Ex.

10185^e. If the communication were taken away, all things of the Earth would fall into nothing.

10236⁴. (Such) believe nothing.

—⁶. The things which do not appear before their senses they believe to be nothing.

W. 55. It is said that the world . . . has been created out of nothing; and concerning nothing the idea is cherished as of utterly nothing; when yet from utterly nothing, nothing is made, nor can be made. . . From nothing, which is not, to create that which is, is quite contradictory.

82. See NEWTON, and EMPTY=*vacuus*, here. J.(Post.) 265.

282. That the Lord from eternity . . . created the universe and all things of it from Himself, and not from nothing. Gen.art.

283. (For) not anything can be made out of nothing; for nothing is nothing; and to make something out of nothing is contradictory.

373⁶. A vacuum is nothing, and in nothing nothing is done; and from nothing nothing comes forth.

P. 19². As the evil have nothing of power, the universal Hell before the Lord is not only as nothing, but is utterly nothing as to power.

309. (They said,) Would not a man thus be nothing and emptiness?

—³. Of all these it can (truly) be said that they are nothing and empty . . . and therefore such are called 'dead,' also 'nothing and empty' (Is.xl.17,23).

M. 444. The two Angels said . . . Leave out these things, because they are nothing. But I replied, This (scartatory) love . . . is not nothing, because it exists=*datw.*

—³. Evil is not from creation; and yet evil, regarded in itself, is not nothing, although it is nothing of good. When this least degree of good becomes nothing, evil rises up on the other side . . .

T. 76. (We had thought) that all things were created by God out of nothing; and yet we now perceive that from nothing nothing is made . . .

—⁴. All things lead to the conclusion that God did not create the universe out of nothing; because, as you said, From nothing nothing is made . . .

D. 910. A Spirit who as if in sleep said, I am nothing, I am nothing . . . (from fear of robbers). Ex.

2043. What is signified by being nothing. Gen.art.

—, Spirits who did not understand what was

meant by its being said that we are to be annihilated, or to become **nothing** . . . have often said to me that I was **nothing**, and should become **nothing** . . . But it was given me to reply to them that I desired this, namely to be **nothing**, nay, utterly **nothing**; for then I should first begin to be something.

[D.] 2044. They were afterwards instructed that **nothing** signifies this: that a man should lose all that is his own; that is, his cupidities, thus his iniquities; and thus that he should come forth as another person; and that they could not be anything until they had lost that which was theirs; and that in the proportion in which they lose it, or are annihilated, they begin to be something; and that then they would have whatever they should ever long for. Further ex.

2060. Why a man or a Spirit ought to know **nothing** from himself; and that he is then wise for the first time. Ex.

— This is the same as to say that he who is **nothing** is something; or, that in proportion as he is **nothing**, he is more than **nothing**; because then first the Lord is with him . . .

2327. When this proposition had been confirmed by the Angels, (the Spirits) . . . confessed that they are **nothing**; and it was said to them, that such a confession [made] with intellectual faith is the beginning of humiliation.

2418. Concerning the understanding and perception of evil Spirits . . . concerning the fact that they are **nothing**.

—^e. What is said as to their being **nothing** they tolerate less than other things of the doctrine of faith; and this from the love of self; others, partly from ignorance.

2465. When the Spirits said that thus they are **nothing**, it was replied that it is true; and that it is enough for them that they seem to themselves to have ability, think, speak, and act, as from themselves, and to be their own. What more do they want?

2467. Some were indignant that thus they were **nothing**, and thus are not able from themselves to lead themselves; which is a familiar thing with almost all Spirits, except the best ones. [One of them] said that he did not want this to be shown so manifestly, that he was so led and thus was **nothing**; and that it is sufficient if he knows this, and can say that it is so. But it was given me to reply, that it is not enough; but that it is necessary to believe it. 2671².

2470. I have manifestly perceived that **nothing** else is required with man, than to be a yielding vessel . . . In order that man may not be resistant, but yielding, it is needful for him to be faith . . . to be **nothing** . . . and to suffer himself to be driven. He thus acts as it were from himself, with ineffable happiness. . . This was confirmed by the Angels, who say that they are in such a state, when it so pleases the Lord.

2520. Heaven consists . . . in everyone regarding himself as **nothing**.

2944. Certain Spirits said, that they wanted to reduce me so that I should be **nothing**. Wherefore it was replied to them that they themselves confess that there is a **nothing** . . .

3430. He who thus appeared . . . said that he was **nothing** . . . and this often . . . and therefore . . . evil Spirits could not do any evil to him; for it was from his persuasion that he was **nothing**, and that his life consisted in this. But how he was **nothing** . . . I could not perceive, but only that it was not from humility towards the Lord; nor from the fact that in him there was **nothing** except what is evil and filthy . . . for [such] suppose themselves to be thus pure . . . 3431, Ex.

3579. Concerning Spirits who say that they are **nothing**, and yet want to be everything; or concerning the Antediluvians. Gen.art.

3587. They held with themselves this: that all others compared to them are **nothing** . . . This Persuasive penetrates others . . .

3645. That in the World of Spirits every one supposes another to be **nothing**. Ex.

3648^e. (This pontiff) wanted to humble himself, saying that he was **nothing** . . .

3786. Spirits speaking through another consider that other . . . as **nothing** . . .

3816. A certain Spirit said to me that I am **nothing** . . .

3907. Without the Lord's love and His derivative mercy, not only would each and all things be indeterminate, but utterly **nothing**; and therefore the Lord is all in all.

3939. What it is to be **nothing**. Ex.

— It was perceived that to be **nothing** signifies to be **nothing** but evil; for, in itself, evil is death, and therefore relatively to life it is **nothing**. That good and truth is everything, is evident; and therefore evil and falsity is **nothing**. Hence humiliation goes to the point that one is **nothing**, with the internal confession that there is **nothing** of good and truth in self . . . It signifies, also, that, relatively to the Grand Man, one is only the very smallest particle, so as to be as it were **nothing** . . . As, then, relatively to the Grand Man, he is almost **nothing**, he is in the Truth of faith when he holds himself as **nothing** relatively to a General, whatever it be, which is good and true.

4067. What it is to be **nothing**. Ex.

— The most deceitful ones above the head . . . said that they cannot destroy me, because there is **nothing**; but if there were anything, they could . . .

—^e. Thus is he safe, who in the Truth of faith, believes himself to be **nothing**.

4100. Concerning **nothing**.—Spirits are especially unable to tolerate the expression that they are **nothing**. But it was said to them that they are always something, but that (something) is from the Lord . . .

4228. They said that I am **nothing**, because I am carried to think, to speak, and to all things; and thus there is **nothing** from me. (The advantage of being in this state. Ex.)

4341. What it is to be **nothing**.—A certain upright Spirit . . . said that he was **nothing** . . . I perceived that he had the conception of being **nothing** as relatively to the multitude of Spirits and of the whole universe. But it was given to say that this is one conception, but

that there are many others; namely, that he has no power from himself; also that he has no thought from himself; then, that he has no life from himself; especially, that, from himself, he is a dead thing, filthy, and nothing but evil, and thus that all good is from the Lord; and that these are the ideas of nothing.

4434. That Spirits have absolutely **nothing** of ability, and thus that they are **nothing**. Ex.

E. 328¹⁶. 'Asshur oppressed them for **nothing**' (Is. lii.4)=the falsification of these things through the reasonings of the natural man... 'To oppress for **nothing**'=falsification; for falsities are **nothing**, because there is **nothing** of truth in them.

Notice, To. *Animadvertere.*

Animadversion. *Animadvertentia.*

See under APPERCEIVE.

A. 24³. The second thing which a man **notices** when he is being regenerated . . .

219. 'The voice of Jehovah'= . . . conscience, or internal **animadversion** . . .

295. They **took notice** that they were in evil: this is called 'nakedness.'

450. They **took notice** with shame that . . .

1270³. On awaking, I **noticed** that they were near me.

1311². As it appears at first as if the Lord does not see or **notice** that the evil exists . . .

1410. 'Jehovah said to Abram'=the first **animadversion** (or act of **taking notice**) of all . . .

—^e. As when in the Ancient Church anyone was made to **take notice** through conscience, or through another dictate, or through the Word, that it was so, then it was said in like manner that 'Jehovah said.'

1426. What is said from the first verse to this, represents and signifies the first **animadversion** that He was putting on celestial things, and thus Divine ones.

1491^e. **Animadversion** comes through knowledge.

1820³. As soon as they **notice** the smallest thing which a man loves, or apperceive as it were by scent what is delightful and dear to him . . .

1884². I **noticed** that I was in another place. H.441.

1936. I **noticed** that it ought not to trust to itself. Sig. and Ex.

2488. The Spirits with man know and observe the smallest things of his memory and thoughts . . .

2831². The celestials know at once from a certain internal **animadversion** whether it is good and whether it is true; for the Lord insinuates this, because they are conjoined with the Lord in love; whereas spiritual men have not such a perception of good and truth . . .

2953³. It is **noticed** at once by the Angels that a man's ideas are from the Word.

4658. I **observed** that there were Spirits who . . .

5075^e. The understanding is called the internal sight . . . **Animadversion** and obedience are called hearing and hearkening; the apperception of a Thing, smell; and so on.

6258. 'He could not see'=no **animadversion**.

6484³. Brute animals have like senses, a like life, and also **animadversion** and prudence.

6663². He who defends his opinion against others who attack it, confirms himself in it more and more, and also finds many things confirmatory of his opinion which he had not **noticed** before . . .

7281. 'In stretching out My hand upon the Egyptians'=when they **observe** in themselves the Divine power.

8542. If they **observe** that any begin to think wrongly about God, they first admonish him . . .

10217. The same word as that by which 'to number' is here expressed, in the Original Language means to survey—*lustrare*, to estimate—*cernere*, to **animadvert**.

10736. After I had **observed** that I was in the starry heaven as to my spirit . . . For this may be **observed** from the changes of state . . .

10813². That they fled at the mere idea of absolute command or domination, I **observed** from the fact that . . .

H. 109^e. When I have been in gardens . . . I have **noticed** the correspondences in Heaven . . .

143². The presence of the Lord was **observed** before my face.

452². When (after their decease) they **take notice** that they are alive . . .

W. 266². Let everyone consult himself, and he will **observe** that it is so.

341². Once in my garden I **observed** that . . .

