

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.

React. *Reagere.*

Reaction. *Reactio.*

Reactive. *Reactivus.*

Reagent. *Reagens.*

Reagence. *Reagentia.*

See under ACT and ACTIVE.

A. 2410. The evil in man continually **reacts** against the good which is from the Lord.

3628². Unless there were correspondent internal forces, which should **react** against the external ones, and thus keep the intermediate forms in connection and equilibrium, they would not subsist for a moment. Ex.

4380. When good has applied itself to truths . . . truth appears to **react**; yet it is not the truth, but the good conjoined with it, which **reacts** through the truth.

5651³. When the Natural has been reduced to correspondence, it no longer **reacts**; but acts as it is commanded.

6262². For every agent has its **reagent**, or reciprocal, in order for there to be any effect; and the agent is the cause; and the **reagent** is the thing caused; therefore the **reagence** is also of the agent . . . This is the case with **reaction** in each thing of universal nature.

8691. When there is conjunction, there is reciprocity; for good acts and truth **reacts**. **Reaction** is the reciprocity which is in the reply. Sig.

10729². Action and reaction. See Act, here. W.68.

Life 107. Man is indeed no agent in these things; but still is a **reagent** as of himself.

W. 58^e. (The things below man in the three kingdoms of nature) are recipients (of life); and, as they are recipients, they are also **reagents**; for it is by their being **reagents** that they are containants.

68. Man from his hereditary evil **reacts** against God. (Continued under ACT.)

260. That the natural mind, being the covering and containant of the higher degrees, is **reactive** . . . Gen.art.

—². The natural mind **reacts** against the higher minds. The reason it **reacts**, is that it covers, includes, and contains them; and this is not possible without **reaction**; for, unless it **reacted**, the interior things would relax themselves, protrude outwards, and fall to pieces. It would be as if the tunics round the body were not in **reaction** . . . and as if the membrane investing the motor fibres . . . did not **react** against the forces of these fibres in action . . .

—². Another reason why the natural mind **reacts** against the spiritual mind, is that the (former) consists . . . also of substances of the natural world, (which) from their nature **react** against those of the Spiritual World; for they are dead, and are acted upon from without by the substances of the Spiritual World; and things dead, being acted on from without, resist from their very nature; and thus . . . **react**. (Thus) the natural man **reacts** against the spiritual man, and there is a combat.

261. (Thus) when the spiritual mind is closed, the

natural mind **reacts** against all things of Heaven, and does not admit them . . .

262. From the **reaction** in him from birth, the natural man, when he loves himself and the world above all things, acts against the things of the spiritual man. Des.

263. But, when the spiritual mind is open, the natural mind . . . is subordinated; for the spiritual mind acts from above, and removes the things in the natural which **react**, and adapts to itself those which act in a manner like itself; and thus the overbearing **reaction** is successively taken away.

—². In (everything) there are action and **reaction**, from which is the equilibrium of all things, which is taken away when action exceeds **reaction**; and contrariwise. (So) when the natural mind acts from the delights of its love, and from the pleasant things of its thought . . . its **reaction** removes the things of the spiritual mind . . . and causes action from such things as agree with its **reaction**. Thus is produced an action and **reaction** of the natural mind which is opposite to the action and **reaction** of the spiritual mind . . .

—³. But, if the spiritual mind is opened, the action and **reaction** of the natural mind is inverted; for the spiritual mind acts from within, and, at the same time, through the things in the natural mind which have been disposed into obedience to it, from without; and it twists back the spiral in which is the action and **reaction** of the natural mind . . . Such is the change . . . called reformation and regeneration.

274. When the natural mind ascends, the lower degrees . . . are closed; and when it descends, the higher degrees . . . are closed. The reason is, that they are in **reaction**.

M. 293⁵. The state of a husband's wisdom . . . is **reacting**, or **reaction**, according to the perception; and this **reaction** is perceived by the wives with deliciousnesses in the bosom. (See ACT, here.)

I. 14⁴. Conjunction without what is reciprocal is not possible, as there is no conjunction of an active with a passive without what is **reactive**. God alone acts; and man suffers himself to be acted upon; and **reacts** in all appearance as of himself, although he does so interiorly from God.

T. 61. From this perpetual . . . resistance, repugnance, and **reaction**, of evil and falsity against His good and truth, thus against Himself, God perceives both the quantity and the quality of (the things which take place contrary to order).

D. 1744. When (a man is being ruled by the Spirits of the skin) there is a certain **reaction**, and consequently repugnance, against that which is of use . . .

3037². (Evil Spirits are the cause of the evil which happens to themselves. For) to every action there responds a **reaction**: it is so in the least membranes, fibres, and the least particles of the animal spirit; and if there were not such a **reaction**, nothing at all could subsist . . . and therefore there is a perpetual equilibrium.

3038^e. There is a different **reaction** in the Heavens . . .

[D.] 6032^e. The Lord is the agent, and man the reagent ; if the reagent receives without reaction as of himself, the influx of good passes through . . . This is said against those who separate faith from charity.

E. 573⁸. Where there is equilibrium, there are two forces continually acting against each other: the one acts, and the other reacts ; and continual action and reaction is continual combat . . .

616. In order to appropriation, there must be an active and a reactive . . . The reactive also is from the Lord . . .

—². He who believes that Divine Truths and Goods inflow without such a reactive, or reciprocal, is much mistaken . . . In a word, action and reaction make all conjunction ; (but) when an active inflows into a mere passive, it is dissipated ; for the passive yields and flees. But when an active inflows into such a passive as is also a reactive, then it is applied, and both remain conjoined. Thus is it with the influx of the Divine good and Divine truth into the will of man. (Whereas) when it inflows into the understanding alone, it passes through and is dissipated.

802⁵. Every agent which wishes to conjoin itself with another, must have something as it were its own with which to conjoin itself ; otherwise there is no reagent ; and, where there is not action and at the same time reaction, there is no conjunction. The things with man with which God, who is the sole Agent, conjoins Himself, are the Understanding and the will . . .

D. Wis. x. 4². Thus (these ligaments) are reactions, both general and singular.

Read. *Legere.*

Reader. *Lector.*

Reading, A. *Lectio.*

A. 1405. In the internal sense . . . do the Angels perceive the Word when it is being read by man. 1866. 1963^e. 2135. 2249⁴. 2333². 2357². 2763². 2798^e. 3131². 3316³, Examps. 4844⁸. 4921. 5247³. 5648². 6167^e. 8020^e. 10137². 10687. H.306². N.259. L.37². W.324^e.

1767. When the Word is being read by a man who loves it . . .

1769². When I was reading Deut. i.

1771. When I was reading some of the Psalms . . .

1776. The Angels understand the internal sense better when little boys and girls are reading the Word. Ex.

—^e. The Word is a dead letter ; but is vivified in the reading . . .

1871². When (the literal sense) is being read by man, especially by a little boy or girl, it becomes, by degrees, more beautiful as it ascends ; and at last there is presented before the Lord as the image of a man . . .

2176^e. When man reads the Word, the Angels have thence heavenly ideas . . .

2249⁴. When the Word is being read (the ideas of the Angels are purified). Ex.

2275². When the Word is being read by man, the celestial Angels perceive from the mere affection what the letter involves.

2311^e. The Lord's life inflows into the literal sense, according to the affection of him who reads it.

2395^e. When these things are being read by man, the sense of the letter is cast away to the back . . .

2551². These things are presented before the Angels . . . with thousands and thousands of representatives, in the light of life, when the Word is being read.

2588⁶. A certain Divine light inflows with some . . . when the Word is being read.

3004². By 'Jesus,' when named by a man reading the Word, they perceive the Divine good . . .

3304^e. In everyone who is in holiness when reading the Word, there is a union of his external . . . with his internal man . . .

3427⁵. They have no other delight in the reading of the Word than to gain thereby . . .

3480^e. Everything of the Word which is read by (those in the life of faith), is open to the Angels, even though those [who are reading] do not attend to its sense . . . for the internal in them . . . serves as a plane.

3690². When little children are reading (the histories of the Word), the Angels with them are in a pleasant celestial state . . .

—⁴. When (one being regenerated) is reading the Word in this (more interior) state, he finds . . . that each of these precepts contains in it things more heavenly. Examp.

3735². (Thus) a man who reads the Word holily, is by such correspondences conjoined closely with Heaven . . . although he thinks only of the things in the sense of the letter.

3839. Such affections . . . shine brightly before the Angels, when the Word is being read by those in simple good, and at the same time in innocence.

4027². Through the Angels from the Lord, delight and blessedness inflow with the man who is in the affection of charity, when he is reading these things ; and still more when he believes there is holiness in them ; and still more when he apprehends anything of what is contained in the internal sense.

4180³. Such are the arcana which come to the Angels, when these words are being read by man.

4264². When numbers have been read in the Word, the Angels have understood the Things . . .

4279². When the Word is being read by a man who is in what is holy, that is, in good and truth . . . in the First Heaven it appears as celestial and spiritual natural . . . in the Second, spiritual ; in the Third, celestial ; and in the Lord, Divine.

4368². Many take much pains in the reading of the Word ; but few have the end to be instructed in the truth . . .

4373². Thus do the Angels understand these historicals when they are being read by man. 4480. 4670².

4814². When man is reading the Word, and from it is thinking about the things of time, the Angels with him perceive . . . the things of state.

5249². These are the things which the celestial

Angels think, when these historicals are being read by man.

5275^e. The Angels thence perceive Divine things, and so are affected with holy things, which are communicated to the man who reads the Word from affection . . .

5329. Such are the things which the Angels perceive, when man reads that 'Pharaoh removed his ring . . .'

5398³. (These things) are contained in the internal sense, especially for the reason, that the Angels may be in their happiness of wisdom, and also in the delight of serving as media, from the Word, when it is being read by man.

6222³. The Intellectual of the Church is that when man is reading the Word, and carefully compares one [passage] with another, he perceives thence what is to be believed and done . . .

6333^e. When the Word is being read . . . and is understood obscurely by man such as he (now) is, it is clearly perceived by the Angels.

6516³. When the Word is being read, the Lord inflows and teaches.

— . There are also writings (there), which I could read, but not understand.

6617. A good Spirit, when taken up into the First Heaven, said he saw infinite things in what I was then reading in the Word, when yet I had only a simple thought . . .

7012. Those who are in externals, and at the same time in internals, when reading the Word, are illustrated . . .

8314². From the first reading of the Word, especially in its Original, (one) may thus know where it treats of the things of truth, or those of good.

8545. Spirits of Jupiter with me when I was reading John xvii. . .

8615^e. When the Word is being read on earth, the Angels in Heaven are moved to the holiness in the internal sense.

8694². By revelation, is meant illustration when the Word is being read, and perception then.

8780². This revelation is effected by the illustration of the internal sight, when a man who is in the affection of truth from good, is reading the Word . . .

8906. This comes to the Angels in Heaven, when 'to steal' is read in the Word by man.

8971. When those in truths and a life according to them are reading the Word, they are continually held in the idea of what is holy . . . but (others) when they are reading it . . . see nothing more sublime in it than in any other writing.

— . The spiritual sense is for the Angels in Heaven, when the Word is being read by man.

8972². When a Christian man is reading (these statutes and judgments), the Divine things in them . . . are apperceived in the Heavens, and infl the Angels with what is holy, and at the same time the man who is reading them, through influx from the Angels; and

still more so if he is then thinking about the Divine things which are in them.

9039. Truth from proprium is theirs who . . . read the Word not from the affection of truth for the sake of the good of life; for these are not illustrated.

9050³. Hence he has light, or the apperception of truth, in such things as are of faith, when he is reading the Word.

9127². These things are understood in Heaven by 'flesh and blood,' when man is reading the Word.

9152^e. Therefore, when a man of the Church who is in the good of faith is reading the Word, the Angels adjoin themselves to him, and are delighted with him, because with the wisdom which then inflows to them.

9188^e. Men are taught by the Lord, when they are reading the Word, not for the sake of self and the world, but for the sake of good and truth itself; for they are then illustrated; but when for the sake of self and the world, they are blinded.

9280³. The spiritual sense is presented in Heaven, when man is reading the Word holily.

9357. Such things are presented to the Angels in Heaven, from whatever Earth, when the Word of our Earth is being read and preached.

9382^e. Hence it is that when a man who has heavenly love, is reading the Word, he is thereby conjoined with Heaven, and through Heaven with the Lord, and hence has illustration and information. But when a man who has worldly love is reading the Word, there is with him no conjunction of Heaven, and consequently no illustration and information.

9397. 'He read in the ears of the people' (Ex.xxiv.7) = for hearkening, and obedience. 'To read' = for hearkening; for when we read, it is that we may be heard, perceived, and obeyed; that is, hearkened to. —², Ill.

9407³. The sense of the letter . . . when read by man, is not heard nor apperceived in Heaven; but only the internal sense.

9409^e. Hence such have no illumination when reading the Word.

9410^e. When I am reading 'blood of the Lamb,' and think of the Lord's blood, the Angels with me know no otherwise than that I am reading the Divine Truth proceeding from the Lord, and that I am thinking about it.

9613². When these things concerning the 'Habitation' are being read, everything has an internal sense, which, being manifested by the Lord before the Angels, presents the state of the conjunction together of all things of the whole Heaven through the love which is from the Lord.

9670⁵. This (process of glorification) is now manifested to the Angels when this (observance of Aaron) is read of in the Word.

9809⁵. This is the sense perceived in Heaven when this Psalm is being read by man.

10215. For illustration is influx, perception, and instruction from the Lord when the Word is being read.

[A.] 10400³. For Heaven—which is in the internal sense—inflows with him whose internal man is open, when he is **reading** the Word; illustrates him, gives perception to him, and thus teaches him.

10452³. (Thus) Heaven is in its wisdom from the Word when it is being **read** by man; and man is then at the same time in conjunction with Heaven.

10551³. If (those who have honours and gain as the and) believe themselves to be in illustration when they are **reading** the Word, they are completely mistaken. Ex.

—⁵. The Angels, equally with men, perceive the Word when it is being **read**; but the Angels spiritually, and men naturally. The man whose internal is open, also perceives the Word spiritually; but is not aware of it while he lives in the world. Ex.

10604³. The Angels perceive spiritually what man perceives naturally; and this in a moment, without any reflection on the difference. This is effected especially when man is **reading** the Word, or when he is thinking from it. Examp.

10638². With those who believe these (precepts), and love it to be so, all evil and falsity is removed while they are **reading** the Word; because the Lord then illustrates them, and leads them; and they are then not thinking from themselves . . .

H. 461². A Spirit man . . . who is delighted with studies, **reads** and writes as before.

S. 3^e. As (the Word) conjoins man with the Lord, and opens Heaven, therefore the Word infils the man who **reads** it, from the Lord and not from himself, with the good of love and the truths of wisdom . . . Thus man has life through the Word.

19^e. As both (the Divine good and the Divine truth) are in the Word, therefore the Word vivifies those who are **reading** it holily.

41. When (those in Divine truths and in the faith that the Word is Divine holiness within, and still more those who are in the faith that the Word is such from its spiritual and celestial sense) are **reading** the Word in illustration from the Lord, they see Divine truths in natural light. Ex.

52. (Thus) those who **read** the Word without doctrine . . . are in obscurity concerning all Truth . . .

57. Those who love truths because they are truths, and who make them uses of life . . . are those who are in illustration when they are **reading** the Word . . .

60. The contrary happens to those who **read** the Word from the doctrine of a false religion . . .

61². Then, when they **read** the Word, their minds cleave to themselves and the world . . .

64. When I have **read** the Word in the sense of the letter, communication has taken place with the Heavens; now with this Society, now with that; and the things I understood according to their natural sense, the spiritual Angels understood according to the spiritual sense; and the celestial Angels according to the celestial; and this in an instant.

65^e: How the two internal senses are evolved from the natural sense, when man is **reading** the Word. Ex.

78. The Lord is present with man through the **reading** of the Word; but is conjoined with him through the understanding of truth from it.

F. 3². (Thus) spiritual things can be comprehended equally as well as natural ones, but only when they are heard or **read**; and with difficulty by the man himself when he is thinking from himself.

5. There is a spiritual idea . . . which inflows with those in the affection of truth, and which interiorly dictates, that this, which is being heard or **read**, is true, or not. In this idea are they who **read** the Word in illustration from the Lord. Ex.

P. 256². Where the Word is **read** holily, and the Lord is worshipped from the Word, there is the Lord with Heaven. Ex.

260³. The presence of the Lord and Heaven is wherever the Word is **read** holily.

R. 8. 'Blessed is he who **readeth**' (Rev.i.3)=their communion with the Angels of Heaven . . . 'To **read**' . . . the things written therein'=to want to know (the doctrine of the New Jerusalem). (=to perceive. E.13.)

85^e. The man who is in this illustration, acknowledges truths as soon as he **reads** or hears them; but not he whose spiritual mind has not been opened, who is the man who is not in the goods of charity, however much he may be in the truths of doctrine.

411². The Word communicates with Heaven, and therefore when it is being **read** by man, the truths in it ascend into Heaven, and the falsities with which the truths have been adjoined or conjoined tend to Hell, the result being a tearing asunder by which the life of the Word is extinguished. But this takes place only with those who confirm falsities by the Word . . .

796². The acknowledgment and worship of the Lord and the **reading** of the Word effect the presence of the Lord; and these two, together with a life according to His precepts, effect conjunction with Him.

897. With (those in the doctrine of the New Jerusalem, and in a life according to it) the Word as it were shines when being **read**. Ex.

M. 128. The Word is a perfect marriage of good and truth . . . It follows, that when man is **reading** it, and is taking truths from it, the Lord adjoins good; for the man does not see the goods which affect him, because he **reads** it from the understanding . . . (but that to the truths drawn in by the understanding) good is adjoined by the Lord, the understanding feels from the delight which inflows when it is being illustrated. But this takes place interiorly solely with those who **read** it with the end to become wise, which end exists with those who want to learn genuine truths there, and, through these, to form the Church with themselves. But those who **read** it solely for the sake of the glory of erudition; and also those who do so from the opinion that the mere **reading**, or hearing, of it, will inspire faith, and conduce to salvation; do not receive any good from the Lord. Ex.

T. 142². The **reader** is referred to . . .

209⁴. The **reading** (of the Word by those in falsities

of doctrine effects no communication with Heaven, but) is dispersed on the way, and perishes, like (a sky-rocket). The contrary happens with those who are in truths of doctrine from the Lord through the Word: their **reading** of the Word penetrates even into Heaven, and effects conjunction with the Angels there.

238. The Word in the letter is like a cabinet (full) of precious stones . . . and when a man who holds the Word holy, **reads** it for the sake of the uses of life, then the thoughts of his mind are like one who holds such a cabinet in his hand, and sends it to Heaven, and it is opened in the ascent, and the precious things therein come to the Angels, who are deeply delighted to see and examine them. This their delight is communicated to the man, and effects consociation, and also a communication of perceptions.

258². (These comparisons show how it) is with the **reading** of the Word by a man who is in falsities, and to his falsities applies some things of the sense of the letter; in that it is then rejected on the way to Heaven, lest any such thing should inflow and infest the Angels; for, when falsity touches truth, it is like the point of a needle touching . . . the eye.

D. 335. The great efficacy in Heaven of the Psalms, when **read**. Ex.

385. Those who **read** merely for the sake of **reading**, and keeping in the memory the **things read**, for the sake of their own glory and reputation, seem to themselves to pass their time in subterranean places, and to have books there, and also candles which are every now and then extinguished. They also seem to themselves to be **reading**. But . . . they are infested with mice, and the like, which withdraw them from such a desire.

