

3309². The weapons for hunting, which were quiver, bow, and arrows, = the doctrinal things of truth.

3499. 'Take thy . . . quiver, and thy bow' (Gen. xxvii. 3) = the doctrinal things of good which (Esau) had.

E. 357⁹. 'In His quiver hath He hidden me' (Is. xlix. 2) = the Word.

—¹⁰. As these truths have such power, it is said, 'Blessed is the man who hath filled his quiver with them' (Ps. cxxvii. 5). 'A quiver,' here, has a similar signification to 'a bow,' namely, doctrine from the Word. 695¹⁸. 724¹⁰.

Quiver. *Tinnuere.* E. 622⁹.

Raamah. *Raamah.*

A. 1132. Those who worshipped the Knowledges of celestial things, are 'the sons of Raamah.'

1168. 'The sons of Cush, Raamah,' etc. (Gen. x. 7) . . . 'Raamah,' etc., are so many nations, who had no internal worship; but had the Knowledges of faith, in the possession of which they placed religion. In the internal sense, by the same are signified the Knowledges themselves. 'The sons of Raamah' have a similar signification. In the internal sense, they = the Knowledges of celestial things. 1170. 1171. 1172^e.

10199⁶. 'Sheba and Raamah' (Ezek. xxvii. 22) = those in the Knowledges of celestial and spiritual things. Refs. 10254⁵. E. 243¹³. 717¹⁰.

Rabbah. *Rabba, Rabbath.*

E. 163⁸. 'Rabbah of Ammon' (Deut. iii. 11) = falsifications of truth. Ref. 435⁷. 504³².

435⁷. Rabbah, etc. were given to Gad; therefore these lands = such things in special as are signified by Gad in general . . . 'The daughters of Rabbah' (Jer. xlix. 3) = the affections of truth in the natural man. (Compare 637¹⁰.)

Rabbi. *Rabbi.*

Rabbin. *Rabbinus.*

A. 940². (A Jewish Rabbin from the filthy Jerusalem.) D. 1195. 1196.

D. 1607. The fables of the Rabbins.

D. Min. 4736². The shepherds could receive the Lord when born; but not the Rabbins.

E. 684⁶. By 'Rabbi,' and 'Teacher' (Matt. xxiii. 8) is signified one who teaches truth; thus, abstractedly, the doctrine of truth; and, in the supreme sense, the Divine Truth, which is 'Christ.' That He alone is the Divine truth, is meant by, 'Be not ye called Rabbi; one is your Teacher, Christ. 746¹³.

Rabid. *Rabidus.* D. 5043^e. Ad. 3/5698.

Raca. *Raka.*

E. 746¹⁸. 'To say Raca' (Matt. v. 22) = from depraved thought to treat the neighbour with contumely; thus to account the good of charity vile; for to say Raca means to account as empty, thus as vile; and 'brother' = the good of charity.

Race. See STOCK-*prosapia.*

Races. *Ludi cursorii.*

M. 17². At the outskirts of the city there are races, etc. for the boys and youths.

Rachel. *Rachel.*

A. 409. See LEAH, here. 422. 3902.

3758. How the good of truth was conjoined with related good . . . afterwards by the affection of internal truth, which is 'Rachel.' Tr.

3782. 'Behold, Rachel his daughter' (Gen. xxix. 6) = the affection of interior truth.

3793. 'Rachel came with the flock' (ver. 9) = the affection of interior truth which is of the Church and of doctrine.

— . That Rachel represents the affection of interior truth. Ex.

—². These are the things represented by Jacob, and by his two wives, Rachel and Leah. Fully ex.

— . Rachel, therefore, now puts on the representation of truth; but, as all the conjunction of truth with good is effected through affection, it is the affection of truth to be coupled with good, which Rachel represents. Moreover, in the Natural . . . there is an interior and an exterior; and Rachel represents the affection of interior truth; and Leah, the affection of exterior truth. Laban, who was their father, represents collateral good . . . Hence the daughters from this good, represent affections in the Natural . . . And, as these affections are to be coupled with natural good, they represent affections of truth . . . The case with the regeneration of man as to his natural, is altogether the same as it was with Jacob and the two daughters of Laban, Rachel and Leah.

3795. 'For she was a shepherdess . . .' (id.) = that the affection of interior truth teaches what is in the Word. . . . The reason it is from the Word, is that Rachel came to the well with her flock. Moreover, it is the affection of interior truth which teaches.

3796. 'When Jacob saw Rachel the daughter of Laban his mother's brother' (ver. 10) = the acknowledgment of the affection of that truth, from what origin it was. Ex.

3800. 'Jacob kissed Rachel' (ver. 11) = love towards interior truths.

3803. 'Jacob told Rachel that he was her father's brother' (ver. 12) = the affinity of the (two goods); and Rachel, to whom this was made known, = the affection of interior truth.

3804. 'She ran, and told her father' (id.) = acknowledgment through interior truths . . . That it was through interior truths, is represented by Rachel, who is the affection of interior truth. Ex.

3819. 'The name of the younger was Rachel' (ver. 16) = the affection of internal truth, with its quality.

— . Rachel is called 'the younger,' because internal truth is learned afterwards. (Continued under LEAH.)

3820. When general ideas have been illustrated by singulars, they become firm and steadfast; for they have thence things essential and formal, which are signified by 'the beautiful form and aspect' of Rachel;

by whom are represented the affections of interior truth. Examps. 3821.

[A.] 3823. 'Jacob loved **Rachel**' (ver. 18)=the love of good towards interior truth; (for) '**Rachel**'=the affection of interior truth; here, interior truth to be conjoined with the good of the Natural.

3824. 'He said, I will serve thee seven years for **Rachel** thy younger daughter' (id.)=study, and a holy state then, that he might be conjoined with interior truth. Ex. 3826.

3825. 'Laban said, It is better that I should give her to thee . . .' (ver. 19)=a medium of conjunction through interior truth with that good. '**Rachel**'=interior truth. Ex.

3827. 'They were . . . as a few days, in his love for her' (ver. 20)=a state of love. Ex.

3829. 'Give me my woman' (ver. 21)= . . . conjunction now with the affection of interior truth; (which is represented) by **Rachel**, who is here 'my woman.'

3840. 'Have I not served with thee for **Rachel**' (ver. 25)=that the study had been for the affection of interior truth.

3843. '(It is not so done) to give the younger before the first-born' (ver. 26)=(that the state is not such) that the affection of interior truth should precede the affection of external truth. Ex.

3848. 'He gave him **Rachel** his daughter for a woman' (ver. 28)=the conjunction then of good with the affection of interior truth. Ex. 3850.

3851. 'He loved **Rachel** more than **Leah**' (ver. 30)=the love of interior truth more than for external.

3857. '**Rachel** was barren' (ver. 31)=that interior truths were not received. Ex.

3905. '**Rachel** saw that she did not bear . . .' (Gen. xxx. 1)=that interior truth was not yet acknowledged. '**Rachel**'=the affection of interior truth, or interior truth [itself].

3906. '**Rachel** was zealous against her sister' (id.)=indignation that interior truth was not acknowledged as external truth was.

3907. 'She said to Jacob, Give me sons' (id.)=that she wanted to have interior truths from the truth of natural good.

3909. 'Jacob's anger was kindled against **Rachel**' (ver. 2) . . . =that the interior truth represented by **Rachel** could not as yet be acknowledged in faith and act by the good of the natural.

3913². The mediums on the side of the internal man, are signified by the handmaids of **Rachel**.

3915. 'She shall bear upon my knees' (ver. 3)=the acknowledgment of the interior truth represented by **Rachel**. Ex.

3921. '**Rachel** said, God hath judged me, and hath also heard my voice' (ver. 6)=justice and mercy; the Holy of faith; and the good of life. Ex.

3927. '**Rachel** said, With the wrestlings of God have I wrestled with my sister, and I have prevailed' (ver. 8)=Own power; temptation in which one overcomes; and resistance by the natural man. Ex.

—e. '**Rachel**'=the affection of the internal man.

3944. '**Rachel** said to **Leah**' (ver. 14)=the perception of the affection of interior truth, and the longing of it. 3945. 3952³. Ex. —⁵.

3966. 'God remembered **Rachel**, and God hearkened to her' (ver. 22)=foresight and Providence.

3967. 'And opened her womb' (id.)=the faculty to receive and acknowledge . . . the goods of truth, and the truths of good.

3969. '**She** said, God hath gathered up my reproach; and she called his name Joseph, saying, Jehovah add to me another son' (ver. 23)=the Lord as to the Divine Spiritual; the Spiritual Kingdom, or good of faith; and salvation with fructification and multiplication. . . For (these words)=that **Rachel** was no longer barren, nor 'dead; for by **Rachel** is represented the affection of interior truth; or the interior man as to truth; and the interior man is as it were dead as to truth and good, if the exterior man does not correspond to it [in respect to goods and truths. Ex.

3971. 'When **Rachel** had borne Joseph' (ver. 25)=the acknowledgment of the Spiritual (through) the affection of interior truth. Ex.

4073. 'Jacob . . . called **Rachel** and **Leah** to the field unto his flock' (Gen. xxxi. 4)=the adjunction of the affections of truth by the good of the Natural. . . '**Rachel**'=the affection of interior truth . . . 'The flock'=the goods and truths themselves which have now been acquired, and to which the affections of truth meant by **Rachel** and **Leah** were applied . . .

4096. '**Rachel** and **Leah** answered . . .' (ver. 14)=the Reciprocal of the affections of truth . . . '**Rachel**'=the affection of interior truth. . . The subject just treated of, is how the good of the Natural adjoined to itself the affections of truth which are signified by **Rachel** and **Leah**; and the subject now, is the reciprocal application to good of these affections of truth.

4097-4101. (The separation of the affections of truth represented by **Rachel** and **Leah** from the good signified by **Laban**.) Tr.

4148. 'Lest thou shouldst take thy daughters from me by force' (ver. 31)=that this good would be injured in respect to the affections of truth . . . for by 'daughters,' here, **Rachel** and **Leah**, are signified affections of truth. 4177. 4185. 4200.

4149. **Rachel** stealing the 'gods.' Ex.

4151. '**Rachel**'=the affection of interior truth. 4343.

4153^e. As the truths represented by the 'gods' were internal, they were found in the tent of **Rachel**, that is, in the Holy of the affection of interior truth. 4154. 4155.

4343. 'He divided the sons—*natos*—over to **Rachel**' (Gen. xxxiii. 1)=the disposition of interior truth under their own affection.

4345. 'He placed . . . **Rachel** and Joseph hindermost' (Gen. xxxiii. 2) = . . . the affection of interior truth (which) is still more interior; (and thus more particular). Ex. 4362.

4586. Rachel brought forth, and suffered hard things . . . (Gen. xxxv. 16) = the temptations of interior truth.

4593. 'Rachel died, and was buried in the way to Ephrath' (ver. 19) = the end of the former affection of interior truth . . . and the resuscitation of a new state [of it]. 6243.

4607. 'The sons of Rachel: Joseph, and Benjamin' (ver. 24) = interior goods and truths; (for) 'Rachel' = the affection of interior truth; thus the sons of Rachel = interior goods and truths. Enum. 5469. 5826.

6024⁵. 'The sons of Rachel the wife of Jacob' (Gen. xlvi. 19) = the things which are from celestial affection. —.

—⁶. 'Whom Laban gave to his daughter Rachel' (ver. 25) = from the affection of internal good.

D. 3384. How Rachel represented the new Church. Ex.

E. 434⁸. 'Rachel' represents the Church as to good; but . . . the Internal Church. (See LEAH, here.)

439. 'Rachel wrestling with her sister, and prevailing' = that the spiritual man fought with the natural. Ex.

695¹⁵. 'Rachel weeping for her sons, refuseth to be comforted for her sons, because there was not any' (Jer. xxxi. 15). . . 'Rachel' represented the Internal Spiritual Church (and the above words =) that no spiritual truth remained. (The succeeding words ex.)

Rackets. *Rachets.*

M. 17⁴. The game of rackets there.

Radiate. *Radiare.*

Radiation. *Radiatio.*

See RAY.

A. 1458. Truths are so many radiations of light in Heaven.

2133³. A Glorification of the Lord is perceived as a radiation flowing down and affecting the interiors . . .

4859². When the skin of his face shone (Ex. xxxiv. 29). 6752⁹.

Rag. *Detritus.*

E. 537¹⁷. 'The old clouts and old rags' with which they drew up Jeremiah (Jer. xxxviii. 11) = the vindication and restitution of the truth of doctrine through such goods and truths of the sense of the letter as have not been perceived and understood, and have therefore been neglected and rejected.

Rag. *Pannus.*

Piece of cloth. *Panniculus.*

Handkerchief. *Panniculetum.*

A. 817. A bier seen, covered with black tatters.

956. Their arms appear like rags.

964. (In this punishment) they are wrapped up as it were in an old worn out cloth. 1267^e. 1270³. 10711^e. D. 1371, Des. 1372. 1387. 3222. 3298. 3300. 3365, Des. 4361.

4875. 'Thy pannicle' (Gen. xxxviii. 18) = a token of consent by truth. . . All garments = truths . . . and a pannicle, outermost or lowest truth. It was made of

threads twisted together, by which are signified the determinations of such truth. Such truth is signified by 'a pannicle' also in Num. xix. 15.

R. 166⁴. As 'a garment' = truth, the Lord compares the truths of the former Church, which were external and representative of spiritual things, to 'a piece-*panniculus*—of an old garment;' and the truths of the new Church, which were internal and spiritual, to 'a piece-*panniculus*—of a new garment' (Luke v. 36). E. 195¹⁵.

T. 165². In play they tie a handkerchief over the eyes . . . 378³.

E. 576³. The Divine truth proceeding from the Divine love, which is signified by 'a cloth-*pannum*—of hyacinthine' (Num. iv. 6) embraces and protects all the holy things of Heaven and the Church.

D. Wis. xi. 6a. Truth is like a garment, which, without a man [in it] is only a piece of cloth-*pannus*—accommodated to the body . . .

Raiment. See under CLOTHE, GARMENT, PUT ON, and VESTURE.

Rain. *Pluvia.*

Rain, To. *Pluere.*

Pluvial. *Pluvialis.*

See under HAIL, and SHOWER.

A. 90. 'Jehovah God had not made it rain . . .' (Gen. ii. 5). . . 'Rain,' which is presently called 'vapour' = the tranquillity of peace, when combat ceases.

729. 'To rain' (Gen. vii. 4) = temptation. Ex.

2444. 'Jehovah made it rain upon Sodom and Gomorrah sulphur and fire' (Gen. xix. 24). 'To rain' = to be damned. 2445, Ex.

2445. 'Rain,' in the genuine sense, = blessing, and thence Salvation; but, in the opposite, curse, and thence damnation. Ill.

7553. 'I will make it rain a very grievous hail' (Ex. ix. 18) = falsities destroying all things of the Church. 'A rain of hail' = falsities from evil destroying.

— When 'rain' = a blessing, it = the influx and reception of the truth of faith and the good of charity; for this is a blessing; but, when it = a curse, it = the falsity which is contrary to the truth of faith, and the evil which is contrary to the good of charity; for these are a curse. 7576. 7611.

7747. The influx (of the Spirits of Mars) was felt as a thin striped rain; which was a sign that they were not in the affection of truth and good . . . D. 3885.

S416. 'I will make it rain bread from heaven' (Ex. xvi. 4) = that celestial good should inflow. 'To rain' = a blessing; because the rain descends from heaven, and causes the fertility of the land, as Divine good and truth from Heaven is with man, and causes a blessing. (Thus) 'to rain,' in the proximate sense, = to inflow; for all good inflows from the Divine.

8813³. 'Lightning for the rain' (Ps. cxxxv. 7) = the resplendence of the truth which descends from Heaven.

10570⁵. 'No rain hath been made in the land' (Jer.

xiv.4). Here, the defect of truth is treated of. . . 'Rain'=the influx from Heaven.

P. 173. 'He sendeth rain upon the just and the unjust' (Matt.v.45). . . 'Rain'=the Divine truth of the Divine wisdom; (which) is given to the just and the unjust; for (otherwise) they would have no thought. 292^e.

R. 496. 'So that it rain not in the days of their prophecy' (Rev.xi.6)=that such cannot receive any truth (or influx) from Heaven. 'Rain'=the truth of the Church from Heaven. E.644.

— That 'rain'=Divine truth from Heaven. Ill.

—^e. 'An inundating rain'=the devastation of truth; and temptation. Ill.

M. 155a. In the east there appeared a Golden Shower. It was the morning dew. . . Such a shower is seen falling from the Sun over that palace, because with those husbands and wives there resides wisdom concerning conjugal love and its delights. 208. D.4175. De Conj.1.

208. As I approached, the Shower from being golden became crimson; then scarlet; and, when I was near, opaline, like dew.

D. 5882. Those elevated into the New Heaven appeared like the air which rises from the earth after rain. . .

D. Min. 4800. In the other life there appears a raining down—*depluitio*—of fire and sulphur. . . and then the land where they are yawns asunder, and becomes like a lake.

E. 146⁵. The rain with the dew, in which was the manna, =the influx of Divine truth. . .

273⁴. 'He maketh the lightnings for the rain' (Jer. x.13). . . 'Waters in the heavens'=spiritual truths; 'rain'=the same when they descend and become natural. 419¹³.

340¹². 'I will send down the rain in its time; there shall be rains of blessing' (Ezek.xxxiv.26). . . A spiritual blessing is meant; for by 'the rain' is signified everything Divine which inflows with man out of Heaven from the Lord. 644¹⁴.

375²⁹. 'He hath given you the seasonable rain in justice' (Joel ii.23)=the Divine truth inflowing into good, whence are their conjunction, fructification, and multiplication. 644¹⁵.

376⁹. 'I will give rain to your land in its time; the former rain, and the latter rain' (Deut.xi.14). . . The blessings of Heaven. . . are signified by 'the former and the latter rain'; for by 'rain,' in special, is signified the Divine truth inflowing out of Heaven, from which all things of the Church and of Heaven with man are born, grow, and are produced.

388²⁶. 'Thou makest the rain of benevolences to drop down' (Ps.lxviii.9)=the Divine truth from the Divine good. 650⁷.

401⁶. As the Divine truth is pure, and proceeds from His Divine love, it is added, 'a morning without clouds, by clear shining after rain' (2 Sam.xxiii.4). . . 'After rain'—after communication and reception. 422¹². 644²².

—²⁷. 'He sendeth rain upon the just and the unjust'=that the Lord inflows from Heaven with the Divine truth equally with those who are outside the Jewish Church, as with those who are within it. Further ex. (=the Divine truth inflowing; for the Divine proceeding inflows equally with the evil and the good; but the reception thereof depends upon man. 644²³.)

405³⁰. 'He prepareth rain for the earth' (Ps.cxlvii.8) =the influx of truth into those within the Church who receive it. (=instruction thence for the Church. 594¹².) 650¹³.

433³⁴. 'I will command the clouds that they rain no rain upon My vineyard' (Is.v.6)=that there is no longer any reception of truth and good with them through the Word from Heaven. (=no understanding of Divine truth from the Word. 594¹¹.) 644⁹.

504¹¹. 'Inundation and rain' (Is.iv.6)=the bursting in of falsities.

578². Such a 'rain' (of fire and sulphur) appears in the Spiritual World, when the evil who are in falsities from the love of self, are being cast down into Hell.

633⁴. The 'rain of forty days'=the destruction of that Church through the falsities of evil.

644. 'Rain'=truth fertilizing, which is the truth from which is good, and which flows down from Heaven.