382. Everyone can **observe** in himself that . . .

P. 34. How the body operates these things is **observed**; but not how the soul.

42. The more distinctly he appears to himself as his own, the more evidently he **animadverts** that he is the Lord's. 44.

58^e. The Angels **take notice** also that the conjunction is only what may be called adjunction.

71². Whoever attends to his acts of will . . . will **observe** that such a determination comes in between.

234. The Divine Providence . . . where it **observes** man to swerve . . .

235². Those who have confirmed themselves in favour of human prudence . . . in whatever they see, hear, and read, **notice** nothing else . . .

T. 449. If they do not **observe** the same things in the person after death, they at once recede from the friendship.

459¹⁸. I **noticed** this from their faces.

504². I **noticed** that smoke, as it were, ascended from Hell . . .

526. Whereinsoever ye shall perceive yourselves to have offended . . .

650^e. In the Spiritual World I have often **observed** this transmutation and turning.

796³. As Luther **observed** that the number of those who resorted to him diminished daily . . .

D. 892. There is a certain interior perception, or

animadversion, in those who are led by the Lord, as to the things which are to be done with them, especially in the doing . . .

[D.] 3842. From the **animadversion** given me by the Lord, I perceived this so manifestly . . . If the **animadversion** had not been given, I should not have at all perceived whence (the influx came).

4627^s. Hence from light are thought, apperception, reflection, **animadversion**, etc.

—¹. I have observed from frequent experience . . .

5640. (Those) in a lower sphere . . . have not interior perception, nor **animadversion** from Knowledges.

D. Min. 4721^e. The **animadversion** of resistance, or its reception, is sometimes sufficient.

Notion. *Notio.*

A. 449. What **notion** they have conceived of Heaven . . .

3857^s. (Being in worldly and corporeal affections, man) can have **notions** concerning celestial and spiritual ones.

4269. General **notions** must precede . . .

4301^s. In order that some **notion** may be had of this Thing . . .

4893^s. Those things fall into the shade (of the understanding) which do not coincide with the things of which it before had some **notion**.

4901^s. (Spirits) have thought from states of life, and this without **notion** of times.

— Hence no **notion** of time enters their thoughts ; but a **notion** of state and its progressions. **Notions** are taken from those things which are and come forth before the senses.

5354¹⁰. The Intellectual of the Church is the understanding with the men of the Church concerning truths and goods . . . thus their **notion**, concept, or idea, concerning them.

H. 162. Nevertheless the Angels have no **notion** and idea of time and space . . . 191. 195.

T. 4^s. As the idea concerning God, with all **notion** of Him, has been torn to pieces . . .

D. 982. Even general **notions** (of this science) would fill innumerable sheets.

1126. Those things which are of life . . . are successively inserted into this general **notion**.

1935. For each **notion** contains infinite things . . .

2697. The **notion** of this has been sometimes given me in sleep.

3476^s. Therefore the **notion** of time and space does not exist with Spirits, except with those who are corporeal . . . and even with them there is no reflection upon such things, and without reflection there is no **notion** of such things ; as may be evident from man in the body : when he is not reflecting upon such, and corporeal, things, neither is he then in the **notion** of them.

3477. As they (then) have no other **notion** than that of time . . . they deduce absurdities . . .

3482. I have been led into a certain perception of forms, the **notion** of which far surpasses . . . the **notions** taken from geometrical things ; for the forms . . . so surpass the forms of geometrical **notions**, that they cannot possibly be perceived from them. 3484.

3945. Concerning the **notion** of love and of heaven.

— An idea or **notion** of it occurred exceedingly gross, which ideas and **notions** can scarcely be described . . . But when the persuasive life of Spirits occurred, the idea or **notion** was subtle . . .

3954². That he should have the **notion** (of the spirit) which he has now, had been impossible . . .

5623. As the Sun is not such as it is in the world, they can have no **notion** of time ; but only of state . . .

5625. How that natural thought, and especially sensuous thought, cannot recede from the **notion** of space and time.

5627. Still, they have a **notion** of heat and cold, and also of light and shade ; but not from time ; but from the state of their life.

E. 388³². From this general **notion** concerning the contents, it may be seen . . .

Nourish, To. *Nutrire.* Nourishment, Nutrition. *Nutritio.*

See NURSE.

A. 1973^e. Knowing and learning are as it were the food (of Spirits) by which they are **nourished**.

3951^s. As with the **nourishment** of man ; **nutrition** has for its end that there be a sound mind in a sound body. If a man deprives the body of its **nourishment**, he deprives himself also of the state of the end ; and therefore he who is a spiritual man does not despise **nourishment**, nor the pleasures of it either ; but he does not have it for the end, but for a means of serving the end.

4459⁶. For example : the **nourishment** of the body, and the **nourishment** of the soul. He who is in merely external pleasures, takes care of his skin, indulges his stomach, loves to live sumptuously, and places the height of pleasure in eatables and drinkables ; but he who is in internals, also has pleasure in these things, but his regnant affection is that the body may be **nourished** with foods with pleasure for the sake of its health, to the end that there may be a sound mind in a sound body ; thus principally for the sake of the health of the mind, to which the health of the body subserves as a means.

4792. As food and **nourishment** correspond to spiritual food and **nourishment**, the taste corresponds to the perception and affection thereof. (Continued under FOOD.)

4795. In so far as the tongue subserves **nourishment**, it corresponds to the affection of knowing, understanding, and being wise as to truths . . .

4976². Man in the other life is not **nourished** by any natural food and drink ; but by spiritual food and drink, (which are) good and truth . . .

—^e. Hence it can be seen . . . how the truth of faith without the good of charity can **nourish** the

internal man, in that it is as drink alone does without food . . .

5147. Full of celestial good for the **nourishment** of the Natural. Sig. and Ex.

—³. That such things yield **nourishment** to the spirit of man, when material foods are [doing so] to his body, may also be evident from the fact, that foods without delights conduce but little, but with delights they nourish. The delights are what open the passages or ducts which receive and convey into the blood; but things undelightful close them. These delights with the Angels are the goods of love and of charity . . .

5293. Food, in the internal sense, properly signifies those things which **nourish** the soul of man; that is, which **nourish** him after the life of the body . . . These are the things with which the Angels are **nourished**, and which are therefore called spiritual and celestial foods . . . The mind of man is **nourished** with no other food. (Continued under FOOD.)

5360. These are the things with which Angels and Spirits are **nourished**. (Continued under FOOD.)

5576. Famine there . . . is famine for such food as **nourishes** their minds . . . Wonderful to say, the Angels are **nourished** by this food. (Continued under FOOD.)

—³. He who enjoys material food for the **nourishment** of the body, is better **nourished** by such food if at the same time he is cheerful in spirit, and is engaged in conversation about such things as are favourable thereto. (Continued under FOOD.)

6078. If man takes food [in the intervals] between speaking and listening, the vessels which receive the chyle are opened, and he is **nourished** more fully than if alone. Spiritual truths, and instructions in them, would have such an effect with men, if they were in the affection of good.

— . But in order that scientifics may yield health-bringing **nourishment** to the soul, there must be in them life from the goods of truth . . .

6110. Truths and goods, and the Knowledges thereof . . . are the celestial and spiritual foods with which (the Angels) are **nourished** . . .

6158. 'For seed of the field' = for the **nourishment** of the mind.

—². When the mind is in the genuine sense a man, it is **nourished** and supported by truth and good; and, as truth and good are signified by 'seed,' **nourishment** also is signified by it . . .

7996^e. See *FEAST-convivium*, here.

8352^e. The **nourishment** of the spiritual life is good and truth . . . On account of this correspondence, food and drink **nourish** the body better and more suitably, when at supper or dinner a man is at the same time in the delight of conversation with others about things he loves. (Continued under FOOD.)

8410. 'Bread' = the primary thing which **nourishes** the soul . . .

9003^e. When man becomes a Spirit . . . his **nourishment** or support is not from natural meat and drink, but from spiritual; which, to an evil Spirit, is falsity from evil; and, to a good Spirit, truth from good. The

nourishments of human minds, while they are living in the body . . . are no other; and hence it is that all things which relate to food, as bread, flesh, wine, water . . . = such things as are of spiritual **nourishment**.

9013. He who is in deceit meditates on evil, and thereby **nourishes** his understanding . . . and thus destroys everything there which is of man . . .

H. 274. Moreover¹, knowledge, intelligence, and wisdom are spiritual **nourishment**, as food is natural **nourishment** . . .

340^e. For intelligence and wisdom are spiritual **nourishment** itself; and therefore the things which **nourish** the minds (of infants there), **nourish** also their bodies, and this from correspondence; for the form of the body is nothing but the external form of the interiors. M.411².

479^e. For every love wants to be **nourished** by its own things; an evil love by falsities, and a good love by truths.

Life 37. In order that good may come forth, it desires . . . truths: from these are its **nourishment** and formation. 39.

W. 331. Uses to sustain the body relate to its **nourishment**, etc. . . The uses created for the **nourishment** of the body are all things of the vegetable kingdom which are for food and drink (enum.) also all things of the animal kingdom which are eaten (enum.).

333². **Nutrition** is to be applied (by correspondence) to the goods of love; clothing, to the truths of wisdom . . .

420^e. That the blood **nourishes** itself with conducive things from the indrawn air. Ex.

—³. That the blood in the lungs purifies and **nourishes** itself correspondently to the affections of the mind . . .

P. 233⁸. In the memory there are . . . spiritual foods, which are meant by truths, and, in themselves, are Knowledges: in proportion as man takes out thence by thinking, and as it were ruminating, them, in the same proportion his spiritual mind is **nourished**. The love of the will is that which longs for . . . them, and causes them to be imbibed, and to **nourish**. If this love is evil, it . . . longs for unclean things; but if good, it longs for . . . clean ones; and those things which do not agree, it separates, dismisses, and casts out; which is done in various ways.

T. 494. The soul is in the supremes, and its **nutrition** is from no other foods than spiritual ones . . .

709. Every man . . . can know that there are natural **nourishment** and spiritual **nourishment**, and that natural **nourishment** is for the body, and spiritual **nourishment** for the soul. III. Now, as the body dies, and the soul lives after death, it follows that spiritual **nourishment** is for eternal salvation. Who cannot see from this, that these two **nutritions** are by no means to be confounded? . . .

D. 475². The Word contains in it the most arcane things which are open in the three Heavens in order; and the Divine wisdom is in it; and thence is their celestial and spiritual **nourishment** . . .