895. When writings are being **read**, and when the **one reading** pays no attention to, and has no perception of, the things which have been written, the sense and perception of the Things are elevated to the Angels more distinctly than when the natural human mind is together (there). Ex. (Thus) when little children are **reading** the Holy Bible, the Angels understand the sense of the Word more clearly than when adults are **reading** it.

2397. If a man merely runs a volume over with his eyes, and does not **read**, except slightly, what he has written, (the Angels) at once know what it contains . . . If he should **read** only a single line, though written many years before, they know innumerable things . . .

3204. That they have **read** my writing from afar.

4243. (The Societies of friendship took away all my delight when I was **reading** the Word.) Ex.

4246. They had perceived fully the sense of what I had **read**, when I had perceived almost nothing; so that their perception as to the interior sense . . . had increased as mine had decreased . . . The case is similar with little children when they are **reading** the Word; or with other pious people when they are **reading** it. (4247.) But it was given to say that it would be better if the man were also in light together (with them) for thus they would be a one, and the order would be full.

4248. When the angelic Spirits wanted . . . to know

what it was I was **reading**, they would snatch away my thought . . . so that my ideas might be obscured. Hence they were in light . . . (4249). But the case is different with those angelic Spirits who love the neighbour more than themselves . . .

4422. (On my receiving letters to say that only four copies of what is being written through me had been sold in two months, the Angels said that) it is not fitting that any but those in faith should **read** it first.

4671. The Angel said that . . . the Third Heaven knows from the Hebrew letters, when the Word is being **read** by man in the Hebrew text, all the Divine Celestial which is inspired . . . (Compare De Verbo 4, below.)

5187. All the wisdom of the Angels is given by the medium of the Word, and is communicated to them through the Word when this is being **read** by men, and when there is thought from it. (But wisdom is also given them mediately. Ex.)

5616. Natural truths are in the place of a foundation; hence thought is filled with such ideas; and then, when a man is **reading** the Word, he is in them.

5618. There were some virgins who **read** in the Word daily . . . When two of them did not **read** it for ten days, the book of the Word did not appear; and they perceived that (this) was because they had not **read** it. They then took a book of the Word from a rock, and, when they **read** it . . . they did not understand it . . . They afterwards received the Word, and **read** in it daily . . .

D. Min. 4738. The nature of the interior memory, may be evident from the fact that some seem to **read** in books, and to see and **read** everything therein, just as in the life of the body; nor is the smallest thing wanting; as, for instance, the Word, which those **read** there who have delighted in it (here): they **read** every single thing, as to all the words, so that nothing at all has perished, although they had **read** it cursorily-*leviter* in the life of the body.

E. 13. 'To **read**' the Word = to understand from illustration, thus to perceive.

E. 759². By (the men of the New Church) and by no others, is the spiritual light received which constantly inflows through Heaven from the Lord with those who **read** the Word. Hence is their illustration.

803². (In order that) a man may be in illustration, so as to learn the truths which must be of his faith; and that he may be in affection, so as to do the goods which must be of his love . . . 1. Let him **read** the Word every day, one chapter, or two, and learn from a teacher and from preachings the dogmas of his religion . . .

837¹². Let me tell thee, my **reader** . . .

923². For everyone who is in the spiritual affection of truth, is illustrated by the Lord while he is **reading** the Word . . .

984^e. Store this up, **reader**, and inquire after death whether it is true.

1024². Therefore the Word is in every Heaven, and almost with every Angel . . . and is **read** by them daily.

[E.] 1067³. The Divine truth in the Heavens is the light which proceeds from the Lord as a Sun . . . and the same is what illustrates the minds of men . . . and gives them to understand truth, and perceive good, when a man is reading the Word from the Lord, and not from himself; for he is then in consort with the Angels, and is interiorly in a perception like the spiritual perception of the Angels; and that spiritual perception . . . inflows into his natural perception . . . and illustrates it. Hence for the man who reads the Word from the affection of truth, there is illustration through Heaven from the Lord.

1074². Hence it is that the holy Divine from the Lord inflows through the Heavens with a man in the world, who acknowledges the Divine of the Lord, and the holiness of the Word, while he is reading it.

1083². As one sense is within the other . . . it follows that a natural man draws in his sense, a spiritual Angel his, and a celestial Angel his . . . while a man, whom the Lord leads, is reading the Word.

1084². As it is from creation that end, cause, and effect together make a one, so also it is from creation that the Heavens should make a one with the Church on earth, but through the Word, when it is being read by man from the love of truth and good . . .

1103^e. But hear, my reader. 1104⁴.

1173². That the Lord does not teach man truths immediately . . . but that He teaches mediately through . . . readings, etc. Ex.

1183. The Lord leads those who love truths, and will them from Him. These are illustrated when they are reading the Word; for the Lord is there, and speaks to everyone according to his apprehension.

1216³. A merely sensuous man (can) see Divine things, and can also comprehend them, but only while he is hearing or reading them; but he cannot think them from himself. The reason is, that while he is hearing or reading, his understanding is separated from his own proper affection, and (thus) is in the light of Heaven . . .

De Verbo 4. In many places, the Word has been written in this way, from which, while it is being read in the Hebrew text, by a Jew or a Christian, it is known in the Third Heaven what the letters themselves signify.

11². Such is our Word in the sense of the letter . . . When, therefore, this is being read holily by man, its interiors are unbound and uncovered, and each Heaven draws in its own from it . . .

12. Every man who is in the spiritual affection of truth, that is, who loves truth itself because it is truth, is illustrated by the Lord while he is reading the Word; but not the man who reads it from the natural affection of truth alone, which is called the desire to know; the latter sees nothing else than what is in agreement with his love or with his principles . . . That man has illustration who shuns evils because they are sins . . . With this man (only) is the spiritual mind opened, and in the same proportion the light of Heaven enters. Ex.

14². While an Angel is reading (the Word of the Spiritual Kingdom), he knows no otherwise than that it is like the Word which he read in the world. Ex.

—6. When, therefore, these first chapters of our Word are being read by upright men, and especially by little boys and girls, and they are affected with joy from the state of the creation of all things, and from Paradise, those senses are evolved, and the spiritual Angels understand those things according to their Word, and the celestial Angels according to theirs, besides that they know that a man, or a little child, is reading it; for these senses are evolved in their order, because they correspond . . .

16. Although the Jewish nation denies the Lord to be the Messiah, and although it is of an evil heart, still, the reading of the Word by them has communication with some of the Heavens; for the correspondences communicate, of whatever quality be the person who reads it, provided he acknowledges it as Divine . . .

D. Wis. xi. 2a. The difference is, that those who are in the love of truth are actually in the light of Heaven, and are therefore in illustration and the perception of truth when they are reading the Word. The rest are not in illustration or the perception of truth, but are only in the confirmation of their principles . . . There is this difference also: that those who are in the love of truth when they are reading the Word, and thinking from it, keep the sight of their understanding constantly in the principle itself, and thus inquire whether it is true, before it is confirmed . . .

C. 189^e. (Besides these diversions of charity) there are also readings in books, in which are historical and dogmatic things which delight; and also the news in newspapers—*novellis*.

Read before. *Praelegere.* H. 322².

Read through. *Perlegere.* D. Wis. iii. 1.

Ready. See under PREPARE.

Real. *Germanus.*

M. 96^e. Conjugal love may be called native and germane to man.

474. The weighty causes (of concubinage) which are not real—*reales* . . . They make of these, real—*germanas*—and genuine causes.

T. 381³. Painted with appropriate colours, like a human face.

Real. *Realis.*

Reality. *Reale.*

Really. *Realiter.*

A. 1116^e. (The things in the other life) are indeed representative . . . yet are so real that those there hold them to be real, and the things in this world relatively not real. 1620^e. 1628.

1376. The idea of place and distance with Spirits is not a real something . . .

1392. The delights there are communicated by a real transmission.

1510^e. (One who believed) that all things are phantasies, and that there nothing is real. (His lot.) D. 4305.

1630. (These Souls) were introduced into the homes of the Angels; and, when they returned, they said that . . . the things were real; and that in the life of the body they had never believed this . . .

1769⁴. They really perceived it to be so.

1970. By genuine visions, are meant visions of those things which really come forth there.

3485. The representations (there) are appearances, but living ones, because from the light of life. (This) is from the Lord alone, and therefore all things which come forth from this light are real . . . and therefore those (there) say that the things they see there are real, and that the things which man sees are relatively not real; because the former are alive, and thus affect their life immediately . . .

3726³. There are purer substances, and those real, from which Knowledges and thoughts come forth. (Therefore they are not abstract things).

—⁴. (So) the spirit within man is a substance much more real than the material substance of his body.

4623. The sensitive life of Spirits is twofold: real and not real; (for) all that is real which appears to those in Heaven; and all that is not real which appears to those in Hell. For whatever comes from the Divine . . . is real, because it comes from the Esse itself of Things, and from Life in itself; but whatever comes from the proprium of a Spirit is not real . . . Those who are in the affection of good and truth are in the Lord's life, thus in real life . . . But those who are in evil and falsity through affection are in the life of proprium, thus in life not real; for in evil and falsity the Lord is not present. Real is distinguished from non-real in this: that the real actually is as it appears, whereas the non-real is actually not such as it appears.

—². Those in Hell have sensations, and know no otherwise than that it is really and actually as they feel it; yet when they are inspected by the Angels, they appear to be phantasms, and disappear; and they themselves appear . . . as monsters. . . They say that they believe them to be real, because they see and touch them, adding, that sense cannot deceive. But it was given to reply, that still they are not real, and this for the reason that they are in opposites to the Divine . . . however much they may appear as real to them; and that they themselves, in so far as they are in cupidities of evil and persuasions of falsity, are, as to the thoughts, nothing but phantasies; and to see anything from phantasies, is to see the things which are real as not real, and the things which are not real as real . . .

—^e. Evil Spirits can present illusions before (Souls), and if they cannot deceive them, they try thereby to persuade them that nothing is real, and that all things are ideal . . .

4882². These appearances, when with the Angels, are called real, because they appear as they really are.

5272². The Divine truth which proceeds from the Divine good, is the veriest reality . . . in the universe. Ex.

6000³. They esteem the things of the body and the world as alone real.

6880^e. For whatever proceeds from the Lord is the

veriest reality in the universe: such is . . . the Divine truth . . . by which all things were made.

7217². For in faith and charity they place nothing real.

9419^e. Physical influx is apparent, and by no means real.

9467². For heavenly light is real; and, in itself, is the Divine truth. H. 130.

H. 137(u). That the Divine truth is the one only reality. Refs.

175. The appearances in the Heavens are called real appearances, because they really come forth. There are also appearances not real, which are those which appear, but do not correspond to the interior things.

178. The garments with which the Angels are clothed, like all the other things there, correspond; and, because they correspond, they come forth really.

181. The garments of the Angels do not appear as garments, but really are garments. Ex.

264. When yet the things in Heaven come forth as really as those in the world.

M. 183³. Whereas in use (love and wisdom) are collected together, and there become a one, which is called a reality.

471. The real and non-real causes of concubinage. Ex. 472. 474. 475.

T. 29. These appearances are real, because they are constant, according to their states.

D. 1744. (When a man is ruled by the Spirits of the entiele) there is insinuated into him a distaste to do anything real . . .

2449. To receive such things from the Lord, and to dispose them according to use in tranquillity and innocence, is the greatest reality, because it conduces to their happiness.

4214. Everything can be represented before Spirits . . . such as gardens, groves, palaces; and these appear as if they exist; but they are representations, apparent ones, namely, not real ones. Ex.

4292. The Angels call the habitations on the Earth dead, not real; but their own, true, because alive and real; for they enjoy them with all sense. 4293^e, Ex.

4339. Such illusions are innumerable . . . (but) are phantasies, although they suppose them to be. (The truth is) that all things which are from the Lord are real, and the things from Spirits are not real, although they appear to be so . . .

4353^e. (Hypocrites) are very prone to believe that nothing is real . . .

4360^e. It is provided . . . that the phantasies should appear to them exactly as if they really exist . . . and real things are to them like a shadow or nullity; whereas the appearances and Truths of the Angels are entirely real . . .

4599. (Thus) the ideas of man's thoughts, which are from affections, are real, because they can be transcribed in this way. . . Unless ideas were real things, such a thing could never come forth.

[D.] 4609. He who does not comprehend that the interiors of man are **real** substances, and **more real** than his exteriors, cannot conceive any perception about ideas.

4725. The Lord can appear even to those not in love . . . but it is an imaginative appearance, not a **real one**.

5026. The Dutch know, better than others, what is a phantasy, and what a **reality** appearing . . .

5183. There are mountains where are those in the opposite loves . . . but these are not **real** mountains, although they appear like others . . .

5646. The appearances (of walkings, and journeys) are so **real** that the Spirits are quite unaware that (they are nothing but changes of the state of the interiors); nor do they want to know (this). The Angels know; but do not think about it.

5685. I can asseverate that the things in Heaven are more **real** than those in the world.

5686. Still less (do people) apprehend that (spiritual things) are more **real** than corporeal ones; thus neither that the former are the **real** and human things themselves, and corporeal ones are relatively ministrant . . . which, being lower and posterior, are less **real** than those which are interior or higher.

5774. On the **real** appearances there; from comparisons.

5806. All things which appear in the Hells are not **real**, but appear as if **real**; because they themselves are in phantasy . . . 5905, Ex.

E. 553². All the appearances which come forth in the Heavens are **real**, because they are correspondences . . . and they are **real** because they are from creation. But it is different with the appearances in some of the Hells . . . From their persuasions there come forth phantastic visions, in which there is nothing **real** within; and therefore they vanish away when a single ray of light of Heaven inflows.

704. In the Spiritual World appear all things which appear (here); such as clouds, rain, snow, and hail, which indeed are appearances, but **real ones**, originating from correspondences. Ex.

1218^e. I can asseverate that the things in the Spiritual World are more **real** than those in the natural; for the dead [covering] which accedes to the Spiritual in nature, does not make **reality**, but diminishes it . . .

Reap. *Metere, Demetere.*

Reaper. *Messor.*

See HARVEST.

A. 3941³. 'To reap thorns' (Jer. xii. 13).

5117⁷. The conjunction of spiritual good with its truth is signified by 'the ploughman reaching the reaper=*metentem*' (Amos ix. 13). See PLOUGH, at E. 376⁶.

9272⁵. 'To sow and not to reap' (Micah vi. 15)=to be instructed in the truths of faith, but without increase.

9295⁴. 'The Angels' who are 'the reapers' (Matt. xiii. 39)=truths from the Lord (which separate. E. 9111⁶).

R. 643. 'A sickle'=the Divine truth of the Word . . . and hence 'to reap' (Rev. xiv. 15), which is done

with a sickle, =to put an end to the state of the Church, and to execute the Judgment. 645, Ill.

646. 'The earth was reaped' (ver. 16)=the end of the Church because there is no longer any Divine truth in it. (=that the Church was devastated. E. 912.)

E. 706¹⁷. 'To sow and to reap' (Is. xxxvii. 30)=the implantation of good, and its reception.

911. 'Thrust in thy sickle, and reap, because the hour of thy reaping is come' (Rev. xiv. 15)=that it is the time for collecting the good, and for separating them from the evil, because it is the end of the Church.

—¹⁶. 'He who reapeth receiveth reward, and gathereth fruit unto life eternal; for in this is the word true, that it is one who soweth and another who reapeth; I sent you to reap that on which ye have not laboured . . .' (John iv. 36-38). . . To teach those who will be of the New Church . . . is signified by 'to reap.' That it is not themselves who teach, thus who collect and congregate, but the Lord, . . . is meant by 'there is one who soweth and another who reapeth . . . others have laboured, and ye have entered into their labour' (for those whom the disciples converted to the Church had been prepared to receive by the Lord through the Angels, that is, through Divine truths from the Word).

Reason. *Ratio.*

See RATIONAL, and REASON, To.

A. 78. The third (river of Eden)=**reason**.

118. 'The river Hiddekel'=**reason**, or the clear perspicacity of **reason**. . . 'The river goeth eastward towards Asshur'=that the perspicacity of **reason** comes from the Lord through the internal man into the rational mind, which is of the external man.

121. From Him is wisdom; through wisdom intelligence; through intelligence **reason**; thus through **reason** are vivified the scientifics which are of the memory. Sig.

196². He says, Have not animals something analogous to **reason**?

238. So that **reason** no longer remained; but ratiocination. Tr.

259. The lowest things of **reason**; that is, scientifics. Sig.

266. As the wife does not act from **reason** so much as the man . . .

549. The happiness increases in the **ratio** of the numbers.

568². The male sex is so formed that understanding or **reason** reigns . . .

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

1231. The Knowledges of truth are from the Lord through . . . faith, by the medium of **reason** and knowledge.

1642². In such a **ratio** is the speech of Spirits . . .

1893. New-born infants are not endowed with **reason**.

2094². There are many now who believe nothing,

unless they know from reason that it is so. . . Therefore these things [are explained].

—^e. The celestial regard these things from good; but the spiritual from truth; and are also confirmed, and thus perfected, by such things as are in the internal sense; but this by thousands of interior reasons which cannot inflow perceptibly into man's idea.

2488^e. An account—*ratio*—will have to be rendered of the thoughts, etc.

2510. When nothing is acknowledged . . . except what can be apprehended by reason.

2572^d. No ratio between the infinite and the finite. 4383^e. P.54.

2584^e. When the doctrine of faith is regarded from Divine truths . . . all the rational and scientific things confirm it; but when from . . . reason and knowledge, nothing of good or of truth is conceived. For to regard from the Word, is to do so from the Lord; but to regard from reason and knowledge, is to do so from man; (and) from these are all insanity and folly.

2636^d. Man cannot be regenerated till adult age, because he then first is strong in reason and judgment, and thus can receive good and truth from the Lord. Before he comes into this state, he is being prepared. Ex.

2842^g. Celestial men do not even confirm by reasons . . . but only say that it is so, or is not so.

3884. The first (general operation of Heaven) is into the brain at the left temple, and is a general operation as to the organs of reason; for the left part of the brain corresponds to rational or intellectual things . . .

3901^h. An eagle, here, = reason, which is of intelligence.

3957. They might have known from themselves much about these things if they had wanted to use their reason.

4156^h. Light inflows from Heaven . . . and causes the reasons which he sees in his understanding to be so many rays of that light.

4364. A person is led to his opinion . . . by both reasons and affections . . .

4760^h. (Such can see) that animals act from instinct, and man from reason . . .

5198^h. Beasts follow their affections from instinct, without reason . . . To these affections without reason no other bodily forms are suitable . . .

5386^e. (These Spirits) cannot attend to reasons, because they persist tenaciously in their own opinion. 5554^e.

5492^d. May be evident to him who concludes from reason.

5497^d. When he becomes a youth, if he cultivates his Rational, he thus, from the things in the interior Natural, forms reasons, which are truths still more sublime, and as it were extracted from those in the interior Natural. The ideas of thought from these are called . . . intellectual and immaterial ideas . . .

5993. Man cannot live from general influx, like animals devoid of reason.

— . For man is born without any use of reason, and can be initiated into it only through influx from the Heavens.

6089^g. First of all there is insinuated with man general truth: this is then enriched with particular truths, and lastly there comes forth from the Internal a mental view of these, or reason and understanding.

6567^d. (As soon as good dominates) the affection itself and the derivative reason dominate, and subjugate in the Natural the delights of the love of self and of the world, and also the fallacies which had infilled the scientifics there . . .