—⁴. The reason 'to rain no rain'=no influx of Divine truth out of Heaven, is that the water from which is the rain, =the truth of the Word, and the derivative truth of doctrine and of faith; and, as the pluvial water descends from the clouds in heaven, therefore 'to rain rain'=the influx of Divine truth from the Lord in Heaven; and, as rain fertilizes the earth, therefore by 'rain' is signified the Divine truth fertilizing and fructifying the Church; whence also by 'rain' is signified spiritual blessing.

—⁵. That by 'rain,' in the Word, is not meant rain, but the Divine inflowing, from which intelligence and wisdom, and also the good of love and truth of faith, with man, grow and fructify; and that by 'to rain' is signified influx. Ill.

— 'My doctrine shall flow down as the rain' (Deut.xxxii.2). Doctrine is here compared to 'the rain,' because by 'rain' is signified the Divine truth proceeding, from which is everything of doctrine.

—⁶. The reception of the influx of Divine truth, is signified by 'it drinketh waters at the rain of heaven' (Deut.xi.11). That the Divine truth inflows with the man of the Church both when he is in his spiritual and in his natural state, is signified by 'the rain being given in its time, the early and the latter rain'; for. . . the influx and reception of Divine truth in a spiritual state is meant by 'the early, or morning rain'; and in the natural state, by 'the latter, or evening rain.'

—⁷. When 'they walked in the statutes. . . "they" received rains in their time' (Lev.xxvi.3,4). . . 'Rains' =the Divine inflowing.

—⁸. But the rain was withheld. . . under Ahab (1 Kings xvii.), which represented that no Divine truth inflowing out of Heaven could be received on account of the falsities of evil.

—¹⁰. In these passages, 'rain'=the reception of

the influx of Divine truth, from which is spiritual intelligence.

—¹¹. 'No rain' (Jer.xiv.4)=no influx of Divine truth.

—¹². 'The rain' (Is.xxx.23)=the Divine influx.

—¹³. 'The rain' (Is.lv.10)=the spiritual truth which is appropriated to man; and 'the snow'=natural truth . . .

—¹⁴. 'The rain in its time' (Ezek.xxxiv.26)=the influx of Divine truth according to the affection of receiving.

—¹⁵. 'The rain' (Zeeh.x.1)=the influx of Divine truth from the Lord, from which man has spiritual intelligence. 'The rain of the shower'=Divine truth inflowing in abundance.

—¹⁸. In these passages, 'rain'=the influx of Divine truth with man, from which he has spiritual life.

—²¹. As from the Lord proceeds all Divine truth from which are life and salvation for Angels and men, it is said, 'He shall come to us as the rain, as the latter rain watereth the earth' (Hos.vi.3).

—²⁴. (Thus) by 'rain,' in the Word, is signified the influx of Divine truth from the Lord, whence he has spiritual life; and this because by the waters, from which is the rain, is signified the truth of doctrine, and the truth of faith. But, as by 'waters,' in the opposite, are signified the falsities of doctrine and of faith, therefore by 'the rain of a shower,' or by 'a shower,' equally as by 'inundations' . . . are signified not only falsities destroying truths, but also the temptations in which man either yields or conquers. (The latter signification ill.)

1026². Aqueous rain (as distinguished from frozen rain)=the Divine truth from Heaven.

1159³. 'The rain of thy seed' (Is.xxx.23)=the multiplication of truth.

5 M. 18. There was (then) seen a rain out of the cloud, which the Angels called the morning rain, and which as it fell dissolved the manna into its former dew . . . and then glad voices were heard from the inhabitants beneath that soil, Come quickly; drops are falling; we are being sprinkled with blessed water from Heaven. (This) represented the influx of Divine truth from the Word (at the Lord's Advent) with the men of the world, who go forth and receive it in spirit and in heart. —¹⁹.

Coro. 20². The doctrine of the New Heaven . . . is like a seasonable rain which revivifies the newly-ploughed fields . . .

Rainbow. *Iris.*

Iridal. *Irideus.*

See under Bow.

A. 868². By the wonderful tempering (of these particular truths) with man, a species of rainbow can be represented; and therefore 'the rainbow' became the sign of the covenant.

1042. 'The rainbow' is the sign of a covenant (when yet) a rainbow is merely a something which arises from the modification of the rays of light from the sun in the drops of rain water.

— The spiritual Angels . . . appear with as it

were the bow of a rainbow round the head. But the rainbows which appear are in accordance with their state; and thus their quality is Known from them. The cause of this appearance of a rainbow, is that their natural things which correspond to their spiritual ones present it. It is a modification of the spiritual light from the Lord in their natural things. These Angels are those who are regenerated 'with water and the spirit' . . . 1625².

—². With the regenerate spiritual man, there is an intellectual proprium into which the Lord insinuates innocence, charity, and mercy; and according to the reception of these gifts by the man is the appearance of his rainbow, when presented to view . . .

1620. Iridal atmospheres, there.

1623. As regards iridal things, there is as it were an iridal Heaven, where the whole atmosphere appears to consist of minute rainbows. Those there belong to the province of the interior eye . . . Around is the encompassing form of an immense rainbow, most beautiful, composed of similar smaller ones, which are the most beautiful images of the greater one. Every colour is made up of innumerable rays. Ex. The varieties and changes of the rainbows are innumerable—*indefinitae*. (Two of these rainbow forms des. 1624. 1625.) 4528³. D. 3213. 3229.

2162⁷. 'The rainbow round the Angel's head' (Rev. x.1)=the Word as it is in the internal sense. E. 595.

3021⁶. 'The brightness,' and 'the rainbow' (Ezek.i.28) =wisdom and intelligence from love.

4627². The thoughts of the Angels were seen represented by iridal things in a dark plane. D. 4029.

5313⁶. 'The rainbow round the throne' (Rev.iv.3)=truths pellucid from good; for the reason that the colours there are from the light of Heaven.

8427^e. Wisdom and intelligence from the Divine are meant by 'glory' in Ezekiel, which was represented there by 'a rainbow' such as is in a cloud.

H. 185. The flowers by their colours presented as it were rainbows.

481³. The exteriors of those in celestial love appear . . . like rainbows.

W. 220². Charity and faith, without works, are like rainbows about the sun, which vanish . . .

R. 232. 'A rainbow round about the throne, in aspect like an emerald' (Rev.iv.3)=the appearance of (the Divine love and wisdom) round the Lord. E. 269.

— In the Spiritual World there appear rainbows of many kinds, variously coloured as on earth, and also of one colour. . . The Divine sphere . . . appears in the Natural Kingdom green.

466. 'A rainbow over his head' (Rev.x.1)=the Divine Spiritual; and as this is above the Natural, the rainbow was over his head. . . The Lord's Divine Spiritual is also signified by 'the rainbow' in Ezek.i. 'The rainbow'=Divine spiritual truth. 'The rainbow' (in Gen. ix.)=Divine spiritual truth in the Natural with the man who is being regenerated. Ex.

566⁶. When the Word (in that place) is opened . . . there appears from the precious stones a rainbow above

and around the Word, (which rainbow is on a red, blue, or white ground, accordingly as an Angel from the Third, Second, or First Heaven looks at the open Word).

M. 76⁶. (A rainbow appeared on the wall which represented the conjugal love of the wife and husband. Des. and Ex.)

269³. When the love of the neighbour makes the head . . . the man appears from Heaven . . . with a beautiful rainbow round his head.

294. A garden in which the roses formed an iridal bow. Des.

364^e. The externals (of the evil) are . . . painted like rainbow stones.

I. 13⁶. Lenses, and drops of rain, which exhibit rainbows according to the incidence, the refraction, and thus the reception of light.

D. 682. As with the rainbow, in which nothing but what is most general appears; namely the planes of the successive colours, when yet each colour consists of indefinite rays . . .

1087. On the decorations of the rainbow; or iridal things. Des.

1311. In infants, hereditary evils appear . . . like colours black, green, and blue . . . so that appearances as of a rainbow come forth . . .

2346. On the signification of the rainbow after the Flood. Ex.

2347. Since the Flood (man loses nothing of his own life, but it is so tempered and bent . . . into delight and good, that all of it appears as if bent to good) and they are therefore compared to 'the rainbow,' in the colours of which the black belongs to man, but the light with the bright white to the Lord . . . 2490.

3213. On an iridal Heaven . . . to which corresponds the vitreous humour of the eye. Des.

3370. Hence the rainbow was made a sign that the human race should not perish, because they can revive, and their few remains are so tempered with their proximate evils . . .

3474². His propiate things are then disposed into a form which is compared to a rainbow, in which the colours derive their origin from black and white, which are the propiate things of man . . .

3636. On the rainbow.—There appeared to me very beautiful rainbows. Des.

3921. How the case is with the rainbow, and with its innumerable varieties. Ex.

4175. Conjugal love seen represented by cerulean rainbows, etc.

E. 37. (The changes in the iris of the eye. Ex.)

269^e. The reason 'a rainbow'=the Divine truth in the Heavens in its order and thence in its beauty, is that there are infinite varieties of truth from good there; and, when these are represented by colours, they present the appearance of a most beautiful rainbow. Hence it is that 'the rainbow' was made the sign of the covenant after the Flood.

595. 'A rainbow'=Divine truth such as is in the spiritual sense of the Word.

—³. The reason 'a rainbow'=interior Divine truth, such as is the Word in the spiritual sense, is that the light of Heaven . . . according to its incidence upon objects, and its modification therein, presents variegations of colours, and also rainbows . . . Hence the variegations of that light, which are presented as rainbows, are variegations of the intelligence and wisdom with the Angels. It is from this that the rainbows there=the form and beauty of Divine spiritual truth. But the rainbows of this world . . . are only modifications and derivative variegations of the light (of the natural sun) which flow down from the cloud. And, as there are coloured appearances in the Spiritual World similar to those in the natural, and as they correspond, therefore the rainbows of this world=the same things as do the rainbows of Heaven, namely, Divine spiritual truths in their form and beauty.

701²⁶. 'The rainbow' (Gen.vi.)=regeneration, which is effected through Divine truth, and through a life according to it; and hence it is that this 'bow' was taken for a sign of the covenant.

C. 190^e. Every form delights by its varieties . . . Hence it is that the rainbow is more charming than the light itself.

5 M. 2. The irises of their eyes were green . . .

Rake. *Rastrum.* E.1154².

Ram. *Aries.*

A. 294. 'A ram'=the things of charity.

1361². 'The rams,' etc. in the sacrifices, =lower celestial and spiritual things.

1782. 'A ram,' etc. (Gen.xv.9)=the celestial things of the Church. 1823.

1824. 'A ram'=the representatives of spiritual celestial things. Ex.

2276⁵. Spiritual good was represented by the sacrifice of a ram.

2805^e. 'The ram seen behind them, held in a thicket by the horns,' which was 'offered for a burnt-offering' (Gen.xxii.13)=those of the human race who are of the Lord's Spiritual Church. 2807². 2830, Ex.

2830². That 'a ram,' here, =the Lord's Divine Spiritual, and consequently the Spiritual with man; or, what is the same, the spiritual of the human race. Ill. —⁴.

—⁶. 'The ram' (in Dan.viii.)=the Spiritual Church. 2832¹⁴.

—⁷. In Ps.cxiv. it treats of spiritual good after regeneration; and its Celestial Spiritual is described by 'the mountains leaping like rams' (ver. 4).

—⁸. 'Rams sons of Bashan' (Deut.xxxii.14)=celestial spiritual things.

—⁹. 'Incense of rams' (Ps.lxvi.15)=the spiritual things which are of faith.

—^e. 'Rams of Nebaioth' (Is.lx.7)=Divine spiritual things. (=spiritual truth. 3268².) (=the goods of innocence and of charity in the internal man. 10042⁹.)

2833. 'Abraham took the ram' (Gen.xxii.13)=the deliverance of the spiritual by the Lord's Divine Human.

4170. 'The rams of thy flock have I not eaten' (Gen. xxxi. 38) = that of the truth of good He had taken nothing. As 'sheep' = goods; 'rams' = the truths of good.

4263. 'Twenty rams' (Gen. xxxii. 14) = Divine truths.

9471. 'Skins of red rams' (Ex. xxv. 5) = external truths which are from good. . . 'Rams' = spiritual things which are of truth; and 'red' = good. 9631.

9670⁶. 'The ram for a burnt-offering' (Lev. xvi.) = the purification of good from evils, in the internal man.

9991. 'Two entire rams' (Ex. xxix. 1) = the purification of the spiritual or internal man; (for) 'a ram' = the Internal of man; thus his Spiritual. 9990³.

10019². The 'filling of the hand' was effected through the second ram, which is therefore called 'the ram of fillings' (Lev. viii. 22). Des.

10042. 'Thou shalt take one ram' (Ex. xxix. 15) = the good of innocence in the internal man; (for) 'a ram' = the good of innocence and of charity in the internal man. —⁹, Ex. and Ill.

—¹⁰. 'Rams' (Ezek. xxvi. 21) = the goods of charity.

—¹¹. 'Rams,' here (Ezek. xxxiv. 17) = the like as 'sheep'; for rams are their males.

—¹². The sacrifices from the ram (Lev. v.) = the purification of the internal man, and the implantation of the good of innocence there.

10045. 'Thou shalt slay the ram' (Ex. xxix. 16) = preparation for the purification of the internal man.

10048. 'Thou shalt cut the ram into pieces' (ver. 17) = the interior things to be distinctly ordained. 'A ram' = the good of innocence and of charity in the internal man . . .

10052. 'Thou shalt burn on the altar with the whole ram' (ver. 18) = the internal of the Lord's Divine Human united to the Divine good of His Divine love . . . 'A ram' = the Internal with man; thus, in the supreme, the internal of the Lord's Divine Human.

10057. 'Thou shalt take the second ram' (ver. 19) = the following state, which is of the Divine truth, proceeding from the Lord's Divine good in the Heavens. 10060⁸.

10076. 'It is the ram of fillings' (ver. 22) = the Divine power . . . in the Heavens through Divine truth from Divine good. . . 'The ram,' being the male of the sheep, = the good of charity and of innocence in the internal man; and, in the supreme sense, the same in the Internal of the Lord's Human. 10088.

10132¹². 'A lamb' = the inmost good of innocence; 'a ram,' the interior or middle good of innocence . . . 10137¹⁰. E. 314⁶. —⁸.

F. 61. 'A ram,' and 'sheep,' = those in charity.

E. 282⁵. 'The rams of Nebaioth which shall minister' = truths which derive their life from spiritual affection. (= all spiritual goods external and internal. 391⁹.)

316¹⁶. 'The ram,' in Dan. viii. = the good of charity and the derivative faith. (= those in truths of doctrine because in the good of life. 734²⁵.) 817¹⁴.

336³. 'Rams' (Micah vi. 7) = spiritual goods.

391⁹. 'Rams' = internal goods.

405¹⁴. 'Rams' = the goods of charity.

632⁵. 'To trample on the ram' (Dan. viii.) = to completely destroy charity.

730⁶. The ram, from the correspondence, = the natural man as to the good of charity.

817¹². The spiritual goods and truths in which are the Angels of the Middle Heaven, are signified by the rams (in the sacrifices).

Ramah. *Ramah.*

A. 4592¹⁰. 'Gibeah, Ramah, and Bethaven' (Hos. v. 8) = the things which belong to spiritual truth [which is] from the Celestial, which is 'Benjamin;' for Ramah was of Benjamin (Josh. xviii. 25).

Ramath-mizpeh. *Ramath Mizpae.* E. 435⁶.

Rameses. *Rameses, Raamses.*

A. 6104. 'In the land of Rameses' (Gen. xlvii. 11) = the inmost of the mind and its quality. As 'the land of Goshen' = the inmost of the natural mind, 'Rameses,' which was the best tract of land in Goshen, = the inmost of the Spiritual in the natural mind.

6661, 6662. 'They built store-cities' (Ex. i. 11) = doctrines from falsified truths. . . 'Pithom and Rameses' = the quality of the doctrines from falsified truths.

7972. 'They journeyed from Rameses to Succoth' (Ex. xii. 37) = the first state of departure and its quality.

Ramify. *Ramificare.*

Ramification. *Ramificatio.*

W. 405². Bronchial pipes which ramify . . . Around the bronchia and their ramifications . . .

—⁴. The ramifications of the bronchia correspond to the perceptions and thoughts from these affections.

408². As do the arteries and veins by their ramifications.

Rampart. *Vallum.*

E. 734¹⁶. Assault on truth, and the destruction of the Church by them, is signified by, 'Found ye a rampart against Jerusalem' (Jer. vi. 6).

Rapacious. *Rapax.*

A. 6441. 'Inwardly they are ravening wolves.'

—². The lion also is a rapacious animal . . . and yet (has also a good signification). . . So with other rapacious beasts . . .

D. 1207. But inwardly they are rapacious. Des.

E. 328¹¹. 'The ravenous of wild beasts shall not be found in her' (Is. xxxv. 9) = that with them shall be no evil destroying good. 388¹⁰.

Rancid. *Rancidus.* T. 524³. D. Wis. x. 6².

Range. See under WANDER.

Rank. See under CONDITION, and DIGNITY.

Raphael. *Raphael.* See under MICHAEL.

Rapine. See SPOIL.

Rare. *Rarus.*

Rarely. *Raro.*

A. 409^e. Rarely, if ever. (Continued under CHURCH.)

1843. That charity and faith are rare. Sig.

6109. Rarely with man, in the world. 7055³.

10751^e. This rarely happens now.

J. 37. Faith is now so rare within the Church . . .

M. 58. Love truly conjugal is now so rare . . .

200^e. Rarely if ever does a chaste wife not love her husband.

D. 4629^b. Most rarely, if ever, can those in sensuous lumen be in good and truth . . .

E. 131⁷. 'I will make a man rare beyond pure gold' (Is. xiii. 12). 'A man who is rare' = those who are in truths. 280³. 304⁵. (= intelligence scarcely any longer. 400⁴.)

280⁴. That the affection of spiritual truth and the derivative wisdom will cease, is signified by, 'Man shall be left rare' (Is. xxiv. 6). 304⁴.

315⁶. 'Let their men become rare, slain of death' (Jer. xviii. 21) = that the affection of truth and the derivative wisdom is null.

Rarefy. *Rarefacere.* D. 2186^e.

Rascal. *Nebulo.* M. 216².

Rascal. *Vauriens.*

D. 5791a. See LAST JUDGMENT, here.

5791b. They are good-for-nothings, caring for nothing except to do evils.

5791d. Rascals, defined.

Rash. *Temararius.*

Rashly. *Temerarie.*

See under FEAR.

D. 3135. On those who are rashly desperate.

3136. One of those who had been among those most rash. Des. 3153. 3177.

4641^e. Those furthest to the left in front are rash, caring for neither God nor men.

Rat. See under MOUSE.

Ratio. *Ratio.* See under REASON.

Rational. *Rationalis.*

Rationality. *Rationalitas.*

Rationally. *Rationaliter.*

See CELESTIAL RATIONAL, DIVINE RATIONAL, RATIONAL GOOD, RATIONAL TRUTH, and REASON; and under ASSYRIA, CEDAR, EAGLE, FACULTY, ISAAC, and ISHMAEL.

A. 40. Birds, in general, = rational things.

75. The Rational of the celestial man. Sig.

91^e. Rational and scientific things from a celestial spiritual origin. Sig.

118. The perspicuity of reason comes from the Lord,

through the internal man, into the rational mind, which is of the external man. Sig.

119. That 'Asshur' = the rational mind, or the Rational of man. Ill.

— The Rational is called 'a cedar in Lebanon.'

128^e. He confirms himself by rational, scientific, sensuous, and natural things.

191. The Rational is represented by 'the man-*virum*,' in Gen. iii.

202. Still less (can the more interiorly celestial Angels) bear to hear anything rational . . . concerning faith; for they have a perception of (it).