[D.] 6088⁶. As the food is from a spiritual origin . . . and as Spirits and Angels . . . are endowed with a spiritual body, therefore such spiritual nourishment is of service to them . . .

6095. The Africans imbibe truths from longing desire more than others : this they call being nourished . . .

E. 329³. Spiritual nourishment is from the good and truth which proceed from the Lord ; as all the nourishment of the body is from meat and drink . . .

386. The spiritual life itself equally needs its nourishment and sustenance . . .

403¹⁰. That there is no spiritual nourishment. Sig.

444^e. 'An inn' is where meat and drink are bought, by which are signified the Knowledges of good and truth, and thence the spiritual nourishment which is given by instruction.

507. For whatever is born in gardens and fields, and subserves for the nourishment of either man or beast, has a correspondence with such things as subserve for the nourishment of the animus and mind ; which nourishment is called spiritual nourishment.

617². To be spiritually nourished is to be instructed and imbued, consequently, to know, to understand, and to be wise. Unless man enjoys this nourishment together with the nourishment of the body, he is not a man, but a beast ; which is the reason why those who place all delight in eatings and feastings, and who daily indulge the palate, are obese as to spiritual things, however well they can reason about the things of the world and of the body ; whence, after death, they lead a life ferine rather than human ; for in place of intelligence and wisdom they have insanity and folly.

710⁶. 'My mother's breasts' = spiritual nourishment in such things as are of the Church.

725⁷. As all spiritual nourishment is from the truths which are from good, the law was delivered, that 'a male among the priests should eat the holy things' . . . (by which) was signified spiritual nourishment.

727². 'Thou settest a table before me . . .' = spiritual nourishment through Divine truth . . .

750¹⁵. As by 'the manna' is signified spiritual nourishment, it is also the faith and understanding or intelligence of man which are spiritually nourished ; and, as the sons of Israel had no natural nourishment, they said, 'Our soul is dry . . .' By 'there is nothing but manna before our eyes' is signified that there is only spiritual nourishment ; and, as they loathed this, the flesh of quails, or of selav, was given them, by which flesh is signified natural nourishment.

—16. By 'eating,' 'drinking,' and 'food,' is signified spiritual nourishment, which is the nourishment of faith, and, with this, the nourishment of the understanding, whence is intelligence in spiritual things . . .

780¹⁰. When they were instructed concerning goods and truths from the Word, even to the full nourishment of the soul. Sig.

911¹⁴. By all things which are of natural nourishment, as wheat, barley, oil, wine, and many other things, are signified such things as are of spiritual nourishment . . . and the things which are of spiritual

nourishment, in general relate to good and truth, and the Knowledges of them ; thus to doctrine, and to life according to those Knowledges. Ill.

Novitiate. *Novitius.*

New-comer. *Novus advena.*

See under CHOR, and SOUL.

A. 318. A certain (novitiate Spirit) supposed himself to be in the world ; and when it was given him to know that he was in the other life, and that now he had not anything . . . he was affected with anxiety . . . He was transferred among celestial Spirits, who were of the province of the heart ; these performed all offices for him . . . Being again left to himself, he began from charity to think how he could repay such great kindness ; from which it was evident that while in the life of the body he had been in the charity of faith, and he was therefore at once taken up into Heaven. D. 2030. 2042.

1106^e. When the time of vastation has passed, they are taken up into Heaven ; and, as novitiates, are instructed in the truths of faith ; and this by the Angels by whom they are received.

1641². Good Spirits love nothing more than to instruct novitiates . . .

1708. 'The trained men,' or novitiates, of Abram, = the goods in the external man which can be conjoined with the interior man.

2016. The Angels confess (that all good and the derivative truth are from the Lord) before novitiate Souls . . .

2209^e. This might be evident from novitiate Spirits, who take the greatest delight in the appearances which they have brought with them from the world ; saying that if these were taken away from them they do not know whether they could think.

2704^e. The Angels perceive nothing more blessed and happy than to teach novitiate brothers, and imbue them with the truths and goods which are of heavenly order.

3704⁶. Novitiates who are coming into Heaven (are taught) with solicitous care that there is one God ; and those who had been within the Church, that all the Trine is in the Lord.

4415. Recent Souls, or novitiate Spirits, namely, those who some days after death are coming into the other life, are very greatly surprised that there is light there . . . These, if they have been good, in order that they may be instructed, are elevated to heavenly Societies, and from Society to Society . . .

H. 391. There are some Societies who protect novitiate Spirits—who are those who come recently from the world—from infestations by evil Spirits.

520. The ways which lead from the places (of instruction) to Heaven, and through which novitiate Angels are introduced. Des.

P. 290². Novitiate Spirits wonder at this my state ; not seeing otherwise than that I do not think and will anything from myself, and am therefore like some empty thing . . .

R. 153. I. When they are dead, and revive as to the

Spirit, which generally happens on the third day after the heart has ceased to beat, they appear to themselves to be in a body like that in which they had been . . . so that they know no otherwise than that they are living in the former world . . . II. After some days they see that they are in a world where there are various Societies instituted, which World is called the World of Spirits . . . III. The **novitiate** Spirit, or spiritual man, is conducted and transferred into various Societies, both good and evil, and is explored as to whether he is affected with truths, and how; or whether he is affected with falsities, and how. IV. If he is affected with truths, he is led away from the evil Societies, and is led into good Societies, and also into various ones, until he comes into a Society corresponding to his natural affection; and he there enjoys the good which agrees with that affection: and this until he puts off his natural affection, and puts on a spiritual one; and he is then elevated into Heaven. But this takes place with those who in the world have lived a life of clarity, and thus also a life of faith; which is, that they have believed in the Lord, and have shunned evils as sins. V. But those who in doctrine and in life have confirmed themselves in faith even to justification by it alone . . . are led away from the good Societies, and are led into the evil Societies, and also into various ones, until they come into a Society corresponding to the concupiscences of their love: for he who loves falsities cannot do otherwise than love evils. (Their subsequent experience described at great length.)

565. (The dragonists) attacking **novitiates** with the design of seducing them. Sig. and Ex.

875³. There was with me then a **novitiate** Spirit who inquired . . . And the Angel replied . . .

M. 44. I once saw three **novitiate** Spirits from the world, who were wandering about, examining, and making inquiries. They were in wonderment that men lived altogether as before . . . In order that they might be deprived of all doubt that they were truly men, they by turns looked at and touched themselves and others, and felt at objects, and by a thousand things confirmed themselves that they were now men as in the former world; besides that they saw each other in a brighter light, and objects in a superior splendour, and thus more perfectly. (—².) Then by chance two angelic Spirits met them, and stopped them, saying, Whence are you? And they replied, We have deceased out of a world, and again we live in a world; thus we have migrated from a world into a world. We are now wondering at this. And then the three **novitiates** interrogated the two angelic Spirits concerning Heaven; and as two of the three **novitiates** were adolescents, and from their eyes there darted out as it were a spark of lust for the sex, the angelic Spirits said, Perhaps you have seen women; and they replied, We have. And as they had made inquiry about Heaven, they said these things: In Heaven there are all magnificent and splendid things, and such as the eye has never seen; and there are virgins and youths there; virgins of such beauty that they may be called beauties in beauty's own form; and youths of such morality that they may be called moralities in morality's own form; and the beauties of

the virgins and the moralities of the youths correspond to each other, as forms mutual and coadaptable. And the two **novitiates** asked whether in Heaven there are human forms altogether similar to those which are in the natural world; and it was replied that they are altogether similar; nothing is taken away from the man; and nothing from the woman . . . retire, if you like, and examine yourself as to whether anything is wanting . . . (Continued at length under LOVE OF THE SEX.)

182. I saw them ascending as before from the Athenian city and its confines, and in the midst of them three **novitiates** from the world. These three were from Christians, one a priest, one a politician, and the third a philosopher. . . (—³. After entering the Palladium, the three **novitiates** tell them the news from the earth; first about Swedenborg, and the revelation concerning the Spiritual World given through him, and then of the reception accorded thereto by the people of the Earth.) T.693.

461. I once spoke with a **novitiate** Spirit, who, when he was in the world, had meditated much about Heaven and Hell. By **novitiate** Spirits are meant men newly deceased, who, being then spiritual men, are called Spirits. He, as soon as he entered the Spiritual World, began to meditate in like manner about Heaven and Hell . . . When he observed that he was in the Spiritual World, he at once asked where Heaven was, and where Hell . . . And they replied, Heaven is above your head, and Hell is beneath your feet; for you are now in the World of Spirits . . . But as to what and of what quality are Heaven and Hell, we cannot describe in a few words. And then, as he burned with the longing desire to know, he threw himself upon his knees, and prayed devoutly to God that he might be instructed. And behold an Angel appeared at his right hand, and raised him, and said, You have supplicated to be instructed about Heaven and Hell. Inquire and learn what delight is; and you will know; and, having said this, the Angel was taken up. (Continued under DELIGHT—*juvendum*.) T.570.

—⁸. When (the three devils) saw the **novitiate** Spirit with the Angels, fury came upon them . . .

T. 12. Once, while speaking with the Angels, there were present some **novitiates** from the natural world. Seeing them, I wished them a happy arrival, and told them many unknown things about the Spiritual World. (They state their opinions concerning God and nature; and receive much instruction from Swedenborg on these subjects.)

16. I saw some **new-comers** from the natural world . . . talking together about three Divine Persons from eternity; they were dignitaries of the Church, and one of them a bishop. (They state to Swedenborg their ideas on this subject, and then are instructed by him.)

797². As soon as Melancthon entered the Spiritual World, a house was prepared for him like the house in which he had stayed in the world. This is also done with most of the **new-comers**, from which they know no otherwise than that they are still in the natural world, and that the time which has passed since their death has been only like a sleep. In his chamber also all things were like: a like table, etc. . . and therefore,

as soon as he came thither, he at once, as if he had awakened from sleep, placed himself at the table, and continued to write. (Continued under MELANCTHON.)

[T. 797]°. When any novitiates from the world entered his chamber to speak with him and to see him, he summoned one of the magical Spirits . . . who then adorned his chamber . . .

D. 299. The Angels are greatly gladdened at newcomers, and with the greatest assiduity want them to be associated; but, from that exquisite perception, they at once know and perceive whether he is such that he can be among them; if not, they grieve; but still they labour with the greatest assiduity to initiate him; but, when there is no concord, they separate themselves, and so it is again given to the Soul to be transferred around as in vehicles . . .