6807^e. So that the proportion (in the Grand Man) may be maintained.

7130^d. The things of the natural mind are called scientifics; and those of the rational mind, intellectual reasons . . . The latter are in the light of Heaven.

7290^d. Nothing enters into the internal man except through intellectual ideas, which are reasons; for the ground which receives there is the illustrated Rational.

7293^h. 'Leviathan,' in a good sense, = reason from truths. Reason from truths is opposite to reasonings from falsities.

7298^d. Thus (are good Spirits caused) to consider whether the case is so, and to collect reasons, and thus to bring that truth into their minds rationally . . .

8413^h. After regeneration, he enjoys this delight . . . in an opposite manner—in *inversa ratione*.

8474. A just proportion to everyone, in particular, and in general. Sig. and Ex.

8939. There is no ratio between the temporary and the eternal . . .

9140. For when man is in these (bodily pleasures) he but little consults his reason, and thus is but little conscious. . . When a beast is called a 'beast of burden,' it = the merely corporeal affections which in themselves have little of reason; for the more a man acts from the body, the less he acts from reason; for the body is in the world, and thus remote from Heaven, where genuine reason is.

9166^d. Hence the celestial Angels . . . being in the highest light, do not even confirm truths by reasons . . .

—³. External men confirm Divine truths by oaths; but internal men by reasons . . .

9913. The relation (or mode) of the influx from what is higher. Sig. and Ex.

10227^h. See REASON, To—*ratiocinari*, here.

10614^d. In a like manner . . .

10645^d. A man may perceive (this) from reason alone . . .

10777. For it is from order that everyone should act from reason . . .

H. 39^d. Hence it is that man . . . can speak from reason.

273. Still, there can never be any proportion between the wisdom of the Angels and that of the Lord . . . for no proportion is possible between the infinite and the finite. D.5566.

[H.] 303. Those who think from interior reason can see that . . .

318. Everyone who thinks from any illustrated reason can see that . . .

368. In that a man acts from reason, and a woman from affection.

Life 69^e. Acting in freedom according to reason.

101. It is from Divine order that man should act from freedom according to reason ; because to act from freedom according to reason is to act from himself. But these two faculties, freedom and reason, are not proper to man ; but are the Lord's with him ; and . . . without them he cannot be reformed . . .

102. (In order that He may be loved reciprocally) the Lord has given to man freedom and reason . . .

105. Therefore man must render an account of his works.

W. 23. All things of human reason . . . concentrate in this: that there is one God, the Creator of the universe ; and therefore a man who has reason, thinks, from the general of his understanding, no otherwise . . . Say to anyone who has sound reason, that there are two Creators of the universe, and you will be sensible of his repugnance . . . The very faculty of thinking rationally, regarded in itself, is not of man, but is of God with him ; from this faculty depends human reason in general, and this general causes him to see this as if of himself.

—^e. But if a man by this faculty has perverted the lower parts of his understanding . . . by the twisting of them, he turns this faculty in another direction ; and hence his reason becomes unsound.

57. Reception is according to the application of the laws of order . . . from the freedom of thinking and willing according to reason, which they have from the Lord as their own.

191^e. For the rule of the one is the same as that of the other.

266. This is testified by reason and experience. Ex.

P. 34². (Thus) wisdom can be elevated in a triplicate ratio ; and in each degree it may be perfected to its height in a simple ratio.

54^e. Thus there *is* a ratio between the finite and the infinite ; not from the finite, but from the infinite in the finite.

71. That it is a law of the Divine Providence that man should act from freedom according to reason. Chapter.

73. See RATIONAL, here.

74. That whatever man does from freedom, whether it be of reason, or not of reason, provided it is according to his reason, appears to him as his. Gen.art.

87^e. When evil has been confirmed, it appears as of reason.

89. See FREE, here. 97. 98. 183².

100. Everyone can see from reason alone that . . .

136. There are many things which when heard are at once perceived to be so . . . but if they are not at the

same time confirmed by reasons, they may be weakened by arguments from fallacies, and at last be denied.

150². For that which the Lord teaches, He gives to man to perceive by reason ; and this in two ways : one, that he sees in himself that it is so as soon as he hears it ; the other, that he understands it by means of reasons. To see in himself, is to see in the internal man ; and to understand by means of reasons, is in the external man.

178. Foreknowledge of events is not given to man, in order that he may be able to act from freedom according to reason ; for . . . whatever a man loves he wants to effect, and he leads himself to it by reason ; moreover, there is nothing which a man considers with reason, which is not from the love that it may come into effect through the thought ; and therefore if he knew the effect . . . his reason would become quiescent ; and, with his reason, his love ; for the love ceases with reason in the effect ; and from that it then begins anew. It is the delight itself of reason, that from the love it sees the effect in the thought ; not in the effect, but before it . . . Hence man has what is called hope, which increases and decreases in the reason, as he sees or anticipates the event . . .

192. One who . . . believes that human prudence does all things, cannot be convinced except by reasons of a deeper investigation. Enum.

286. (Thus) man can abuse these faculties, and from freedom according to reason confirm anything he likes ; for he can make to be of reason anything he wants, whether it be in itself of reason, or not. Examp.

R. 463⁶. I said, Do you want me to speak to you . . . from reason, or from Holy Scripture. They said, Speak first from reason . . .

M. 27². (This) may be confirmed before reason ; thus . . .

29. Who cannot see from reason, if he wants to see, that . . .

45. (This) must be so delivered by me that reason also may assent thereto.

130. Wisdom, regarded in its fullness, is at the same time of Knowledges, of reason, and of life. Knowledges precede ; reason is formed through them ; and wisdom through both, when a man lives rationally according to the Truths which are Knowledges. (Continued under WISDOM.)

182⁵. They then say, We hold reason under obedience to faith.

490. That adulteries of the third degree are adulteries of reason . . .

T. 4³. What has been torn may be made whole, when the reason of man is convinced, from the Word and the derivative lumen, that . . .

10. All sound reason, although not religious, sees that . . .

12. That human reason, from many things in the world, is able to perceive, if it wants, that there is a God, and that He is one. Ex.

32. That illustrated reason, from very many things in the world, can see the infinity of God. Ex.

40. Human reason can see this from . . . 41.
165. (This) reason, left to itself, can by no means see. . . There is nothing else than for man to approach the Lord God the Saviour, and read the Word under His auspices . . . and he will be illustrated, and will see Truths, which reason also will acknowledge.
169. In this mystical notion . . . reason has no part ; (and) when reason is lulled, the speech of the mouth is a something inanimate. When the mouth utters that from which reason dissents, the speech is fatuous. At this day, human reason is bound, in relation to the Divine Trinity . . .
- 186². (Such) have no interior reason of judgment . . . but only ingenuity, from which they can . . . confirm whatever presents itself as if from reason ; but the objects of reason which they principally love are falsities . . .
- 335². The angelic Spirit said to them . . . Bring together the reasons which I shall offer, and make a conclusion from them yourselves . . .
- 344². The states of faith of the New Church are . . .
3. Faith of memory ; faith of reason ; faith of light.
345. Blind faith is that of mystical Things, which are believed, although it is not known . . . whether they are above reason, or contrary to it.
- 351^e. Unless there were such an ordination of substances in the mind, man would not have anything analytic of reason, which everyone has according to the ordination ; thus according to the abundance of Truths which cohere as in a bundle ; and the ordination is according to the use of reason from freedom.
352. This manifests itself before everyone who collects reasons.
371. (This) Scripture teaches, and reason also sees.
- 374². In the understanding (the will) puts itself in light, that it may see not only the reasons, but also the occasions . . .
- 417². (Thus) man is man in proportion as he speaks from sound reason, and regards his abode in Heaven ; and he is not man, in proportion as he speaks from perverted reason, and regards only his stay in the world . . .
418. For the good of the will forms itself in the understanding, and there presents itself to view in the light of reason.
435. From reason itself, man can see that . . .
471. Who does not see, if he can think from reason elevated above the sensuous things of the body, that . . .
473. The reason man does not know this from any light of reason, is that fallacies . . . cast a shade on this light.
- 503⁵. They replied, In our universal theology there is not anything spiritual which reason apprehends . . .
511. (This) anyone can conclude from reason.
521. Everyone will acknowledge this to be so, provided he adjoins reason to experience.
529. Who cannot understand, from the reason given him, that . . .

574. (This) is evident from all reason.
- 588². Unless the understanding could be perfected separately . . . man . . . would not be able to act from reason ; but from instinct.
605. Into faith they suffer no reason to be admitted . . .
- 646². Ask anyone who is endowed with religion, and at the same time with reason . . .
651. Reason itself assents to this : that . . .
- 718^e. In what way the Lord is present . . .
722. (This) reason itself—in which there is anything spiritual—dictates.
- 770^e. When they mention faith and omnipotence, reason is exiled ; and then sound reason either disappears . . . or becomes like a spectre, and is called insanity.
- D. 222². The interior operations of the natural mind, when perverted, are called ratiocinations ; but, when according to order, they are simply called reason . . .
1516. (The Spirits of Saturn) relate to that in man which is called the internal sense, or reason.
1527. The reason is that which as it were ascends into the intellectual mind . . . for the more interior mind understands through the internal sense, or reason.
2727. Thus we ought to believe the Truths spoken by the Lord . . . although we do not penetrate them by reason . . .
3328. The Spirits of our Earth relate to the external sense, and at this day are almost separated from all reason ; and those of Saturn relate to reason. Thus was manifested their quality against reason.
3329. When the Spirits of our Earth perceive the sphere of reason, and of the Spirits who relate to reason, they cannot endure them : there is a natural enmity . . . a like enmity have all men here against reason ; but they do not perceive it, except in temptations ; because the reason as it were yields from afar, and there succeeds what is irrational with its phantasies.
3330. The nature of the conflict of reason with the external senses separated . . .
4909. For it is according to the order in the world that everyone uses his reason, and that things follow according to reason ; but, as they do not believe that God inspires reason . . . they reject the Divine regimen . . .
5825. The English have a sufficiently exquisite perception when anything is said from reason . . .
5921. In the Spiritual World it is forbidden to speak from what is persuasive ; but [they must speak] from reason, and thus from truths themselves.
- D. Min. 4578². (Such philosophical things) take away all reason.
- E. 557. For sensuous men who are in falsities of evil . . . do not fight from reason against truths . . . (but) solely from a persuasion of falsity.
- 824². Take away the use of reason, and say that some

man of authority has seen it, and (you may persuade some that a crow is white).

[E.] 837⁴. By which he procures for himself the lumen of reason.

923³. He who believes that any truth of the Church can be seen from the lumen of reason alone, is much mistaken . . .

1084². The reason is that . . .

De Verbo 3². There is no ratio between the Natural, the Spiritual, and the Celestial. D. Wis. xii. 4.

D. Wis. ii². (Confirmations) from reason given. —³. vii. 2⁴. 3². De Dom. 20. 55.

Inv. 51. It is allowable to confirm the Truths of the Church by reason . . .

Reason, Ratiocinate, To. *Ratiocinari.*
Reasoning, A. *Ratiocinium.*
Ratiocination. *Ratiocinatio.*
Reasoner. *Ratiocinator.*

See under ASSYRIA, and RATIONAL.

A. 129. All man's knowledge and ratiocination favours his principles . . .

195. Reasonings from sensuous things about the mysteries of faith. Sig.

—². Those who by reasonings seduce men. Sig.

—³. 'Egypt' = ratiocination about Divine things, from sensuous and scientific things. Sig. The reasonings are called 'the voice of the serpent.' 2547³.

—^e. The Spiritual and celestial things which the reasoners would not see. Sig. The reasonings are called 'the poison of asps,' and 'the viper's tongue.'

215. Whenever any have begun to reason (or ratiocinate) about . . . the things of faith, it has been given to perceive that they doubted, nay, denied; for to reason about faith is to doubt and deny . . .

238. So that reason no longer remained; but ratiocination. Tr.

241². When what is worldly and earthly becomes the principal, then, from these, they reason about heavenly things, and blind themselves.

272^e. That (such an animal man) can reason, as he seems to himself, astutely, he has from the spiritual substance through which the Lord's life can inflow; but which, with him, is perverted.

301. When men do not want to live and be wise except from themselves, then whatever they hear, which belongs to faith, they reason about, as to whether it is so, or not; and, as they do this from themselves, from their sensuous and scientific things, they cannot do otherwise than deny . . .

448^e. Men now want to explore by mad reasoning what spirit is . . .

653. There are two kinds of evil Spirits: those who act on man's reasonings, and those who act on his cupidities. Those who excite man's reasonings bring forth all his falsities, and endeavour to persuade him that they are true; nay, they even turn truths into falsities. With these, man, when in temptations, must fight . . .

975. That this (Ancient) Church, from its wanting to investigate the truths of faith . . . through reasonings, first lapsed into errors. Tr.

977². With the unregenerate man . . . there is no understanding, but reasoning, and the consequent lapse to all falsity.

1071. Noah's drinking of the wine = that he wanted to investigate the things of faith . . . by reasonings . . .

— . For spiritual and celestial things infinitely transcend human apprehension; hence [comes] ratiocination.

1072. 'He was drunken' = that he thereby fell into errors . . . Man's thought is merely earthly, corporeal, and material . . . and therefore to think and reason from these about Divine things, is to bring one's self into errors and perversions; and it is impossible to procure faith in this way . . . The consequent error and insanity are called 'drunkenness.' In fact, Spirits who reason about the truths of faith . . . become like drunken men.

—². Spirits who are in the faith of charity (are known by the fact) that they do not reason about the truths of faith; but say that the thing is so. They also confirm it by sensuous things, scientifics, and the analytic things of reason; but as soon as anything obscure intervenes . . . they reject it . . . saying that there are very few things they can apprehend; and therefore to think a thing not to be true because they do not apprehend it, is madness. These are they who are in charity. But those not in the faith of charity want only to reason whether the thing is so . . . saying that unless they can know how the case is, they cannot believe it to be so. From this alone they are at once known as being in no faith . . .

—⁵. Such are called 'wise in their own eyes . . .' because those who reason against the truths of faith deem themselves wiser than others.

1134. Concerning those who through reasonings from scientifics invent for themselves new worships. Tr. 1195. 1198.

1185. That those in such external worship began to reason about the internals of worship. Sig.

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

—³. Ratiocination from scientifics about spiritual and celestial things, is called 'whoredom.'

1212. The second origin of falsity is Knowledges and scientifics, through reasonings. Sig.

1384². As the celestial Angels perceive truth from good, they do not admit . . . ratiocination about truth; but say, It is so, or, is not so.

1385. The Spirits who pertain to the province of the scaly skin want to reason about all things . . . and the more they reason, the less they perceive; they place wisdom in ratiocination; (whereas) it belongs to angelic wisdom to perceive whether a thing is good and true without ratiocination.

1488². 'Horses' = ratiocination.

1594². The sole difference (between such men and beasts) is that the man can reason.

1626^e. One who has extinguished spiritual ideas . . . by **ratiocinations**.

1676². To unfold the arcana themselves . . . would give occasion for **reasonings** about Divine mysteries . . .

1820³. (Genii) do not combat by **reasoning** against goods and truths . . . For **reasonings** against goods and truths can never be wanting.

1888³. The state of those who through **reasonings** from scientifics try to enter into the mysteries of faith ; and also that these **reasonings** are dispersed by the Lord through the celestial things of love and the spiritual things of faith. Sig.

1911⁶. Intellectual truth is not . . . acknowledged, except as fallacies . . . are dispersed, and these are never dispersed so long as the man **reasons** about truths themselves from sensuous and scientific things : it is then first manifest when he believes from a simple heart that it is true because it is so said by the Lord.

1944². To **reason** against good and truth . . . is not to have a Rational. (Continued under RATIONAL.)

1983⁴. (Sirens) make no show of **reasonings** ; but there is a sort of simultaneous [rush] of **reasonings** inspired with evil affections.

2015^e. That they should choose genuine truth which is from good . . . and that they should not defile it with **reasonings** and scientifics. Sig.

2016. Man never suffers himself to be withdrawn from fallacy, so long as he gives credit to nothing but the senses, and so long as he **reasons** thence whether it is so.

2124. At this day, men not only **reason** from the senses ; but also by a philosophy unknown to the ancients [do so] concerning Divine arcana ; whereby intellectual light is completely darkened . . .

2129². Another sound, which inflowed towards the left temple, . . . was said to be the conflict of their **ratiocinations** about certain Truths in which they did not want to have faith.

2162^e. Scientifics from sensuous things, from which they **reason** about the arcana of faith. Sig. . . The more such **reason**, the less they believe.

2383. 'Blind watchmen' = those who, from **ratiocination**, are in falsity.

2385. Such do those become . . . who, from **ratiocination**, hatch doctrinal things, and believe nothing unless they first apprehend it : the life of evil then continually inflows into their Rational, and pours in a certain fallacious lumen from the fire of the affections of evil, and causes them to see falsities as truths . . .

2588². Even if such were to be convinced by the sensuous things of the body . . . they would always form new **reasonings** against truths.

—⁹. Such are easily known from other Spirits by the fact that concerning all things which are of faith, they **reason** whether it be so ; and if they are shown thousands of times that it is so, they still propose negative doubts . . . and would do so to eternity.

—¹². This **ratiocination** (against Divine things) is called 'whoredom with the sons of Egypt,' and 'with the sons of Asshur.' Ill.

2599. Spirits **reason** together much more fully and acutely than men, especially about goods and truths . . .

2708. Hence the celestial never **reason** about faith and its truths . . . but the spiritual speak and **reason** about the truths of faith, because they are in the conscience of good from truth ; and also because . . . the good of love is implanted in their intellectual part, where is the secondary life of man.

2733³. He wanted to **reason** whether it is so ; but was told that in the other life the Truth does not admit of **reasonings** ; for they favour the delights . . . and that he first ought to cogitate about the things which have been said, because they are truths. D.4405.

2761. 'The serpent' (which bites the horse's heels) = one who **reasons** from sensuous and scientific things about Divine arcana. . . (Hence the meaning is) that he who from sensuous and scientific things **reasons** about the truths of faith, sticks in the lowest things of nature, and thus believes nothing ; which is 'to fall backward.' 3923².

2799¹⁴. The scientifics which lay waste, when men **reason** from them in Divine things. Sig.

2831⁷. Those who by **reasonings** from scientifics want to enter into the mysteries of faith : that they are completely blinded. Sig. and Refs.

2935². (The spiritual) cherish doubts, and admit **reasonings** against these things ; and, so long as they are in such a state, the light of truth from the Lord cannot inflow.

3024⁴. The affection of **reasoning** about the truths of faith, from scientifics, as to whether it be so. Sig.

3030². There is (then) no Rational, although it appears, from the fact that the man can **reason** . . .

3048⁴. Their vain **reasonings** are thus described.

3175³. The reason (truth cannot be elevated out of the Natural into the Rational) is that he places truth in doubt, and **reasons** about it as to whether it is so. But as soon as . . . man, from good, begins to be averse to **reasonings** against truth . . . then truth is in a state to be elevated, and to put on a state of good. Examps.

3182^e. He then no longer suffers his natural man to **reason** against (the truth).

3224². Spirits who are solely in the things which are of the light of the world . . . do not **reason** about falsities as to whether it is so, but affirm in a moment ; but they have continual **ratiocination** about goods and truths, which is terminated in a negative. Ex.

3241³. Those of the Spiritual Church . . . continually **reason** as to whether it is so, and everyone remains in that doctrine . . . which is of his Church. Hence there are so many differences.