203. But the spiritual Angels confirm the things of faith by intellectual, rational, and scientific things. But they never conclude from these things about faith: they who do so are in evil.

229. That the Rational of man suffered itself to be deceived by proprium . . . Sig.

238. That the Rational, such as it was, consented; and thus cursed itself, and became infernal; so that reason no longer remained; but ratiocination. Tr. 267.

261. 'The man-*vir*' = the Rational, to which the Church would be obedient, and which would dominate. 265.

265. For the Rational is the emulator and *quasi* likeness of intelligence.

268². The Rational pertains to the external man; and in itself is a certain middle thing between the Internal and the External; for the Internal operates through the Rational into the corporeal External; but, when the Rational consents, it separates the External from the Internal, so that it is no longer known that there is an Internal; nor, therefore, what intelligence and wisdom are.

270². (In dead men) all the Rational consents.

655². The middle (row of windows in the Temple) = rational things . . .

— Windows of the middle story are also meant in Jer. ix. 21, and = rational things which are being extinguished.

657. 'The lowest, second, and third [stories]' = scientific, rational, and intellectual things . . . The middle degree of intellectual things is the Rational . . . The Lord inflows through the Intellectual with man into his Rational; and through his Rational into the Scientific of the memory. Hence is the life of the senses . . . Without the influx of life . . . into the voluntary things, through these into the intellectual, through these into the rational, and through these into the scientific, life with man is impossible . . . But the things which inflow are received in the rational part according to its form; and it causes that man can reason, reflect, and understand what is true and good.

948. (These evil Spirits) are then bereaved of their rationality, and then they are as it were in sleep . . . yet they seem to themselves to be awake. On their rationality being restored to them, they return to themselves.

978². In every man there is . . . a Rational, which corresponds to the Heaven of angelic Spirits . . .

— Rational things form the interior or middle man

—³. But the rational man is intermediate between (the external and the internal man); and through the Rational there is communication between them. 1015.

991. Scientifics are of three kinds: intellectual, rational, and sensuous.

1029. The interior things with man are rational things . . . 1443.

1186. By reason, and rational things, are properly meant things which are true; and by ratiocination, and reasoning, those which are false.

1443. There are with man intellectual, rational, and scientific things. . . His interior (or intermediate) things are the rational. . . The rational things of the celestial man are compared to 'a forest of cedars' and of similar trees, such as were in Lebanon. Ill.

1472². Knowledges are the means whereby man may become rational, thence spiritual, and at last celestial. 1487^e. 1489.

1475. Order is, that the Celestial, through the Spiritual, should let itself into the Rational, and thus into the Scientific . . .

1495². The Spiritual will thus inflow into the Rational, and adapt it to itself; and the Rational into the Scientific, and adapt it to itself. But in childhood it appears that he progresses from scientific to rational things; from these to spiritual . . . Ex. All instruction is merely an opening of the way; and, as the way (or the vessels) are opened, there inflow, in order, from celestial spiritual things, rational ones; into these, celestial spiritual ones; and, into these, celestial ones. (For) the Scientific and Rational is, in itself, dead, and its seeming to live it has from the interior life which inflows. 2504².

1588. 'Like the garden of Jehovah' = the rational things of (the external man); for 'the garden of Jehovah' = intelligence, consequently, the Rational, which is intermediate between the internal and the external man. The Rational is the intelligence of the external man. It is called 'the garden of Jehovah,' when the Rational is celestial; that is, is from a celestial origin, as it was with the Most Ancient Church. Ill. But it is said 'the garden of God,' when the Rational is spiritual; that is, is from a spiritual origin, as with the Ancient Church. Ill. (Continued under GARDEN.)

1589². Three things constitute the external man: the Rational, the Scientific, and the external Sensuous. The Rational is interior . . . The Rational is that through which the internal man is conjoined with the external. Such as is the Rational, such is the conjunction . . . But the Rational, in itself, is null, unless affection inflows into it, and makes it active . . . Hence the Rational is such as is the affection. When the affection of good inflows, it becomes in the Rational the affection of truth. The contrary when the affection of evil inflows . . .

1594². The Intellectual and the Rational can perceive the quality of the Scientific; but not contrariwise.

1600^e. All scientifics are for the end that the man may become rational, and thus wise.

1702². See INTERIOR MAN, here.

— In a Word, the interior or middle man is the rational man himself, who is spiritual or celestial when he looks upward, but animal when he looks downward.

—³. Reason, or the Rational.

1704. A state of perception from the rational man. Sig.

1705. The state of the rational man as to the External. Sig. 1752.

1707³. See INFLUX, here.

1726. A state of peace as to rational things. Sig. and Ex.

1741. In Gen. xiv. Abraham represents the Lord's Rational; and he is then called 'Abram the Hebrew' . . . The Lord's Spiritual which is adjoined to the internal man is 'Abram the Hebrew.'

1889. Under (the names 'Abram,' 'Sarai,' 'Hagar,' and 'Ishmael,' in Gen. xvi.) the Lord's Rational is treated of, how it was conceived and born, and what its quality was before it was united to the Lord's Internal, which was Jehovah. . . The Rational is the middle between the Internal and the External. . . The rational man with the Lord was conceived and born from the influx of the internal man into the external. . . In every man there is . . . a rational man which is intermediate . . . and which is perfectly distinct from both the internal and the external man.

1890. In (Gen. xvi.) it treats of the first Rational with the Lord (Ishmael), which was conceived by the influx of the internal man (Abram) into the affection of knowledges of the external (Hagar) . . . This first Rational was expelled . . . after the Lord's Divine Rational (Isaac) was born. 1891.

1893. That as yet there was no rational man. Sig. and Ex.

— With the Lord (the internal, rational, and natural man) were represented by Abraham, Isaac, and Jacob.

— The rational man is not born with man, but only the faculty that he can become rational, as may be evident from the fact that newly-born infants are endowed with no reason, but become rational in process of time by means of sensuous things, external and internal, as they are imbued with knowledges and Knowledges. A Rational does indeed appear with children; but it is not a Rational, but only the initia-ment of it, which is known from the fact that reason is with adults and old people.

—³. The Lord was born as another man . . . and, as the Rational is formed through the scientifics and Knowledges which enter through the sensuous things of the external man, His first Rational was born as with another man; but as He by His Own power was to make Divine all the things that were human in Himself, so also [was He to do with] the Rational.

1895². The Rational is born from the internal man as a father, and from the exterior or natural man, as a mother: without the conjunction of both, nothing rational ever comes forth. The Rational is not born,

as is supposed, from knowledges and Knowledges, but from the affection of knowledges and Knowledges; as may be evident from the fact, that no one can ever become **rational** unless some delight or affection of knowledges and Knowledges breathes upon [him]. The affection is the maternal life itself; and the Celestial and Spiritual itself, in the affection, is the paternal life; hence, in proportion to the affection, and according to its quality, the man becomes **rational**. Scientifics and Knowledges, in themselves, are nothing but dead Things . . . and are vivified by the life of the affection. This is the conception of the **rational** man with everyone. 1900. 1901.

[A.] 1900². The vessels of the interior memory are formed through **rational** things.

1901. Intellectual truth . . . is altogether childless when as yet there is not any **Rational**, into which and through which it may inflow; for, without the **Rational** as a medium, it cannot inflow with any truth into the exterior man; as may be evident from infants . . .

—². The **Rational**, because it cannot come forth except by the influx also of the intellectual truth represented by Sarai, is as its son. When the **Rational** is formed from truths which are adjoined to goods; and, still more, when it is formed from the goods from which are truths, it is a genuine son . . .

1902. That the **Rational** with man can be born in no other way. Sig. and Ex.

— . If man were imbued with no hereditary evil, the **Rational** would be born immediately from the marriage of the celestial things of the internal man with its spiritual things; and, through the **Rational**, would be born the Scientific, so that man would have with him all the **Rational** and all the Scientific the moment he came into the world; for this would be according to the order of influx . . .

—². Hereditary evil . . . is the cause that man's **Rational** must be formed through scientifics and Knowledges insinuated through the senses . . . thus in inverted order. Man is thus made **rational** miraculously by the Lord. This is meant by 'going in unto the handmaid . . .'

—³. The Lord's **Rational** was conceived and born in the same way as with another man, with the difference, that the Divine . . . was inmost in everything of His . . .

1907. The conjunction of the internal man with the life and affection of the exterior man, is the source of the **Rational**.

1910. 'Hagar conceived' = the first life of the **Rational**.

— . The **Rational** receives its life from the life of the internal man inflowing into the life of the affection of Knowledges and of knowledges of the exterior man. This (latter) life gives to the **Rational** as it were a body . . .

1911. That this **Rational**, at its conception, lightly esteemed the truth adjoined to good. Sig. The **Rational** first conceived cannot acknowledge intellectual or spiritual truth for truth, because there adhere to it many fallacies from the knowledges drawn from the world . . . and many appearances from the Knowledges

taken from the literal sense of the Word. Examps. 1916.

—⁷. But with the Lord there were no fallacies; but, when His **Rational** was first conceived, there were appearances of truth . . . Hence His **Rational** at its first conception lightly esteemed intellectual truth; but successively, as His **Rational** was made Divine, the clouds of the appearances were dispersed, and intellectual truths lay 'open to Him in their own light. (Rep. by the expulsion of Ishmael.)

1914. That the Lord perceived this first **Rational** to be such . . . and therefore rebuked it. Sig. and Ex. For the Lord thought from intellectual truth . . . (which) is above the **Rational** . . .

—³. Even the Angels of the Third Heaven do not think from intellectual truth, but from the interior of the **Rational**.

—⁴. The fathers of the Most Ancient Church, who had perception, thought from the interior **Rational**. But the fathers of the Ancient Church . . . thought from the exterior, or natural, **Rational**. But all devoid of conscience never think from the **Rational**; for they have not a **Rational**, although they appear to have it; but they think from the sensuous and corporeal Natural . . . A **rational** man is he who thinks from the good and truth of faith; never he who thinks against it. They who think what is evil and false are insane in thought, and therefore the **Rational** can never be predicated of them.

1917^e. In the Lord's **Rational** there was nothing false; but appearances of truth . . .

1919². The things which inflow (through the Heavens) present themselves in the interior **rational** man; and are there as in a cloud . . .

1920. That this **Rational** [just] conceived was under the Power of truth adjoined to good. Sig. and Ex. . . The Lord had Power over the **Rational** which was with Him; and by Own power subjugated it.

1921. The Lord subjugated and expelled the evil which insinuated itself from the Hereditary into this first **Rational**. The **Rational** was conceived from the Internal man, (but being) born from the exterior . . . had hereditary . . . evil with it . . .

1923. The indignation of this first conceived **Rational**. Sig. and Ex.

— . When the **Rational** rises against the Intellectual, intestine combat comes forth, and indignation on the part of the one which is being subjugated . . .

1935. In man also there is interior thought which inflows from the Lord through his internal man into the interior **Rational**, with those who have conscience . . .

—^e. But those who have no conscience cannot have interior thought . . . because their **Rational** acts as one and the same with the Corporeal Sensuous . . .

1936. How the Lord thought that the appearances which occupied the first **Rational** with Him were not to be trusted; but Divine truths themselves, however incredible they might appear before that **Rational**. Sig.

— . Such is the case with all Divine truths: if the

Rational be consulted about them, they never can be believed; for they are above all apprehension. Examps.

—^e. From these examples it is evident that the **Rational** is not to be trusted; for the **Rational** is in fallacies and appearances; and it therefore rejects truths which are stripped of them . . .

1940. The fruitfulness of the **rational** man, when it submits itself under the Power of the interior man adjoined to good. Sig. and Ex.

— . With the Lord, all the truth in His **Rational** was made good; thus Divine . . . It is otherwise in man, whose **Rational** is formed from . . . the affection of truth.

—². What goes on in the internal man, cannot be apprehended by the man, because it is above all his **Rational**, from which he thinks. To this inmost or internal man, is the **Rational** subject, which appears as proper to the man. Into this there inflow through the internal man the celestial things of love and of faith; and, through this **Rational**, into the scientifics which are of the external man. But the things which inflow are received according to the state of each.

—³. Unless the **Rational** submits itself to the Lord's goods and truths, this **Rational** either suffocates, or rejects, or perverts the things which inflows . . . Sig. (by the seed falling on the wayside, etc.) But when the **Rational** submits itself, and believes in the Lord . . . the **Rational** is then like the 'good ground . . .'

1944. The life of the **rational** man. Sig. and Ex. . . The **Rational** is said to receive life, to be in the womb, and to be born, when the man begins to think that it is the evil and falsity with him which . . . is opposed to truth and good . . . Unless he can apperceive . . . this, he has no **Rational**, however he may suppose that he has. For the **Rational** is the medium which unites the internal man with the external; and thus has an apperception from the Lord of what is going on in the external; and thus reduces the external to obedience, and elevates it . . . and causes man to be man, so that he looks up to Heaven . . . These are the offices of the **Rational**; and therefore unless a man is such as to be able to think this, he cannot be said to have a **Rational** . . . To ratiocinate against good and truth . . . is not to have a **Rational** . . . There is only this difference: that those who suppose they have a **Rational**, and have it not, speak from a certain decorum, and act from a pretended honourableness . . . Nay, those who have no **Rational** are wont to speak from sensuous and scientific things much more skilfully than those who have it. (From experience.)

1947². During regeneration . . . the man humbles and afflicts his **Rational**, in order that it may submit itself; and he thence receives a heavenly proprium . . .

—⁶. The subjugation of the evils and falsities which rise up from the external man into the **rational** man. Sig.

1949. 'The wild-ass' = the **Rational** of man . . . as to **rational** truth. The **Rational** consists of good and truth.

—². The man whose **Rational** is such that he is only in truth . . . is morose, contentious, etc. 1950.

1950. The **Rational** as it would be if it were not

united to the Internal . . . or as if it were devoid of **rational** good. Tr.

—². All the genuine **Rational** consists of good and truth . . . The **Rational** without life from celestial good, is as here described. . . **Rational** good never fights . . .

1953. For the **Rational** can never think about itself, in regard to its quality. It must be something higher which does so. —².

1954^e. The (spiritual) sight does not see from itself, but from a still more interior one, or that of the **Rational**.

1956. Influx into the life of the exterior man without the **Rational** as a medium. Sig. and Ex.

1960. The **rational** man born of this conception and conjunction. Sig. and Ex.

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

— . The **Rational** can never be . . . formed without scientifics and Knowledges. But these must have use as their end . . . From them alone, without the life of use, the **Rational** becomes as is here described (by the 'wild-ass').

1988. The time before the Lord fully conjoined the Internal Man with the **Rational**. Sig.

2004². Life continually inflows through the internal man into the **Rational**; and, through this, into the external . . .

2016². No influx of the Divine into the **Rational** of man's mind, except through the Human . . .

2034⁸. There was (then) no operation of the Divine through **rational** things into internal sensuous things.

2045. Whatever favours anyone's love is supposed to be good: hence the **Rational** consents, and suggests falsities which confirm . . .

—². That the life of (evil love) is filthy, may be evident to everyone if he is willing to think from the **rational** faculty with which he has been endowed.

2066. As all the **Rational** begins from truth, the **Rational** is here signified by 'a son.' The Lord's second **Rational** is here signified by Isaac who was to be born of Sarah. The first **Rational**, represented by Ishmael, was the **Rational** which was afterwards expelled from the house; but this second **Rational** is that which remained in the house, because it was Divine.

2072². In man's **Rational** is truth, which is the chief thing; in it also is the affection of good; but this is in the affection of truth, as its soul . . . The reason truth is the chief thing in the **Rational** of man, is that the **Rational** is formed by means of the Knowledges of truth . . .

2074. That the **Rational** of the Lord's Human essence should then be united to the Divine essence. Sig. 2095. 2135².

2078. That others, who are **rational** from truth, should not perish. Sig. and Ex. 2087.

— . Two kinds of men in the Church . . . the spiritual become **rational** from truth; but the celestial from good . . .

[A.] 2083. The Lord's **rational** man, being conceived from the influx of the Internal Man into the affection of knowledges of the External, was from the Divine thus conjoined with the Human. Hence the first **Rational** . . . was human, but it was made Divine, and so is represented by Isaac . . .

2093². The first **Rational** can be conceived only through the influx of the internal man into the affection of knowledges of the external; and can be born only from the affection of knowledges. . . But the second or Divine **Rational** is not thus conceived and born; but through the conjunction of the truth of the Internal Man with the good of the same, and the influx . . . of the good into the truth; thus through the truth; for the chief thing of the **Rational** is truth. Sig.

—⁴. With man also the first **Rational** is conceived and born through the influx of the internal man into the life of the affection of knowledges . . . But his second **Rational**, from the influx of the good and truth from the Lord through his internal man. This second **Rational** he receives from the Lord, when he is being regenerated; for he is then sensible in his **Rational** of what the good and truth of faith are.

2106^e. For the human begins in the inmosts of the **Rational** . . . 2194.

2115. That the gentiles also are saved when they are **rational**; that is, live together in charity . . . Sig.

2138. That His **Rational** would put off the human, and become Divine. Tr.

2144². An influx from the Lord into the **Rational** of the Most Ancients, from which, when they had thought about any holy thing, they at once perceived whether it was so.

2145. A lower **rational** perception. Sig.

2162². **Rational** things are represented by the breast. —³.

2171. There are natural, **rational**, and internal perception. Ex.

2180. In the genuine **Rational** is affection of truth, and also affection of good; but its primary is affection of truth.

2181. With every man there is an internal, a **Rational** which is middle, and a Natural, which are distinct from each other, but are to be made to conform so as to be a one. 2183.

2183. The instruction of His **Rational** in what is celestial and thence spiritual. Sig.

—². These three are so distinct that the **Rational**, which is called the **rational** man, can dissent from the Natural; nay, can even see and perceive the evil in it, if the **Rational** is genuine. Until these two have been conjoined, the man cannot be a whole man, nor in the tranquillity of peace . . . for the Angels with the man rule his **Rational**, and the evil Spirits his Natural . . . If the **Rational** conquers, the Natural is subjugated, and the man is gifted with conscience . . . If the **Rational** conquers, the Natural becomes as if it also were **Rational**; but if the Natural conquers, the **Rational** becomes as if it also were natural. If the **Rational** conquers, the Angels approach nearer into the man, and insinuate charity into him . . . If the **Rational** conquers,

the man comes into the tranquillity of peace . . . Hence may be known the state of a man as to his **Rational** . . . Thus nothing can make man blessed and happy except that his Natural be conformed to his **Rational**, and both be conjoined. This is done solely through charity.

2189. The state of the **Rational** with the Lord . . . as to the Divine, and as to the human in which He then was. Tr.

—². The primary thing of the **Rational** with man is truth; consequently, it is the affection of truth, to the end that man may be reformed . . . Ex.

—³. But, when good constitutes the **Rational**, truth disappears, and becomes as if it were good . . .

2194. 'Sarah shall have a son' = the Divine **Rational** which was to be. . . Both 'son,' and 'Sarah,' and also 'Isaac' = that which is of the Lord's **Rational**.

—^e. As the human begins in the inmost of the **Rational**, the Lord . . . first made the **Rational** itself Divine . . . 2625⁴. 2636. 2666.

2196. Near the good in which the **Rational** then was. Sig. and Ex.

—⁴. Things which the **Rational** thinks from appearances, stated *seriatim*.

—¹³. (All these spiritual truths) besides thousands of thousands of such, the **Rational** of man, from its own lumen, born from sensuous things, . . . can never believe . . . Indeed, the **Rational** is blind in natural things themselves. Examp.

2204^e. The Lord utterly expelled everything worldly from the **Rational**; and thus made it Divine.