357. I have observed that Spirits as yet novitiate . . . are snatched along in a spiritual stream . . . I have observed the resistance of these Spirits; but still they were compelled to be among them, and little by little they were drawn towards interior things . . .

E. 208°. When novitiate Spirits are being introduced into a heavenly Society, there is opened to them by the Lord a way which leads to it; and, when they come thither, there appears a gate with a door at the side where are guards, who intronit him; and then others appear who receive and introduce him.

5 M. 4. When any man goes after death into the Spiritual World, which for the most part takes place on the third day . . . he appears to himself in a like life to that in which he had been in the world, and in a like house, chamber, and bed; in a like covering and clothing; and in a like company within the house; if he has been a King or Prince, in a like court; if a husbandman, in a like cottage . . . This happens to everyone after death . . . in order that death may not appear to be death, but a continuation of life; and in order that the last of natural life may become the first of spiritual life, and, from this, may progress to its goal, which must be either in heaven or in Hell. (5.) The reason such a fresh likeness of all things appears to the deceased, is that the mind remains the same with them . . . and as the mind is not solely in the head, but is also in the whole body, [the novitiate] has a like body . . . and as, after death, he is the same man, there exist like things according to the ideas of his mind which he possessed in the world when at home; but this lasts for some days only. . . (6.) When novitiate comers are in this first state in the Spiritual World, Angels come to them for the sake of wishing them a happy arrival, and at first they are exceedingly delighted from their conversation with them, because they know that they are then thinking no otherwise than that they are still living in the former world; and therefore they interrogate them as to what they think about the life after death; to which the strangers reply in conformity with their former ideas . . . (7.) The Angels (then) say, Welcome, we will make manifest to you a new thing . . . that every man lives a man after death in a body exactly as he had lived before. To these things the novitiate Spirits retort, That is impossible. Whence has he a body? Does it not lie dead in the grave with all things belonging to it? To these

things the Angels merrily reply, We will demonstrate this to the eye. And they say, Are you not men in a perfect form? Look at yourselves, and feel at yourselves. And yet you have died out of the natural world. The reason you have not known this until now, is that the proximate state of life after death is exactly like the last state of life before death. On hearing these things the new guests are astounded, and exclaim from joy of heart, Thanks be to God that we are alive; and that death has not extirpated us! I have often heard novitiates instructed in this way concerning their posthumous life, and exhilarated by their resurrection.

Now. *Nunc.*

A. 6984. 'From now,' or from to-day (Ex. iv. 10) = what is eternal; thus to eternity; because it involves the subsequent time. Refs.

T. 508°. Now it is allowable . . .

E. 899. 'Blessed are the dead who die in the Lord from now' (Rev. xiv. 13) = their resurrection into eternal life . . . The reason it is said 'from now,' is that those are meant who have lived this life heretofore, and will live it henceforth. Ex.

Noxious. See HURT.

Nucleus. See KERNEL.

Number. See under MORE.

Number, A. *Numerus.*

Number, To. *Numerare.*

Numeral. *Numeralis.*

Numeration. *Numeratio.*

Numerous. *Numerosus.*

See ONE, TWO, THREE, etc., TWENTY, THIRTY, FORTY, etc., HUNDRED, THOUSAND, and MYRIAD.

A. 481. '130 years' (Gen. v. 3) = the time before a new Church arose . . .

487°. The Most Ancients had their numbers, by which they signified various things of the Church, as the numbers 3, 7, 10, 12, and many which were compounded of these and others; and thus they comprehended the states of the Church; and therefore these numbers contain arcana . . . It was a computation of the states of the Church. The like occurs also in the Word *passim*, especially in the prophetic one. In the rites of the Jewish Church also there are numbers, of both times and measures . . . which everywhere signify holy things according to their application. . . In what follows . . . it shall be told what the simple numbers signify up to 12. Unless these are first known, what the composite numbers signify cannot be apprehended.

493. Whenever they are applied, by the numbers of the days and years, and also by the numbers of the measures, is signified something abstractedly from the times and measures, according to the signification of the number. Examps. . . Here the numbers are such as signify a something which is peculiar abstractedly from those things to which they are applied; and when they are abstracted, there are then the states which are signified by the numbers.

520. 'All the days of Enoch were 365 years' (Gen.v. 23)=that they were few.

575. 'The days of man shall be 120 years' (Gen.vi.3) =that he ought to have the remains of faith.

— Here in like manner there occur numbers of years, which no one can ever know the signification of, unless he knows what lies hidden in the single numbers from 1 to 12, and so on. Ex. . . But what the number 120 involves, is evident solely from 10 and 12, from the multiplication of which it is composed; namely, that it =the remains of faith. Ex.

647. The numbers '300,' '50,' and '30' = remains, and, indeed, few. Those who are in the internal sense, as good Spirits and Angels, are outside of all those things which are terrestrial, corporeal, and merely mundane; thus are outside all things which belong to numbers and measures; and yet it is given them by the Lord to perceive the Word fully. . .

648. That the numbers and measures in the Word=celestial and spiritual things, may be manifestly evident from the measurement of the New Jerusalem and Temple in John and Ezekiel.

—² Here, also, the numbers, regarded in themselves, signify nothing but the holy Celestial and Spiritual abstracted from the numbers. So all the numbers of the dimensions of the ark; of the propitiatory; of the golden table; of the habitation; of the altar; and all the numbers and dimensions of the temple. Ill.

716. In the internal sense, there is nothing whatever which is from numbers; as here; for they who are in the internal sense, as Angels and angelic Spirits, do not even know what number is. . .

—^c From these things also it is manifestly evident that the numbers in the Word . . . never signify numbers.

730^o. (A round number taken instead of the exact one.)

737. 'Noah was a son of 600 years' (Gen.vii.6)=his first state of temptation; as is evident from the fact, that here, up to Heber, by the numbers, and by the ages of the years, and by the names, nothing else is signified than Things. . . That here '600 years'=the first state of temptation, may be evident from the numbers which dominate therein; which are 10 and 6, twice multiplied into themselves. A greater or less number from the same [factors] changes nothing. 755.

813. '150' (Gen.vii.24)=the last and first terminus. . . (For) '15'=so few as to be scarcely any; thus still more so the number 150, which is composed therefrom by multiplication into 10, which=remains. The multiplication of a few—as the multiplication of a half, a fourth, or a tenth—makes it still less, so that at last it becomes almost nothing, consequently the end or the last terminus. The same number occurs in the following chapter (viii.3), where it is said: 'the waters receded at the end of 150 days,' where it signifies the like.

—³ The numbers in the Word are to be understood in a sense entirely abstractedly from the sense of the letter. They are inserted only to connect together the historic series. . . Thus where '7' occurs, it=what is holy, quite abstractedly from the times and measures with which it is wont to be adjoined. For the Angels,

who perceive the internal sense of the Word, know nothing of time and measure, still less of the number designated; and yet they understand the Word fully when it is being read by man. And therefore when any number occurs anywhere, they can never have the idea of any number, but of the Thing signified by the number. So here, by this number, they understand the last terminus of the Most Ancient Church; and, in the following chapter (ver.3), the first terminus of the Ancient, or new, Church.

849. '150 days'=a terminus. . . here, the terminus of the fluctuation, and of the new life.

893². 'It came to pass in the 601st year' (Gen.viii.13) =the last terminus; (for) the number 600. . . =a beginning; and, indeed, there, the beginning of temptation: its end is designated by the same number, a whole year having passed. . . and therefore it is added, 'in the first month, the first day of the month;' by which is signified the first terminus. Ex.

901. No numbers in Heaven.

1429. That the numbers of the years of Abram, in the internal sense, =other things. . .

1709. '318 men' (Gen.xiv.14)=their quality, namely, that they are the holy things of combat. The number 18 involves this, as also the number 300; for these numbers are composed from 3 and 6; and '3'=what is holy, and '6,' combat.

1808. 'Number the stars' (Gen.xv.5)=the representation of goods and truths by a view of the constellations. 1809.

1847. '400 years' (ver.13)=the duration and state; namely, of temptations; (for) '400'=which number=the same as 40=the durations and states of temptations. . . In the literal sense these words have regard to the duration [or stay] of the sons of Israel in Egypt; and that this was 430 years is evident from Ex.xii.40; although the duration was not so great from the coming of Jacob into Egypt, but from the sojourning of Abram there. The number 430 is said, because this number involves temptations, which they represented by their servitude in Egypt; and also afterwards by the 40 years afflictions in the desert.

1856. Whether a number be greater or less, provided it be of the same stock, it involves the same. Examp.

1941. 'It shall not be numbered for multitude' (Gen.xvi.10)=multiplication beyond measure. Ex.

1963. From these three numbers (40, 6, and 10) is composed the number 80 and 6, which involves such things, and which thus signifies the state of the Lord as to the celestial goods acquired through the combats of temptations. For all the numbers in the Word=Things. Ex.

1988. 'Abram was a son of 90 years and 9 years' (Gen.xvii.1)=the time before the Lord fully conjoined the internal man with the rational; as is evident from the signification of '9' when it precedes '10;' or, what is the same, '99' when it precedes '100;' for Abram, when Isaac was born to him, was 100 years of age. . . All numbers whatever, in the Word, =Things. Examp. 2106.

[A.1988]². So is it with the number '99;' and that it signifies the time before the Lord fully conjoined the internal man with the rational is evident from the signification of '100 years.' (Continued under HUNDRED.)

2075. 'Shall Sarah, a daughter of 90 years, bear?' (ver.17) = that truth conjoined with good will do this . . .

—². The number '9'=conjunction, and still more the number '90,' which is composed from 9 multiplied by 10; for '10'=remains through which is conjunction . . .

2227. 'Abraham in being shall be for a nation great and numerous' (Gen.xviii.18)=that from the Lord will be all good, and all the derivative truth . . . 'Numerous' is predicated of truth. —^o.

2252. The numbers themselves; as, here '50;' and, in what follows, '45,' '40,' '30,' '20,' and '10,' by those who are in the internal sense, are never perceived as numbers; but as Things, or states. Refs.

—². The Ancients also designated the states of their Church by numbers, and what the nature of their computation was, may be evident from the signification of the numbers in the places cited. They had the signification of the numbers from the representatives which come forth in the World of Spirits, where, when anything appears as numbered, it does not signify anything determined by the numbers; but the Thing, or state . . .