3301⁷. That **reasonings** (have destroyed natural truth interior and exterior). Sig.

3321². There are also (in the natural mind) **reasonings** from falsities impressed from infancy.

3391². The destruction of the Truths of faith by means of **ratiocinations**. Tr.

—³. 'To look forth through a window' = through

the reasonings of those who deny truths . . . for these reasonings are intellectual things in the opposite sense.

[A.] 3394³. By this (idea) they protect themselves against those who reason from the negative about everything, as to whether it is so . . .

3652⁶. After man has arrived at the regenerate state . . . if he betook himself to the former state, he would reason from truth about the good in which he is, and would thus pervert his state ; for all ratiocination ceases, and ought to cease, when man is in a state to will truth and good ; for he then thinks and acts from the will . . . Sig.

3748². This Spirit wanted to reason about the Grand Man . . . (But) he was asked how he could want to reason when he did not know the [first] principles ; in which case ratiocination is like scattered dust . . .

3812⁷. 'To number the bones'=to want to dissipate these (Divine truths) by reasonings and falsities.

3833². He is (now) deemed wise who can reason cleverly as to whether a thing exists ; and he still wiser who can reason that it does not exist. Examps.

—³. He who reasons about the Divine Providence . . . cannot know the innumerable arcana of Providence . . . And he who reasons as to whether anyone can be in good, seeing that the will is radically depraved, can never know the arcana of regeneration . . . Hence it may be known in what obscurity such are ; and that they do not see, much less touch, the first threshold of wisdom.

3843². What comes forth from the interior memory, appears as if it were innate ; as may be evident . . . from the faculty of reasoning.

3900¹⁰. That confirmations of falsity through reasonings will be multiplied in the vastated Church. Sig.

3901. 'Eagles,' when predicated of the evil, = false-rational things, or reasonings. Ill.

3923⁴. For those who reason concerning truth from what is negative, destroy all things of faith. Sig.

3928². (Although) he can reason about the truths and goods of faith.

3995². Reason about charity as about some foreign thing.

4031². Reason about Providence, Salvation, etc.

4046³. They who reason from external sensuous things . . . about the things of Heaven . . . go outwards, even to the scalp, which they represent ; but still are within the Grand Man . . . if they have led a life of good.

4050³. Their reasonings are the fluids (of the infundibulum of the brain) which they represent.

4075². Societies which believe themselves very wise, and yet reason about good and truth, and about everything as to whether it is so, are for the most part of the spiritual . . .

4156³. He does not enjoy the Rational, who can reason from scientifics. (Continued under RATIONAL.)

4169⁴. 'He-goats'=those who . . . reason about salvation from the principle that faith saves.

4171⁵. That the evil tear by reasonings from external things . . . Sig.

4214². Many believe that they are illustrated because they can reason about good and truth . . . The reason they can reason about these things, is that they are in some faculty of knowing them, but in no affection of doing them.

—³. Those who have been in fatuous light (here) . . . reason there about good and truth, and evil and falsity, and this much more perfectly and excellently than in the life of the body ; for their thoughts are not . . . impeded by cares . . . nor so terminated in (bodily and worldly things) . . . But it appears at once, not to them, but before good Spirits and Angels, that their reasonings are of fatuous lumen ; and that the light of Heaven which inflows with them, is instantly turned into such lumen . . . —⁵.

4243^e. In this good are those who have conscience, that is, who no longer reason whether it be the truth, but do it because it is the truth.

4330². These Spirits of our Earth began to infest them . . . by speaking and reasoning continually from the fallacies of the senses, from the illusions thence, and from mere hypotheses . . .

4366^e. Spirits and Angels reason as men do, and much more perfectly.

4417. The Spirit reasoners said—for there are Spirits who are to be called reasoners, because they reason about everything as to whether it be so, and for the most part are in obscurity concerning every Truth . . .

4448. The men of the Most Ancient Church . . . never reasoned about any truth of faith . . .

4612³. With the evil, the light of Heaven inflows through chinks, enabling them to reason, etc.) 4618². 7442².

4653. The Spirits who constitute the ear, are in simple obedience, and do not reason as to whether it be so . . .

4741³. By various reasonings they can present it like the truth . . .

4802⁴. When such are reasoning from the life, they speak against truths.

4876⁵. 'A rod'=power from ratiocination and knowledge, such as is that of those who reason from scientifics against the truths of faith.

5044⁵. 'Asshur'=reason and ratiocination.

5120⁸. Spiritual drunkenness is the insanity induced through reasonings about the things to be believed, when nothing is believed which is not apprehended.

5149³. 'Birds'=reasonings, etc.

5556. The Societies which constitute the scaly skin, are those which reason about all Things, whether it be so, or whether it be not so, and go no further . . . When I have spoken with them, I have perceived that they apprehend nothing . . . and those who reason more, in the same proportion apprehend less. Yet they seem to themselves to be wise above others ; for they place wisdom in the faculty of reasoning ; and do not at all know that the chief of wisdom is to perceive without ratiocination, that it is so, or is not so.

5700². Those who have become such, are skilful in reasoning sharply and shrewdly from scientifics, because they reason from sensuous things; and to reason from sensuous things is to reason from such things as are external . . .

5828². The interior mind is (then) closed, and only so much of what is spiritual is admitted through it, as may enable the natural man to reason and speak; but only from earthly, corporeal, and worldly things, and that against good and truth . . .

6240². The worst can reason skilfully . . .

6295^e. For the celestial man does not reason from truth, nor about truth, because he has a perception from good . . .

6324. Spirits who reason much, perceive what is true and good but little, and therefore cannot be admitted into the interior angelic Societies . . . These Spirits have reasoned together about the influx of all the thoughts and affections, saying . . .

6398. 'Dan shall be a serpent upon the way' = their ratiocination about truth because good does not as yet lead. Ex.

—'. 'A serpent' = ratiocination from the Sensuous.

6399. 'An arrow snake upon the path' = ratiocination from truth about good.

—'. As by 'a serpent' is signified ratiocination, by 'an arrow snake' is signified ratiocination which projects itself, namely, from truth to good.

6401^e. Their ratiocinations about truth and good are called 'serpents,' in Jer.viii.17.

6469^e. That we are not to attend to thousands of objections and ratiocinations from fallacies.

6500. For the man of the Spiritual Church . . . reasons about truths as to whether they are truths.

6534⁴. 'The red horse and he that sat upon him' = reasonings from the cupidities of evil, through which violence is inflicted on truths from the Word.

6723. The Church which darkens itself through reasonings from scientifics. Sig.

6729^e. The affection of reasoning about the truths of faith, as to whether it is so, from scientifics, when a negative reigns. Sig.

6949. 'A serpent' = a man who reasons from sensuous things.

—². All those think from a separated Sensuous who . . . are in evil of life, and thence in no faith . . . Such excel in the gift of reasoning, and also of persuading . . . for the reason that they speak from the fallacies of the senses, and the appearances in the world . . .

6952³. 'Tails' = reasonings from falsities. Ill.

7127². For everything, even the greatest falsity, can be confirmed by reasonings.

—³. For they see that the reasonings are fallacious, when the essential, which is charity, is thus excluded . . .

7265^e. The third degree (of vastation), which is that they reasoned from falsities against the truths and goods of the Church, is described by 'the frogs out of the river.' 7295^e.

7293⁴. 'Whales' = reasonings from fallacies which pervert truths.

—⁵. 'Dragons' = reasonings from the loves of self and of the world, thus from the cupidities of evil, which pervert not only truths, but goods also; and which reasonings go forth from those who at heart deny the truths and goods of faith; but with the mouth confess them for the sake of the lust of commanding and getting rich.

—^e. The reasonings (of the dragonists) by which they would endeavour to destroy the Church. Sig.

7318². The reasonings by which there is falsification, are (as follows).

—^e. There is not a single truth which cannot be falsified, and the falsification confirmed by reasonings from fallacies.

7351. Reasonings not from falsified truths, but from mere falsities. Sig. and Ex. 7352, Examps.

7356. Reasonings entering into the delights of cupidities. Sig. and Ex.

7357. That reasonings from falsities shall be in everything. Sig. and Ex.

7389. Ratiocinations from the natural mind. Sig. and Ex.

7391^e. Weariness of reasoning from mere falsities. Sig. and Ex. 7392.

7392². For by ratiocinations from mere falsities they cannot do harm. Ex. 7699.

7397. The infesters ceasing from ratiocinations. Sig. and Ex. 7407.

7408. These reasoning falsities disposed fascicularly in the Natural. Sig. and Ex.

7437^e. He who is in evil . . . is so far in falsity as he excels in the gift of reasoning and perverting.

7560^e. With the evil, goods and truths effect no more than that they can reason . . . 7601².

7643⁸. 'The locusts' = reasonings from fallacies . . .

—⁹. 'Apollyon' = ratiocination from falsities which appears as truth . . .

7877². Those in the Third Heaven . . . are in the perception of truth . . . and never reason about it . . . (But) the spiritual, in the Second Heaven, are led through the truth of faith to the good of charity, and therefore these reason as to whether it is true or not; because they do not perceive whether it is so.

8156. 'The horsemen' of Pharaoh = false reasonings from a perverted Intellectual.

8188. That they should see the effect of the dissipation of falsity, and of the reasonings . . . Sig. and Ex.

8313³. 'Voice roaring like the sea' = ratiocination from false doctrine.

—⁴. Such believe themselves the most intelligent of all; but they know nothing except how to reason from an assumed principle . . .

8869⁵. In (these verses) it treats of the art of hatching by reasonings from Own intelligence . . .

—⁶. 'To cast silver chains' = the production of reasonings so that falsities of doctrine may appear to be truths.

[A.] 889¹³. The fall of the Church (Adam) from good to truth . . . and this by **ratiocination** from the intellectual proprium. Sig.

8904⁵. 'To be drunken' = to be led into errors through false reasonings.

8906³. 'The aspect of the horses' = the Intellectual reasoning from falsity as if from truth.

— . 'Horsemen who run' = reasoners.

8932⁴. Falsities and evils . . . which are made to resemble truth and good by . . . **reasonings** from Own intelligence. Sig.

—⁶. 'The whole a work of the artificers' = that everything is through **reasonings** from proprium.

9011. Those who (unintentionally) **reason** against the truth and good of faith. Sig. and Ex.

9341³. 'The Euphrates' = pleasure originating from the loves of self and of the world, and the falsity which confirms it by **reasonings** from the fallacies of the senses.

9348. **Reasonings** from the fallacies of the senses then especially prevail . . .

—². 'A pit' = falsity induced by **reasonings** from the fallacies of the senses to favour the delights of the loves of self and of the world.

9391¹⁶. Because they **reason** sharply, they are called 'the congregation of the strong.'

9642⁷. 'The king of the north' = **ratiocination** about truths from scientifics.

9730⁹. Then the internal man is subordinate to the external, which takes place when the former supplies **reasonings** which favour evil cupidities.

9755. 'The sea' = where there is a collection of scientifics, from which there is **ratiocination** about truths . . .

—⁷. 'Its waves' = **ratiocinations** from scientifics, and consequent denials.

—^e. That there will not be **ratiocination** about the truths of faith from scientifics; but that truths will be impressed on hearts, is signified by, 'there was no more sea.'

9942³. The fall of the Celestial Church was effected through **reasonings** from scientifics about Divine truths, which is signified by the serpent which persuaded.

9942¹¹. In the Celestial Kingdom . . . they know all truth from the good of love to the Lord, insomuch that they never **reason** about it, as they do in the Spiritual Kingdom . . . 10786. H.25(k), Refs. 270².

10124³. For to **reason** about truths, as to whether it is so, is not from good; because then truth is not perceived, but is only believed on authority and the consequent confirmation by one's self. Ex.

10201³. By intelligence and wisdom is not meant the faculty of thinking and **reasoning** about every Thing; for this exists equally with the evil and the good. 10227³.

—³. But strange loves lead man from truths into falsities, the faculty of thinking and **reasoning** still remaining . . .

10227³. Those who ascribe all things to themselves only, know how to **reason** about truths and goods . . .

10236⁷. As the loves of the sensuous man are such, it is evident that he is more skilful than others in **reasoning** . . .

H. 270³. The Angels of the First Heaven have not Divine Truths thus inscribed on their interiors . . . and therefore they **reason** about them; and those who **reason** see scarcely anything beyond the object of the Thing about which they are **reasoning**, nor do they go beyond the subject, except merely to confirm it . . .

—⁴. Whereas those who **reason** about truths . . . do not see truths from the light of truth; but draw these either from others, or from the sense of the letter, which they do not interiorly understand . . .

271². But the things which the Angels of the Third Heaven see with their eyes, enter into their memories, and about these they **reason** and speak; from which it is evident that the way of the hearing is to them the way of wisdom.

320. Spirits **reason** together much more fully and acutely than men, especially about goods and truths . . .

353³. But still sensuous men can **reason**, some more skilfully and acutely than others; but from the fallacies of the senses confirmed by their scientifics; and because they can thus **reason**, they believe themselves wiser than others. The fire which kindles with affection their **reasonings**, is the fire of the love of self and of the world. Sig.

464⁵. See RATIONAL, here.

—^e. Therefore (these learned) are there bereaved of the faculty of **reasoning**, lest by their **reasonings** they should disseminate falsities among the simple good.

J. 25⁶. (Such) equally possess the faculty of thinking and willing . . . such things as are from the Divine . . . Hence (those in Hell) possess the faculty of **reasoning** and speaking against Divine truths . . .

S. 13². That the locusts appeared like horses prepared for war = their **reasonings** as from the understanding of truth.

—³. 'The voice of their wings as the voice of chariots running to war' = **ratiocinations** as from truths of doctrine from the Word, for which they would fight.

F. 53⁹. 'Whose fruit was a flying fire-serpent' = **reasonings** from the falsities of evil against the truths and goods of the Church.

P. 219³. In the Third Heaven they never **reason** about Divine Things, as to whether it is so, or is not so; but they see in themselves from the Lord . . . and therefore to **reason** about Divine Things as to whether they are so, or not, is [done] because the **reasoner** does not see them from the Lord; but wants to see them from himself; and that which man sees from himself is evil. But still the Lord wills that man should not only think and speak about Divine Things, but should also **reason** about them, to the end that he may see that it is so, or is not so; and this thought, speech, or **ratiocination**, provided it has for its end that the Truth may be seen, may be said to be from the Lord with the man; but it is from the man, until he sees the Truth, and acknowledges it. Meanwhile, this is from the Lord alone:

that he can think, speak, and **reason**; for this he can do from the two faculties which are called freedom and rationality, which man has from the Lord alone.

233^e. These adulterations and falsifications (of the Word) are effected through **reasonings** from the natural man . . .

R. 224¹². Such are very numerous at this day . . . They **reason** and **reason** . . . nor do they see anything as to whether it is so.

334. (All Knowledges of good and truth dispersed) through **reasonings** of the natural man separate from the spiritual. Sig. E.403.

396. **Ratiocinations** about faith alone, heard. Sig. and Ex.

431. Because they can **reason**, they appear to themselves to combat from the understanding of truth from the Word. Sig.

437. Their **reasonings** as if from truths of doctrine from the Word fully understood. Sig.

447. **Reasonings** about faith alone . . . Sig. 449.

530. 'Lightnings, voices, and thunders'=**ratiocinations** (excited below). E.702.

563. **Ratiocinations** from falsities in abundance to destroy the Church. Sig. and Ex.

—'. 'Out of the mouth of the serpent'=**ratiocinations**. . . The **ratiocinations** of those meant by 'the dragon' are all from fallacies and appearances; which, if confirmed, appear outwardly as truths, but within conceal falsities in abundance . . . They do not suffer those to recede from them, who have once been caught by their **reasonings** . . .

564. That the **ratiocinations** from falsities in abundance put forth by the dragonists, fall to nothing before the spiritual truths rationally understood, which the 'Michaels' of the New Church adduce. Sig. and Ex.

574. 'His mouth as the mouth of a lion'=**reasonings** from falsities as from truths.

699. Influx from the Lord into their interior **reasonings** by which they confirm justification by faith alone. Sig. and Ex.

700. That the falsities of these **reasonings** were removed with those who are in truths from goods from the Lord who are to be introduced into the New Church. Sig. and Ex.

710. 'Voices, lightnings, and thunders'=**ratiocinations**, falsifications of truth, and argumentations, from the falsities of evil in the Church with those in faith alone, who refuse to reflect upon the evils in themselves . . . Ex.

M. 232. (The cry, Oh how learned! was said of those who) are merely sensuous, and who are called by the Angels **reasoners**, for the reason that they never conclude anything; but take up whatever they hear, and dispute as to whether it is so. Des. T. 333.

415. I saw lightning flashing, and heard thunder rolling (which was because there were some near who) were **reasoning** sharply about God and nature . . .

T. 40^e. The mere light of the world . . . is a fatuous lumen, in which . . . **ratiocination** from falsities appears

like wisdom; and **ratiocination** from truths, like insanity.

72. I heard an unusual murmur (which arose from) a company of Spirits **reasoning** about imputation and predestination . . .

335. Such (meteors) appear there in the atmospheres from the **reasonings** of those who are standing below. Des.

402⁴. Sensuous men **reason** sharply and skilfully, because their thought is so near their speech as to be almost in it . . . and because they place all intelligence in speech from the memory alone.

D. 222. This (third natural atmosphere), in the natural mind, seems to produce **reasonings**, in which however what is spiritual must be present, that they may live . . . The purest ethereal sphere is that . . . which is presented about the **ratiocinations** of the same mind; hence this mind is called the natural mind; and its interior operations, when perverted, are called **ratiocinations**; but, when according to order, simply **reason** . . .

511. There are other [tenacious] Spirits who perform an important use, who seize upon whatever is being thought, and, without **reasoning**, believe . . .

1693^e. These constitute the province of the external skin of the head; for the more they **reason** from the senses of the body about spiritual and celestial things, the more exteriorly do they go.

2463. (The folly of) **reasoning** from external things as to whether internal things are so, when one has never seen them.

2651². As this is the Truth, there should be no **reasoning** about the Truth of the Thing from causes . . .

2675. Therefore (such) have no Intellectual, although they can **reason**.

2725. On Spirits who wanted . . . to believe from **reasonings**.

2890². When they did not understand . . . they wanted to draw me into some **reasonings**, to whom it was said that this is the Truth, and a general law; and if **reasonings** were to be formed against it, nothing would be understood about this law and Truth; but there would only be heaps of **reasonings**, causing thick darkness of mind.

3105. That man knows many Truths, but does not acknowledge them the moment he **reasons**. 3107.

3476. The corporeal cannot **reason**, except from corporeal and material things . . .

3513. (The Dutch) do not **reason** about interior things, because they say that no one can know them.

3514. They are not instructed like others, because they call [such things] **reasonings**.

3581. I spoke with (the Antediluvians) about objections and **reasonings** against the Truths of faith . . .

—². If I should contemplate the viscera and brain of a sparrow, and should **reason** thence as to whether the sparrow be alive . . . it would be denied . . .

[D.] 3582. If I should reason from the stalk, fibres . . . sap, and root, of a flower . . . I should fall into the shade, and deny the existence of the flower.

3590. I heard Spirits reasoning: that they could not reason otherwise than from sensuous and corporeal things about spiritual and celestial ones, because they were corporeal. But I perceived the reply that they ought to think from Heaven; that is, from the Knowledges of faith . . .