2207^e. That the Lord perceived that in His **Rational** there was still what is human. Sig.

2208. It wondered that the **Rational** should become Divine. Sig.

2209³. The **Rational** which is wise from sensuous things cannot believe (these Divine truths). Enum.

—^e. Such is the **Rational** regarded in itself.

2213. That He would put off the human **Rational**, and put on the Divine **Rational**. Sig.

2216². The state of the human **Rational** with the Lord, is described by Sarah's laughing.

2219². To man above beasts, the **Rational** has been given, to the end that everyone wish well and do well to another . . .

2280². From the twentieth year, man begins to become **rational** . . .

2341⁴. The dwelling together and first conjunction of the Divine of the Lord with His Human **Rational**. Sig.

2382. 'The men at the door of the house' = evil **rational** things, and the derivative false doctrinals, by which violence is inflicted on the good of charity.

2471². To the interior memory pertain . . . also all **rational** things, from the ideas of which thought itself comes forth.

2476^e. But interior things, namely, things **rational**, spiritual, and celestial, are adapted and correspond to man's spirit.

2480. The interior memory is of the **Rational**.

— After death, whatever men have imbued by means of languages and knowledges, they bring forth (from the memory) into use, because it has formed their **Rational**. The **Rational** thence procured, is that from which they [then] think and speak . . .

2492. With those who have studied from the memory only, and thus have not cultivated their **Rational**, (the memory appears like a callosity . . .)

2496^e. The doctrine of charity and faith is . . . not from a rational origin. Tr. (See DOCTRINE, here, and at 2510. 2511. 2516. 2519. 2520. 2531. 2533.)

2503. See KADESH, here.

2508. From (the heavenly marriage between Divine good and Divine truth) are conceived with man the Intellectual, the **Rational**, and the Scientific.

2510. 'Abimelech' = the doctrine of faith looking to rational things. . . Doctrine is said to look to rational things, when nothing is acknowledged as the truth of doctrine than what can be apprehended by the reason, so that the mental view of all things which are of doctrine is from the **Rational**. But that the doctrine of faith is not from a rational but from a celestial origin, is taught in what follows.

2516. That the doctrine of faith would be null, if the **Rational** were consulted . . . Sig. and Ex. 2523. 2530. 2531. 2568.

—². That there is no doctrine of faith from the **Rational**, is because the **Rational** is in appearances of good and truth . . . Besides, the **Rational** has fallacies under it, which are from external sensuous things confirmed by means of scientifics, which induce a shade on those appearances of truth. The **Rational** for the most part is merely human, as may be evident from its birth . . .

—³. In the literal sense, the doctrine of faith appears as if it had many things from the **Rational**, and even from the Natural; but this is because the Word is for man, and is thus accommodated to him.

2519². The Divine can enter into the **Rational**, but not the reverse.

2520². That the human race might be provided for, which does not receive anything of which it cannot have some idea from its **Rational**. Sig. and Ex.

— If truths from a Divine origin were set forth naked, they would never be received. Take these examples . . . If the **Rational** were consulted, it would say . . .

—⁵. As the human **Rational** is such, the mode of speaking in the Word is according to man's apprehension . . .

2523². It therefore pleased the Lord . . . to cultivate the **Rational** like another man, and thus dispel its shade, and bring it into the light.

2524. That the **Rational** itself asserted that celestial good should be adjoined to it. Sig.

— But the good and truth of the **Rational** are not conjoined with each other as by a marriage; but by consanguinity like that of brother and sister; because the **Rational** as to truth is conceived from the influx of Divine good into the affection of knowledges and of Knowledges; but the good of the **Rational**, through the

influx of Divine good into this truth, which there becomes the good of charity itself, which is the brother of faith. But with the good and truth of the **Rational**, the procuring is in such a way that its good is from the Divine good, but its truth is not from the Divine truth; for the truth of the **Rational** is procured through knowledges and Knowledges, which are insinuated through external and internal sensuous things; thus by an external way. Hence it is that there adhere to its truths many fallacies from sensuous things, which cause the truths not to be truths; but still when the Divine good inflows into them, and conceives them, they appear as truths, and are acknowledged as truths, although they are nothing but appearances of truth. The good itself is then modified in these truths according to the shades there, and becomes in quality like the truth.

2531². The doctrine of faith . . . is Divine truth from Divine good, and thus is wholly Divine (and is therefore, in itself) incomprehensible . . . but still . . . it can inflow through the Divine Human into the **Rational** of man; and, when it inflows into his **Rational**, it is there received according to the truths which are there; thus diversely. Ex.

2533. That he should render up the spiritual truth of doctrine without taint from the **Rational**. Sig. and Ex. 2537. 2538.

—². Although the doctrine of faith is Divine, and thus above even angelic apprehension, it has nevertheless been dictated in the Word according to the apprehension of man, in a rational manner. Ex.

2538. (The destructive effect of the human **Rational** on the spiritual truth of doctrine, when it mixes itself with it. See DOCTRINE, here.) 2540².

—^e. But it is one thing to believe from what is rational, scientific, and sensuous, or to consult these things about believing; and another to confirm and corroborate that which is believed by rational, scientific, and sensuous things. (Continued under DOCTRINE, at 2568.)

2541. In a man who is in the Lord's Kingdom, there are celestial, spiritual, rational, scientific, and sensuous things, in subordination to one another. Ex. and Sig.

—². (It treats here of) how the Lord reduced to obedience rational and scientific things; and indeed so that he did not reduce the rational and scientific things themselves, but the affections which rose up against the celestial and spiritual things of doctrine; for, when these have been subjugated, the rational and scientific things are reduced to obedience, and at the same time into order.

2542. There are many confirming things which accede to whatever the **Rational** acknowledges; for its acknowledgment comes from no other source than from things which confirm. Hence it is that when rational things are being reduced to obedience, exhortation is made to the things which confirm; for these are ever pressing in, and as it were rising up. Sig. 2543.

2551². How, through the knowledges and Knowledges which He revealed to Himself, the Lord perfected His **Rational**, successively dispersed its shades, and introduced it into Divine light. Tr.

[A.] 2552². The perception of the celestial man, like the conscience [of the spiritual man] is from the Lord, and it does not appear to the man himself whence it is; but his thought is from the **Rational**, and it appears to him as if from himself. Thus when he is thinking about any Thing from the **Rational**, the conclusion of the thought, or the answer, comes either from perception, or from conscience; consequently an answer is given him by the Lord according to his state of life, his affection, and the truth of doctrine implanted in agreement therewith.

2556. All things with a man truly rational, that is, regenerate, . . . are conjoined with one another as if by relationship . . . Ex.

2557. That the **Rational** is conceived from celestial good as a father, but not from spiritual truth as a mother. Sig. and Ex.

—². Man is born into nothing rational; but only into the faculty of receiving it . . . and, as he learns and imbues all things so, he becomes rational. This is done by the way of the body. But there is constantly something (namely, Divine celestial good) inflowing from the interior, which receives the things which thus enter, and disposes them into order. Hence is the life of these things; hence is their order, and the relationships among them; from which it is evident that the **Rational** of man is from Divine celestial good as a father.

—³. If spiritual truth (also) were to inflow from the interior, man would be born into all the **Rational**, and at the same time into all the Scientific; (but in this case the spiritual truth would be adulterated by the hereditary evil of the man). (Thus) the **Rational** of man is not from spiritual truth as a mother. . . It pleased the Lord that His **Rational** also should be formed in a similar manner . . .

2558. That spiritual truth is conjoined with the Celestial by the means of rationality. Sig.

2559^e. As the first scientifics and rational things with the Lord were human, imbued with what was hereditary from the mother . . .

2568. See BELIEVE, here. —².

2569². When the Human in Him was united to the Divine . . . the Lord had omniscience . . . also of rational and natural things . . .

2572³. The Angels . . . are in all wisdom and intelligence . . . of rational and natural things also.

2576¹⁷. The 'vestment which He should wash in wine,' and the 'covering which He should wash in the blood of grapes'=the Lord's **Rational** and Natural, which He should make Divine.

2577². It appears that man becomes rational through sensuous and scientific things; but this is a fallacy. Good from the Lord constantly inflows and occurs through the rational faculty of man, and adopts the scientifics to itself; and, in proportion as it can do this, and dispose them rightly, in the same proportion he becomes rational.

2588. See DOCTRINE, here. —². —¹⁰.

—². See NEGATIVE, here.

— . For man has light (solely) through rational and scientific things.

—³. See CONFIRM, here. —¹⁵.

—⁵. They can confirm this rationally, thus . . .

—⁸. From these examples (which are stated at great length) it is evident what it is to enter from truths into rational and scientific things; and what to enter from scientific and rational things into truths; (and that) when the former is done, the man is illustrated; but when the latter, he is blinded. Hence it is clear of how great concern it is that truths should be known and believed; for man is illustrated by truths . . . and by truths there is opened to the **Rational** an immense and almost unbounded field; but by falsities almost none in comparison . . .

—⁹. To cultivate the **Rational** by means of knowledges, is not forbidden . . .

—¹⁰. Those who want to enter into doctrinals through scientific and rational things. Ill.

—¹³. Those who enter into rational and scientific things from doctrine. Ill.

—¹⁵. The **Rational** of the Most Ancient Church. Des.

2621². The **Rational** and Sensitive, when imbued with heavenly love, is the *existere* of the man who is being regenerated.

2625. When the **Rational** was such as to receive. Sig. and Ex.

—⁴. When the days were fulfilled for the human to be put off, and when the **Rational** was such as to receive, the Divine **Rational** came forth; (for) the human begins in the inmost of the **Rational** . . . and He expelled all the maternal human, and thus made His Human Divine as to the **Rational**.

—⁵. (So with man. When, by means of the successive implantation of celestial and spiritual things) his **Rational** has become such that it can receive, he is then, for the first time, being regenerated . . .

2632. The purification of the **Rational**. Sig. and Ex.

—². The Lord's first **Rational** was born as with others; namely, through scientifics and Knowledges; (therefore) it could not but have in itself many things from worldly things; for thence are the ideas of the **Rational** procured . . . It was these worldly things, and the Hereditary in it from the mother, which the Lord successively expelled from His **Rational**, and this until it was such that it could receive the Divine. Then was born the Divine **Rational**; but not by the external . . . but by the internal way, from the Divine Itself. As this was done . . . successively, it was continually purified. 2646.

2647. 'Isaac weaned'=the separation of the merely human **Rational**.

2651-2654. The Lord's insight from the Divine Spiritual into the merely human **Rational**; that it was not in agreement with the Divine **Rational**. Sig.

2654². As the Lord's first **Rational** was born . . . through knowledges and Knowledges, it could not but be in appearances of truth . . . and (therefore) truths without appearances, as Divine ones are, could not agree with it; both because this **Rational** does not apprehend them, and because they are adverse to it. Examps.

2657. That the things of the merely human **Rational** should be exterminated. Sig. and Ex.

—^e. With every man who is being regenerated, there are two **Rationals**; one before regeneration, the other after it. The first . . . is procured through the experience of the senses, through reflections upon the things which are in civil life and in moral life, through knowledges, and through the reasonings from them and by means of them; and also through the Knowledges of spiritual things from the doctrine of faith or from the Word . . .

—³. But the **Rational** after regeneration is formed by the Lord through the affections of spiritual truth and good, which affections are implanted by the Lord in a wonderful manner in the truths of the former **Rational**; and those things in it which are in agreement . . . are thus vivified; but the rest are separated from it as of no use; until at last spiritual goods and truths are collected together as it were into fascicles, the incongruous things which cannot be vivified being rejected to the circumference . . .

—⁴. The first **Rational**, in the beginning, is like unripe fruit, which successively matures until it forms seeds within itself; and when it is of such an age as to begin to separate itself from the tree, its state is full. But the second **Rational** . . . is like the same fruit in good ground, in which those things which are round about the seeds decay, and the seeds push forth from their inmosts, and send out a root, and then a shoot above the ground, which grows into a new tree, and unfolds itself, and this at last into new fruits, and then into gardens and paradises.

—⁵. From the first **Rational** . . . the man believes that he thinks truth and does good from himself . . . This first **Rational** cannot apprehend otherwise . . . But, when he is being regenerated . . . from the other **Rational**, with which he is gifted by the Lord, he begins to think that the good and truth are . . . from the Lord . . . The proprium of the former **Rational** is then gradually separated; and the man is gifted . . . with a heavenly proprium, which becomes that of his new **Rational**.

—⁶. The first **Rational**, in the beginning, knows no other love than that of self and of the world . . . But the second **Rational** . . . begins to feel some delight in good and truth itself . . .

—⁷. But . . . although a man is being regenerated, still each and all things of the first **Rational** remain with him, and are only separated from the second **Rational**, and this in a wonderful manner, by the Lord. But the Lord completely exterminated His first **Rational** . . . for what is merely human cannot be together with the Divine . . .

2660. The Lord's state of grief from love when He thought of separating that **Rational**. Sig.

2661. For He loved that first **Rational**. Sig. and Ex.

2701. The opening of the understanding is effected through influx into the **Rational** of man; or, rather, into the Spiritual of his **Rational** . . .

2702¹⁵. Doctrinals which are of the **Rational**. Sig.

2718. From this illumination there comes forth in the

Rational (of the man of the Spiritual Church) the affection of truth . . .

2719. The doctrine of faith is next treated of, which is to be of service to the Spiritual Church: that there are adjoined to it human rational things from scientifics. 2720². —⁸. 2722⁷. 2723. 2767.

2720³. The rational things in which the Lord had before been instructed. Sig.

—⁶. Divine goods implanted in the rational things of doctrine. Sig.

—^e. That still (human rational things) had no part in doctrine. Sig.

2767. The Lord's temptation as to the (second) **Rational** is treated of (in Gen.xxii.). For, through temptations, He made His Human—thus the **Rational**, in which the human begins—Divine, by chastising and expelling all in the **Rational** which was merely human.

2781⁸. 'To ride on a foal the son of a she-ass' = that the **Rational** had been subordinated.

—⁹. The natural man ought to serve the **Rational**; this the Spiritual; this the Celestial; and this the Lord. Rep.

2782. Abraham's 'two boys' = the former **Rational** which He had adjoined. 2786. 2792.

2795². When He was to undergo the inmost temptations, He adjoined to Himself . . . the **Rational** and Natural of the prior human; and afterwards separated Himself from these; but still retained them in such a way that He could be tempted by means of them. Sig.

2813. All the genuine **Rational** consists of good and truth.

2822. Consolation in the Divine good of the **Rational** after temptation. Sig. and Ex.

2831¹⁰. The interior memory, where rational things are.

2850. 'Stars,' or Knowledges, relate to the **Rational**; 'sand,' or scientifics, to the Natural.

—^e. To this correspondence the Lord reduces the rational and natural things of man when He regenerates him.

2851³. For there are two ways which lead into the rational mind; an internal one, through which enter good and truth from the Lord; and an external one, through which evil and falsity come up from Hell. The rational mind itself is in the middle . . . This mind, from the goods and truths there, is called 'a city.' (Hence) 'gates' are attributed to it, which are said to be besieged by 'enemies,' (who) can come no further than the external gate; (for) if these infernals could get into the city—that is, into the rational mind—it would be all over with the man. But when they (prevail), the rational mind is closed, so that good and truth no longer inflows, except some little through chinks. Hence such . . . are no longer truly rational . . . —⁶.

2856. Conjunction again with the former **Rational**. Sig.

2857. After temptations, the **Rational** is always elevated. Sig.

[A.] 2858. Progression into doctrine, which is Divine, and to which human **rational things** are adjoined. Sig.

3013. Divine truth conjoined with the Divine good of His **Rational**; and this by the common way from the natural man; namely, from the scientifics, Knowledges, and doctrinals there. Then, by Divine influx, truths were called forth thence, initiated into the good in the **Rational**, and made Divine. Thus was the **Rational** made Divine . . . as to truth also. Tr. (in Gen. xxiv.).

3020. All things in man are as one household . . . The **rational** mind is that which disposes all things, as the head of the family, and ordines them by influx into the natural mind . . .

—³. The **rational** mind is more interior (than the natural). The Knowledges—*cognitiva*—there are not patent to the man; but, while he lives in the body, are imperceptible; for each and all are things of the interior memory. There also belongs to it all the Cogitative which is perceptive of what is fair and just, and of what is true and good; likewise all spiritual affections, which are the properly human ones . . . From these things, this mind inflows into the natural mind, and excites the things there, and views them with a kind of sight, and so judges and concludes. These two minds are so distinct that with very many the natural mind dominates over the **rational** mind; and serves [it] only with those in the good of charity.

3029. Whatever is being done in the natural man, and what the quality of the natural man is, is perceived in the **Rational**.

3030². The genuine **Rational** is from good, and comes forth—*existit*—from truth. Good inflows by an internal way, and truth by an external; and thus good conjoins itself with truth in the **Rational**, and they make it to be the **Rational**. Unless good is there conjoined with truth, there is no **Rational**, although it *appears* from the fact that the man can ratiocinate. This is the common way by which the **Rational** is formed with man. (So with the Lord. Ex.)

—⁴. The good itself of the **Rational**, which is formed by the internal way, is the very ground; but the truth is the seed which is to be sown in it. The genuine **Rational** is never born in any other way.

3043². Freedom is predicated of the natural man, but not so much of the **rational**; for good in heavenly freedom from the Lord inflows through the **rational** into the natural man . . .

3048². It treats of the process of the conjunction of truth with good in the Lord's Divine **Rational** . . .

3072, Sig. 3077, Sig. (by the marriage of Rebekah to Isaac.) 3123.

3057. How truths are elevated from the Natural into the **Rational**, and become **rational**. 3074. 3084². 3153.

—². The things in the **Rational** do not appear before the man while he lives here. Those in the Natural come to perception; but rarely those in the **Rational**, except by a certain appearance—*speciem*—of light illuminating the things in the Natural, or as an inflowing power—*facultas*—by which the things of thought are disposed into order; and as a Perceptive of the Thing which the mind is viewing.

3085². There is a continual Divine . . . influx of celestial and spiritual things through the **rational** man into . . . the natural things of the external man, by which truths are continually called forth and elevated from the natural man, and implanted in the good which is in the **Rational**.

3095^e. All the genuine good in the natural man is from the marriage of good and truth in the **Rational**.

3098. Good inflows through the **Rational** into the Natural . . . and illustrates the things there; whereas truth inflows into the Natural by the external way. . . But the conjunction of good and truth is . . . in the **Rational**. 3153².

3102². Every truth which is elevated out of . . . the scientifics, Knowledges, and doctrinals of the natural man, into the **rational** man, must first be acknowledged as to whether it is in agreement with the good in the **Rational**: if it is, it is received; if not, it is rejected. . . In order to this acknowledgment, there must be illustration in the natural man . . . and this illustration is from good, but through truth. Sig. 3128³, Ex. 3145.

3108². As soon as truth is being initiated into good . . . it vanishes from the external memory, and passes into the internal; or, what is the same, it vanishes from the natural man, and passes into the **rational** or internal man . . . 3161².

—^e. It is the same with the falsity which is being conjoined with evil . . . The difference is, that the former opens the **Rational**, and thus makes the man **rational**; whereas the latter closes the **Rational**, and makes the man irrational; although he seems to himself . . . to be **rational** above others.

3128². Truths are conjoined with good in the midway; that is, in the **Rational**; and at the same time they make the man **rational** . . .

3160. The affection of truth called forth from the natural man into the **rational**, and conjoined with the good there, is circumstanced as is a married woman.

—². For the good of the **rational** man, when it inflows into the natural, inflows into . . . the good there; and, through the good, into the truth . . . The affection of good in the natural man is what first acknowledges, thus which first consents; for there is an immediate conjunction between **rational** good and natural good; but not between **rational** good and natural truth.