—⁴. For from the Ancients (the Israelites) had certain (or fixed) representative and significative numbers, which they observed, and which were also commanded in their rites; but most did not know what they signified.

2269. The simple numbers retain their signification even when they are multiplied; and thus the greater numbers have a signification like that of the less. Examp.

2575⁴. Yet by the numbers, equally as by the names, in the Word, are signified Things. Refs.

2625³. By the numbers, in the Word, are not signified numbers; but certain states in special.

2905. '100 years and 20 years and 7 years' (Gen. xxiii.1)=their fulness. Ex.

2959. 'Land of 400 shekels of silver' (ver.15)=the price of redemption by truth. . . Because '400'=vastation.

— . As '400,' when predicated of time, as '400 years,'=the duration and state of vastation, so when '400' is predicated of shekels, it=the price of redemption.

—². That '400 years'=the duration and state of vastation. Ill.

— . (Why Israel was said to be 400 years in Egypt.)

2966^e. With those who believe all good and all truth to be from the Lord, the price of redemption is signified by '40,' and in a higher degree by '400.'

3104^e. 'Mene,' or 'He has numbered,' is predicated of truth . . .

3239^e. The half of a number involves the same as the

whole one; for multiplication and division, provided there is what is like therein, do not vary the Thing itself as to what is essential.

3252. '100 years and 70 years and 5 years' (Gen.xxv.7)=the things which are of its state. Ex.

—^o. For in number, as number, there is nothing holy.

3275. '100 years and 30 years and 7 years' (ver.17)=the things which are of that state.

3325^e. '144' (Rev.xiv.1), or 12 times 12, =those who are in the faith of charity.

3812⁷. 'I can number all my bones' (Ps.xxii.17)=to want to dissipate Divine truths by reasonings and falsities.

3858². '12'=all things in one complex; in like manner '144;' for this is 12 times 12. 6419⁴.

3960^e. Half a number, and the double of it, are of the same signification in the Word, when it treats concerning the same Thing.

4177. For a number doubled, and multiplied into itself, does not take away the signification.

4248. 'And 400 men with him' (Gen.xxxii.6)=the state of good now, that it may take the first place; (for) '400,' properly, =temptations and their duration. 4341.

4264. All the numbers in the Word=Things . . .

—². Sometimes the speech of the Angels, when it has fallen down into the World of Spirits, has fallen into various numbers; and where numbers are read in the Word, by the Angels there are understood Things; for number never penetrates into Heaven; for numbers are of measure and space, and also of time; and these are of the world and of nature, to which in the Heavens correspond states and the changes of states. The Most Ancients . . . knew what was signified by the single numbers, and also by the composite ones; and hence the signification of them was derived to their descendants.

4495. That the numbers 3, 7, and 12 involve arcana, cannot but be evident to everyone who searches into the Word as to its interiors; and if there is an arcanum in these numbers, it follows that there is in the rest of the numbers which are in the Word; for the Word is holy everywhere.

—². Sometimes, when I have been speaking with the Angels, numbers have been seen, as it were written before the eyes, like those which are seen on paper in clear day; and it was seen that the Things themselves which were being spoken of fall into such numbers; from which experience also it has been given to know that every number in the Word contains some arcanum. Ill.

— . The number 666 is from a ternary and sextary number.

4518. 'I am mortals of number' (Gen.xxxiv.30)=easily; (for these words)=few; but when quality is meant instead of quantity . . . there is signified easily . . .

4617. '100 years and 80 years' (Gen.xxxv.28)=the quality of the state; (for) all the numbers in the Word

=Things (Refs.); thus '100 years and 80 years'=the quality of the Thing, or the quality of the state, which is being treated of. '100'=a full state; and '80'=temptations; here, through temptations; besides many things which cannot be known; for the numbers have their signification from the more simple numbers. . . as this number from 12 and 15, and also from others still more simple.

4670. That all the numbers in the Word=Things and states. Refs.

—². It appears, indeed, as if numbers of years . . . =nothing else, because in these there is something more historical than in the other numbers; but still that these also involve Things and states, may be evident from . . .

5265². That '7'=holy things, is from the signification of numbers in the World of Spirits. Every number there involves some Thing. There have sometimes appeared to my sight numbers, simple and compound, once also in a long series, and I wondered what they signified, and it was said that they came forth from angelic speech; and that Things also are sometimes wont to be expressed by numbers; which numbers do not appear in Heaven, but in the World of Spirits, where such things are presented to the sight. This was known to the Most Ancients, who were celestial men, and spoke with Angels, and hence they formed an ecclesiastical computation by numbers, by which they expressed universally those things, which by words they expressed singularly. But what each number had involved did not remain with their posterity, solely what was signified by the simple numbers, namely, 2, 3, 6, 7, 8, 12, and thence 24, 72, and 77; especially that by 7 was signified what is most holy, namely, in the supreme sense, the Divine Itself; and, in the representative sense, the Celestial of love. Hence it is that the state of the celestial man is signified by 'the 7th day.'

—³. That numbers=Things, is manifestly evident from very many numbers in the Word. Refs.

—^e. The number 144 is from 12 multiplied into itself; and from these comes the number 72.

5291. The half and the double, as to the numbers in the Word, involve what is like; as 20 the like with 10; and 4 the like with 2; 6 with 3; 24 with 12, and so on; and the like also by numbers still further multiplied; as 100 and also 1000, with 10; 72, and also 144, the like with 12. What, therefore, the compound numbers involve, can be known from the simple numbers from which and with which they are multiplied. What, also, the numbers more simple involve, can be known from the whole numbers; as what 5 involves, from 10; and what 2½ from 5; and so on. In general, it is to be known that numbers multiplied involve the like, but more fully; and that numbers divided involve the like, but not so full.

—². '5' has a double signification. . . It=a little, from its relation to those numbers which =much, namely, 1000, and 100, and thus also 10, which, from them, also=much; . . . That '5'=remains, is when it relates to '10,' and '10'=remains.

—³. What the ideas are, or what the Things are, to which numbers correspond, can indeed be known;

but whence is this correspondence, is as yet hidden; as whence is the correspondence of 12 with all things of faith; and the correspondence of 7 with holy things; and also the correspondence of 10 and also of 5, with the goods and truths stored up in the interior man by the Lord, and so on; but still it is enough to know that there is a correspondence, and that from this correspondence all the numbers in the Word signify something in the Spiritual World, consequently that the Divine inspired even into these lies stored up therein. Examps.

—¹⁰. The brazen sea was 10 ells from lip to lip, and 5 ells in height, and 30 ells in circumference, in order that holy things might be signified both by the numbers '10' and '5,' and by '30,' which number of the circumference does not indeed answer geometrically to the diameter, but still it spiritually involves that which is signified by the compass of that vessel.

—¹¹. That all numbers=Things, in the Spiritual World, is manifestly evident from the numbers in Ezek. . .

5346. 'Till he ceased to number it, because there was no number' (Gen.xli.49)=of a quality in which is the Celestial from the Divine; (for) truth in which is the Celestial from the Divine, is indefinite, thus without number. The Lord alone had such truth when He was in the world. . .

5708. For as numbers multiplied signify the like with their simple numbers, so numbers divided [signify the like with] those multiplied; as 5 with 10, and also with 20, and likewise with 100, and with 1000, and so on.

—². 5 measures were given to Benjamin. . . on account of the signification of the Thing in the internal sense; because 10 measures could not be given; for these would have been exceedingly superfluous.

— The Ancients also knew, by traditions from the Most Ancient Church, what some numbers signified; and therefore they used those numbers when anything occurred of such a quality. . .

5955. 'To Benjamin he gave 300 of silver' (Gen.xlv.22)=that the medium had what is full of truth from good. . . '300'=what is full. . . The reason '300'=what is full, is that it arises from 3 and from 100 by multiplication; and '3'=what is full, and '100'=much; for what the compound numbers involve, is evident from the simple ones from which they are. '300,' when mentioned elsewhere in the Word, also involves the like. Ill.

6096. '30 and 100 years' (Gen.xlvii.9)=the state and the quality; (for) all the numbers in the Word=Things; thus the state and quality of the Thing which is being treated of; and therefore this number in special=the state and quality of the life which had been in Jacob hitherto. . .

6175. 'The days of Jacob, the years of his life, were 7 years and 40 and 100 years' (Gen.xlvii.28)=the general state and its quality, as may be evident if the numbers '7,' '40,' and '100' are evolved. Refs. But the numbers compounded thus cannot be easily explicated; for they contain more things than can be reduced into a sum [total], and be expressed to the apprehension. These numbers contain in general the entire state of the

Thing represented by Jacob, and the quality of it. The Angels see these things in one complex, merely from this **number**; for all the **numbers** in the Word fall, with them, into the ideas of Things; as also has been evident from the fact, that sometimes **numbers** in a long series have been seen by me, and it was then said by the Angels, that they involved in a series the Things about which they had spoken among themselves. Hence also the Most Ancients . . . had a computation, also constant, from **numbers**, into which were introduced heavenly things not so well comprehensible in ideas of the natural mind. But after their times these things perished together with the perception of heavenly things, and there remained only the Knowledge of what was signified in general by the simple **numbers**; as 3, 6, 7, 12, but not so [well] what the compound **numbers** signified . . .

[A.] 6582. 'Joseph lived 110 years' (Gen.1.22)=the state and quality . . . of the Thing; (that is) the state and quality of the life of scientifics from the Internal. 6594.

6648. 'They were multiplied and became **numerous** exceeding exceedingly' (Ex.i.7)=that they increased the most as to truths from good. . . 'They became **numerous**'=a further derivation; thus an increase of truth continually . . .

—^e. The Things of wisdom are infinite in **number**.

6654. 'The people of the sons of Israel is many and **numerous** above us' (Ex.i.9)=that the truths of the Church prevail over alienated scientifics. . . 'Numerous' is predicated of truth.

7284^e. All **numbers**=Things, and indeed the state and quality. Refs.

7285. 'Aaron was a son of 83 years' (Ex.vii.7)=the state and quality of doctrine. . . But the state and quality in special cannot be known, except from the reduction of this **number** into its simple **numbers**, and then from the application to those with whom is the doctrine.

7836. 'In the number of the souls, everyone to the mouth of his eating, ye shall **number** upon the small cattle' (Ex.xii.4)=thus the impletion of good for innocence from so many truths of good, according to its appropriation; (for) 'the number of the souls'=so many truths of good; for 'number,' in the Word, is predicated of truth . . .