3703. There were some Spirits from the Societies which constitute the skin, who were always wanting to reason; but it was perceived that ratiocination is the greatest folly; and that those who reason perceive nothing of what truth and good is; and also that the more anyone reasons the less he perceives, placing everything in ratiocination, so that he may seem wise to others; (whereas) intelligence and wisdom consist in perceiving at once, without ratiocination, whether a thing is true and good; for those who are intelligent and wise . . . perceive (it) at once, without any ratiocination; and it is known also among men that when anyone reasons for whole hours, or through an entire volume, those are intelligent and wise who know in a moment what is true and good, nor do they attend a whit to their ratiocinations, but laugh at them . . . Nothing is more common than this; and therefore, being indignant with those reasoners, it was given to repel their reasonings as often as [they advanced them]. These are they who constitute the scaly skin; and are for the most part those who had become such in [earthly] life from the confusion of what is true and good through philosophical and scientific things, and who have less common sense—if they have any at all—than the most unlearned.

3611. The quality of those who reason.—Those who reason are those who doubt and deny. It was apperceived that they are light, suffering themselves to be led hither and thither. . . They are prone to scortation . . . and were likened to oyster shells, being crustaceous and empty. (3612) Such strike a pain into the left side of the head . . . They incrust the brain. . . When I would not admit such objections, I felt a pain in the nerves of the left side of the neck (which was caused by) the reasoners no longer wanting to be with me, and beginning to go away.

3706. Those who reason are of two kinds; one, who know not what truth and good are, and thus reason about all truth and good, and the more they reason, the less they know; the other, who reason against truth and good, endeavouring thus to destroy them. Those who defend Truths by speaking, are not reasoners, but confirmers: such are in the perception of truth and good, and confirm them by reasons.

3817. When I was walking about a stable and smelled the ordure of the horses, upright Spirits complained that they could not endure that odour, because there at once came to them the sphere of ratiocinations from natural things . . . 3894.

3891. (Dippel) wanted to reason about the Grand Man . . . He was asked how he could want to reason when he did not know the rules; for in that case ratiocination is like scattered dust.

3977. When the Knowledges of faith have been confirmed, the Lord gifts the man with conscience . . . he then rejects all reasonings. This sphere is angelic, and evil Spirits cannot be in it. But so long as he is in a state of the confirmation of them, and reasons with them, in order to convince them of Truths, then the Spirits can be present.

4088. After these things had been written, the Societies around me reasoned about it. Their ratiocination inflowed most generally, so that nothing was perceived but an obscure and confused something, which affected the brain with a dull pain. So that if all the ratiocinations of Spirits were to inflow, man would be (in a like state) and would perceive nothing . . . The quality of their ratiocination was evinced by a white cloud in the azure, which raised, depressed, and bent itself about, and which was solely the ratiocination of a number of Societies.

4095. Although thousands of reasonings . . . should present what is different.

4102. The Spirits around me . . . kept up all night . . . a perpetual . . . ratiocination . . . They had so many reasons, and so many reasonings about that Thing, that it was incredible . . .

4114a. Whatever Spirits think or speak, they can confirm by so many reasons or reasonings, that no one could believe it.

4364. Those who were deceived by the hypocrite . . . were all reasoners. Reasoners do not know what good and truth are, but suffer themselves to be seduced by such . . . deriving thence delight. Reasoners are the hands and arms of evil Spirits . . .

4480. The reasonings of some that sins are wiped away in the other life. Ex.

4760. The dragon'=those who reason from knowledges about Divine truths . . . They reason more than others . . .

5848. On those who reason about truths as to whether it is so: that they do not come to the first threshold of wisdom. Gen.art.

5849. There was communicated to a celestial Angel their delight from ratiocination, and he said that their delight was so absurd that it could not be described.

5915. Luther loved . . . to reason, and to confirm by reasonings. (Continued under LUTHER.)

D. Min. 4723. On certain reasoners high above the head.

E. 283¹⁵. Falsities, and ratiocinations therefrom. Sig.

357²². That he who can reason skilfully from doctrine and the memory of the natural man, cannot consult for his salvation. Sig.

— That he who trusts in himself because he can reason from falsities, shall be deprived of all truth. Sig.

375³⁸. To pervert the goods of the Church by reasonings from scientifics. Sig.

386³. Hence arises ratiocination from mere falsities. Sig.

388¹¹. The intellectual or reasoning man . . .

403. Which the natural man has laid waste by his **ratiocinations**. Sig. and Ex.

405²⁹. The conceit of those who through **ratiocinations** from falsities want to destroy the goods and truths of the Church. Tr.

411¹⁹. The desolation of all truth of doctrine through false **reasonings**. Tr.

455¹⁷. **Ratiocinations** from external sensuous things. Sig.

498. The **ratiocinations** (which existed in the former Heaven just before the Last Judgment). Sig. and Ex.

552. That man, having become sensuous, **reasons** as if from the understanding of truth. Sig. and Ex.

558. **Ratiocinations** as if from truths of doctrine . . . Sig. and Ex.

—². The **ratiocinations** of the sensuous man from falsities . . . appear, in the external form, exactly like the **ratiocinations** of the spiritual man ; but are entirely unlike in the internal. Ex.

569. **Ratiocinations** from fallacies . . . which had not been received before. Sig. and Ex.

—². Genuine **reasonings** about spiritual things come forth from the influx of Heaven into the spiritual man and through the rational into the knowledges and Knowledges which are in the natural man ; by means of which **reasonings** the spiritual man confirms himself. This way of **reasoning** about spiritual things is according to order. But **ratiocinations** about spiritual things which take place from the natural man . . . are quite contrary to order ; for the natural man . . . cannot inflow into the spiritual, and, from himself, see anything there. Ex.

—¹⁵. 'The Euphrates,' in the opposite sense, = **ratiocination** (as distinguished from the Rational). By **ratiocination** is here meant thought and argumentation from fallacies and from falsities ; whereas by the Rational is meant thought and argumentation from knowledges and from truths. Ill.

—¹⁶. These see the scientifics of the natural man, and the **reasonings** thence, as below them.

—²³. It is to be known that **ratiocinations** are in the same degree as the thoughts, because they descend from these ; thus that there are **ratiocinations** from the spiritual man, which, however, are rather to be called conclusions from reasons and from truths ; that there are **ratiocinations** from the natural man ; and also from the sensuous man. The **ratiocinations** from the spiritual man are rational . . . and are from the light of Heaven ; but the **ratiocinations** from the natural man about spiritual things are not rational, however they may be in moral and civil things, which appear before the eyes ; for they are from natural lumen alone ; and the **ratiocinations** from the sensuous man about spiritual things are irrational, being from fallacies . . . These **ratiocinations** are what are here treated of in the Apocalypse.

573. Falsities of evil, from which and for which are **reasonings** . . . Sig. and Ex.

575. Falsifications of the Word through **ratiocinations** from fallacies. Sig. and Ex.

576. **Ratiocinations** combating from the cupidities of the love of self and of the love of the world, and from the derivative falsities. Sig. and Ex.

—⁶. For those who **reason** from Own intelligence, appear to themselves and others, who are such, as if intelligent and wise . . . Sig.

578. Thoughts and the derivative **reasonings** springing from the love of evil and falsity, and from the concupiscence of destroying truths and goods . . . Sig. and Ex.

580. That sensuous thoughts and the derivative **ratiocinations** are very powerful with them. Sig. and Ex.

581. That they **reason** astutely from sensuous scientifics, which are fallacies. Sig. and Ex. 582.

617¹⁶. If (the men of the Most Ancient Church) had committed spiritual things to the natural memory . . . they would have begun to **reason** from the natural man about spiritual things . . .

650³. The love of self is like a fire which kindles the natural lumen into a sort of resplendence : hence it is that such can think and **reason** cleverly against the Divine, and against all things of Heaven and the Church.

654¹². (Then) instead of the Rational, there is **ratiocination**.

—⁴⁴. 'Gilead' = **ratiocination** from the sense of the letter . . .

739⁶. The men of the Celestial Church . . . do not **reason** about truths as to whether it is so or is not so ; for he who sees truths in himself does not **reason** ; for to **reason** involves dubiety as to whether it is so.

774. 'The beast rising out of the sea' = **reasonings** from the natural man confirming the separation of faith from life. —³, Ex. —⁸.

780. The **reasonings** discordant and yet apparently coherent. Sig. and Ex.

782. 'His mouth as the mouth of a lion' = **ratiocinations** from falsities destroying the truths of the Church.

783. That by **reasonings** from fallacies they make strong their doctrinals . . . Sig.

790. The acknowledgment of the **reasonings** by which the discordance with the Word was apparently removed. Sig. and Ex.

810. 'Captivity' = to seclude from truths, here, by **reasonings** from the natural man.

819. 'The prior beast' = the connection of **reasonings** from the natural man with the sense of the letter. Sig. and Ex. 821. 826. 831.

—². For nothing false can ever be confirmed through the sense of the letter, except through **reasonings** from the natural man. Ex.

—³. Examps. of these **reasonings** from the natural man.

—⁴. Why they are called **reasonings** from the natural man. Ex.

—^e. For without **reasonings** from the natural man, the Word cannot be falsified. 885.

5 M. All Satans can **reason** skilfully ; but from the fallacies of the senses . . .

Rebekah. *Rebecca.*

A. 2865. 'Bethuel begat **Rebekah**' (Gen.xxii.23)= from good their affection of truth.

3012. **Rebekah**, here, = truth to be initiated to good.

3040. **Rebekah**, in this chapter, = the Divine truth which is to be conjoined with the Divine good of the Rational (Isaac).

3077. '**Rebekah** came out' (Gen.xxiv.15)=the affection of truth from doctrinals; for **Rebekah** represents truth Divine to be conjoined with the Divine good of the Rational; but here, before she was betrothed, she puts on the representation of the affection of truth from doctrinals; for thence is truth . . . **Rebekah** represents that in the Rational which is conjoined as a wife with her husband; and this is Divine truth.

3102^e. This illustration in the natural man is from good, yet is through truth; (and) is that which is signified by **Rebekah** drawing for the camels, and giving them to drink.

3106. '**Rebekah**'=the affection of truth. 3112. 3133. 3164. 3165. 3179.

3141. '**Rebekah**'=truth from the natural man (which was to be conjoined with the good in the Rational). 3153.

3182. 'They sent away **Rebekah** their sister' (ver.59) = separation from the affection of truth Divine.

3188. '**Rebekah** arose' (ver.61)=the elevation and consequent separation of the affection of truth. Ex.

3202. '**Rebekah** lifted up her eyes and saw Isaac' (ver.64)=the reciprocal intention of the affection of truth.

3282. 'In his receiving **Rebekah**' (Gen.xxv.20)=the conjunction of Divine truth.

3286. 'His woman was barren' (Gen.xxv.21)=as yet no Divine Natural; (for) 'woman' (**Rebekah**) = the Divine truth conjoined with the good of the Rational.

3288. '**Rebekah** his woman conceived' (id.)=(the origin of the Divine Natural) from Divine truth as a mother; for '**Rebekah**'=the Divine truth of the Rational.

3314. '**Rebekah** loved Jacob' (ver.28)=that the Divine truth of the Divine Rational loved the doctrine of truth.

3385. '**Rebekah**'=the Divine truth of the Lord's Divine Rational.

3387. 'He feared to say My woman; for perhaps the men of the place will kill me on account of **Rebekah**' (Gen.xxvi.7)=that Divine truths themselves could not be opened, because in that case Divine good would not be received. . . '**Rebekah**'=the Lord's Divine Rational as to Divine truth.

3392. 'Isaac was laughing with **Rebekah** his woman' (ver.8)=that Divine good was present in Divine truth . . . '**Rebekah**'=the Divine truth of the Lord's Rational.

3471. 'Isaac and **Rebekah**' (ver.35)=the Lord's Divine Rational as to Divine good and Divine truth.

3507. '**Rebekah** heard when Isaac spake to Esau' (Gen.xxvii.5)=the affection of truth, and the life from

it. '**Rebekah**'=the Lord's Divine Rational as to the Divine truth conjoined with the Divine good there; thus the very affection of truth.

3509. '**Rebekah** said to Jacob her son' (ver.6)=the Lord's perception from Divine truth concerning natural truth.

—². 'Isaac'=the rational mind as to the good of the will; and '**Rebekah**,' as to the truth of the understanding. 3576.

3517. '**Rebekah**,' who is here speaking, (ver.8)=the Divine truth of the Divine Rational.

3525. 'Jacob said to **Rebekah** his mother' (ver.11)=the Lord's perception from Divine truth concerning natural truth. 3531.

3536. **Rebekah**, who is here 'mother' (ver.14)=the Divine Rational as to truth.

3538. **Rebekah**, who here is 'her' (ver.15)=the Divine truth of the Divine Rational. 3539. 3545.

3608. 'The words of Esau her elder son were told to **Rebekah**' (ver.42)=the Lord's perception from Divine truth concerning the mind of natural good then.

3609. '(**Rebekah**) called to Jacob her younger son' (id.)=the state of the apperception of the affection of truth from influx through Divine truth.

3619. '**Rebekah** said to Isaac' (ver.46)=the Lord's perception from Divine truth.

3796. Collateral good . . . was conjoined in brotherhood with the rational truth represented by **Rebekah** the mother of Jacob.

3973^e. '**Rebekah**'=truth Divine conjoined with the good Divine of the Rational.

4563. See DEBORAH (**Rebekah**'s nurse), here.

—^e. From mediate influx through the truth of the Rational, or **Rebekah**.

4614^e. '**Rebekah**' represents the Lord's Divine Rational as to truth; and **Rebekah** is not mentioned here.

4641^e. '**Rebekah**' represents this truth (of the Rational).

Rebel. *Rebellis.*

Rebel, To. *Rebellare.*

Rebellion. *Rebellio.*

A. 451. If he would exercise command otherwise, he was a rebel . . . H.407. D.3872.

897². 'For they are a house of rebellion' (Ezek.xii.2) = those who can understand, etc., and will not.

1668. 'In the third year they rebelled' (Gen.xiv.4)=the beginning of temptations in (His) childhood.

— . What 'to rebel' signifies, may be evident when it is predicated of the evils, or of the evil Spirits, with man, when they have been subjugated, or are serving, and begin to rise up and infest. Evils, or evil Spirits, rebel, in proportion as a man who wants to be in goods and truths, confirms with himself any evils and falsities; or in proportion as cupidities and falsities insinuate themselves into his goods and truths . . .

3863⁷. Because of evils, which are 'the house of rebellion' (Ezek.xii.2).

5647². Therefore, when man is being reformed, and begins to become spiritual . . . the Natural rebels . . .

5664a⁴. If man had a perception (of this influx) he would rebel . . .

9156³. 'Those who rebel against Thee' (Ps.v.10). 'To rebel' is said when there are defection and transgression.

H. 311. When Satan became a rebel . . . 544.

574³. Rebellious commotions in Hell are continual, because everyone wants to be greatest.

M. 500⁷. There breathed on the rebels the delight of marriage.

T. 117. (Comparison with) an army of robbers or rebels . . .

120². He who mixes himself up with rebels, at last scruples not to do violence to anyone.

D. 408. There was as it were a rebellion (in the Heaven of Spirits).

2658. Although the letter be dead and a rebel like Absalom . . .

5024. They wanted to excite them to rebellion.

5093. Those Spirits who were rebellious or seditious . . .

5202². Thus it carried down all who had rebelled . . .

5211. They stirred up a rebellion . . .

5260. As they began to rebel against the Lord.

5731a. Those who had kept them strongly in rebellion . . .

5828. Again and again they became rebellious.

J. (Post.) 140. As when a rebellion is made by a few.

E. 412³³. To be against this (Divine truth) is signified by 'to rebel to the eyes of His glory' (Is.iii.8). 433³³.

683³. Yet the Lord rules them, not like subjects of His Kingdom, but like rebels, by keeping them in bonds to prevent their doing evil to each other.

Rebirth. *Renascentia.*

Reborn, To be. *Renasci.*

A. 4925³. Good is not acknowledged to be prior until the man has been reborn.

4931³. Thus he comes again into the womb, and is reborn.

5113. The rebirth of this Sensuous. Des.

5115. The influx through which is the rebirth. Sig. and Ex.

—². The man who is being reborn. Des.

5122. The states of the rebirth of this Sensuous. Sig.

5130³. The rebirth of the Sensuous subject to the intellectual part. Tr.

5131^e. In order that man may be reborn . . .

5202². This was the first of the rebirth of the Natural.

—³. As the Natural cannot be reborn as to intellectual things alone . . .

—⁴. For the man who is in good is being reborn

every moment . . . to eternity, not only as to the interiors, but also as to the exteriors, and this by stupendous processes . . .

5212². The rebirth of both Naturals, interior and exterior. Tr.

5348. 'To be born' = to be reborn.

E. 638¹¹. The spiritual coming forth and rebirth of the Spiritual Church. Sig.

Rebound. *Resilire.*

T. 642. Rebounds like an elastic ball . . .

D. 5535a. They rebound to the west, as when a spring . . . rebounds.

Rebuke. See under CHARGE, and SCOLD.

Recall. *Revocare.*

Recalling. A. *Revocatio.*

A. 868^e. (These states) are recalled in the other life.

5044². The truth which has been implanted through affection is recalled through affection: and, when this truth is recalled, the affection is presented . . .

5251^e. The things said before should be recalled.

5489. So when the scientific is recalled, the good conjoined with it comes forth.

7398. Not by a sensible recalling from the memory.

M. 2^e. That they might recall this subject from their (former) ideas.

3783. Spirits are not permitted to recall anything (from the memory of past things).

4164. On the recalling of a man's states.

4378. That persons are recalled together with the idea . . .

4395. There are Spirits who . . . recall filthy things to see whether another Spirit still thinks such things . . . —^e.

4469. The voluntary things . . . of the exterior memory . . . they are not allowed to recall into use. Those who are permitted to recall them are the unhappy . . .

J. (Post.) 231. All man's states can be recalled after death . . .

Recede. *Recedere.*

Recession. *Recessio.*

A. 63^e. At the end of the 'sixth day' the evil Spirits recede.

1396^e. Being ashamed, he receded.

1411^e. That He should recede from the things of the external man. Sig.

3170. Then the things of the cupidity of evil and of the persuasion of falsity recede.

3603⁴. After regeneration, these things recede.

4073². When the Societies . . . which are in middle good recede . . .

4077. Societies do not easily recede . . . and when he with whom they are recedes, they are indignant.

4110². The separation of Spirits of a middle sort is

effected by many means, until they recede in freedom. Ex.

[A.] 5964. **Recession** from the scientifics of the Church. Sig. and Ex.

—². In this state they recede from celestial and spiritual things . . . This occultation, or **recession**, is not effected by the Lord's hiding Himself, or **receding**; but by themselves doing so.

5979. Therefore the Angels recede as the infernal Spirits approach nearer (to the man); yet the Angels . . . never recede completely . . .

6400^e. They (then) easily recede from faith about the resurrection.

— . The **recession** thence. Sig. 6401.

7271. That they would recede from infestation. Sig.

7295². Then the Angels and good Spirits recede by degrees from them; and, as they recede, they become less and less rational.

7573. The **recession** and separation of the communication with those in good and truth. Sig. and Ex.

7614. **Recession** still further. Sig.

8953. The Spirits of (Saturn) recede from the natural sense in man, and accede to the spiritual.

9899. 'The breast-plate shall not depart from upon the ephod' (Ex.xxviii.28)=all things of Heaven inseparable from the externals of the Spiritual Kingdom.

10422. 'They have departed suddenly from the way which I have commanded them' (Ex.xxxii.8)=that they have removed themselves from Divine truth.

H. 74². They can (then) with difficulty recede from these things.

399². So often did my delight recede.