3161. It is here described how He made His **Rational** Divine as to truth also. Ex.

3175². For unless man is **rational**, he is not man; therefore, according to the quality and quantity of the **Rational**, such is the man. Man can never be **rational**, unless he has good.

—³. But truth cannot be . . . elevated into the **Rational** without difficulty. Ex. and Sig.

3188. The elevation of the affection of truth (Rebekah) to the **Rational**. Sig. 3190, Ex. 3192. 3197.

3196. A state of the **Rational** in good, relatively to the things beneath. Sig. 3197.

— For meditating is a state of the **Rational** when it applies the mind intently.

3207³. Man's **rational things** are appearances of truth.

3209². The **Rational** is in a degree above the **Natural**; and the **rational good** in the **Lord** was **Divine**; but the truth elevated out of the **Natural** was not **Divine**, until it was conjoined with the **Divine good** of the **Rational**. In order, therefore, that the good of the **Rational** might inflow into the **Natural**, there must be a medium. Sig.

3212. This new state is the state of the glorification of the **Rational** . . . now, as to truth. Sig.

3219. Hence 'birds' = **rational things**.

3245². There are two things which properly constitute the **Human**: the **Rational**, and the **Natural**. Rep.

— . The **Natural** could not be made **Divine**, until the **Rational** had been made **Divine** . . .

3263. 'Ishmael' = the **rational**, and those of the **Spiritual Church**.

—². Many gentiles know, from **rational lumen**, that there is one **God** . . .

3264². The **Spiritual** does not exist except in the **Rational**; and therefore the **spiritual man** and the **rational man** are almost the same. The **spiritual** differ from each other only according to the quality of the reason and the derivative life.

3283². The **Lord's Natural** could not be made **Divine** until truth had been adjoined to His **Rational** . . . for the influx into the **Natural** had to be from the **Divine good** of the **Rational** through the **Divine truth** there . . . For the **Rational** is that which ordines all things in the **Natural**; and, according to the ordination there, has them conveniently in view; for the **Rational** is like a higher sight, which, when it looks into the **scientifics** of the **natural man**, looks as into a field beneath itself. The light of this vision is that of truth; but the origin of the light is the good in the **Rational**.

3286². So long as the **Natural** is not regenerate, the **Rational** is barren as to truth. Sig. and Ex.

—³. The work of regeneration is directed mainly to this: that to the **rational man** may correspond the **Natural**; not only in general, but also in particular. (Continued under **NATURAL**.)

3288^e. Only those who are regenerate know (that the **Rational** is distinct from the **Natural**); to (others) the **Rational** is the same as the **Natural**.

3314. See **INFLUX**, here.

3318². The life which inflows from the **Lord** . . . applies itself to the vessels which are in man's **Rational**, and **Natural**. On account of hereditary evil, these vessels are in a contrary position . . . These vessels in the **rational man**, and in the **natural**, are the things called truths. Ex.

—⁴. Hence it is, that, first in the **rational man**, and then in the **Natural**, the good begins to be conjoined with the truths there. Ex.

3321. Man's **Rational** receives truths before his **Natural**; and this to the end that the **Lord's life** . . . may inflow through the **Rational** into the **Natural**, and dispose it . . . For the **Rational** is purer, and the **Natural** grosser; or, what is the same, the **Rational** is interior, and the **Natural** exterior . . . Hence it is that

the **Rational** can be accommodated to truths, and receive them, before the **Natural**; as may be evident from the fact, that the **rational man** fights much with the **Natural**; or, what is the same, the **internal man** with the **external**.

3365². That from the **Lord** is the doctrine of faith which looks to **rational things**. Sig. . . Doctrinals, in so far as they can be received and acknowledged by **Angels** and **men**, are said to look to **rational things**; for it is the **rational** which receives and acknowledges them. But the **Rational** is such that it can never apprehend **Divine things**; for it is finite, and the finite cannot apprehend the things which are of the infinite; and therefore truths **Divine** are presented before the **Rational** by means of appearances . . .

3368. That he should not descend to **scientifics**; but should go to **rational things**, which, being illustrated by the **Divine**, are appearances of truth. Sig. and Ex.

—². Whether you say **rational things** illustrated by the **Divine**, or appearances of truth; or truths **spiritual** and **celestial**, such as are in **Heaven**, or in the **Church**; it is the same. The same are called **doctrinals** . . . The **angelic** and **human Rational** is called the **Rational**, from the appearances of truth illustrated by the **Divine**; without these it is not the **Rational**. Thus **rational things** are these appearances.

—³. All appearances of truth in which is the **Divine**, are of the **Rational**, insomuch that **rational truths**, and appearances of truth, are the same; whereas **scientifics** are of the **Natural** . . . **Rational truths** . . . can never be and come forth, except from an influx of the **Divine** into the **Rational**; and through **rational things** into the **scientifics** which are of the **Natural**. The things which then take place in the **Rational** appear in the **Natural**, as an image of many things together in a mirror; and are thus presented before the man, or **Angel** . . .

—⁴. **Divine truth** cannot inflow immediately into **scientifics** . . . but [only] through **rational things**. Sig.

3376. That **Divine truth**, when it inflows by means of **rational things**, presents appearances of truth, and thus fructifies and multiplies itself as to good and truth, through which the **Lord** conjoins himself with **Angels** and **men**. Sig. 3384.

3385². As the **spiritual** have not perception . . . there is given them what appears like truth; and this according to their **Rational**; that is, according to their apprehension. This is now treated of.

3386. By **rational truth** is meant that which appears as truth . . . before the **Rational**. Sig.

3387. That if **Divine truths** themselves were opened, they would not be received by those in the **doctrinals** of faith, because they exceed all their **rational** apprehension. Sig. and Ex.

3391. The doctrine of faith looking to **rational things** in **Knowledges**. Sig. and Ex.

— . **Rational things**, or, what is the same, appearances of truth, that is, **spiritual truths**, are not **Knowledges**, but are in **Knowledges**; for they are of the **rational** or **internal man** . . . For **Knowledges**, being of the **natural man**, are vessels which receive **rational things**.

[A.] 3394². The spiritual . . . do not know that Divine truth becomes **rational** truth with a man when he has been regenerated. They indeed say that all good and truth are from the Lord ; yet when these come forth in their **Rational**, they suppose them to be their own . . . for they cannot be separated from their proprium, which wills this. Sig. and Ex. (But) the celestial perceive Divine good and truth in the **Rational** ; that is, in **rational things** . . .

—³. As (spiritual men when regenerated) are in no other perception than that if truth were **rational** it could not be Divine ; and thus that if it were Divine it would have nothing in common with the **Rational** . . . they want the things of faith to be believed simply, without any mental view by the **Rational** ; not knowing that nothing of faith . . . is comprehended by any man without a **rational** idea, and also a natural one. . . To those in the affirmative . . . such a position is hurtful ; for thus they may take away any one's freedom of thinking, and bind the conscience to what is in the highest degree heretical, in thus dominating over a man's internals and externals. Sig.

3404. Interior truths from the Lord appearing to the **Rational**. Sig. and Ex.

3417. That He betook Himself to lower **rational things** ; or from interior appearances to exterior. Sig. and Ex.

3469². Those in life according to doctrinals, have been regenerated as to the interiors, which are their **rational things** ; but not yet as to the exteriors . . .

3493². When the **Rational** has been regenerated, and not the Natural, the former appears to itself to be dim-sighted ; for there is no correspondene. For the **Rational** has its sight from the light of Heaven, and the Natural from the light of the world ; and unless there is correspondene, the **Rational** can see nothing which is in the Natural. . . But when there is correspondene, the things in the Natural appear to the **Rational** in light. Sig. and Ex. 3620.

3494². See NATURAL, here. 3498. —². 3513. 3554. 3563. 3570. —². —³. 3573. —³. 3660². 4009.

3498². When man is in the world . . . his **Rational** is distinct from his Natural, insomuch that he can be withdrawn from external sensuous things . . . and in some degree from interior sensuous things . . . and be in his **Rational**, thus in spiritual thought . . .

3509². The **rational** mind is distinguished into two faculties, called the will and the understanding. . . Before a man has been regenerated, the will does not act as a one with the understanding ; but the former wills good, and the latter truth, insomuch that the conatus of the will is perceived very distinct from the conatus of the understanding . . . Sig. and Ex.

3533^e. The Natural sees from the effect ; but the **Rational** from the cause.

3538. When the **Rational** acts from good through truth, the **rational** mind is called one 'house.'

3570². The **Rational** is in the internal man, and what is transacted there is not known to the Natural . . .

—³. Ends of good are with man in his **Rational** ; and these are what is called the **Rational** as to good, or the good of the **Rational** . . .

—⁴. The new soul which man receives when being regenerated, is the end of good, which begins in the **Rational**, at first is in an ovum there, and afterwards is there perfected as in a womb. The tender body with which this soul is encompassed is the Natural and the good there . . .

—⁵. The **Rational** as to good conjoins with itself good first, and afterwards truth, by means of the Natural. Sig. and Ex.

—^e. Hence it is evident how the **Rational** disposes the Natural so that it may serve it . . .

3573. The conjunction of the Natural with the **Rational** is here treated of. . . This conjunction is effected by influx immediate and mediate of the **Rational** into the good and truth of the Natural ; that is, 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. 3576.

—². **Rational** light.

—³. The **rational** mind, that is, the interior Voluntary and Intellectual, ought to represent itself in the natural mind. (Continued under NATURAL.)

3579. When the **Rational** inflows into the Natural, it presents its own good there in a general form. Through this good it produces truths there, almost as the life in man builds up fibres, and disposes them into forms according to uses . . .

3665⁴. These Knowledges are derived in many ways from the Divine through the **Rational** into the Natural. Enum.

3671. Hence it is that the **Rational** is regenerated first of all ; for the seeds are there . . . and, as the Natural is like ground, good and truth can be fructified and multiplied in the **Rational** . . .

—². To understand good and truth, and to will them, is of the **Rational**. The perceptions of good and truth thence are like seeds . . . and when the man is affected with the scientifics which confirm good and truth, and, still more, when he apperceives delight in doing them, the seeds are there as in their ground, and grow. Hence good is fructified and truth is multiplied, and they continually ascend from this ground into the **Rational**, and perfect it. (Otherwise) good cannot be fructified, nor truth multiplied, in the **Rational**.

3677. All the goods and truths in the natural or external man, are conceived and born from the **rational** or internal man ; namely, from **rational** good as a father, and from **rational** truth as a mother. Refs.

3679². The thought of natural good is the thought of the **rational** or internal man in the natural, from its good ; for it is the **rational** man which thinks, and not the natural . . . Therefore, unless the internal man thought in the external, it would not be possible to think at all. Sig. and Ex.

—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** . . . When the Natural corresponds, the man is **rational**, and thinks spiritually ; but when the Natural does not

correspond, the man is not **rational**, and cannot think spiritually. Ex.

—⁵. (For the same reason) there are Spirits who are **rational** . . . and those who are not **rational**. Ex.

3691. See DEGREE, here.

3747³. The second degree is what is called the internal and **rational** man. (Continued under DEGREE.)

3765. The Natural apprehends the Word as to the literal sense; the **Rational** as to the internal sense.

3786². Unless doctrinals are first collected into a one, there will be a defect, and the things which are defective must be supplied by man's **Rational**; and how blind and illusive this is in spiritual and Divine things, when its conclusions are from itself, has been shown.

3824^e. Then good is coupled with (the doctrinals), whereby they are conjoined with the **Rational** . . .

3849⁴. The most external affections are those of the body . . . those next interior are of the lower mind-*animi*- . . . but the internal are of the **rational** mind . . .

4038². There are three things in general with man: the Corporeal, the Natural, and the **Rational**. . . In so far as one of these reigns . . . the man is said to be corporeal, natural, or **rational**. These three parts of man communicate in a wonderful manner: the Corporeal with the Natural; and the Natural with the **Rational**. When first born, man is merely corporeal . . . and afterwards becomes natural, and at last **rational**.

—³. Man's Natural, by means of (these natural goods and truths) communicates with his **Rational**. The things which elevate themselves thence towards the **Rational**, reposit themselves in the **Rational**, as in a receptacle, which is the interior memory. What is blessed and happy there . . . is of **rational** good; and the interior views of Things, and the perceptions . . . are called **rational** truths.

— . These three [parts] are what constitute man . . . The Corporeal communicates with the Natural by means of external sensuous things; and the Natural with the **Rational** by means of interior sensuous things; and therefore the things in the Natural which are derived from external sensuous things . . . are called exterior and external truths of good; and those derived from internal sensuous things, which are proper to the spirit, and communicate with the **Rational**, are called interior goods and truths.

4108². As to the conjunction of the **Rational** and Natural with man, the **Rational** is of the internal man, and the Natural of the external, and their conjunction makes the human, and such a human as is the conjunction; and there is conjunction when they act as a one; and they act as a one when the Natural ministers . . . to the **Rational**.

4156³. It is not he who can ratiocinate from scientifics . . . who enjoys the **Rational**. Fatuous lumen produces this skill. But he enjoys the **Rational** who can see clearly that good is good, and truth truth; consequently that evil is evil, and falsity falsity . . .

—⁴. (Thus) scientifics are . . . means for perfecting the **Rational**, and also for destroying it; and those who by means of scientifics have destroyed their **Rational**,

are (there) much more stupid than those who have been versed in no knowledges.

4167³. With the regenerate, these three planes act as one; for the one inflows into the other, and disposes it. The first plane, which is the conscience of spiritual good and truth, is in man's **Rational**; and the second . . . is in his Natural.

4286. The celestial man which is of the **Rational** is 'Joseph.'

—³. The internal Angels who are called 'Joseph' partake of the **Rational**.

4345³. The **rational** mind, and the things of it, are still more interior; and, relatively, are singulars. These are evident to the life when man puts off the body . . .

4353³. What man does from the understanding, he at last does from the will; and, finally, by habit, puts it on, and then it is insinuated into the **rational** or internal man . . .

4402². The spiritual man is not the interior **rational** man; but the interior natural. The interior **rational** man is what is called the celestial man.

4570². With man are two things most distinct from each other: the **Rational**, and the Natural. The **Rational** constitutes the internal man, and the Natural, the external; but the Natural, like the **Rational**; has its external and internal . . . So with the **Rational**: it also has an external and internal, and also a middle . . . Joseph represents the external of the **Rational**.

—³. Moreover, both the **Rational** and the Natural are called celestial and spiritual; celestial, when they receive good; and spiritual when they receive truth . . .

4585². The **Rational** constitutes the internal man.

—⁴. As there are no more adequate terms to express exterior things than the Natural; interior things than the **Rational** . . . it is necessary to employ these words.

— . The spiritual man is from the Natural; and the celestial man is from the **Rational**.

—⁵. It treats now of further progression towards . . . the **Rational**; for the **Rational** constitutes the internal man.

— . The intermediate between the internal of the Natural and the external of the **Rational**, is meant by the Spiritual of the Celestial . . . This intermediate derives something (also) from the external of the **Rational**, which is 'Joseph.' —^e.

4601^e. Conjunction of goods and truths with the **Rational**, or Intellectual. Tr.

4603. It treats of the conjunction of the Divine Natural with the **Rational**. 4610. 4612.

4612². As to 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; because the **Rational** is more pure and perfect, being interior or higher; and, regarded in itself, is in the light of Heaven, to which it is adapted . . .

—^e. By the **Rational** is meant the internal man.

4618². The **Rational** has no life unless the Natural corresponds. Refs. . . It is like sight, which perishes

unless it has objects to see . . . So with the **Rational**: unless there is a reception of its light in the Natural, its sight perishes; for the scientifics in the Natural are the objects of sight of the **Rational**; and if these objects are contrary to the light . . . the sight of the **Rational** perishes; for it cannot inflow into things contrary to itself. Hence it is that with those in evils and falsities, the **Rational** is closed, so that no communication with Heaven is open through it, except only as it were through chinks, that they may be in the faculty of thinking, reasoning, and speaking. This is why the Natural must be prepared for reception, that it may be conjoined with the **Rational** . . . and then the **Rational** lives in the Natural; for it sees its objects there.

[A. 4618]³. The **Rational** has indeed a life in itself distinct from that of the Natural; but still the **Rational** is in the Natural, as . . . the soul in its body.

4667². For the **Rational** is higher or more interior, or is prior; whereas the Natural is lower or more exterior, or is posterior. Thus the latter is subordinate to the former. Nay, when they agree, the Natural is nothing else than the General of the **Rational**; for whatever it has is then of the **Rational**. Ex.

4675. 'Israel loved Joseph' = the conjunction of the Divine Spiritual of the **Rational** with the Divine Spiritual of the Natural; (for) 'Joseph' = the Divine Spiritual of the **Rational**, or, the Celestial of the Spiritual from the **Rational**.

—^e. The Spiritual is predicated of both the **Rational** and the Natural; for . . . when the Divine truth shines in the **Rational** . . . it is called the Divine Spiritual of the **Rational** . . .

4715². Those who are celestial men, and thence truly **rational**, perceive interior things. These are said to be taught from the Lord's Divine **Rational**. Sig.

4741³. To (confirm a dogma once received . . . and by reasonings make it appear like the truth) is not of the **rational** man; for the **rational** man can see, as from what is higher, whether that which is being confirmed is true or false . . . Nothing is less **rational** than to be able to confirm falsities; for it is . . . **rational** first to see whether a thing is true, and then to confirm it . . .

4973. Man has a natural mind, and a **rational** mind; the natural mind is in his external man; the **rational** mind in the internal.

4980. The Celestial Natural is good in the Natural which corresponds to the good of the **Rational**; that is, to the Celestial of the Spiritual from the **Rational**.

—². The Celestial, like the Spiritual, is predicated of both the **Rational** and the Natural; that is, of the internal man, which is the **rational** man, and of the external, which is the natural man. Ex. . . When the Divine truth . . . is received by the **Rational**, it is called the Spiritual in the **Rational** . . . and the Divine good . . . in like manner, when received by the **Rational**, is called the Celestial in the **Rational**.

4988³. This . . . is confirmed by reason with the truly **rational**.

5008⁶. All Divine truths can be confirmed . . . by means of rational or intellectual things with those who are illustrated.

5084^e. When, therefore, the Sensuous dominates with a man, the **Rational** . . . is in thick darkness, and believes all that to be **rational** which is concluded from what is sensuous.

5094. Into the external memory enter objects . . . through sensuous things on the one side, and objects through **rational** things on the other . . . The latter place themselves more within, and the former more without; and thus the Natural becomes twofold: interior, and exterior.

—². He who thinks and concludes from the interior Natural, is **rational** in so far as he imbibes through the **Rational** . . . and is called a **rational** natural man. . . After death (also) man is **rational** in so far as he had imbibed from the **Rational**. (Continued under NATURAL.)

—³. (Examps. of spiritual truths which the natural **rational** man can comprehend.)

5117⁴. 'A vine' = the **Rational**; for the **Rational** is from the conjunction of truth and good.

5118. It is the interior Natural which communicates with the **Rational**, and into which the **Rational** inflows . . . There is a continual influx from the Lord through the **Rational** into the interior Natural . . .

5119. By reciprocal influx . . . is meant that the **Rational** calls forth the things in the interior Natural, and, through this, those in the exterior; (that is to say) the things which are thence concluded, or as it were extracted.

5126³. From adolescence to early manhood, communication is opened between the Natural and the **Rational**, by his then learning the truths and goods of civil and moral life, and especially (those) of spiritual life through the hearing and reading of the Word. Then, in proportion as he imbues goods through truths . . . the **Rational** is opened . . . But in proportion as in subsequent age he weakens these . . . the **Rational** is closed up, and also the interior Natural . . . But with those who suffer themselves to be regenerated . . . the **Rational** is successively opened, and the interior Natural is subordinated thereto . . . This is done especially from early manhood, and progressively to . . . eternity.