7900. For the simple and the compound **numbers** involve the like.

7973. 'As it were 600,000 of foot men' (Ex.xii.37)=all things of the truth and good of faith in one complex. (For) the number 600,000=all things of faith in one complex; for this **number** arises from 6 and also from 12; and '12'=all things of faith and charity. . . (and) a greater and a lesser **number**, or one multiplied and divided, involves what is similar with the simple **numbers** from which it is. This is manifestly evident from the number 12. This **number**, whether divided into 6, or multiplied into 72, or into 144—that is, 12 into 12—or into 12,000, or into 144,000,=the like. Ill.

7984. '30 years and 400 years' (ver.40)=the quality and state of them; (for) '30'=a full state of remains,

because this **number** arises from 3 and 10 multiplied together, and by '3' is signified a full state, and by '10' remains; and '400'=the duration of vastation, and the derivative conjunction of good and truth. That all **numbers**=Things and states; and a composite **number** the like with the simple ones from which it is composed. Ref.

8148. 'He took 600 chosen chariots' (Ex.xiv.7)=all and each of the doctrinals of falsity which are of faith separated in their order; (for) the number '600'=each and all things of the truth and good of faith in one complex . . .

8400^e. That all the **numbers** in the Word=Things. Refs.

8469. 'The number of your souls' (Ex.xvi.16)=a quantity [sufficient] for all in the society. Ex.

8472. 'The numerous and the few' (ver.17)=the difference of power. Ex. —^e. 8474.

8715. That princes were ordained over 1000, over 100, and over 10, represented, abstractedly from all **number**, many things in the first, second, and third degree, in like manner as in the Word elsewhere. Ill.

—^e. For the lesser **numbers**=the like with the greater ones multiplied by a like **number**. Refs.

8988⁴. '144'=the like as '12'; for 144 is a **number** composed from 12 multiplied into 12; (and) by these **numbers** are signified all truths in the complex.

9011^e. 'A number that a child may describe' (Is. x.19)=few.

9198⁴. 'That 3 years and 6 months' (Luke iv.25)=to the full, is evident from the signification of '1260 days' in Rev.xi.3; xii.6, which days make 3 years and 6 months, and which=to the full, or even to the end. In like manner from the signification of '3 days and a half' (Rev.xi.9,10); and also from the signification of 'time, and times, and half a time' (Rev.xii.14; Dan. xii.7), which=to the full, or even to the end.

9326. 'The number of thy days I will infill' (Ex.xxiii.26)=even to a full state. . . 'To infill the number'=to the full.

9600. For **numbers** multiplied=the like with the simple ones from which they are.

9603². '12,000' (Rev.xxi.)=all truths and goods in the complex; in like manner '144' . . . H.197.

10127². It is to be known that all **numbers** in the Word=Things, which is very well known in the other life, where sometimes papers are let down from Heaven to the Spirits beneath full of **numbers**, and those of the Spirits who receive influx from the Lord know thence the things which are signified, in a continual series, as if they were written with letters . . . Some of the Most Ancients, also, who as to their interiors were in consort with the Angels, involved in **numbers** the Things of their Church, and heavenly arcana, and stored them up as a memorial for themselves.

10217. 'As to the numbered of them' (Ex.xxx.12)=as to ordination and disposition; (for) 'to number,' when said concerning all things of the Church, which are the truths and goods of faith and love,=the ordination and disposition of them . . . 'To number'=this,

because to **number** involves a survey, and that which is surveyed by the Lord, is also ordained and disposed . . . Ill.

—². 'To **number**,' in these passages, = to ordinate and dispose. Ex.

—³. (From this) it may be evident why David was not allowed to **number** the people . . . because it belongs to the Lord alone to ordinate and dispose the truths and goods of faith and love with everyone in the Church and in Heaven . . .

—⁵. 'To **number** days' (Ps.xc.12) = to ordinate and dispose states of life; and the days are said to be '**numbered**' when they are ordained and disposed; thus when they are completed—*finiti*. Ill.

—'. '**Numbered**' (Dan.v.25) = what is completed—*absolutum*; as when a line is drawn under a **number** on finishing a calculation.

—⁶. The reason why 'to **number**' = to ordinate and dispose, is that by '**number**' is signified the quality of a Thing and of a state; and the quality is determined by the **number** adjoined; hence 'to **number**' = to qualify; and the qualification of a Thing in spiritual things is effected by ordination and disposition by the Lord. Ill.

—⁸. 'To compute the **number** of the beast' (Rev. xiii.18) = to explore and know these falsified truths of the Church; 'the **number** of a man' = the Thing and the state of that Church; '666' = its quality as to all truths falsified from evil, and also the profanation of what is holy, and likewise the end . . . for the **number** '6' = the same as the **number** '12,' because it is the half of it; and '12' = all the truths and goods of the Church in the complex; and hence, in the opposite sense, all evils and falsities in the complex. The triplication of the sextary **number** involves also the end; and the end is when truth has been completely profaned.

—⁹. From these things it is manifestly evident that **numbers** in the Word involve Things and states, and signify the quality according to the determined **numbers**. Ill.

10218. 'And they shall give everyone the expiation of his soul in **numbering** them' (Ex.xxx.12) = purification or deliverance from evil through the acknowledgment and faith that all the truths and goods of faith and love, and their ordination and disposition, are from the Lord, and nothing from man. Ex.

—². It was prohibited to **number** the sons of Israel, because 'to **number**' = to ordinate and dispose, and by the sons of Israel, and by the tribes into which they were distinguished, were signified all the truths and goods of faith and love in the complex; and because the ordination and disposition of these was of the Lord alone, and not of man, therefore to **number** them was a prevarication, such as there is with those who claim to themselves the truths which are of faith and the goods which are of love, and the ordination and disposition of them. . . These are such as justify themselves by this: that they ascribe to themselves for merit all things of faith and love, and consequently believe that they merit Heaven from faith and from works from self. This evil was involved in the **numbering** of the people by David . . . 10219¹.

—³. In order, therefore, that they might be delivered

from sin in **numbering** the sons of Israel, the half of a shekel was given for expiation . . . 10219.

10219⁶. What is full was signified also by 'the 70,000 men' who died.

10225. The **first** state of man is from birth to the **fifth** year of his age: this state is a state of ignorance, and of innocence in ignorance, and is called infancy. The **second** state is from the **fifth** year of age up to the **twentieth**; this state is a state of instruction and of knowledge, and is called childhood. The **third** state is from the **twentieth** year of age to the **sixtieth**, which state is a state of intelligence, and is called adolescence, young manhood, and manhood. The **fourth** and last state is from the **sixtieth** year of age and upwards, which state is a state of wisdom, and of innocence in wisdom. (—².) These successive states of the life of man are signified by the **numbers** of the years of the age, '5,' '20,' and '60,' in . . . Lev.xxvii.2-7. (These four states fully ex.)

10235⁷. The diameter (of the brazen sea) of '10 cubits' = what is full; and the circumference of '30 cubits' = a plenary complex; 'the 200 of baths' = the conjunction of good and truth; thus purification and regeneration . . . '2000' = the same as '2'; for multiplied **numbers** = the like with the simple ones from which they are; and '2' = conjunction.

10253. '500' (Ex.xxx.23) = what is full. . . The reason '500' = what is full, is because this **number** is composed from 5 and 10 multiplied together twice; or from 5 times 100; and by '5' is signified much, in like manner as by '10,' and by '100'; and hence by '500' is signified what is full.

—². That **numbers** = Things, is manifestly evident in Ezekiel xl.-xlvi.

—³. That '500' = the whole, from one end to the other, thus what is full, is evident in Ezekiel there. Ill. From these things it is evident that '500' = the whole in the complex, or everything holy from one end to the other; thus what is full . . .

—⁴. That '500' = much, and its tenth part, or '50,' = somewhat, relatively, is evident from the Lord's words to Simon in Luke vii.41-end.

10255. 'Half thereof 50 and 200' (Ex.xxx.23) = as much as is correspondent; (for) a **number**, the half of a former one, = something, and as much as is sufficient, or as much as is for use, thus also as much as is correspondent. Hence it is that '50 and 200,' being the half of the former **number** 500, = as much as is correspondent. For example, when '10' = all, its half, or '5,' = some; when '10' = what is full, '5' = as much as is sufficient; but when '10' = much, '5' = something. . .

—². Whether a **number** be greater or less, is of no consequence, because the greater **numbers** = the like with the lesser ones from which they are.

—'. From these things it is evident that this **number**, which is the half of the former one, does not = the half of the perception of interior truth relatively to the perception of exterior truth; but as much as is correspondent; for Things in the Heavens are not measured and **numbered** as are Things on earth; because in the Heavens there are not spaces, nor times, but in place of them states, which are perceived as to quality

and quantity, without respect to any numeration; for numeration and mensuration involve such things as are of space and of time . . .

[A.] 10259. '500' (ver.24)=what is full. The reason why '500 in the shekel of holiness' were taken of myrrh, and 500 of cassia, but only 50 and 200 of aromatic cinnamon and aromatic calamus, was that 'myrrh'=sensual truth, which is the ultimate truth in order; and 'cassia,' the truth which proceeds immediately from good, which is inmost truth; whereas 'aromatic cinnamon,' and 'aromatic calamus,'=the interior truths, which are middle; and of the last and the inmost there must be what is full, but of middle things as much as is correspondent; for middle things must hold themselves correspondently to what is first and last.

10262⁵. In the Spiritual Kingdom there correspond the numbers '12,' '6,' and '3,' because by these numbers are signified all things; and, when they are predicated of truths and goods, all things of truth and good in the complex . . . The reason these numbers involve like things, is that the greater numbers=the like with the simple ones from which they come forth by multiplication. Refs.

10492. 'There fell in the people in that day to 3000 of men' (Ex.xxxii.28)=the plenary closing up of the Internal. . . '3000'=what is plenary; for by '3' is signified what is full and complete; in like manner by '3000'; because the greater numbers=the like with the lesser ones from which they come forth by multiplication.

10624. For in the Word all numbers=Things; and some numbers pertain to the spiritual class, and some to the celestial class. The numbers 3, 6, and 12, pertain to the spiritual class; and the numbers 2, 4, and 8, to the celestial class. The numbers which are of the spiritual class are predicated of truths or falsities; those of the celestial class, of goods or evils . . .