506. They thus recede from a holy external, and come into a holy internal.

522. The Divine mercy . . . never recedes from anyone.

543². As these fears recede . . .

W. 257⁵. These substances recede when man dies.

P. 226. That if man afterwards recedes . . . he profanes holy things. Ex. 227³. 231⁷. R.202².

233⁴. Man would (then) recede from good.

R. 336. That all the good of love and truth of faith had receded. Sig. and Ex.

417⁴. Lest I should disturb them, I withdrew.

698. That still they do not recede from falsities . . . and evils. Sig. 710.

T. 380. Faith which . . . departs from the true faith.

490. If God is not received, He does not withdraw . . .

E. 538⁵. 'The rod of Egypt shall depart' (Zech.x.11). Ex.

627⁹. 'The streams shall depart' (Is.xix.6)=that all things of spiritual intelligence will go away. . . 'To depart,' etc., = to perish.

1049⁴. By **recession** (this) is profaned.

1079. This **recession** is described here.

Receive. *Accipere.*

A. 23. 'Day' is taken from time itself. 34.

30². They receive life through faith.

1084. 'They took a garment' (Gen.ix.23).

2511. 'He took Sarah' (Gen.xx.2).

3470. 'He took . . . Judith' (Gen.xxvi.34) = the adjunction of natural truth.

3570⁴. The new soul which man receives.

3662. 'Not to take a woman' (Gen.xxviii.1)=not to be conjoined. 3681.

3687^e. 'To take to wife'=to be associated and conjoined. 3703¹⁶. 4437. 4820. 9002. 10651.

4262. 'To take of what came into his hand' (Gen.xxxiii.13)=what was of the Divine Providence.

7207. 'I will take you . . . for a people' (Ex.vi.7)=that they shall be added to those in Heaven . . . thus to receive among those who are in Heaven.

7322. 'To take the rod and stretch out the hand'=to exercise power.

7835. 'To take, with a neighbour, one of the flock' (Ex.xii.4)=conjunction.

9265. 'Not to receive' (a gift)=to be averse to.

10405. 'To receive out of the hand'=to receive such things as are his.

P. 161. 'Remember how thou hast received and heard' (Rev.iii.3). Ex.

189. 'That no one take thy crown' (ver.11)=lest wisdom perish.

Receive. *Recipere.*

Reception. *Receptio.*

Receptibility. *Receptibilitas.*

A. 1366. With difficulty, if ever, can they be brought to receive truths.

1940². What flows in, is received according to the state. 1980^e. 2284².

2706. Diversely according to the reception of life.

2741. Conjugal love is diversely received; and, as it is received, such does it become . . .

2875². Affection is the receiving [agent] itself. To receive anything against the affection, is to receive it against the life; therefore, the truth of doctrine cannot be received except by the affection of it; and, such as is the affection, such is the reception . . .

2888. Life is received by everyone according to his nature.

2901. The reception of faith. Tr. 2913.

2902. A new Church which was kindly received.

2915^e. With those not in goods . . . there is no plane, nor soil, thus no recipient.

2920. 'Hear us'=reception.

2927. The Lord's joy on account of a kind reception. Sig. and Ex.

2933. Those with whom the truth and good of faith can be received. Sig. 2940. 2951. 2963.

2950^e. Reception is first, being of the understanding.

2957. A state of reception. Sig. 2958.

2966. The 'price of redemption' is predicated of the reception by man, with whom it is great according to the reception.

2967². Why one receives differently from another.

2982². Without the good of life there is no reception; and, where there is no reception, there is no trust.

3001. To this life the recipients correspond . . . The recipients, according to what they are, so they live . . .

3005. For all Salvation is . . . by the reception of the Divine good.

3157^e. Truth . . . is not received by good, unless there is consent . . . Consent is acknowledgment itself; through this is reception effected . . . and when truth . . . has been received by the will . . . the man is regenerate.

3183². For the giver and the recipient are as agent and patient.

3310². For the good in man is what receives the Word.

3325⁷. The Divine love is received variously . . .

3385^e. Truth . . . is given according to their apprehension; for thus it is received . . . otherwise, there would be no reception, because no acknowledgment.

3388. 'Good in aspect' = what is easily received.

3390. A state of reception. Sig.
— . The reception of truth by the spiritual is here treated of.

3392. Spiritual truth received because it is called Divine . . .

3488². 'To kill,' when predicated of good and truth, = not to be received.
—⁶. It is charity which receives faith.

3541. 'Hand' = power, thus the faculty of receiving.

3570. For good receives no other.
—⁴. Celestial good and spiritual truth . . . impart the power to receive each of them . . .

3646. The influx is the same . . . but it is received differently.

3742. Angels, Spirits, and men, are only recipients of life.

3743². Still, the evil, and the infernals also, are forms recipient of life . . .

3803. For man receives only so much from others, as he either has of his own, or acquires by looking into the matter in himself.

3919. 'To conceive' = reception. 3955.

3938². The *esse* of man is nothing else than a recipient of the eternal which proceeds from the Lord; for men, Spirits, and Angels are nothing but recipients, or forms recipient, of life from the Lord. The reception of life is that of which *existere* is predicated.

3957⁷. If there is not in men . . . something recipient of good and truth, as a ground, or plane, the inflowing good and truth cannot be received.

3967. The faculty of receiving and acknowledging. Sig.

4027³. The reception of truth. Tr.

4180². This light . . . affects all according to the reception. Those in evil do not receive the Divine good . . . But the Divine truth can be received even by the evil, but only by their external man . . . So, when the heat of the sun is received . . . But when the light alone is received, nothing vegetates . . .
—⁵. (Those who) receive Divine truth in good (are signified by) 'as many as received' (John i. 12).
—⁶. For the Divine good cannot be received even by an Angel . . . but the Divine truth can be received . . . in which Divine good can dwell, with a difference according to the reception.

4198. The Lord is present with everyone, but according to the reception. Ex.

4206². Not because there are various things in the Lord, but because His Divine is variously received by men. Ex.

4220. Those who in the life of the body had received Divine things . . .

4250. To dispose . . . to receive the good represented by Esau. Sig. 4252a^e.
—^e. According to the reception of good by truths.

4531². The light is according to the reception.

4612². The Rational receives truths and goods before and more easily than the Natural.

4618³. Unless there were reception of it in the Second Heaven, the wisdom (in the Third Heaven) would be dissipated; and so unless there were a reception of the light and intelligence of the Second Heaven in the First; and, finally, of that of the First Heaven in the Natural of man, the intelligence of these Heavens would be dissipated, unless it was provided . . . that there should be reception elsewhere; and therefore the Heavens have been formed so that the one may serve the other for reception; and, at last, that man, as to his Natural and Sensuous, may serve for ultimate reception . . .

4638³. 'They went forth to meet the Bridegroom' = their reception.

4674³. Believing that Heaven is only reception.

4742. The light of Heaven is varied with everyone according to the reception.

4747². If they have confirmed themselves against Divine truths in both doctrine and life, they . . . can never be brought to receive them . . .
—². The gentiles . . . easily receive Divine truths . . .

4776². No one can ever receive the truths of faith—that is, imbue and appropriate them to himself—unless he is in the life of charity.
—³. Those in love towards the neighbour can receive all the truths of faith . . . But those in the love of self can never receive them . . . except for the sake of their own honour and gain . . .
—⁴. Such as the loves are, such are the lives, because such are the receptions of life: love towards the neighbour receives the life of Heaven; and the love of self receives the life of Hell.

[A.4776]³. Hence those only who have lived in charity are **received** into Heaven ; and, from charity, they are in the potency to **receive** and imbue all truths. But with those in separated faith . . . their loves **receive** such things as are in agreement with them . . .

4802. There are evil Spirits who . . . **receive** the truths of faith . . . and even **receive** them with desire ; but not . . . to live according to them ; but to glory over others . . . For man's Intellectual is such that it can **receive** truths ; but still the truths are not appropriated to them unless they live according to them.

4904. 'Conception' = the **reception** of the truth of faith . . . and **reception** is effected when the truth of the understanding passes into the good of the will . . .

4918^e. 'In pangs to bring forth' = **received** with difficulty.

4956. When in humiliation, he is in a state of the **reception** of good and truth.

5057². If **reception** into Heaven were of mercy alone, all would be **received** into Heaven.

5068. As the good have **received** Divine truth, they are judged from good . . . and as the evil have not **received** Divine truth, they are judged from truth . . . To **receive** Divine truth is not only to have faith, but also to act faith . . .

5084⁵. As man has reciprocity, he has **reception**, which is impossible with beasts.

5097². The Lord is always rising (as a Sun) with everyone who **receives** the truth which is of faith and the good which is of love, but is setting with everyone who does not **receive** them. Ex.

5114⁴. As the inmost of man is such that he can **receive** the Divine, and not only **receive** it, but also appropriate it to himself by acknowledgment and affection, thus by reciprocity . . . he can never die ; for he is in what is eternal and infinite, not only by influx thence, but also by **reception**.

5118. The influx of the interior Natural into the exterior, and the beginning of **reception**. Sig. and Ex.

—². But the things which inflow, are changed according to the **reception** . . .

5130. The **reception** of faith. Sig. and Ex.

5131³. Without administering means . . . the end . . . cannot be **received**. Therefore, man's interior and exterior things . . . must be reduced to correspondence, in order that he may **receive** the Divine influx.

5144². In every degree (the influent good) is qualified according to the **reception**. —⁵.

5147. The inmost is in the most perfect state, and therefore it can **receive** good from the Lord immediately . . .

—². As to the influx of celestial good . . . and its **reception**, it is to be known that the Voluntary **receives** good, and the Intellectual **receives** truth ; and that the Intellectual cannot **receive** truth so as to appropriate it, unless the Voluntary **receives** good at the same time ; and contrariwise ; for the one inflows into the other, and disposes it to **receive**.

5194. Good the influent ; truth the recipient.

5470. The Lord continually inflows with good . . . and man either **receives** it or does not **receive** it. If he **receives**, it is well with him ; but if he does not **receive**, it is evil with him. If, when he does not **receive**, he feels anything of anxiety . . . there is hope that he can be reformed . . .

5475. 'Ye would not hearken' = no **reception**.

5620¹³. There must be delight in order that man may **receive** . . .

5623. Truth in powers denotes in the faculties of **receiving** . . . but the faculties or powers of **receiving** truth are entirely according to good . . . In the other life, those in good have the faculty of not only perceiving truth, but also of **receiving** it, according to the quality and quantity of the good in which they are. But those in evil have no faculty of **receiving** truth. Ex. . . Moreover, every man of sound mind is in the faculty of **receiving** truths ; but those who turn themselves to evil extinguish this faculty, whereas those who turn themselves to good elevate it.

5847. Life is one . . . but it is variously **received** . . . 6467.

5957^e. For, when man is in humiliation, he can **receive** good from the Lord. Ex.

6000³. In the first time of the Church, truth is **received**, because they are in good. . . In the last time, nothing of truth is **received**, because they are not in good ; for, when man is not in . . . charity towards the neighbour, if the greatest truths are told him, he does not **receive** them. Ex.

6027². In proportion to the good in the external man, in the same proportion the good which inflows from the Lord is **received** there.

6148. That the Internal from the Natural procured the faculties of **receiving** good. Sig. and Ex.

— . For faculty is **receptibility**. Ex.

— . Unless the good of love inflowed from the Lord, no man would possess the faculty of **receiving** either truth or good. (This) influx causes all things within man to be disposed for **reception**.

—². The faculties of **receiving** truth and good with man are immediately from the Lord . . . for man is always kept in the faculty of **receiving** good and truth : from this faculty he has understanding and will ; and the reason he does not **receive**, is that he then turns himself to evil . . . —¹¹, Sig.

— . That man contributes nothing to the faculty of **receiving** good and truth, is known . . .

6222². The things of the literal sense are general vessels which **receive** truths . . .

— . (When confirmed by the letter) if they were to hear the truth itself from Heaven, they would not **receive** it.

6317^e. As they have not closed the interiors, they are in the faculty of **receiving** goods and truths.

6368². Unless (after death) a man has been in spiritual good through faith, there is not anything which **receives** the good which inflows from the Lord . . .

6374. That from His Divine Human would proceed the truths which could be **received**. Sig. and Ex.

6417^e. Thus the Divine Spiritual and the Divine Celestial are so called relatively to the **receptions**.

6472. (The Divine truth and the Divine good) are variously **received** by man, namely, according to his quality. The Lord does not compel man to **receive** that which inflows from Himself . . .

6512. That it may be well **received**. Sig.

6566. **Reception** from love. Sig.

6628^e. Everyone **receives** truth in proportion as he is in good.

6717. For nothing **receives** truth but good.

6945². They would not **receive** unless they saw . . . signs. Ex.

7000. The **reception** of Divine truth. Sig.

7270. The **reception** of the Divine influx. Sig. and Ex.

—². The truth which proceeds from the Lord immediately . . . cannot be **received** by any living finite substance . . .

7273². For (the evil) have not **received** the Divine good . . . But the good . . . have **received** it.

7275. That those in falsities will not **receive**. Sig.

7290². For the ground which **receives** is the illustrated Rational.

7295². Even evil men have Angels with them, in order that they may be able . . . to **receive** influx from Heaven . . . But when, from their life here, they are such that they cannot **receive** the influx of truth and good from Heaven, the Angels and good Spirits recede from them.

7301. That those in evils from falsities did not **receive**. Sig.

7306^e. Only truths **receive** the light which illustrates.

7342². In proportion as man **receives** the affection of love towards the neighbour, in the same proportion he **receives** the truths of faith. Hence it is that the infernals . . . cannot **receive** them.

8271. When man is in this essential (humiliation), he is then in a state of **receiving** from the Lord the truth of faith and the good of charity . . . But if man exalts himself before the Lord, he then closes the interiors of his mind for the **reception** of good and truth from the Lord.

8418. 'To collect' = to **receive**.

8432^e. For the good which inflows from the Lord is not given in proportion to their desire ; but in proportion as they can **receive** it.

8439. A state of **reception** and application to (the good signified by the manna, and the delight signified by the quails). Sig. and Ex.

— . 'To approach' = influx, and therefore also **reception** ; for **reception** is the reciprocal of influx ; for they correspond to each other . . . and **reception** is not anything, unless there is also application, namely, to use . . .

8467. **Reception** and appropriation according to the faculty of each person. Sig.

8472. **Reception** according to the power of each Society. Sig. and Ex.

—^e. Everyone there is in the power of **receiving**, according to the quality and quantity of the good acquired in the world.

8497². For men and Angels are only **recipients**, or forms accommodated to **receive** life, thus good and truth, from the Lord.

8506. The **reception** of truth before it is conjoined with good. Sig. and Ex.

8562. 'To drink' = to be instructed in the truths of faith, and to **receive** them.

8700². For it is the **reception** of the Lord's mercy . . . by which everyone is saved. Those who **receive** it in the world, in the other life are in it ; for they are then in the faculty of **receiving** it.

8708. In proportion as man **receives** from the truths of faith, in the same proportion he enters into the light of intelligence, and is elevated into Heaven. But the **reception** of the truths of faith is not effected by mere acknowledgment, but by acknowledgment conjoined with life . . .

8748. Ex. xix. treats of the preparation to **receive** the truth Divine from the Lord out of Heaven.

8766. The **reception** of truth. Sig.

8776. The **reception** (of what was from the Divine). Sig.

8783. Truth Divine is not **received** by anyone, unless it is accommodated to the apprehension . . .

8815^e. Truth Divine through the Heavens . . . perfects the good, because these **receive** the Divine good which is in the truth ; but it destroys the evil, because they do not **receive** the Divine good in it.

8816. A holy tremor with those who would **receive**. Sig. and Ex.

—². But **reception** is according to the good with everyone . . .

8817. The power of truth from the Divine to prepare them to **receive** the Divine. Sig.

8881. 'And keep My commandments' = who **receive** the truths of faith. Ex.

8888². For evils and falsities must be removed before the truth and good which are from the Lord can be **received**.

8920. The **reception** of truth in an accommodated form. Sig. and Ex.

9256⁴. By which they are in a state to **receive** the truths of faith and the goods of charity from the Lord.

9258. No **reception** of truth. Sig. and Ex.

9293. The **reception** of good from merey. Sig. and Ex.

9311. Instruction concerning the precepts of faith, and **reception**. Sig. and Ex.

—². 'To hear' = to **receive** in the memory and be instructed ; to **receive** in the understanding and believe ; and to **receive** in obedience and do. Ill.

9336³. No others are regenerated than those who

receive the Lord's mercy in faith and life here; according to, 'As many as **received** Him, to them gave He power to become the sons of God . . .' (John i. 12).

[A.] 9340¹⁰. To **receive** and take into possession the interior truths of faith; and to **receive** and take into possession the interior goods of faith. Sig.

9384. **Reception** in the understanding by those who are truly of the Church. Sig. and Ex.

9385. **Reception** then in the heart. Sig.

9393. The Divine truth **received** by man. Rep. and Ex.

9398. The **reception** of the truth proceeding from the Divine Human. Sig. and Ex.

9399. Adaptation to **receive** by man. Sig. and Ex.

9446. The Lord continually inflows with the good of love and the truths of faith, but these are dissimilarly **received** . . .

9506. The **reception** [by the Lord] of all things of worship from the good of love. Sig. and Ex. 9513. 9518. 9682.

9683. The disposition and ordination of interior goods in exterior ones varies . . . according to the **reception**; and the **reception**, according to the spiritual and moral life of each one in the world.

10021. The application of the natural man for the **reception** of good and truth from the Divine. Sig. and Ex.

10023. A representative of the **reception** of good and truth in the natural man. Sig. and Ex.

10097. **Reception** in the Heavens and in the Church. Sig. and Ex.

10177. The grateful hearing and **reception** by the Lord of all things of worship from love and charity. Sig. and Ex.

10219⁴. (Such) cannot **receive** anything of the good of love and truth of faith. Sig.

10330³. Influx and illustration take place according to the faculty of **reception** with man; and the faculty of **reception** is according to the love of truth and good . . .

10490. Occlusion as to the influx of good and truth, lest there be any **reception**. Sig. and Ex.

10495. The **reception** of Divine truth from the Word and thereby conjunction with the Lord. Sig. and Ex.

10577. That Divine truth and good will be revealed to those who **receive**. Sig. and Ex.

10615. The worship of the Lord from the truths and goods of faith and love, and thus preparation for **reception**. Sig. and Ex.

10625. **Reception** then from influx into what is external. Sig. and Ex.

10650. The enticement, **reception**, and appropriation of falsity from evil. Sig. and Ex.

10669. The implantation of truth in good, and its **reception**. Sig. and Ex.

H. 118². For the Lord appears to everyone according to the quality of the **reception** of Him . . .

120. Therefore the Heavens are distant according to the **reception** . . .

128^e. In the degree in which the Angels are **receptions** of Divine truth, they have light.

133^e. The Angels who **receive** the Divine good more, are in the Celestial Kingdom; and those who **receive** the Divine truth more, are in the Spiritual one. The most perfect Angels are those who **receive** both in a like degree.

321. (Such) easily **receive** truths (there).

324^e. When (mercy and innocence) are present, all things of faith are **received** as it were spontaneously.

349². For love . . . **receives** everything which is in agreement with itself; hence, as much as the love is, so much he **receives**.

420². The Lord from mercy leads everyone who **receives** Him; and he **receives** Him who lives according to the laws of Divine order . . . (Thus) he is **received** into Heaven who **receives** Heaven into himself in the world . . .