5128. That sensuous things must be subject to **rational** things . . . is here treated of. . . The man with whom sensuous things are subject, is called **rational**; but he with whom they are not subject, sensuous. Whether a man be **rational** or sensuous, is with difficulty discerned by others; but is discerned by himself if he explores his interiors . . .

—². Indications whether a man is sensuous or **rational**. Enum.

—⁴. The principal indication is the life . . . which is such as is the end . . . If a man is **rational**, he speaks from . . . faith, and acts from charity. But if a man is not **rational**, he can indeed act pretendedly as if **rational**, and speak in like manner; but still there is nothing of life therein from the **Rational**; for the life of evil closes up all communication with the **Rational**.

—⁵. There are two things which not only (do this), but also deprive a man of the faculty of ever becoming **rational**: these are deceit, and profanation. Ex.

—⁶. Into this form are natural and sensuous things disposed, when the **Rational** has the dominion. Des. But, when the **Rational** is subject to sensuous things, the contrary comes to pass. Des.

5131³. In order that the end, which is love or faith, may produce the cause, which is will and thought, it must employ administering means in the rational mind. Ex.

5141. There is apperception from the Sensuous, from the interior Natural, and from the **Rational**. When a man is in interior thought from affection, and withdraws his mind from sensuous things and from the body, he is in rational apperception; for the things below are quiescent, and the man is almost in his spirit . . .

5145². Man's interiors are distinguished into degrees, and in every degree are terminated . . . The interior **Rational** constitutes the first degree, in which is the Third Heaven. The exterior **Rational** constitutes the second degree, in which is the Second Heaven . . .

5150. The Celestial itself, and the Spiritual itself, which inflow into Heaven from the Divine of the Lord, dwell principally in the interior **Rational**; for there the forms are more perfect . . . Still, they inflow also into the exterior **Rational**, and also into the Natural; and this both mediately and immediately; mediately, through the interior **Rational**. That which inflows immediately, disposes; and that which inflows mediately, is disposed.

—². The Celestial is from the Divine good, and the Spiritual is from the Divine truth . . . and when these are in the **Rational**, they are called the Celestial and Spiritual in the **Rational**; and when in the Natural, the Celestial and Spiritual in the Natural. By the **Rational** and the Natural is meant the man himself, in so far as he has been formed to receive the Celestial and Spiritual; by the **Rational** is meant his Internal, and by the Natural, his External.

5248. (Natural represented in garments; **Rational** in face. See GARMENT, here.)

5301. Man has two minds: the rational mind, and the natural mind. The rational mind is of the internal man . . . 7130.

5387^e. Their being without a face—that they have nothing of rational life. Ex.

5497². When he becomes a youth—*juvenis*, as he then matures—*adolescit*, if he cultivates his **Rational**, he thus, from the things in the interior Natural, forms reasons, which are truths still more sublime, and are as it were extracted from those in the interior Natural . . .

5688. When man is being reborn, his **Rational**, which is the internal human, is regenerated first . . .

5805². 'Joseph' = internal good from the **Rational**.

6047⁴. The Lord's Kingdom as to the conjunction of the Spiritual, the **Rational**, and the Scientific . . . is described by the names 'Israel,' 'Asshur,' and 'Egypt' in Is. xix. 19–25. . . For in order that a man may be a man of the Church, it is necessary for him to be spiritual, and also rational, to which the Scientific is subservient.

6055². The internal man is that which in the proper sense is called the intellectual or rational man, because

it is in the light of Heaven, in which are reason and intellect.

6240. That (interior truths and goods) shall be in the **Rational**, which is in the Internal. Sig. For the Celestial Internal, represented by Joseph, is in the **Rational**.

— . What the **Rational** is.—The Intellectual of the internal man is called the **Rational**; but the Intellectual of the external man, the Natural. Thus the **Rational** is internal, and the Natural external; and they are most distinct . . . But a truly rational man is no other than he who is called a celestial man, and who has a perception of good, and, from good, a perception of truth; whereas he who has not this perception, but only the Knowledge that a thing is true because he has been so instructed, and thence has conscience, is not a truly rational man, but an interior natural man: those of the Spiritual Church are such; and they differ from each other as the light of the moon from that of the sun.

—². Many suppose that he is a rational man who can ratiocinate ingeniously about many things, and so join his reasonings together, that what he concludes may appear as true; but this falls even into the worst . . . This is depraved phantasy, and not the **Rational**. The **Rational** is to see and perceive inwardly that good is good, and thence that truth is truth; for their sight and perception of these things is from Heaven . . . Hence the celestial are rational; but (the spiritual) interiorly natural. The Internal Celestial, represented by Joseph, is in the **Rational**; whereas spiritual good, represented by Israel, is in the interior Natural; for the spiritual are represented by Israel, and the celestial by Joseph.

6311. Infernals who have become such (merely) because they have not cultivated their **Rational**. Des.

6376. The External of the Church . . . is in the Natural; but its Internal is in the **Rational**. Those in the former are in truth; and those in the latter are in good.

6434^e. That the Spiritual Church will have good from the natural man, but not from the rational. Sig. For the good of the man of the Spiritual Church is in the Natural, and goes no further; but the good of the Celestial Church is in the **Rational**.

6435². The good of mutual love is more interior than the good of charity, because it is from the **Rational**, whereas the latter is from the Natural.

6472. From Himself (immediately) the Lord inflows both into the rational things of man, which are his interior things, and into his natural things, which are his exterior ones.

6612. The more interiorly man thinks, the more extension he has; for those who think exteriorly . . . communicate solely with grosser Spirits; whereas those who think interiorly, that is, from the **Rational**, have communication with the Angels.

6971. That if they do not obey what is announced from the Word, instead of being a spiritual and rational man, they will become non-spiritual and non-rational. Sig. and Ex. . . For a man who is sensuous and corporeal is not rational, thus is not spiritual; for he thinks

falsities and wills evils. He who does this is not **rational** . . . for the acknowledgment and faith of truth, and the life of good, is the veriest Spiritual in the **Rational** ; because these are from the Divine.

[A.] 7130. The things of the natural mind are called scientifics ; and those of the **rational** mind, intellectual reasons . . . The things of the natural mind are for the most part in the light of the world . . . but those of the **rational** mind are in the light of Heaven.

7290². The internal things of worship . . . must be implanted in freedom . . . for nothing enters into the internal man except through intellectual ideas, which are reasons ; for the ground which receives, is, there, the illustrated **Rational**.

7295². When (after death) they cannot receive the influx from Heaven, the Angels and good Spirits recede from them by degrees ; and, as they recede, they become less and less **rational** ; for to be **rational** is through Heaven from the Lord. Sig.

7298². As soon as any truth is presented, by manifest experience, before good Spirits, there is soon presented something opposite, which excites a doubt. In this way they can consider whether it is so, and collect reasons, and thus bring that truth into their mind **rationally** ; which gives the spiritual sight extension as regards that truth, even to its opposites . . .

8764. For the **Rational** of man is his Heaven ; and the Natural is, relatively, his earth ; for the **Rational** constitutes the internal man ; and the Natural, the external.

9283^e. The **rational things** which are from Heaven he applies to favour his concupiscences.

10225⁹. Those under twenty years . . . do not as yet discern and conclude from themselves ; consequently they cannot as yet shake off anything of what is false and evil by means of the **Rational** ; and they who cannot do this, are not let into combats . . .

H. 112^e. The Divine influx (then) does indeed persist . . . in the things of the world which are with man ; but [it does not persist] in his **Rational**.

130(k). That the light of Heaven illuminates the understanding, and therefore man is **rational**. Refs.

296^e. Animals cannot pervert the order of their life, because they have not the **Rational**.

309. Without such a Word on this Earth, the man of this Earth would have been separated from Heaven ; and, if separated from Heaven, he would no longer be **rational** ; for the human **Rational** comes forth from the influx of the light of Heaven.

355. All things in the natural memory . . . are there quiescent ; and only the **rational things** thence derived serve for thought and speech . . . Therefore in so far as the spirit of man has become **rational** in the world through Knowledges and knowledges, in so far is he **rational** after separation from the body.

430. Two ways lead to the **rational** mind : an internal one through which enter good and truth from the Lord ; and an external one through which enter evil and falsity from Hell. The **rational** mind itself is in the middle . . . Hence, in proportion to the light admitted from

Heaven, the man is **rational** ; and in proportion that it is not admitted, he is not **rational**, however it may appear to himself.

—². The **rational** mind, while being formed, corresponds to the World of Spirits ; the things above it are Heaven, and the things below, Hell : the things above it are opened, and the things below it are closed . . . with those being prepared for Heaven ; but the things below it are opened, and the things above it closed . . . with those being prepared for Hell. Hence the latter can only look below themselves . . . and the former above themselves . . .

455. These things . . . can be understood by a **rational** man ; for he can see from the connection of causes, and from truths in their order ; but a man not **rational** cannot understand them . . . (for) he has closed the way of Heaven to his **Rational**, which however can still be opened, provided his will does not resist. That a man can understand truths, and be **rational**, provided he wants to be, has been shown me by much experience. Des.

—³. (For this reason) it has been conceded to me to confirm spiritual truths . . . by means of **rational things** ; in order that the falsities which have closed up the **Rational** with many, may be dispersed by **rational things** . . . For to confirm spiritual truths by means of **rational things** has been conceded to all in truths. Who ever would understand the Word from the sense of its letter, unless he saw the truths there from an illustrated **Rational** ?

464². Hence in so far as a man has become **rational** (here) through languages and knowledges, in the same proportion he is **rational** after death . . . —⁵.

—⁵. Those who had been against the truths of the Church, and had thought from scientifics . . . had not cultivated their **Rational**, but only the faculty of ratiocinating, which faculty is in the world believed to be **rationality** ; but which is a faculty separated from **rationality**, being the faculty of confirming whatever one pleases.

—⁶. The **Rational** of man is like a garden and flower-bed, and also a fallow field. The memory is the soil ; true scientifics and Knowledges are the seeds ; the light and heat of Heaven cause production, and without them there is no growth. Ex.

468. How the **Rational** can be cultivated. — The genuine **Rational** consists of truths, and not of falsities. That which is from falsities is not the **Rational**. There are three kinds of truth : civil, moral, and spiritual. Des. . . There are three degrees of life with man. The **Rational** is opened to the first degree by means of civil truths ; to the second degree by means of moral truths ; and to the third degree by means of spiritual truths. But it is to be known that the **Rational** is not formed and opened from these by man's knowing them, but by his living according to them ; and by (this) is meant to love them from spiritual affection . . . In proportion as man loves these truths from corporeal affection, in the same proportion he does not become **rational** ; for he does not love them, but himself. Ex. (Thus) man becomes **rational** to the third degree through the spiritual love of good and truth : . . . to the second degree by the

love of what is sincere and right; and to the first degree by the love of what is just and fair . . .

469. Spirits and Angels have a memory . . . and their **Rational** is also cultivated by means of it, to eternity . . .

489⁴. Those who have loved knowledges, and thereby have cultivated their **Rational**, and have thus procured intelligence, and at the same time have acknowledged the Divine, have their pleasure in knowledges, and **rational** delight, turned into spiritual delight, which is that of the Knowledges of good and truth. They dwell in gardens. Des. . . As (the objects in the gardens) correspond to Divine things . . . they are always being infilled with new Knowledges, whereby their spiritual **Rational** is perfected.

506². (Such after death) are bereaved of **rationality**; because their **Rational** in the world had not resided in their interiors, but in their exteriors: and yet they then appear to themselves to be wiser than others.

508³. In the second state (after death) they are devoid of **rationality**.

N. 25³. That the **Rational** of man of itself cannot perceive Divine truth. Refs. W.H.7.

33. Hence the man in evil and falsity cannot be called **rational**, wise, and intelligent.

C. J. 49. (Effect on the Dutch of keeping their **Rational** under obedience.)

S. 41^e. The light of Heaven . . . inflows into natural light . . . and illuminates the Intellectual of man, which is called the **Rational**, and causes him to see and acknowledge Divine truths (when he is reading the Word).

115. Therefore it is not allowable to deal with these from the Word; but from **rational** lumen; because they do not believe in the Word, but in themselves. From **rational** lumen make inquiry, and you will find that . . .

Life 15². It is from this gift of the understanding (of being elevated into the light of Heaven) that even an evil man can think **rationally**; but the reason he is still not **rational**, is that the understanding does not lead the will, but the will the understanding . . . and so long as the will is not together with the understanding in Heaven, the man is not spiritual, and therefore is not **rational**; for, when he is left to his will, he casts out the **rational things** of his understanding . . . and in their place assumes such things as agree with the love of his will; and these he calls **rational things**.

W. 23². The faculty of thinking **rationally**, regarded in itself, is not of man, but of God with him. Upon this depends human reason in general . . .

67. By means of knowledges, man is elevated into the second degree of the natural world; and as, from knowledges, he perfects his understanding, he is elevated into the third degree of it, and then becomes **rational**. The three degrees of ascent in the Spiritual World are above these natural degrees . . .

116. With every Angel there are freedom and **rationality**. (Continued under FREE.)

237. The natural degree increases by continuity . . . until the man reaches the highest of the understanding, which is called the **Rational**. But still the second degree, called the spiritual degree, is not opened thereby . . .

240. Two faculties . . . with man by which he is distinguished from beasts; one, that he can understand what truth and good are, which is called **rationality**, and is the faculty of his understanding . . . For man, from his **rationality**, can think whatever he pleases, either with God, or against God; with the neighbour, or against him. (Continued under FACULTY.)

247. By the influx of spiritual light into all three degrees of the mind, man is distinguished from beasts . . . The faculty of receiving spiritual light is what is meant by **rationality**, which every man has from the Lord, and which is not taken away from him; for if it were, he could not be reformed. It is from this faculty, called **rationality**, that man can not only think, but also speak from thought . . .

254³. With such, not only is the spiritual degree closed, but also the higher region of the natural degree, which is called the **rational** one . . .

258. Every man is born into the faculty of understanding truths to the inmost degree . . . for the human understanding, rising up by continuity around the two higher degrees, receives the light of the wisdom of those degrees. Hence it is that man can become **rational** according to the elevation. If he is elevated to the third degree, he becomes **rational** from the third degree; if to the second degree, he becomes **rational** from the second degree; and if he is not elevated, he is **rational** in the first degree. It is said that he becomes **rational** from these degrees, because the natural degree is the general receptacle of their light.

—². The reason a man does not become **rational** to the greatest possible height, is that the love . . . cannot be elevated in like manner as the wisdom; (for) it is elevated solely by shunning evils as sins, and, then, by the goods of charity, which are uses; and therefore if the love . . . is not elevated . . . the wisdom falls down again to its love. Hence it is that (the man) is still not **rational** except in the ultimate degree.

—^e. (Thus) man's **Rational** is in appearance as of three degrees: a **Rational** from the Celestial; a **Rational** from the Spiritual; and a **Rational** from the Natural. Also, **rationality**, which is the faculty that can be elevated, whether it is elevated or not, is still with the man.

259. (How it is with those born without **rationality**.)

264. That the origin of evil is from the abuse of the faculties proper to man, called **rationality** and freedom. Gen.art.

266. That an evil man enjoys these two faculties equally with a good one. Ex. . . But with regard to the faculty of understanding, which is called **rationality**, this does not exist with man until his natural mind comes of age: in the meantime it is like seed in unripe fruit . . .

267. That an evil man abuses these faculties to confirm evils and falsities; and a good one uses them to

confirm goods and truths. Ex. From the intellectual faculty, which is called **rationality** . . . man derives the power of confirming whatever he pleases ; for the natural man can elevate his understanding into higher light to whatever extent he desires . . .

[W.] 330. (Hence) all created things regard the three things of man : his body, his **Rational**, and his **Spiritual**, for the sake of conjunction with the Lord ; (which cannot be) unless he is spiritual ; and he cannot be spiritual unless he is **rational** ; and he cannot be **rational** unless his body is in a sound state. These three are like a house : the body is the foundation ; the **Rational** is the house built on it ; the **Spiritual** is the things in the house ; and conjunction with the Lord is the dwelling in it . . .

332. The uses for perfecting the **Rational** are all things which teach (these things) and are called knowledges and studies . . . These perfect the **Rational** in proportion as they are uses in a higher degree . . .

334. The Angels (also) have a body, a **Rational**, and a **Spiritual** . . .

336². Uses from the Lord are all things which perfect man's **Rational** . . . But evil uses are all things which destroy the **Rational**.

404². Evident to everyone who will survey it from **rational** view . . . Every man has the faculty of understanding truth, which is called **rationality**.

413. Man is able to perceive the arcana of wisdom when he hears them. This is the faculty, called **rationality**, which every man has from creation. By this faculty, which is the faculty of understanding things interiorly, and of concluding about what is just and fair, and good and true, man is distinguished from beasts.

416. The man who is in natural and at the same time in spiritual love, is a **rational** man. But he who is in natural love alone can think **rationally** just like a spiritual man, yet is not a **rational** man. Ex.

425. That there still remains the faculty of understanding, which is called **rationality** . . . Gen.art.

— . To know and understand these means (by which man can come to good) is from **rationality** . . .

—². Those who believe that spiritual things transcend the understanding . . . cannot but deny the faculty called **rationality** . . .

—³. But it is to be well known that both freedom and **rationality** are not man's, but are the Lord's with man ; and that they cannot be appropriated to man as his.

P. 32². Man comes into the natural degree when born, and may augment this degree with himself by continuity even until he becomes **rational** ; he comes into the second degree if he lives according to . . . Divine truths . . .

73. That man has reason and freedom, or **rationality** and liberty ; and that these two faculties are from the Lord with man. Gen.art.

—⁵. **Rational** freedom. (See **FREE**, here.)

74. See **FREE**, here. 75. —³. 85. 86. 96. —². —⁴. —⁵. 97. 98. —². —⁵. —⁶. 99. 104^e.

123^e. 130. 138. 139. 140. 141. 142. 144. 145. 147^e. 148. 176. 179. 183². 204^e. 210. 219³. 227⁵. 228². 281³. 285. 321³. 328⁶.

76. Everyone from **rationality** not veiled over can see that . . . 77.

83³. In their Own thought these are insane ; yet in the world they can speak and act **rationally** ; for they are men, and therefore have **rationality** and freedom . . .

147. As soon as man acknowledges his evils to be sins against God . . . and therefore wills to desist from them, the Lord opens the spiritual mind . . . and enters into the **Rational** ; and, from it, disposes into order those things in the Natural which are contrary to order. This is what appears to man as combat . . .

154³. The **Rational** of those who are in the appearance, and at the same time in the Truth, is a spiritual **Rational** ; whereas the **Rational** of those who are in the appearance, and not at the same time in the Truth, is a natural **Rational**. (Shown by a comparison.)

167. Those in Hell have the faculty of understanding, which is called **rationality** ; and **rationality** itself is from spiritual light, and not a whit from natural light ; and the spiritual light which they have from **rationality**, is turned into infernal light . . .

168². A **rational** man, from interior illustration from the Lord, at once perceives whether many things are true or not, as soon as he hears them. Examps.

—⁵. In the Spiritual World (such) are called **rational** animals—*pecudes*, because they have **rationality** in potency.

170. He is admitted into a Society . . . where his interior **rationality** is opened ; from which he sees the quality of his faith, etc.

233¹¹. Self-love . . . adulterates goods and falsifies truths by the abuse of the **rationality** which every man has from the Lord . . .

R. 90³. Through his **rationality** he comes into the conceit of Own intelligence. Sig.

148. (That they shall overcome in themselves evils) through truths from the sense of the letter, and at the same time through **rational things** from natural lumen. Sig. and Ex.