10652^e. '24,000' (Num.xxv.9)=all truths and goods of truth in the complex, in like manner as '12,000.'

H. 73². '144'=all truths and goods in the complex. E.629⁷.

263. I have seen writings from Heaven of mere numbers, written in order and in a series, just as in writings of letters and words; and I have been instructed that this writing is from the Inmost Heaven; and that their celestial writing . . . is presented in numbers with the Angels of a lower Heaven when the thought from it flows down; and that this numeral writing in like manner involves arcana, some of which cannot be comprehended in thought, nor expressed in words. For all numbers correspond, and according to the correspondence signify, equally as words; yet with this difference: that numbers involve generals, and words singulars; and, as one general involves innumerable singulars, hence it is that numeral writing involves more arcana than literal. From these things it has been evident to me, that the numbers in the Word signify Things equally as do the words there . . . In that writing in Heaven there is always prefixed the number on which those which follow in the series depend, as on their subject; for that number is as it were the index of the

Thing which is being treated of, and from which is the determination of the following numbers to the Thing in special.

— (The simple and the compound numbers enum.)

379^e. The beatitudes of love truly conjugal can be enumerated to many thousands, of which not even one is known to man . . .

J. 41^e. The books of the Old Testament . . . have been conserved entire even to a jot . . . by the care of many who have numbered the most singular things there.

S. 43². By the number '144' are signified all the truths and goods of the Church from doctrine from the sense of the letter of the Word; in like manner as by '12.'

71^e. It is the like with numbers: neither are these in the Word which is in Heaven; but instead of them are the Things to which the numbers which are in our Word correspond.

F. 60^e. 'His number is 666'=all the truth of the Word falsified.

P. 244. That David numbered the people . . . from which so many thousands of men perished . . . Ex.

336. Infinite in number . . .

R. 10. That numbers=Things, or rather that they are like certain adjectives to substantives, contributing some quality to the Things, is because number in itself is natural; for natural things are determined by numbers; but spiritual things by Things and their states; and therefore he who does not know the signification of numbers in the Word, and especially in the Apocalypse, cannot know many arcana which are contained therein.

287. 'The number of them was myriads of myriads, and thousands of thousands' (Rev.v.11)=all in truths and in goods. By a number in the natural sense is meant that which has relation to measure or weight; but by a number in the spiritual sense, that which has relation to quality . . . and 'a myriad' is predicated of truths, and 'a thousand,' of goods. The reason . . . is that a myriad is the greater number, and a thousand the less; and truths are manifold, but goods simple . . . Ill.

313². By 'Mene,' or 'to number,' is signified to know the quality of it as to truth.

348. 'I heard the number of the sealed, 144,000' (Rev.vii.4)=all who acknowledge the Lord as the God of Heaven and earth, and are in the truths of doctrine from the good of love from Him through the Word. Ex. By the number '144,000' are meant all these; for the like is signified by this number as by '12'; for it arises from the multiplication of 12 into 12, and then from multiplication by 100 and by 1000; and any number whatever, multiplied into itself, and then by 10, 100, or 1000,=the like with the number from which it is; thus the number 144,000, the like with 144; and this the like with 12, because 12 into 12 make the number 144. In like manner the 12,000 sealed from each tribe, multiplied into 12, makes 144,000. (Continued under TWELVE.)

—². That all numbers=the adjunctives of Things,

determining their quality or quantity, may be manifestly evident from the numbers in the Apocalypse . . .

363. 'A great multitude which no one could number' (ver.9)=all the rest . . . whose quality no one knows except the Lord alone.

— 'To number,' in the spiritual sense, =to Know the quality . . . 364, Ex. and III.

427². Times . . . =state; and the numbers determine its quality.

448. 'I heard the number of them' (Rev.ix.16)=the quality of them perceived . . . By 'number' is signified the quality of the Thing and state.

491. By the '1260 days' (Rev.xi.3) is signified to the end and the beginning; that is, to the end of the former Church, and thus to the beginning of the New one . . . Because by this number the like is signified as by 3: for the number 1260, reduced into years, makes three years and a half; and by '3½' is signified the end and the beginning. 547. E.636. 732.

608. 'Let him that hath intelligence compute the number of the beast' (Rev.xiii.18)=that he who is in illustration from the Lord can Know the quality of the confirmations of that doctrine . . . 'To compute the number'=to Know the quality: by 'number' is signified the quality . . . And as the quality which is signified by 'the number,' is the quality as to truth . . . E.845.

609. 'For it is the number of a man' (id.)=the quality of the Word and thence of the Church.

610. 'His number is 666' (id.)=this quality—that all the truth of the Word has been falsified by them. . . . By '666' is signified all the truth of good; and, as this is said concerning the Word, there is signified all the truth of good in the Word, here, falsified, because it is the number of the beast. The reason this is signified, is that '6'=the like as 3 multiplied into 2; and '3'=full and all, and is predicated of truths; and '2'=the marriage of good and truth. And as 6 is composed of these two numbers multiplied into each other, it therefore=all the truth of good in the Word; here, falsified. The reason the number 666 is said, is that 6 is tripled in this number; and triplication completes. The multiplication by 100, whence comes the 600; and by 10, whence comes the 60, changes nothing. See 348.

612. 'With Him 144,000' (Rev.xiv.1)=all those who acknowledge the Lord alone as the God of Heaven and earth, and are in truths of doctrine from the good of love from Him through the Word.

613. For by 'the 144,000 sealed out of the 12 tribes of Israel,' are meant the Angels of the higher Heavens, who are all in the good of celestial love.

618. 'No one could learn that song but the 144,000' (ver.3)=that no others . . . could understand . . . that the Lord alone is the God of Heaven and earth, than those who have been received by the Lord into this New Heaven. . . . By 'the 144,000' are meant those who acknowledge the Lord alone as the God of Heaven and earth.

654. 'For 1600 furlongs' (ver.20)=merely falsities of

evil. . . By '1600' are signified evils in the whole complex. For by '1600' is signified the same as by '16'; and the same by '16' as by '4'; because 16 arises from 4 multiplied into itself: and 4 is said concerning good, and concerning the conjunction of good and truth; and thence, in the opposite sense, concerning evil and concerning the conjunction of evil and falsity, as here. And as the multiplication of a number by 100 does not take away the signification, but exalts it, hence by '1600 furlongs' is signified the mere falsity of evil. That all the numbers in the Word=Things. Ref. And that a number=the quality of the Thing. Refs.

660. 'The number of (the beast's) name' (Rev.xv.2)=the falsification of the Word. (=the like thereof as to love and faith. E.933.)

738. For the numbers in the Apocalypse, and, in general, in the Word, =the quality of the Things with which they are coupled; they are like certain adjectives coupled to substantives; or like certain predicates adjoined to subjects . . . Here, therefore, '5'=all the rest, because '7'=all the holy things of the Word; and it follows 'one is' and 'another will come'; thus that there are two out of all which remained. Hence it is evident that by '5 have fallen' is signified that all the rest have been destroyed.

842. 'And bound him 1000 years' (Rev.xx.2)=that . . . there should be no communication with them for a while or for some time. . . . The reason why by '1000 years' is not meant 1000 years, but for a while or for some time, is that 1000, without other numbers added, signifies this in the Spiritual World. He who believes that '1000 years'=1000 years, does not know that all the numbers in the Word=Things, and so may be mistaken, especially in the Apocalypse, concerning the sense of the Things where numbers occur; as 5, 7, 10, 12, 144, 666, 1200, 1600, 12,000, 144,000, and many others: in the latter of which numbers 1000=only something qualifying—*adjectivum*; and when 1000 is employed to designate times, it=somewhat more; but where it is mentioned alone, as here, it=a while, or for some time. That it is so has been told me from Heaven; where, in the Word which is there, no number is read, but the Thing instead of the number; and instead of '1000,' 'a while.'

860. 'The number of whom is as the sand of the sea' (ver.8)=the multitude of such. Ex.

907. 'He measured the city with the reed unto 12,000 furlongs' (Rev.xxi.16)=the quality of that Church from doctrine . . . By '12,000 furlongs' are signified all the goods and truths of that Church. '12,000'=the like things with '12'; and '12'=all goods and truths, and is said concerning the Church. Ref.

909. 'He measured the wall of it, 144 cubits' (ver.17)= . . . the quality of the Word in that Church, that from it are all her truths and goods.

D. 765. By vision there was shown me 57, or 1657. The numbers were written before the eyes; but what they signify I do not fully know.

906. A certain Angel represented . . . how many

genera of felicities there are in the interior Heaven . . . which being enumerated . . . within the first 4 or 6 minutes, were in number 468, or almost 500. Hence, I suppose [the signification of] the number 500.

[D.] 2690. A vision concerning the number of certain years . . . When I was in bed, with closed eyes, there was seen clearly as in light, and more so, before the eyes, and indeed at a distance from the right eye, a little upwards, at first the number of the years 1-48; and, when this number disappeared, at a greater distance, the numbers 1-53, 1-94: the numbers between the 1 and the 48, and also between the 1 and the 53, and the 1 and the 94, were not observed . . .

3935. When I took away the numbers by which I had designated the things extracted . . . they complained that thus they would not have anything which they could think. I supposed that such was a foot to them . . .

5571. Concerning numbers in Heaven.—Sometimes numbers appear; a paper filled with them; and also on the walls, which=such things as the celestials are thinking; but scarcely anyone can know them except those who are from such a Heaven. When the numbers are simple, they then signify according to those things which are described in the *Arcana Coelestia*; as 2, 3, 4, 5, 6, etc. up to 12; but when they are compound, they have another sense; as 358, 90356: these=God be with thee, and each number something . . . These numbers determine the meanings into such a series. Those who are from that Kingdom understand at once, and this without information, as it were from themselves. Every idea has its own number. In general, the even numbers correspond to good; as 2, 4, 8: and the odd numbers to truth; as 3, 9.

5584. Hence what all the numbers signify comes from the Celestial Kingdom . . . Hence the numbers in the Word; as 2, 3, 4, 5, 6, to 12, and so on. I have seen writings from numbers alone sent thence. But the numbers are differently written there . . .

5604. In the Word (in Heaven) there are not names, nor numbers, but in their place Things.

5621. Why the Jews were impelled to number all the several letters.

D. M. 4830. (A writing seen in which numbers were intermingled.)

E. 336. Number=quantity and quality; quantity in the natural sense, and quality in the spiritual sense; the number applied determines them. But still by all the numbers in the Word is signified something of the Thing . . .