549^e. (Thus) the presence of the Lord is perpetual with everyone; but it is diversely **received**.

569. For all influx from the Spiritual World is varied according to the **reception** . . .

N. 9. Everyone **receives** truth in proportion to the good in which he is.

Life 102. The Lord . . . cannot love and dwell with man unless He is **received** . . . To enter to anyone, and remain, with whom there is no **reception**, is impossible. As the **reception** and the reciprocal in man are from the Lord, He says, 'Abide in Me, and I in you,' etc.

W. 4. That Angels and men are **recipients** of life. Gen.art.

55. That all things . . . are **recipients** of the Divine love and Divine wisdom . . . Gen.art.

56. Every created thing is such . . . as to be a **recipient** of God; not by continuity, but by contiguity . . .

58^e. As they are **recipients**, they are also re-agents . . .

66. The more perfect animals are **recipients** of the life of the three degrees of the natural world. (Continued under LIFE.)

—^e. (Thus) the uses of all things are the **recipients** themselves of life.

78. Man is a **recipient**; and a **recipient**, or receptacle, is various. A wise man is a **recipient** of the Divine love and wisdom more adequately . . . than a simple one . . . yet the Divine is the same in each.

108. That the distance between the Sun and the Angels . . . is an appearance according to the **reception** of the Divine love and wisdom by them. Gen.art.

110². It is on account of the differences of the **reception** of the Lord by the Angels that the Heavens appear distinct from each other . . .

111. Love and wisdom, that is, the Lord . . . cannot progress by spaces; but are with everyone according to the **reception**.

113. That . . . as the Angels are **recipients**, the Lord alone is Heaven. Gen.art.

121. The habitations of Angels and Spirits are spiritual, because they dwell according to the **receptions** of love and wisdom from the Lord.

124. That the quarters (there) . . . are from the Angels according to the **reception**. Gen.art.

125². Love and wisdom proceed as a one; but are not **received** as a one.

128. The Lord is the same with (all); but the **recipients** . . . are unlike, from an unlike **reception** and life.

288. The universal Heaven is in this effigy . . . because the Angels . . . are **recipients** of love and wisdom from the Lord; and **recipients** are images.

P. 327. (Good) can be turned into evil by the **recipient** subject . . .

R. 102. 'Be faithful unto death' = the **reception** and acknowledgment of Truths . . .

473. That these things will not be **received** until after 'the dragon' has been cast out of the World of Spirits; because there would be danger if they were **received** before. Sig. and Ex.

479. How this doctrine would be **received** in the Church before (this). Sig. and Ex.

532. Concerning the difficult **reception** of the doctrine of the New Church. Tr. 535.

M. 72. No others are **received** by the Lord.

160. Women are born loves, and men . . . **receptions**. 161^e (Shown by experiment). 216a. 379.

219. That wives . . . have a state of preparation for **reception**. Ex.

—^e. (This) greatly injures their state of **reception**, which is prepared according to the state of the husband's ability.

261. Love and wisdom . . . are inspired according to the **reception**; and the **reception** is according to the love of being wise.

293⁵. In all conjunction by love there must be action, **reception**, and reaction . . . The state of wisdom of husbands is **reception**, and also reaction . . .

341². The Lord's mere presence is without **reception**; but His presence and conjunction together is with **reception**.

390. In this is the state of procreation with men; and the state of **reception** with women.

T. 105. The Divine order is that man dispose himself for the **reception** of God . . .

110⁵. To prepare one's self for the **reception** of God . . . is to live according to Divine order.

354³. If a man approaches the Lord, and worships Him alone, he comes into the power of Knowing all Truths; and therefore every true worshipper of the Lord, as soon as he hears any Truth of faith which he had not heard before, at once sees, acknowledges, and receives it. The reason is, that the Lord is in him, and he in the Lord; consequently, the light of Truth is in him, and he in the light of Truth.

358. Who does not know that . . . the grace of **reception** is universal?

366. That the things which inflow from the Lord are **received** by man according to his form. Ex.

D. 2955. How [my] writings seem to be **received** by men. Ex.

— . There are five kinds of **reception** (of them). Enum.

4422. How many will **receive** that which is being written through me. Ex.

4490. (This interior profane Spirit) could **receive** truths . . .

4731². When Spirits are talking together, if the discourse is not **received** . . . (the speaker's) face begins to disappear . . .

E. 130². The Angels say that they are only **recipients** of the Divine proceeding; and that they are Angels in the degree in which they **receive** it.

198. To see truths is of perception; and to live according to them is of **reception**.

239⁴. They do not know that there must be the **reception** (of good) by man; and that **reception** is not possible if one does not attend to one's thoughts and intentions and the derivative deeds, and then desist from evils . . . In a word, unless man **receives** in understanding and will . . . there is no **reception** on his part, consequently, no conjunction with the Lord . . .

—⁵. 'To open the door' = **reception** on the part of man.

— . 'Those sown in good ground, are those who hear the word, and **receive** it, and bear fruit' (Mark iv.20).

248³. For the Lord wills that there be **reception** with man; and **reception** exists no otherwise than by man's doing as from himself . . .

250. 'To open the door' = **reception** in the heart, or life. Ex.

—². This perpetual will of the Lord . . . is not apperceived by man, for the reason that there may be **reception** by man; and, through **reception**, appropriation . . .

288. With these, the Glorification of the Lord is **reception** . . .

290. The **reception** of Divine truth and Divine good by Angels and men. Tr.

—². This **reception** . . . is possible only with those who are in truth from good. Ex.

637. Mourning on account of the non-**reception** of Divine good and Divine truth. Sig. and Ex.

665. The . . . **reception** of the Divine truth . . . with some, to commence the New Church. Sig. and Ex.

706. Divine testification concerning . . . the **reception** of its doctrine. Sig. and Ex.

971². What comes from the Lord to man must be **received** by man; and it cannot be **received** except in this . . . *as of himself*.

1139². As light and heat are everything in the **recipient**, although they do not belong to it . . .

1146⁴. That man is only a **recipient** . . . (Shown by comparisons.) D.Love ii. Ex.

D. Wis. iv. This appearance is for the sake of reception . . .

Conv. 9. There is nothing in man except the faculty of receiving.

Recent. *Recens.*

A. 447. A certain fresh Spirit . . . 2479.

1273. Souls recently from the world . . . 1622².
1630.

548. Spoken to Spirits who had come recently from the world . . .

2625. Spirits recently from the body . . .

4151⁶. Shown to Spirits who have recently come into the other life.

4527. As they were then recent . . .

4623^e. Illusions presented before those who come fresh from the world.

4674³. Evil Spirits, who are recently from the world . . .

5182. Gyres into which fresh Spirits have to be inaugurated.

6468. Spirits recently from the world . . .

6639². That the man of the Church, coming recently from the world, may be purified.

9192³. Some fresh Spirits wondered . . .

H. 312⁵. Most of those recently dead . . . are affected with a new joy . . .

391. Novitiate Spirits, who are those who come fresh from the world, are protected from infestations . . .

457². I have seen some recently from the world, and I knew them . . . But afterwards I did not know them.

494. As the spirit of man recently after his life (here) is such, he is known by his friends . . .

W. 312. While the earths were still recent . . .

T. 160². Those recently from the natural world first go (to the middle of the Spiritual World). Ex.

—³. As they were all fresh from the natural world, they (supposed) that they were still there.

D. 5168. Fresh Spirits are in various states . . .

5688. Those recently in the other life are at first kept in externals. Ex.

Receptacle. *Receptaculum.*

A. 1888. The sense of the letter is a receptacle . . .

2719². That the Divine good may have in (these appearances) a kind of receptacle.

3079. Vessels=whatever serves as receptacles; as scientifics relatively to truths . . .

4038². This receptacle is the memory.

—³. This receptacle is the interior memory.

4603². The Natural serves the Rational as a receptacle.

4618^e. For ultimates are receptacles of their priors.

5077. The Corporeal itself is nothing but a receptacle of sensations.

5489. Wherever there is a receptacle in the Natural. Sig.

— . As a sack is a receptacle of corn, so is a scientific a receptacle of good. Ex.

5531. Man's Natural is distinguished into receptacles. In each receptacle there is a certain General . . . Every such General, together with its particulars and singulars, has its own receptacle . . . With a regenerate man these receptacles are as many as are the general truths with him; and each receptacle corresponds to a certain Society in Heaven.

6135. That the receptacles of good and truth are completely desolated. Sig. and Ex.

—². For 'the body,' or the whole man . . . is a receptacle of life from the Lord; thus a receptacle of good.

6136. These receptacles (of good and truth) are said to 'die,' when there is nothing of spiritual life within.

6138. A total submission . . . of these receptacles. Sig. . . By the receptacles are meant the very forms of man . . .

6299². For the External . . . is the receptacle into which the Internal inflows . . .

6576^e. For the understanding is the receptacle of truth; and the will is the receptacle of good.

7920. These (scientifics) are the receptacles of the influx of good and truth . . . and the Natural is the general receptacle.

8351². For the external man is the receptacle of the truth and good from the internal. If the receptacle is not accommodated, it does not receive anything which inflows from within. 8452.

9408. Heaven is nothing but a receptacle of truth Divine . . . 9415.

9527. 'The table'=the receptacle of celestial things. . . . In the opposite, a receptacle of such things as are in Hell. Ill.

9529. The conjunction of this receptacle with the good of love. Sig.

— . For a receptacle must be accommodated to the Things which are to be received.

9536. The ultimate receptacle of the heavenly marriage. Sig.

H. 18. For love is the receptacle of all things of Heaven . . .

73. An Angel is a receptacle, and thence is a Heaven in the least form.

330^e. For innocence is the receptacle of the truth of faith and the good of love.

341. That innocence is the receptacle of all things of Heaven . . .

371. The sole receptacle of good is truth.

567. Natural heat serves spiritual heat as a receptacle . . .

W. 175. The spiritual atmospheres are receptacles of . . . love and wisdom . . . But the natural atmospheres . . . are receptacles of the fire and light of their sun. 183.

191. The organic substances which are the receptacles . . . of the thoughts and affections in the brains.

— . For the atmospheres are the **receptacles** of heat and light ; and heat and light are the **receptacles** of love and wisdom. 223.

234. Nature which is dead ; and yet is a **receptacle** of the Divine . . .

258. For the natural degree is the general **receptacle** of the light of (these degrees).

269. The seed which is from the father is the first **receptacle** of life ; but such a **receptacle** as it was with the father . . .

358. That two **receptacles** and habitations of the Lord have been created with man, which are called the will and the understanding . . . 395.

P. 57^e. For man and Angel are . . . only a **receptacle**, in itself dead . . .

324¹¹. In every human embryo the Lord forms two **receptacles** . . . a **receptacle** of the Divine love for the future will of the man ; and a **receptacle** of the Divine wisdom for his future understanding. 328⁵. —⁶.

M. 132⁵. The image of God is the **receptacle** of God ; (thus) it is the **receptacle** of the love and wisdom from God in him . . .

—⁷. Man is a **receptacle** of God ; and, as God is love itself and wisdom itself, man is a **receptacle** of these ; and a **receptacle** becomes an image of God as he receives.

315¹¹. The soul is not life ; but is the proximate **receptacle** of life from God.

331². (The intelligence of the husband is the **receptacle** of the wife's love . . .)

380⁶. What is life but love and wisdom ? and what is nature but their **receptacle** . . .

I. 7. Hence there are in man two **receptacles** of life ; one, which is the **receptacle** of good, is called the will ; and the other, which is the **receptacle** of truth, is called the understanding ; (therefore) the will is the **receptacle** of love ; and the understanding is the **receptacle** of wisdom.

T. 33. That the infinite is in finites as in **receptacles**. Ex.

—². It is through these degrees that all posteriors are **receptacles** of their priors ; and these again of their priors ; and thus, in order, are the **receptacles** of the primitives, of which the Sun consists ; and thus that finites are the **receptacles** of the infinite. Ex.

65. Man was created a **receptacle** of (the Divine love and the Divine wisdom) ; and therefore he was created into order.

66^e. The end of creation was . . . man, in whom God could dwell as in His **receptacle**.

73². (The salvation of man) cannot be effected unless he prepares himself to be a **receptacle** . . .

—³. God could not redeem men unless . . . the Human formed itself into a **receptacle** . . .

74³. In proportion as man (believes in God, and loves the neighbour) from natural power, in the same proportion he makes himself a **receptacle** of the Divine omnipotence.

110⁵. These (laws of order) the Lord fulfilled, and thus made Himself a **receptacle** of the Divinity . . .

359. Still, man by (natural faith and charity) prepares himself to be a **receptacle** of the Lord . . .

360. (Natural) heat and light have nothing of life in them, but they serve (spiritual heat and light) as **receptacles** ; as instrumental causes are wont to do their principal ones . . .

470. That man is not life ; but is a **receptacle** of the life from God. Gen.art.

E. 105. Memory has been given to man in order to be a **receptacle** . . .

349². The **receptacle** of the good of love is the will ; and the **receptacle** of the truth of faith is the understanding.

466. Hence there are two **receptacles** of life . . . called the understanding and the will ; the understanding being the **receptacle** of the Divine truth, and the will the **receptacle** of the Divine good ; or, what is the same, the understanding is the **receptacle** of wisdom from the Lord ; and the will is the **receptacle** of love from Him. 790¹².

802⁵. Man's thought is the **receptacle** of truth ; and his will is the **receptacle** of good. 831⁴. 837⁴.

931. Every natural thing is a general **receptacle** of spiritual things . . .

D. Love xviii. The will is the **receptacle** of man's love ; and the understanding is the **receptacle** of his wisdom ; and that which is a **receptacle** of the love, is also a **receptacle** of all the affections . . . A **receptacle** of love is mentioned, because love is not possible with man except in a recipient form, which is substantial.

xix. Regarded in itself, the will is not love, but is a **receptacle** of it ; and such a **receptacle** as not only receives love, but also imbues its states, and puts on forms according to them . . .

D. Wis. ii. That the Lord created, and afterwards forms with man, a **receptacle** of love, which is his will ; and adjoins thereto a **receptacle** of wisdom, which is his understanding. Ex.

iii. On the formation of man in the womb by influx into these two **receptacles**. Ex.

2. That He conjoins Himself in these two **receptacles** . . . Ex.

4³. Therefore the initiaments of the life of beasts are not **receptacles** of the Lord's love and wisdom ; but are **receptacles** of natural affection and knowledge.

5. That one **receptacle** is for the will of the future man, and the other is for his understanding ; and yet there is nothing whatever of will and understanding present at the formation. Ex.

v. That after birth the will becomes the **receptacle** of love, and the understanding the **receptacle** of wisdom. Ex.

—². The reason the will and understanding are called **receptacles**, is that the will is not an abstract spiritual something ; but is a subject substantiated and formed for the reception of love from the Lord . . .

Reception room. *Anticuria.* M.11.

Reciprocal. *Reciprocus.*

Reciprocally. *Reciprocæ.*

Reciprocation. *Reciprocatio.*

A. 1761. Inflow by vibrations and reciprocations as it were linear. D. 1183a.

2004. The reciprocal union of the Divine and the Human essence. 2011. 2665^e.

—². The unition was made reciprocally. Ex.

—³. This reciprocal union. Ill.

2165⁴. Man's reciprocal [love] to the Lord. Rep. 2177⁸.

2177⁵. Man's Reciprocal, and appropriation. Rep.

2240⁷. A species of reciprocation in the Prophets. Ex.

2720³. What is reciprocal. Sig. 3070. 3090.

2740. For conjugal love is mutual and reciprocal . . .

2803². The union of the Divine and the Human in the Lord is mutual and in turn, or reciprocal . . .

2919. A reciprocal state with those of the new Church. Sig.

2954. What is reciprocal with those of the Church. Sig. The Reciprocal is the belief that redemption is of the Lord alone.

3090. The Reciprocal of truth when to be conjoined with good, appears from marriages . . . in that there is consent on both sides ; and this derives its origin from the marriage of good and truth . . .

3094. What is reciprocal as to the illustration of all the scientifics in the natural man. Sig. and Ex.

3159. Reciprocal freedom. Sig. and Ex.

3202. The reciprocal intention of the affection of truth. Sig. and Ex.

3735³. The Lord's 'body' = His Divine love, and the Reciprocal with man, such as is the love with the celestial Angels ; and His 'blood' = His Divine love, and the Reciprocal with man, such as is the love with the spiritual Angels.

4096. What is reciprocal of the affections of truth. Sig. and Ex.

4217. When 'bread' is mentioned, the Angels perceive the Lord . . . consequently His love towards the universal human race, and at the same time the reciprocal love of man to the Lord ; for these cohere in one idea of thought and affection.

4368. In order that the Reciprocal of affection might be insinuated. Sig. and Ex.

4870. The Reciprocal of conjunction with a condition. Sig.

4912. For in order that the Church may be in a nation there must be a Reciprocal.

5084⁵. Thus, as there is a Reciprocal in man, there is reception ; which is impossible with beasts.

5114⁴. As man can not only receive the Divine, but also appropriate it to himself by acknowledgment and affection—thus by what is reciprocal—therefore man can never die.

5119. Reciprocal influx into the goods from a spiritual origin there. Sig. and Ex.

5120⁵. The Holy Supper was instituted in order to represent the Lord's love towards the universal human race ; and the reciprocal [love] of man towards Him.

5365². The reciprocal conjunction of good and truth—namely, of truth with good, and of good with truth—is the heavenly marriage.

5389. The mode of operating of these (Spirits) is by quick reciprocations . . .

5802. Reciprocal perception. Sig.

5880². As yet there is no reciprocal communication (between the Internal and the External). When this takes place, there is conjunction.

5928. Reception, and thence what is reciprocal. Sig. and Ex.

— . The reciprocal conjunction of truths with good. Ex.

5931. Reciprocal communication from reception. Sig.

6032². In its first origin, spiritual heat is . . . the Divine love towards the universal human race ; and the consequent reciprocal [love] of man to Him . . .

6047. The Reciprocal of initiation and conjunction of the scientifics of the Church with the truths and goods in the Natural. Sig. and Ex.

— . For all conjunction must be reciprocal . . .

6262². Every agent has its reagent or Reciprocal . . .

8340. 'Miriam answered them' = what is reciprocal. . . Their responsive singing represented what is reciprocal . . .

8439. For reception is the Reciprocal of influx . . .

8691. The Reciprocal which was in the response. Sig. and Ex.

— . When there are conjunction and unition, then there is a Reciprocal ; for good acts, and truth reacts ; reaction is the Reciprocal which is in the response.

8778^e. (Thus is it) with the Reciprocal of man when the Divine inflows . . .

9200². That with those in the Church good and truth are to be conjoined according to order, thus reciprocally, truth with good, and good with truth. Sig.

9300². The reciprocation of good and truth with man . . .

9401². For reciprocal influx, namely, from man to the Lord, which is called physical influx, is impossible.

9495. The reciprocal marriage of truth with good, and of good with truth. Rep., and Shown by an Examp.

9604. The reciprocal communication of truth with good and of good with truth. Rep. For the communications must be reciprocal, in order that there may be a conjugal conjunction of truth and good. 9607. 9609.

10053^e. Thus the glorification, or unition, was reciprocal. Sig. 10067⁵, Ill. L. 35⁸, Ill. T. 99.

L. 35⁸. It is the like with every unition : it is not full unless it is reciprocal.

Life 102. To love anyone and be conjoined with him, who has no Reciprocal, is impossible . . . As the reception and Reciprocal in man are from the Lord, He says . . . Ill.