198. ('The Laodiceans') believe when they are in their sensuous Natural, but not when in their **rational** Natural.

444. See **EUPHRATES**, here.

544. That (the doctrine of the New Church) will convince through truths from the sense of the letter, and at the same time through **rational things** from natural lumen. Sig. and Ex. 828, Sig.

564. That (these ratiocinations) fall to nothing before the spiritual truths **rationally** understood, which the 'Michaels' of the New Church adduce. Sig. and Ex.

765². Every man, so long as he lives in the world, has **rationality**, that is, the faculty of understanding truth : this faculty remains with every man after death. But those who, from the love of self and the conceit of Own intelligence, have imbued the falsities of religion here, after death do not want to understand truth ; and not to want is the same as not to be able.

911^e. The Word is such in the sense of the letter, that the more a man is illustrated by the influx of the light of Heaven, the more he sees truths from their connection and form; and the more he thus sees them, the more interiorly is his **Rational** opened; for the **Rational** is the receptacle itself of the light of Heaven.

936³. In the **Rational** there is the perception of truth in some form, which the man himself does not see in thought. (Continued under RATIONAL TRUTH.)

M. 42². The Angels cried to me, Take care lest the conuscation from our Heaven . . . penetrate interiorly: it would indeed illustrate the higher ideas of your understanding . . . but these are ineffable in the world: therefore receive the things you will hear **rationaly**, and so set them forth to the understanding.

90³. The manners (of the male) all partake of the predominance of the understanding; whence it is, that the acts of his life . . . are **rational**; and if they are not so, he wants them to appear so. Masculine **rationality** is also conspicuous in all his virtue.

102. Man is born corporeal; and, as the mind is opened proximately above the body, so he becomes **rational**; and as this **Rational** is purified, and as it were decanted of the fallacies which inflow from the senses of the body, and of the concupiscences which inflow from the allurements of the flesh, so is the **Rational** opened; and this is effected solely by means of wisdom; and, when the interiors of the **rational** mind have been opened, the man becomes a form of wisdom; and this is the receptacle of love truly conjugal. The wisdom which makes this form, and receives this love, is wisdom **rational** and at the same time moral. **Rational** wisdom regards the truths and goods which appear interiorly in man, not as his own, but as flowing in from the Lord; and moral wisdom shuns evils and falsities . . . especially lasciviousnesses, which contaminate its conjugal love.

145. Man becomes spiritual in the proportion in which his **Rational**, which is the middle between Heaven and the world, begins to derive a soul from the influx from Heaven . . .

163. That the conjunction of the wife with the **rational** wisdom of the husband is effected from within; but with his moral wisdom from without. Ex.

— The things of **rational** wisdom enum.

168. Neither is the **rational** wisdom of the man possible with the wife. Ex.

178^e. These Spirits were natural **rational**, and not spiritual **rational**.

233⁵. All above the **Rational** (with this confirmer) was closed, and only that below the **Rational** was open: above the **Rational** is heavenly light; and below the **Rational** is natural light; and this light . . . can confirm whatever it pleases.

269. From this folly they are remitted by turns into the **Rational**, which with them is in externals; in which state they see . . . their insanity; but still they are very desirous to get out of their **rational** state into their insane one . . .

—⁶. I asked the Angels, Whence have devils such

rationality (as this one had manifested)? They said, It is from the glory of the love of self. Ex. . . Hence even atheists . . . enjoy a more lofty **rationality** than many others; but only when in the thought of their understanding, and not when in the affection of the will.

293⁴. The truths of the Church, whence is spiritual **rationality**.

408. To think and conclude from ends and causes, is to do so from the clearly seen goods and truths in the higher region of the mind to the effects in the lower: human **rationality** itself is such from creation.

436. In the Spiritual World (the conjugal and the scortatory spheres) meet in the World of Spirits; but in the natural world they meet in the **rational** plane with man, which, also, is the middle between Heaven and Hell; for from above there inflows into it the marriage of good and truth, and from below that of evil and falsity . . . Hence the human **Rational** can turn to either side, and receive the influx; if to good, he receives that from above, and then the **Rational** is formed more and more for the reception of Heaven; but if to evil, he receives the influx from below, and then his **Rational** is formed more and more for the reception of Hell.

498. That still (these adulterers) enjoy human **rationality** like others. Ex.

— Therefore such are not **rational** except in a state removed from the love of the will.

499. That they use this **rationality** when in externals; but abuse it when in internals. Ex.

I. 12. That spiritual things thus clothed in man enable him to live **rational** and moral; thus spiritually natural. Gen.art.

15⁸. The hallucination that beasts enjoy **rationality**.

T. 71². God created man's **rational** mind according to the order of the whole Spiritual World . . .

200^e. That at the time of the Lord's Advent, the Scientific, the **Rational**, and the Spiritual should be made a one, and that the Scientific should serve the **Rational**, and both the Spiritual. Sig.

357². Has man not a **rational** mind from which he can lead himself to act for this or that end?

384. That such have no faith . . . however **rationaly** they may speak, teach, and write. Ex.

402¹³. Through sensuous things, man communicates with the world; and through the **rational** things above them with Heaven.

564². Every man rightly educated is **rational** and moral; but there are two ways to **rationality**; one from the world; the other from Heaven. He who has become **rational** and moral from the world (only), is not **rational** and moral except in mouth and gesture; and, within is a wild beast . . . But he who is **rational** and moral from Heaven also, is truly **rational** and moral. Ex. . . Therefore, there is a spiritual **rational** and moral man, and also a merely natural **rational** and moral one; but, in the world, the one is not distinguishable from the other . . . (These contrasted. 565.) E.208³.

582. Say, from **rational** thought . . .

758^e. The natural **Rational** can confirm whatever it

likes . . . But the spiritual **Rational**—in which are they who look to the Lord, and from Him are in the love of truth—is wholly different.

[T.] 774. The Lord's perpetual presence (with every man) effects that man becomes **rational**, and that he can become spiritual. This is effected by the light which proceeds from the Lord as a Sun . . . which man receives in the understanding ; and which light is Truth, through which he has **rationality**.

808^e. Still, the **rationality** (of the English) is quickened by these studies (of their youth); and sparkles with light, from which they form beautiful images . . .

810. These (English) preachers are deprived of the priesthood, because they do not frame their sermons from the Word, but from their own **rational** lumen, and thus from their Own spirit. Ex.

Ad. 643². From the soul there flows man's second faculty, which is called the **rational** mind, to which belong to understand and to will ; hence the will and the understanding are attributed to this mind. This faculty . . . is not the same as the soul proper ; but is a faculty of which none appears in an infant ; but which grows and is perfected, that is, is born, in the course of time . . . To this succeeds another faculty, to be called the lower mind, which man has in common with brutes . . . 923. 927^e. (See also under **MIND**—*mens*, at Ad. 88, *et seq.*)

965. The **rational** mind itself also has its nutriments, and is continually fed with foods ; first that it may come forth, and then that it may subsist. These foods are the Knowledges of Things, which the mind itself longs for . . .

D. 372. That the **Rational** and Intellectual of man can be diminished, and also taken away . . . according to the good-pleasure of God Messial.

— For the **Rational** and Intellectual is the gift of God Messial alone ; and, when it is taken away, the Souls are devils, and act solely from natural instinct, and are as it were in sleep ; and, when it is restored to them, they know not but that they have been in sleep. When the Intellectual has been taken away, they act according to their radical evil . . .

1053. That **rational** things, etc. ought to be obsequious to more interior things.

1265. An evil Spirit who was deprived of his **rationality**. 1269. 1276.

4143^e. (Thus) **rational** Spirits cannot be together with scientific Spirits . . .

4279^e. (Evil Spirits can speak good things) when they are bereaved of **rationality**, which often [happens].

4851. (Itching of the anus caused by Spirits who) in the world had believed themselves **rational**—yet were not—and had been proud on that account.

5587. The celestial . . . never think . . . about such things as are of reason, or **rational** things . . . Such things as are **rational**, which they hear, they never utter and are not able to utter, because they have no memory for them other than that they know and per-

ceive them when others are speaking about them ; and they then say, or think, Yea, yea ; or, Nay, nay.

5589a. In like manner therefore do those speak in the other life who are **rational**, or who speak from reason ; and those who speak only from the memory of the Thing without thought of their own.

5597. When the celestial hear . . . **rational** things, they see them outside of themselves ; thus from others ; but not within themselves, as the spiritual do.

5672. Man cannot be illustrated by a living voice from Heaven ; thus it does not enter into his **Rational**, but only into his memory.

5785. That scientifics effect nothing, if the **Rational** has not been cultivated thereby. Ex.

— Leeuwenhoek led a miserable life there, because he had only made experiments . . . but had not cultivated the **Rational** by means of them . . . He is stupid. The Angels said that provided a man cultivates the **Rational** in some way, he can be among such (there) as have some delight of social intercourse ; because it is the **Rational** which speaks there, and not the Natural as to the Scientific, for that memory is closed. If he is in good, and in the affection of truth, his **Rational** is then perfected.

5832². (Thus) the **Rational** is destroyed with those who have been adulterers from principle and from life.

6053. Deceit . . . enters the interiors of man, even into the **Rational**, which is the inmost Natural, and there closes up tightly the spiritual mind.

D. Min. 4545. The first plane (as to conscience) is the inmost of the **Rational** : it belongs to perception, thus to love to the Lord . . . The second plane is the middle of the **Rational**, and belongs to the conscience of good and truth . . .

4563. That evil Spirits have **rationality**. Ex.

4578. From all these (useful sciences) as means, everyone can become **rational**. But there are some which . . . destroy the **Rational**. (Both kinds enum.)

4644^e. From perception in civil and moral things, men are called **rational** ; from the perception of good, celestial ; and of truth, spiritual ; and they are eminently **rational**.

E. 208². The affection of spiritual truth joined to these Knowledges makes the **Rational** of man, and illustrates it according to the quality of the truth conjoined with good, and according to the quality of the conjunction.

313¹⁰. When the inmost is spiritual, which is truth from good, the **Rational**, which is thence, is spiritual too . . . Sig.

388²⁹. That all the **Rational** of man is born through scientifics. Sig.

569⁶. The Euphrates = the **Rational**, because through the **Rational**, man is introduced into the Church. By the **Rational** is meant the thought of the natural man from Knowledges and knowledges ; for a man who is imbued with knowledges can see Things in a series ; from primes and mediates, the ultimate, which is called the conclusion ; consequently, he can analytically dis-

pose, discuss, separate, conjoin, and at last conclude Things, even to the ulterior end; and at last to the ultimate, which is the use which he loves. This, then, is the **Rational**, which is given to every man according to uses, which are the ends which he loves. As everyone's **Rational** is according to the uses of his love, therefore it is the interior thought of the natural man from the influx of the light of Heaven; and as, through **rational** thought, man is introduced into spiritual thought, and is a Church, therefore by this river is signified the **Rational** which introduces.

—⁷. It is one thing to be **rational**, and another to be spiritual. Every spiritual man is also **rational**; but a **rational** man is not always spiritual. The reason is that the **Rational**, that is, the thought thereof, is in the natural man; whereas the **Spiritual** is above the **Rational**, and, through the **Rational**, passes into the **Natural**, into the **Knowledges** and **scientifics** of its memory.

—⁸. But it is to be known, that the **Rational** does not introduce anyone into the **Spiritual**, but it is so said because it so appears. The **Spiritual**, however, inflows into the **Natural** by the medium of the **Rational**, and thus introduces; for the **Spiritual** is the inflowing **Divine**, being the light of Heaven. . . As it is contrary to **Divine** order for man to enter into the **Spiritual** through his **Rational**, therefore in the **Spiritual** World there are **Angel** guards to prevent this being done. **Sig.**

—¹⁰. That 'the **Euphrates**'=the **Rational** through which there is a way from the spiritual man into the natural. **Ill.**

—, The first boundary (of the Church) is the **Scientific** which is of the natural man; the second boundary is the **Rational** which is of the thought. To these two, the **Spiritual** . . . extends itself. Both the **Scientific** and the **Rational** are in the natural man; one limit-*fnis*-of which is the **Scientific** and **Cognitive**; and the other is the **Intuitive** and **Cogitative**; and into these limits the spiritual man inflows when it inflows into the natural man. —¹².

—¹⁵. By **ratiocination**, is meant thought and argumentation from fallacies and falsities; and by the **Rational** is meant thought and argumentation from knowledges and truths. For all the **Rational** is cultivated by means of knowledges, and is formed by means of truths; and therefore he is called a **rational** man who is led by truths . . .

585¹³. In a word, the **Rational** is the middle between the **Spiritual** and the **Natural**; and the **Spiritual** which regenerates, inflows through the **Rational** into the **Natural** . . . 654⁶².

638¹¹. '**Lebanon**'=**rationality**, from which are intelligence and wisdom.

650²⁷. Elevation even to the interior **Rational** which is from the **Spiritual**. **Sig.**

654¹². The Church . . . is terminated in the natural man, namely, in its **Rational** and **Scientific**; for the **Rational** is in the interior natural man; for it is its understanding . . . and the **Rational** is born through **scientifics**; for in these it sees its conclusions as in a mirror, and confirms itself thereby, but yet from the **Spiritual**; for without this, man has no **Rational**, nor

scientific truth; but instead of a **Rational** he has **ratiocination**; and instead of **scientific** truth, **scientific** falsity. These two, therefore, constitute the boundaries of the **Spiritual** Church, which is signified by the **Land of Canaan**.

—¹⁵. For without the instruction of the natural man by means of **scientifics** . . . man cannot become **rational**; and, if he is not **rational**, he cannot become **spiritual**; for the **Rational** conjoins itself on the one side with the **Spiritual**, that is, with **Heaven**; and on the other side with the **Natural**, that is, with the world.

—¹⁶. Through truths **scientifically** and **naturally** understood, everyone procures for himself a **Rational**, into which the **Spiritual** can inflow and operate; for man draws in the light of **Heaven** through the **Rational**, which is his understanding; and, through the **Rational** illustrated by the **Spiritual**, he looks into **Knowledges** and **scientifics**, and chooses from them those which agree with the genuine truths and goods of **Heaven** and the **Church**; and rejects those which disagree. Thus does man found the **Church** with himself. **Sig.**

—³³. As every man of the **Church** has a **Spiritual**, a **Rational**, and a **Natural**, **Solomon** built three houses . . . the house of the forest of **Lebanon** for the **Rational**; for a cedar, and thence **Lebanon**=the **Rational**. .

—⁶³. Man first enriches his memory with **knowledges**; afterwards, by means of these, he cultivates his understanding; and, finally, his will. The memory is of the natural man; the understanding is of the **rational**; and the will is of the **spiritual**. This is the way of the reformation and regeneration of man. **Rep.**

701. In proportion as man receives this light (from the **Lord**), in the same proportion he becomes **rational** . . .

708². Those who receive the light of intelligence from the **Lord** as a **Sun**, are those with whom the **Intellectual** and its **Rational** have been opened; and who thence from the spiritual affection of truth have thought **rationally** about matters of belief. But those who receive light from the **Lord** as a **Moon**, are those with whom the **Intellectual** and **Rational** has not been interiorly opened; but only the **Natural**, and thence have thought from the memory about matters of belief . . .

714². Every man is born **sensuous** . . . and by life in the world becomes **natural** more and more interiorly; that is, **rational**, according to the moral and civil life, and the **lumen** thence acquired.

730³¹. Every man is born **natural**, and lives **natural**, until he becomes **rational**; and, when he has become **rational**, he can be led by the **Lord**, and become **spiritual** . . .

739⁴. In the **First Heaven** are those with whom the interior **natural** man, which is also called the **rational** man, has been opened; for he, if he is truly **rational**, receives influx from the **Lord** through **Heaven** . . .

—¹¹. That **natural** affection seduced the **Rational**. **Sig.** (by **Eve's** act).

798⁴. The **Rational** is the middle between the spiritual mind and the natural mind.

846². The **Rational** is the middle between the **Spiritual** and the **Natural**, and receives **spiritual** light, which it transmits into the **Natural** and illustrates it . . .

[E.] 941². Man is illustrated in the **Rational**; for this is proximately subject to the **Spiritual Internal**; and receives light from Heaven, and transmits it into the **Natural** purified from evils, and infills it with Knowledges of truth and good, also adapting thereto the knowledges which are from the world . . . Hence man has the **Rational**, and also understanding. Man has (no) **Rational** and understanding, before his **Natural** has been purified from evils; for understanding is to see the truths of the Church from the light of Heaven . . .

995. All the intelligence of the natural man is from his **Rational**; for the **Rational** is the middle between the **Spiritual** and the **Natural**; and (therefore) first receives the influx of the **Spiritual World**, and transfers it into the natural world. Hence it is that before the spiritual mind . . . can be opened . . . the **Rational** must be cultivated, which is done by means of scientifics, which are natural and moral truths; and by means of Knowledges of truth and good from the Word. By means of these, the **rational** mind is opened from below; but, as soon as the spiritual mind has been opened, and there is influx thence, the **rational** mind is opened above; and thus the **Rational**, as an intermediate, furnishes the passage; and then, through it, the natural mind, in which are scientifics and Knowledges, is subordinated to the spiritual mind.

996. Here is described the state of man as to the **Rational**. It is the **Rational** from which man can see and understand truths; and, in proportion as he can see them, in the same proportion the falsities of evil do not oppose. . . The falsities of evil enter . . . in man's second and third age, when he no longer thinks from the memory alone, but from his own understanding; for the **Rational**, in which the understanding is, is opened successively as man becomes adolescent . . . (and then) the **rational** sight is perverted through ratiocinations . . . Sig.

1056². Man has a spiritual mind, a **rational** mind, a natural mind, and a sensuous mind. . . By his spiritual mind he is in Heaven . . . by his natural mind he is in the world . . . and the Heaven with him communicates with the world in him by means of the **rational** mind . . . The sensuous mind is first opened; then the natural mind; and, as he studies to become intelligent, the **rational** mind . . . The **rational** mind serves for conjunction, as the neck does for the head . . .

1104³. (They suppose) that the Lord's **rational** soul was from the mother alone; when yet every man is **rational** from the soul which is from the father. Ath. 46. 59. 101.

1147. The **Natural** is a trine: the **Rational**, the **Natural**, and the **Sensuous**; the **Rational** being the highest there . . . The genuine **Rational** is from influx from the **Spiritual World**; the **Sensuous** from influx from the natural world; and the middle **Natural** is either **rational** or sensuous. (From this) men are either **rational**, sensuous, or intermediate . . . those who think, judge and conclude well from reason, are **rational**, and they think with elevation above material things . . . (In respect to the Word) the **rational** imbibe from the sense of the letter such things as are of doctrine . . .

In the **Spiritual World** . . . the highest ones are the **rational**.

1210³. That there are three degrees of spiritual things in nature, may be evident from man's natural mind, and from its **rationality** and sensuousity: **rational** men are in the first degree of it . . .

1220². As the naturalism which has inundated the Church can be shaken off only by means of **rational** things, whereby a man can see that a thing is so . . .

J.(Post.) 131. (These gentiles) at first appear as if destitute of **rationality** . . .

230. Such (as have lived evilly) appear (after death) as if completely bereaved of **rationality**, and yet they believe themselves to be the wisest of all. They are allowed to return by turns into their **Rational** which they had in the world; (but) they want to be insane, and are therefore sent into the Hells. (Their lot there des.)

De Verbo 3⁴. (The ineffable things said by the Angels of the highest and middle Heavens) can be described in the words of natural language, even to **rational** apprehension; (for) there are no Divine arcana which cannot be perceived and expressed naturally, although generally and imperfectly; and those who, from the affection of truth, perceive such things naturally with their **rational** understanding, when they become Spirits, can perceive and speak the same spiritually; and, when they become Angels, in a celestial manner; but no others.