—³. For numbers multiplied by a like number=the like with the simple numbers by which they have been multiplied.

— . Moreover, when two multiplied numbers, the one greater and the other less, which=the like, are mentioned together; as when 10 and 100, or 100 and 1000, then the less is said of goods, and the greater of truths. The reason is that each good consists of many truths . . .

373³. 'Numbered, numbered' ('Mene, mene')=exploration as to good and as to truth. 453⁴.

384². When the discourse with the Angels has been concerning the conjunction of good and truth, or of love and faith, and that discourse has been determined into numbers, there has gone out the number 4, sometimes also the number 2, or the number 8, or the number 16, because these numbers=like things; for numbers multiplied and divided into themselves=like things with the numbers by which they have been multiplied or divided.

386¹⁰. (David was punished for numbering the people because) the people of Israel represented . . . the Church as to all its truths and goods; and 'to number'=to know its quality, and then, according thereto, to ordinate and dispose those truths and goods; and no one can know and do this except the Lord; and the man who does it, deprives himself of all good and truth and spiritual life . . . 453².

429. 'I heard the number of the scaled'=the quality of those who are in good, and who are separated from the evil. 'The number'=the quality of the Thing treated of.

—². By number and measure, in the spiritual sense of the Word, is meant the quality of the Thing which is being treated of; the quality itself is determined by the numbers which are expressed . . . (for) spiritual things are not numbered or measured; but still they fall into numbers and measures when they fall out of the Spiritual World . . . into the natural world . . .

—³. That the spiritual things of Heaven, such as are those which the Angels are thinking and speaking, fall also into numbers, has often been shown me. They have spoken among themselves, and their speech has been determined into mere numbers seen upon a paper; and they have afterwards said that their speech had been determined into the numbers; and that those numbers, in a series, contained all the things which they had spoken. I have also been instructed what they signified . . .

430. '144,000'=all things and all persons, and is predicated of truths from good. Ex. —⁴, Ex.

—². There are simple numbers which are more significative than the rest, and from which the greater numbers derive their signification; namely, the numbers 2, 3, 5, and 7. 2=union, and is said of good; 3=full, and is said of truths; 5=much, and something; and 7=what is holy. From the number 2 arise the numbers 4, 8, 16, 400, 800, 1600, 4000, 8000, 16,000; which numbers=the like with 2, because they arise from the simple number by multiplication into itself and by multiplication with 10. From the number 3 arise 6, 12, 24, 72, 144, 1440, 144,000, which numbers also=the like things with 3, because they arise from this simple number by multiplication. From the number 5 arise 10, 50, 100, 1000, 10,000, 100,000, which numbers also=the like with 5, because they arise therefrom by multiplication. From the number 7 arise 14, 70, 700, 7000, 70,000, which numbers also=the like with 7, because they arise from it.

—⁴. The like is also signified by the number 144,000; for a greater or lesser number, provided it is from a like origin, has a like signification; for a greater number is employed when there will be a greater

multitude, or when it embraces many genera together ; as 144,000, which embraces all the genera of truth from good, which are signified by the 12,000 sealed from each tribe ; and as the measure of the wall, which is said to be '144 cubits,' because it includes both the gates and the foundations, which are 12 in number.

—¹⁵. '5000 men, besides women and children' (Matt. xiv. 21)=all who are of the Church in truths from good ; 'men'=those who are in truths ; 'women and children,' those who are in goods.

433. '12,000'=all men and all things.

434¹⁴. 'Number' (Dent. xxxiii. 6)=a little and a few.

438⁷. '500 and 4000' (Ezek. xlvi. 34)=all truths from good ; and '18,000'=all truths of doctrine girding and guarding.

453. 'Which no one could number' (Rev. vii. 9)=that the quality and quantity of the good and truth with them the Lord alone knows. 'Number'=the quality of the Thing ; and hence 'to number'=to know the quality of the Thing . . .

—³. 'To number' (Ex. xxx. 12)=to know their quality, or the quality of the Church with them, and to ordinate and dispose according thereto . . .

—⁴. 'Numbered' (Is. xxxviii. 10)=explored and concluded.

—⁵. That 'to number,' and 'to be numbered,' have a different signification in the spiritual sense of the Word . . . may be evident from the fact that in Heaven with the Angels there are not numbers and measures in their spiritual idea ; that is, that they do not think from numeration or mensuration ; but from the quality of the Thing ; which thought of theirs falls into numbers and measures when it falls down from thence into the natural sphere . . .

—⁶. That 'to number,' in the Word, =to know the quality of a Thing, and to ordinate and dispose according thereto. III.

—¹⁰. 'To number the towers (of Zion)' (Ps. xlviii. 12)=to ponder on the higher or more interior truths which are of that Church ; 'to number'=to see and ponder on their quality.

—¹². That 'to number' also =to dispose evilly, consequently to destroy by means of falsifications. III.

—¹³. From these things it may be evident what is signified by 'to number days,' 'steps,' and 'hairs.' III. . . . By 'to number,' here, is signified to know the quality from the least to the greatest, and according thereto to ordinate and dispose ; that is, to provide.

506². Numbers multiplied into themselves, and divided by themselves, =like things with the integers from which they are.

532. As all the numbers in the Word =Things and states, and the compound numbers derive their significations from the simple numbers of which they are compounded ; and as the simple numbers are especially 2, 3, 5, 7, it is important to show what these numbers in the Word signify . . .

—⁶. From the simple number 3 many compound numbers derive their significations ; as 6, 9, 12, 60, 72, which from that =all truths and goods in the complex ; in like manner the numbers 30, 300, 3000 . . .

556⁴. 'No number' (Joel i. 6) is predicated of the power of falsity.

574. 'I heard the number of them' (Rev. ix. 16)=their quality perceived. . . 'The number'=the quality of the Thing which is being treated of . . .

633⁶. The vastation of the Church with the sons of Jacob by the 400 years of servitude in Egypt. Sig. By '400' the like is signified as by '40,' as the like is signified by '1000' as by '100,' and the like by '100' as by '10.'

658². By a number halved, as also by a number doubled, the like is signified as by the number of which it is a half or the double . . .

676. 'There were slain in the earthquake the names of men 7000' (Rev. xi. 13)=that in that change of state there perished with them all the truths of good, and thus all things of Heaven and the Church. . . '7000'=all things of Heaven and the Church ; for by '7' are signified all things, and it is predicated of the holy things of Heaven and the Church . . . and its signification is retained when it is multiplied by 10, or 100, or 1000 ; for these numbers =all things.

734¹⁵. 'To number the army of the war' (Is. xlii. 4)=to ordinate truths from good against falsities from evil.

768¹². 'To be numbered' (Ps. xxii. 30)=to be ordained and disposed ; here, to be adnumerated or added to ; thus to be His.

841. 'Number'=the quality of the truth of faith and the derivative intelligence ; hence by 'the number of the name' (Rev. xiii. 17) is signified the quality of the truth of faith and of the derivative intelligence, from the quality of the good of love and the derivative life ; here, in the opposite sense. 933.

—^e. The reason 'number'=the quality of truth and the derivative faith, is that number involves multitude . . .

846. 'Number'=the quality of the faith.

847. '666'=all falsities and thence all evils in the complex. Ex.

851. 'With Him 144,000'=according to truths in the whole complex. Ex.

924. '1600 furlongs'=evils in the whole complex. Ex. 928.

1063². All the numbers in the Word =the qualities of the Things which are being described.

D. Wis. i⁵. (300 learned men collected, of whom 260 entered the way of foolishness, and only 40 the way of wisdom.)

Nun. *Nonna.*

M. 513. See MONASTERY, here. D. 6110⁵².

D. 5469a. See LAST JUDGMENT, here.

Nuptial. See under WEDDING.

Nurse. *Nutrix.*

See under SUCK.

A. 3183. 'And her nurse' (Gen. xxiv. 59)=from the innocence appertaining thereto. . . 'A nurse,' or one who gives suck, =innocence. Ex.

[A. 3183]^e. 'Kings thy nursing-fathers-nutritii' (Is. xlix.23)=intelligence . . .

4563. 'Deborah the nurse of Rebekah' (Gen. xxxv.8) = hereditary evil. A nurse, in so far as she nourishes and suckles an infant, properly = the insinuation of innocence through the Celestial Spiritual; for milk = the Celestial Spiritual; and the infant whom she suckles = innocence. (Continued under DEBORAH.)

—². This hereditary evil yields them nourishment, or is as a nurse up to the time when they have judgment . . .

6740. 'A nurse woman from the Hebrews' (Ex. ii.7) = that good from the Church itself was to be insinuated therein. 'A nurse woman' = the insinuation of good; for by the milk which the nurse insinuates is signified the good of truth . . .

—². That 'a nurse' = the insinuation of good. Ill.

—. 'Kings thy nursing-fathers' = the insinuation of truth, which is of intelligence; 'queens thy nursing-mothers' = the insinuation of good, which is of wisdom. E. 175⁴.

—. 'Thy daughters are carried at the side by nurses' (Is. lx.4) = the goods which are continually being insinuated. 9256⁶.

10110⁴. At that time man has the good of innocence and the good of love towards his parents, and towards his nurse . . .

H. 277². Infants love their parents, their nurse . . .

M. 393². Sometimes infants are loved by their nurses more than by their mothers . . .

T. 441. They are like nurses who suckle infants solely for the hire . . .

D. 5158². Like a mercenary nurse . . .

5668. (Infants there) are with nurses, whom they call their mothers.

—¹¹. Nurses are given them who in the world had loved infants; and also to mothers in like manner; and a perception is given as if they were their own infants; but it is not given to any others than those who are in good, and can receive influx from Heaven.

Nut. *Nux.*

A. 5622. 'Turpentine nuts and almonds' (Gen. xliii. 11) = the goods of life corresponding to those truths. Ex.

M. 364. (Example of a nut or almond, and their kernels.) E. 1058².

Nyctalopia. *Nyctalopia.* T. 346^e. D. Love
xxi³.

Nygatan. *Nygatan.*

D. 5711. See LAST JUDGMENT, here. 5721.

Nymph. *Nympha.*

A. 2758². From the transformation of worms into nymphs or chrysalids . . . 8848. H. 108². D. 3472.

W. 354. Worms . . . there become chrysalids, aureliae, erucae, nymphs, and at last butterflies.

END OF VOLUME IV.