—⁶. The light of the world alone cannot present any natural or **rational** lumen; but the light of the world from the light of Heaven presents it. Ex.

D. Wis. vii. 4². If the will and understanding do not act together, there is not any **rational** operation.

5 **M. I.** See **NATURAL**, here.

— The merely natural can think, confirm, understand, and teach truths when in company. They have this because **rationality** is humanity itself: through it, man is man, and is distinguished from beasts. But the **rationality** with satans is solely in externals; and is null in internals, because in internals there reigns the cupidity of adulterating the goods, and falsifying the truths, of the Church; and this cupidity inflows into their **rationality**, and darkens its light, so that they see nothing but Falsities in place of Truths.

—¹². Unless these fatuities were dissipated . . . there would be closed to them the **Rational** which is above the memory . . . and then they would become animals, with the sole difference that they could think from the external senses; and, from this thought alone, speak.

Rational good. *Bonum rationale.*

Rational, Good of the. *Bonum rationalis.*

Rational as to good. *Rationale quoad bonum.*

A. 1949². **Rational** truth separated from **rational** good. Des.

1950². **Rational** good never fights, however attacked, because it is mild, gentle, patient, and yielding . . . yet it conquers everybody. It never even thinks about fighting, nor glories in victory . . .

2171. The Lord's rational good conjoined with His truth. Sig. and Ex.

2181. The conjunction of natural good with rational good. Sig. and Ex.

— . Rational good must be made conformable with natural good so as to make a one; (otherwise) Divine perception is impossible.

2204. That rational good . . . also would put off the human. Sig. and Ex.

— . Human rational good has in it much from worldly delights . . .

2524. See RATIONAL, here. 3030. 3209². 3573. 3579. 3677. 4038³.

2566. Enriched with rational goods and natural goods. Sig.

2576⁴. 'The veil' = the proximate and inmost appearances of rational good and truth, in which are the Angels of the Third Heaven.

3141. The Divine good in the Rational (Isaac) was born (from the Divine truth itself conjoined with the Divine good); and was not good separated from truth, but was Divine good with Divine truth; and both together are called good in the Rational to which was to be conjoined truth from the natural man (Rebekah).

3194. 3195.

3200. In these two verses is described the state of rational good, when it is in expectation of truth, with which it is to be conjoined. These states exist continually . . .

3210. That rational good brought with it the truth into the sanctuary of truth. Sig. and Ex.

3211. Between rational good, and the truth called forth from the Natural . . . there is not a marriage, but a covenant. Sig. and Ex.

3299. The Natural as to good is conceived from the good of the Rational as a father; and as to truth, is conceived from the truth of the Rational as a mother.

3314. That the Divine good of the Rational loved the good which pertained to the Natural, and that the Divine truth of the Divine Rational loved the truth which pertained to the Natural. Sig. and Ex. (Continued under INFLUX.) Hence there is a closer conjunction of the good of the Rational with the good of the Natural, than with its truth; and of the truth of the Rational with the truth of the Natural, than with its good. Sig.

3387². Therefore, where there are no truths . . . there is no rational or human good, consequently, no spiritual life.

3408. Increase as to rational good, and as to natural good. Sig. and Ex.

3527. With those not hypocrites, rational good appears in the face from a certain fire of life; and rational truth from the light of this fire.

3539³. For in this state rational truth is not so well conjoined with rational good . . .

3563². The good of the Natural comes forth solely from . . . the good of the Rational . . . and therefore the truth of the Natural also is thence. (Continued under INFLUX.)

3570. That the good of the Rational conjoins with itself good first, and truth afterwards, and this through the Natural. Sig. and Ex.

—³. Ends of good . . . are what is called the Rational as to good, or the good of the Rational. (Thus) such as is the Rational as to good, such is the Natural which invests it.

3573³. When the state is such, the Rational as to good conjoins itself immediately with the good of the Natural; and, through this, with its truths; and also mediately, through truth conjoined with itself in the Rational, with the truth of the Natural; and, through this, with the good there. Thus the conjunction becomes indissoluble.

3575². For (the truth of good) could not be produced by immediate influx from the good of the Rational, unless at the same time by mediate, that is, through the truth of the Rational . . .

3576. That the good of the Rational conjoined itself inmost with the good of the Natural; and, through the good there, with the truth. Sig. and Ex.

3616. (After the conjunction) the good of the Rational inflows immediately into the good of the Natural; and, through the good, into the truth of it; and also mediately, through the truth of the Rational into the truth of the Natural; and, through this, into the good there. Sig.

3660². See NATURAL GOOD, here.

3665⁴. Some of these Knowledges inflow immediately through the good of the Rational . . .

3677. All the goods and truths in the natural man are conceived and born . . . of the good of the Rational as a father, and of the truth of the Rational as a mother.

4505. Good rational and natural destroyed. Sig.

5117⁴. 'No grapes in the vine' = no interior or rational good.

—⁵. 'Grapes in the desert' = rational good not yet made spiritual.

E. 1146. Rational truths and goods profaned. Sig. and Ex.

Rational truth. *Verum rationale.*

Rational, Truth of the. *Verum rationalis.*

A. 628^e. A kind of rational truth . . . remained with those called 'Noah,' and therefore they could be regenerated. 635.

671. With (an unregenerate man) there can be rational and scientific truths; but they are not alive.

1495. When man is being instructed, the progression is from scientifics to rational truths; then to intellectual truths, and finally to celestial truths. If the progression is made from scientifics and rational truths to celestial truths, without the media of intellectual truths, the Celestial is violated; because there can be no connection of rational truths, which are from scientifics, with celestial truths, except through intellectual truths. Ex.

1496². Scientific truth is one thing; rational truth another; and intellectual truth another. They succeed one another. Scientific truth is of knowledge; rational

truth is scientific truth confirmed by reason; intellectual truth is conjoined with the internal perception that it is so.

[A.] 1895. Rational truth is born from knowledges and Knowledges vivified through the affection which corresponds to them.

1904³. See INTELLECTUAL TRUTH, here.

1949. 'A wild-ass man'=rational truth; (for) the wild-ass=not the Rational in its complex, but only rational truth. The Rational consists of good and truth . . . rational truth is that which is signified by the wild-ass; and this is what is represented by Ishmael, and is what is here described.

—². No one can believe that rational truth, separated from rational good, is such . . . Whether you say rational truth, or the man whose Rational is such, it is the same. . . He is a morose man, will bear nothing, is against all, looks upon everyone as in falsity, is ready to rebuke, to chastise, and to punish; he has no pity; he does not apply himself to others, and study to bend their minds; for he regards everything from truth, and nothing from good. (Continued under ISHMAEL. 1950. 1951. 1959. 1964.)

2078. That others, who are rational from truth, should not perish. Sig. and Ex.

— . See RATIONAL, here. 2524. 3368³. 3573.

2139. That the human rational truth with the Lord did not perceive this; thus did not believe it. Tr.

2171. See RATIONAL GOOD, here. 2576⁴. 3314. 3539³. 3573³. 3616. 3677.

2189. That rational truth did not then appear, because it was in rational good. Sig. and Ex.

2195. That rational truth was then near to what is holy. Sig. and Ex.

2196³. The reason merely human rational truth, then with the Lord, was separated from Him when He had conjoined Himself with the Divine, was because human rational truth does not apprehend Divine things, because these are above the sphere of its understanding; for this truth communicates with the scientifics in the natural man, and, in proportion as, from these, it views the things which are above itself, it does not acknowledge them; for this truth is in appearances, which it cannot put off. Examps.

2203. That the affection of this human rational truth was not to change its state. Sig. and Ex.

—². As rational truth is such, it is excused, and is permitted to be in appearances, and to have delectation in them.

2208. The rational truth represented by Sarah could not comprehend this. 2217^e.

2215. That human rational truth wanted to excuse itself. Sig. and Ex.

2362. 'A man-vir'=rational truth.

2503. With every man of the Church there are rational truths, and scientific truths: rational truths are interior; scientific truths are exterior. These (two kinds of truths) are distinct from each other exactly as are the two memories; from which it follows that there are also two affections of truth . . . Sig.

2508. 'She is my sister'=rational truth; for 'a sister'=intellectual rational truth. Ex.

2554. Although Divine good is united (by marriage) solely to Divine truth, still it inflows into lower truths, and conjoins itself with them . . . for it inflows into rational truths, which are only appearances of truth, and conjoins itself with these; (otherwise) no man could be saved. That the Divine good might be able to be conjoined with these . . . was the cause of the Lord's coming into the world . . .

2562. That it should be said that rational truth was adjoined to celestial good. Sig. 2563.

2567. Enriched with rational truths and natural truths. Sig. and Ex.

2575. An infinite abundance of rational truth adjoined to good. Sig. and Ex.

— . 'Silver'=rational truth.

— . Celestial good adjoined to rational truth, as a brother to a sister.

2576. That rational truths are like a covering to spiritual truths. Sig. and Ex.

—⁷. 'Hooks of silver'=rational truths which derive their origin immediately from scientifics.

2781². Rational truth is signified by 'a mule.' —⁷.

—⁵. 'A son of a she-ass'=rational truth.

—⁷. 'A she-mule'=the affection of rational truth.

2814. The truth Divine in the Human which underwent temptation . . . is not the Divine truth itself . . . but is rational truth, such as the Angels have, consisting in appearances of truth, and is what is called 'the Son of Man,' but before the glorification.

3074. There is here described in a summary, the process by which, through scientifics, truth appears, and is elevated by them out of the natural man into the rational, and becomes rational truth, in the Lord, Divine; namely, that it is effected through the influx of the Divine love into the Human, from which there is an affection of truth in which is innocence. From such influx the scientifics . . . were illustrated, and the truths became manifest, which were to be elevated into the Rational, and there conjoined with the good of the Divine love. Des. more particularly in what follows.

3271. The gentiles have not the truth of faith, but rational and natural truth.

3286. When the Divine Natural is not yet, the truth of the Rational is 'barren.' Ex.

—³. Afterwards, through rational truths, the Natural is reduced to obedience.

3299². The Natural as to truth is conceived from the truth of the Rational as a mother.

3369. Instruction in rational truths. Sig. and Ex.

3386. Isaac's 'sister'=rational truth. By rational truth is meant that which appears as true according to the apprehension, or before the Rational.

3394. That if it was Divine truth, it was not rational truth. Sig. (Continued under RATIONAL.)

3398. As by 'sister' is signified rational truth, and by 'wife,' Divine truth, this was called rational truth

('sister')lest Divine truth (his wife, Rebekah) should be adulterated, and thus profaned. Ex.

3563². See INFLUX, here.

3665⁴. Some (of these Knowledges) inflow mediately through the truth of the Rational into the truth of the Natural . . .

3848². The conjunction of good with the affection of internal truth (Jacob with Rachel) first takes place, when the good of the Natural is being conjoined with rational truth, and, through this, with rational good. Rep.

4038³. Rational truths defined. See RATIONAL, here.

4341². 'The men-viri' (who came with Esau)=the rational truths which have been conjoined with good when it inflows into the Natural.

6376. Truth from the Rational for the Internal Church. Sig. and Ex.

6727. 'The sister' (of Moses)=rational truth; thus the truth of the Church; for this truth is rational truth. 6739.

R. 936. 'The leaves of the tree for the healing of the nations'=the derivative rational truths, through which those in evils and falsities are brought to think sanely, and live becomingly.

— (These) cannot be healed through the Word, because they do not read it; but if they have strong judgment, they can be healed by means of rational truths.

—³. Rational truths are the things which proximately receive spiritual truths; for man's Rational is the first receptacle of spiritual truths; for in man's Rational is the perception of truth in some form, which the man himself does not see in thought, as he does the things which are beneath the Rational in the lower thought.

—^e. Rational truths are also signified by 'leaves' in (the following places). Ill. But according to the species of the trees. The leaves of the olive and vine=rational truths from celestial and spiritual light; those of the fig, rational truths from natural light; and those of the fir, poplar, oak, pine, rational truths from sensuous light.

E. 790⁹. The things in the natural mind from the spiritual are called rational truths, moral truths, natural truths; and, in general, scientific truths.

1146². 'Ivory'=rational truth . . . which is the most excellent truth of the natural man. Ex. and Ill.

Ravage. *Depopulari.*

Laying waste, A. *Depopulatio.*

A. 6405. 'A troop shall ravage him' (Gen. xlix. 19)=that works without judgment will drive away from the truth. Ex.

6406. 'He shall ravage the heel' (id.)=inordination thence in the Natural. Ex.

10227⁴. 'To ravage the treasures and the wealth of the peoples' (Is. x. 13)=to destroy the truths of intelligence and wisdom.

F. 67^e. That thus all things of the worship of the Lord and of His Church are ravaged. Sig.

M. 454. These lusts ravage conjugal love . . .

T. 117. Plunder the goods of the inhabitants.

588. He would plunder and slaughter all who do not favour him.

E. 403. Which the natural man has laid waste by his ratiocinations.

—³. A laying waste by the falsities of evil. Sig.

Rave. See under DELIRIUM.

Raven. *Corvus.*

A. 865. 'He sent forth a raven, and it went forth in going and returning' (Gen. viii. 7)=that Falsities still made disturbance. Ex.

866. That 'a raven'=Falsities . . . gross and dense, because of their black colour. Ill.

5044⁷. 'The raven,' etc. (Is. xxxiv. 11)=kinds of falsity which come forth when the Divine truths in the Word are made of no account.

9439. It would be easier to make a raven white.

P. 318⁴. How it may be confirmed that a raven is white. M. 233⁴. T. 334⁵. E. 824².

D. 4336. Like ravens to a carcass. 4337^e.

E. 650¹³. 'The sons of a raven' (Ps. cxlvii. 9)=natural men who are in darksome lumen from fallacies; as has been the case with many of the gentiles; and therefore it is said that 'He gives to the sons of a raven which cry [to Him].'

1100²². 'Ravens,' when mentioned in the Word,=one of the many kinds of falsities.

Ravish. *Stuprare.*

Debauching, Dishonour. *Stuprum.*

A. 2754. Adulterers who move young and beautiful wives to dishonour.

8902⁵. 'Their wives shall be ravished' (Is. xiii. 16)=that the goods of truth will be perverted by the evils of falsity.

9348⁴. 'To ravish the widows' (Ezek. xix. 7)=to pervert the goods which desire truth. That 'to ravish'=to pervert. Refs. E. 601¹³.

H. 462a⁴. Those who have seduced virgins to dishonour, called to Judgment. Des.

P. 144². The understanding, which is then the harlot of the will, has become so stupid from debauchery with the will . . .

M. 444a. Lust with . . . a virgin is (not fornication, but) a debauching.

453. Debauching or defloration (worse than fornication).

459⁵. Debauchings, which are violations of virgins, (are guarded against by this lesser evil).

504². This wickedness (defloration), which is a debauching (with such) remains inrooted.

D. 2711. *Puellas parvas stuprandi.* (See INFANT, here.)

E. 730¹⁸. The adulteration and falsification of the Word, is described by 'to be **debauched**' (Jer.iii.2).

863¹⁶. The **debauching** of a virgin=the falsification of Divine truth . . .

1006². The excrementitious Hells are for those to whom **debauchings** of virgins have been deliciousnesses.

Raw. *Crudus.*

A. 7856. 'Raw' (Ex.xii.9)=devoid of the good of love. Ex.

Ray. *Radius.*

Radiant. *Radiosus.*

See RADIATE.

A. 854. Truths of faith are like **rays** of light ; love being the flame.

1042². From the modification of the inflowing **rays** of light, colours come forth . . . In spiritual things . . . the blackness is the proprium, which absorbs and extinguishes the **rays** of light ; but the whiteness is the truth and good which man supposes he does from himself, which reflects and rejects the **rays** of light. The **rays** of light which fall upon these, and as it were modify them, are from the Lord . . . for the **rays** of spiritual light are from no other source.

1525. **Rays** of golden flame for those in affections of good ; and **rays** of silver light for those in affections of truth.

1623. Every colour consists of innumerable **rays** ; so that myriads constitute one General which is perceptible —e.

1861^e. His hatred and its filth are the recipients of the **rays** of good and truth from the Lord, which **rays** of good and truth they turn into fire, smoke, and thick darkness.

1869^e. The **rays** of the internal sight are ideas.

3167². The goods in the natural man receive the heat of the light of Heaven ; and the truth its **rays**, that is, faith.

3223². The things which in the light of the world make one **ray**, in the light of Heaven make myriads . . .

4156³. Light inflows from Heaven . . . and causes the reasons which he sees with the understanding to be so many **rays** of that light.

4658¹. The **radiant** circle around the head, represented the Divine from Him . . . 9407¹⁴.

6388². They concentrate the influx of happiness from Heaven upon themselves, and do not transmit it to others ; and are like objects which do not remit, but absorb, the **rays** of light.

6601². This is as it is with the objects of sight, from which there diffuses itself a sphere of **rays** to a great distance, which falls into man's sight . . . 6603².

7177². The heat is varied according to the direct or oblique incidence of the sun's **rays**.

7270². The first two successives of Divine truth are as it were **radiant** belts from the flaming . . . H.120.

9407. Transmits the **rays** of heavenly light.

H. 137². A thousand enemies cannot endure one **ray** of the light of Heaven. W.254^e.

332^e. Directly in the line, or **ray**, in which the Angels look to the Lord.

W. 366³. Compared to the multitude of **rays** which go forth from the stars, and carry their heat and light into the earth. —.

Ad. 998. Every **ray** of intellectual light is an image of that love from which and to which it is continued (as every **ray** of natural light is an image of the sun). Hence, from the perpetual **rays** of such a kind, there is effected a light which both illuminates and kindles the human mind.

1019^e. In human minds there are **rays** both of light and of love : nothing is excited by the **rays** of light, but by the **rays** of love.

D. 1940. Represented by the sudden closing of lines, or **radii**.

2914. The Spirits were found . . . sometimes as if by **rays** . . .

3404. **Rays** like bright stings seemed to go forth from his eyes . . . 3541.

3496. Represented by an infant surrounded by **rays**.

3951. Round the head a kind of **radiant** circle. Ath. 153.

4362^e. They absorb the **rays** of the Lord's mercy . . .

E. 1093³. Man's love is like fire, and his thoughts are like the **rays** of light thence . . .

Ath. 190. The **radiant** circles are devolutions of the infinite . . .

D. Wis. iii. 4². There can be no extension except by means of **rays** of light from wisdom, by means of heat from love ; thus by means of fibres vivified, which are the **rays** formed.

Razor. *Novacula.*

L. 15⁵. 'A barber's **razor**' (Ezek.v.1.)

E. 569¹⁷. The deprivation of spiritual wisdom and intelligence, is signified by 'the hair' . . . being 'shaved with a hired **razor**' (Is.vii.20).

577⁹. 'To cause a **razor** to pass over the head' (Ezek.v.1)=to deprive of all the intelligence of truth. Ex.

Reach. *Attingere, Pertingere.*

A. 6098. 'They have not **reached** the days of the years' (Gen.xlvii.9)=not elevated to the state. 'To **reach**'=to be elevated. Ex.

7921. 'Ye shall cause to **reach** to the lintel and the two posts' (Ex.xii.22).

8155. 'To pursue,' or touch, =influx, through which is communication ; here, of falsities from evil.

H. 269. To which human knowledges never **reach**-*pertingunt*.

E. 1111. 'Her sins have **reached**-*pertigerunt*-even to Heaven' (Rev.xviii.5)=that their evils have closed up Heaven. . . For, when evils **reach** to Heaven, they close it.