103. As this **Reciprocal** . . . is with man from the Lord . . . man must repent . . . must do His precepts . . . must render an account of his works . . . and must examine himself, confess his sins, desist from them, and lead a new life. 104. 105. 106.

105^e. If there were no **Reciprocal** with man, there would be no imputation.

W. 35. The Divine love and wisdom are a one because their union is **reciprocal**; and **reciprocal** union makes a one.

48. The conjunction of love is from **what is reciprocal**; and there is no **Reciprocal** in one's self alone. If there is supposed to be, it is from an imagined **Reciprocal** in others. Hence the Divine love must needs be and come forth in others . . .

57². By this (reception of the Divine good and truth) is the **Reciprocal** of love; for love is not possible unless it is **reciprocal**.

115. The conjunction is of the Lord with the Angel, and of the Angel with the Lord; therefore the conjunction is **reciprocal**. Ex. P. 28², Ex.

—^e. Thus a **Reciprocal** is necessary to conjunction. M. 61. 132⁶.

116. What an Angel thinks, wills, speaks, and does . . . appears to be from himself. This causes the **Reciprocal**, by which is conjunction.

—³. (Thus) an Angel has a **Reciprocal** for the sake of conjunction with the Lord; but the **Reciprocal**, regarded in its faculty, is not his, but the Lord's. Hence, if he abuses this **Reciprocal**—by which he perceives and feels as his own that which is the Lord's, which is done by appropriating it to himself—he falls down from what is angelic. That the conjunction is **reciprocal**. Ill.

410. That the love . . . causes wisdom to be **reciprocally** conjoined with it. Gen. art.

—⁵. The **reciprocal** conjunction, or that of truth with good, is nothing at all. That they are **reciprocally** conjoined is from the life of good.

P. 28⁴. As perceptions and thoughts appear to the Angels as their own . . . there is an appearance that they conjoin themselves **reciprocally** with the Lord, when yet the Lord conjoins them with Himself. Ex. . . (Thus) the **reciprocal** conjunction of the Angels . . . is not from them, but *as* from them. 44^e.

92. That there is a **reciprocal** conjunction of man with the Lord. Ill.

—². Anyone can see that there is no conjunction of minds unless it is **reciprocal**; and that the **Reciprocal** conjoins. Ex.

—³. (Therefore) the Lord provides that there shall be a **Reciprocal** with man. The **Reciprocal** with man is that the good which he wills and does from freedom, and the truth which from this willing he thinks and speaks according to reason, appear as if from him . . .

219⁴. The **reciprocal** conjunction of man with the Lord is not from man, but from the Lord.

319². The expansions and compressions, or **reciproca-** tions of the organic forms of the mind.

R. 541². For this is the **Reciprocal** of love which the Lord gives to everyone . . .

I. 14⁴. For man thinks and wills as from himself, and this *as from himself* is the **Reciprocal** of conjunction; for conjunction without a **Reciprocal** is impossible, as there is no conjunction of an active with a passive without a reactive. God alone acts. Ex. 588².

T. 99. All the conjunction in the universe . . . is from the **reciprocal** accession of the one to the other, and that the other then wills to be a one with the other . . . Such is the **reciprocal** conjunction of the soul and the body . . . of the spirit with the sensory and motory organs . . . of the heart and the lungs . . . of the will and the understanding, etc. etc.

110⁶. (Conjunction) becomes **reciprocal** when man acts from his freedom . . .

371. That the conjunction with the Lord is **reciprocal**, which is, that the Lord is in man, and man in the Lord. Gen. art.

— That conjunction is **reciprocal**. Ill.

—². As the conjunction is **reciprocal**, it necessarily follows, that man must conjoin himself with the Lord, in order that the Lord may conjoin Himself with him . . . In order that there may be this **reciprocal** conjunction, there has been given to man free choice . . . From this freedom flows forth his **Reciprocal**—that he can conjoin himself with the Lord, or with the devil. 504⁷.

—³. It is to be lamented that the **reciprocal** conjunction of the Lord and man . . . is unknown in the Christian Church . . . That this **reciprocal** conjunction, on which the salvation of the human race depends, may be no longer . . . unknown, it shall be disclosed . . . by examples.

—⁴. There are two **reciproca-** tions by which conjunction is effected; one alternate, and the other mutual. (Continued under CONJOIN.)

372. That this **reciprocal** conjunction of the Lord and man is through charity and faith. Ex.

D. 1688. A **reciprocal** undulation . . .

D. Min. 4641. Those in conjugal love have a **Reciprocal**, and this in each and all things . . .

E. 248³. Thus there is given with man a **Reciprocal**, which is his new will.

288⁷. The union (of Divine truth and Divine good) is **reciprocal**. Sig.

616. No one perceives (the Word) unless he wants to perceive it as from himself. There must be this **Reciprocal** by man in order for him to receive the faculty of perceiving the Word. Ex. —².

802⁵. If there were no reception, there would be no **Reciprocal**, which makes what is of God to be as of man . . .

971². This **Reciprocal** is necessary to reformation.

1077². In each thing of the Word there is the **reciprocal** union of good and truth, which testifies that the Word is the Divine which proceeds from the Lord . . . Ill.

1138^e. The perception is then **reciprocal** . . .

D. Love v². (The lungs) induce on the universal body . . . **reciprocal** motions . . .

D. Wis. iii. The union of love and wisdom is reciprocal: love unites itself to wisdom, and wisdom reunites itself to love. Hence, love acts, and wisdom reacts: by this **Reciprocal** comes forth every effect. Such a union is reciprocal; and hence comes the reciprocation of the will and the understanding, etc.

iv. Without this (appearance) there would be no **Reciprocal**.

x. That there is a reciprocal conjunction of love and wisdom . . . Gen.art. 2.

Inv. 48. Therefore there is a reciprocal union; and thence the body acts from the soul; and not the soul through the body.

Docu. 302. E. On reciprocal conjunction. Gen.art.

Recite. *Recitare.*

A. 2481. Reciting a whole letter . . .

2483. His adulteries . . . were recited in a series.

S. 64². They recite some sayings from the sense of the letter . . . E.832².

D. 2155. They could recite every word . . . which I had written many years before.

3489. They recited of what quality I had been.

D. Min. 4574. Some listen . . . merely in order that they may recite what they have heard.

Reckon. *Reputare.*

Reckoning. *Reputatio.*

A. 1846³. Reckon occurs.

H. 558a. They account (such) as nothing.

R. 451². Reckoning occurs.

Reckon. *Supputare.* A.901.

Recline. See under **PRESS**-*incumbere*.

Recognize. See under **KNOW**-*cognoscere*.

Recognize. *Recognoscere.*

A. 2486. They recognized everything which they had done . . .

M. 165. Wives inwardly recognize what is said by their husbands.

D. 1932. That Souls recognize the things which had been known to them . . .

5601². (The Angels then) recognize (that they have not thought well).

E. 372⁵. Not to be recognized by genuine truths. Sig.

Recollect. *Recolligere.*

H. 239². In my (natural) state I could not recollect what I had heard (in the angelic state).

D. 4395. Those who cannot at once recollect themselves . . .

E. 555⁵. 'I will gather thee again' (Is.liv.7). Ex.

Recollect. See **REMEMBER**-*recordari*.

Recommend. *Recommendare.*

D. 6042^e. Luther (then) recommended works. J. (Post.)35.

Recompense. *Retributio.*

Recompense, To. *Retribuere.*

Recompenser. *Retributor.*

See under **HIRE**, and **REWARD**.

A. 2371⁴. That the good which is from the Lord has no end of recompense. Sig.

—'. 'Lest a recompense be made thee . . . These have not wherewith to recompense thee; thou shalt be recompensed in the resurrection of the just' (Luke xiv. 12-14) . . . By this is described . . . that the recompense is in the good itself, because the Lord is in it.

3419³. Charity is the affection of being of service to others without any end of recompense.

3880⁹. The votive, which were the other kind of eucharistic sacrifices, in the external sense, = recompense.

3887. In the Spiritual Kingdom are those who have been in the good of charity towards the neighbour: they place the delight of life in this: that they can benefit others without recompense. This is the recompense to them: that they are allowed to do what is good to others . . .

3993³. Truth without good is attended with self-merit; for when anyone does what is good, not from the good of truth, he always wants to be recompensed; for he does it for the sake of self. 3994².

4145². He who is being regenerated . . . at first does not know, and if he knows, does not comprehend . . . but that he should be recompensed, because he does what is good from himself. Unless he believed this at first, he would never do what is good . . .

5084⁸. If they are told that the joy in Heaven is to serve others by benefiting them without any reflection upon merit or recompense, the statement excites what is sad.

6389. See **REWARD**-*remunerare*, here.

6393³. 'The recompense in the resurrection of the just' = the internal happiness from benefiting [others] without reward-*remuneratio*. This they receive from the Lord when they are performing uses; and those who love to serve without recompense, the more they love it, the more noble are the uses they are set over, and they are actually more great and powerful than others.

—⁴. Those who do good works for the sake of recompense, also say . . . that they want to be the least in Heaven; but they then think that by saying so they will become great; thus there is the same end within. But those who do what is good without recompense, actually do not think about eminence; but only about being of service.

—⁵. That those who have done what is good for the sake of self and of the love of the world, in the other life receive no recompense for this good. Ref.

6559. 'He will requite the evil which we have recompensed unto him' (Gen.i.15) = penalty according to desert.

— (So that when evil has been done there) the recompensers are instantly at hand.

6564. 'For they have recompensed evil unto thee' (ver. 17) = that they had been averse to the good and truth which inflow.

6588^e. 'Visitation' = retribution, thus damnation.

8226^e. That the evils they do to others return upon themselves, (is signified by) 'the evil shall be recompensed to them.'

H. 358. Therefore it is said that a man . . . 'shall be recompensed according to his works.' 471.

L. 5. By 'the day . . . of recompense,' etc. is signified the Advent of the Lord to Judgment.

R. 762. A just retribution after death. Sig. and Ex. 806.

T. 404. He does good to the neighbour; but for the sake of the recompenses.

E. 413⁷. 'The year of recompenses' (Is. xxxiv. 8) = the Last Judgment; but it is said concerning falsities. 624¹². 850¹⁶.

1115. Much retribution in proportion as they had profaned good. Sig. and Ex. And truth, 1116.

Reconcile. *Reconciliare.*

Reconciliation. *Reconciliatio.*

A. 9293². 'To be reconciled to thy brother' (Matt. v. 24) = charity towards the neighbour. (= to shun enmity, hatred, and revenge. Life 73.) (= worship from charity. E. 391²⁰.)

Life 73. The Lord teaches the good of love . . . by reconciliation with the neighbour.

P. 191². (These two statements are thus reconciled-conciliare.) M. 76⁴.

M. 289. (These conjugal simulations) are for the sake of reconciliations. Ex.

294⁶. (For a wife) can be reconciled in a moment.

365^e. With the evil, although the internal is reconciled, these (evil feelings) lie concealed . . .

B. 60. (The notion that God) wants to be reconciled . . .

D. Min. 4717. They are never reconciled except by being adored as gods.

4808. Those who have hated each other, meet there, and attempt many evils against each other . . . Hence the Lord says that those who are enemies ought to be reconciled. Ill.

746¹⁹. 'The brother having ought against thee' = anger, enmity, or hatred; and to be 'reconciled' = the dissipation of these, and the consequent conjunction by love.

805³. Nor can God be reconciled except by the repentance of man himself.

D. Wis. xi. 2^e. To an enemy, man performs the uses of repentance or reconciliation.

Recount. *Renuntiare.*

See under REVIEW.

A. 9382. 'Moses recounted to the people' (Ex. xxiv. 3) = information by means of Divine Truth.

Recover. *Convalescere.* E. 706¹⁴.

Recover. *Recuperare.*

Recovery. *Recuperatio.*

A. 9213². Can then recover the truths.

D. 4572³. They truly ascribe their recovery of health to God.

4988². They can never recover the Intellectual.

Recreate. *Recreare.*

Recreation. *Recreatio.*

A. 1726^e. (Refreshment by an alternate state of peace during temptations.)

2699^e. The state of first illustration, and the recreation therefrom.

2702⁴. Their consolation, refreshment, and instruction after desolation. Tr.

—⁸. Refreshment and instruction in truths. Sig.

5147³. The foods of the Angels are the goods of love and of charity, by which they are not only vivified, but also recreated. These goods in act . . . are especially for their recreation; for . . . desires, when obtained in act, afford recreation and life.

—⁴. 'Meat to refresh the soul' (Lam. i. 11).

6569. Recreation from the internal. Sig. and Ex.

6574². The Lord is present with those in temptation, and resists . . . whence come refreshment, hope, and victory.

7038². The delight of smell is less, because it serves only for recreation, and thus for health.

8562. A defect of truth, and thence of refreshment. Sig. and Ex.

— For as water and drink refresh the natural life, so do truths and the Knowledges of truth refresh the spiritual life . . . 8584.

H. 403. Idleness of one's life is only for the sake of recreation . . .

W. 331. Uses to sustain the body relate to its . . . recreation, etc.

333². Recreation and delectation (as applied to the soul) are the happiness of life, and heavenly joy.

396². From the love of self and the world, man wants . . . to be delighted and recreated by the delights of the world.

M. 5⁴. Social gatherings (there) exhilarate minds . . . delight bosoms, and recreate bodies.

T. 304. Heavenly peace . . . may be compared to recreations of the lower mind.

434. Social gatherings in the Primitive Church were . . . recreations of souls after studies and labours.

D. Min. 4805². To glorify the Lord is not use; but is recreation.

E. 80. 'Fear not' = recreation.

—². If the Lord's presence is excessive, it causes anguish; but recreation by accommodation and recep-

tion. . . (This) recreation, when presented to view there, appears as a cloud. With such a cloud are all the Societies veiled, denser or thinner according to the reception.

[E.] 1194². Interruptions of works in company with others are recreations, and thus are uses. 1226².

1214². That lower minds are revived, recreated, and excited . . . by the odours and savours of plants, is known.

C. 189. That there are diversions of charity, which are various delights and pleasantnesses of the bodily senses, useful to refresh the lower mind. Gen.art.

Rectify. *Rectificare.*

Rectification. *Rectificatio.*

M. 145². Compared to the rectification, etc. of natural spirits.

147. Conjugal love is thus purified and rectified.

202^e. That depraved inclinations may be rectified.

E. 811¹⁰. 'I will rectify all his ways' (Is.xlv.13).

Rectitude. See under RIGHT-*rectus*.

Rectum. *Rectum.*

A. 5175². (Such) are thrust down into the intestines, and at last into the rectum, where is the first Hell . . . D.1742.

5393². Such in Hell belong to the colon and rectum. Des.

— (The better sort of the Spirits of the colon and rectum.) Des.

5394. These are the Hells into which leads the way through the rectum intestine.

D. 1062. Thus does the province of the colon extend itself to Hell . . . as does the colon into the rectum intestine, which is the infernal tun.

D. Min. 4680. Sirens . . . act into the lower intestines, especially into the rectum, and cause there a species of colic, and a difficulty in voiding the excrement.

4794. Mentioned.

Recur. *Recurrere.*

A. 561^e. When states of evil and falsity . . . recur . . .

4301⁴. When a like delight recurs, such objects recur . . .

D. 3483². This phantasy, once imbued . . . easily and spontaneously recurs.

4113. So long as evil is in the thought only, it does not so much recur.

4222. When this recurs frequently, it becomes familiar.

Red. *Ruber, Rubicundus, Rubeus, Rufus.*

Redness. *Rubedo, Rubor.*

Red, To be. *Rubere.*

A. 2576⁴. In these (colours) the red-*ruber*-represented the goods of love; and the white, its truths.

3300. 'The first came forth red-*rufus*' (Gen.xxv.25) = the good of life.

3300². 'That 'red-*rufum seu rubrum*' = the good of life, is derived from the fact that all good is of love, and love itself is celestial and spiritual fire . . . It is also compared to blood . . . and as both of these are red-*rubet*, good . . . is signified by 'red.' Ill.

—². 'His eyes shall be red-*ruber*-with wine' (Gen. xlix.11) = (the Divine good).

—³. 'Wherefore art Thou red-*ruber*-as to Thy garment' (Is.lxiii.2) = the good of truth.

—⁴. 'More ruddy-*rubri*-than ruby-*rubentibus-gems*' (Lam.iv.7) = the good (in the Divine Human).

—⁴. As 'red-*rubrum*-signified good, especially the good of the Natural, . . . it was commanded that the covering of the Tent should be of the skins of red-*rubrorum*-rams; and also that the water of expiation should be made of the ashes of a red-*rubrae*-cow burned. . . As the colour red-*ruber*-signified this, the coverings of the Tent were interwoven . . . with threads of scarlet, crimson, and hyacinthine.

—⁵. In the opposite sense, 'red-*rubrum*' = the evil of the love of self. Ill.

—⁶. 'Though they be red-*rubricint*-like crimson' (Is.i.18).

—⁷. 'The shield of the mighty is made red-*ruber*' (Nahum ii.3).

—⁸. 'Behold a great red-*rufus*-dragon' (Rev.xii.3).

—⁹. 'There came forth another horse, red-*rufus*' (Rev.vi.4).

3320. 'Let me sup of the red, this red-*e rubro, rubrum hoc*' (Gen.xxv.30) = a longing for doctrinals . . . apparently good . . . For Esau had from this the name Edom, which, in the Original, is red.

3322². 'Red-*rubicundus*' (Is.lxiii.2) = the good of the Natural.

3527². These interior things as to good are signified by the blood and its redness-*rubedinem*.

3812⁴. 'Redness-*rubedo*,' is predicated of good.

4007^e. These things are signified in special by red-*rubrum*, and by white; but by red, the good of love, and by white, the truth of faith.

5198^e. By 'a red-*rufam*-cow' is signified unclean truth of the Natural.

6379. 'His eyes red-*ruber*-with wine' = that His Intellectual is nothing but good; for 'red' = the good of love, and this from fire, and from blood, which are red-*rubent*. E.433⁴. 556²¹.

6534. The 'red-*rufus*-horse' = reasonings from the cupidities of evil. (= the understanding of the Word destroyed as to good. S.12². R.305. E.364.)

8458². Good, as to colour, is presented as blue, yellow, and red-*rubrum*.

9407⁹. 'Redness'-*rubor* (Lam.iv.7) is predicated of the good of love which is in the truths.

9467. This is signified by 'crimson,' because by the colour red-*rubrum*-is signified the good of celestial love.

—¹⁰. There are two fundamental colours, red-*ruber*-and white . . . The reason the colour red = the good which is of love, is that it descends from fire . . . Hence all other colours, in proportion as they derive from red-*rubro* = the good which is from love . . . 9833^e. 9865².

9471. 'Skins of red-*rubrorum*-rams' = external truths which are from good.

9865. The reason (the ruby, topaz, and carbuncle = the celestial love of good) is their red-*rubro*-and flaming colour; and 'red' = love . . . here, celestial love, because they are in the first row.

—³. The ruby . . . is derived in the Original from a word which means redness-*rubedinem*.

9868². The stones in the second row derive from a blue which is from red-*rubro*. Ex.

L. 14². By 'the garment which was red-*rubicunda*' (Is. lxiii.) is meant (the Divine good of) the Word, on which violence had been inflicted. E. 922⁵.

F. 59. The dragon is called 'red-*rufus*' from love merely natural.

W. 380. The blood is red-*rubeat*-from the correspondence of the heart and the blood with love and its affections. For, in the Spiritual World, red-*ruber*-and white are the fundamentals of all colours. . . The red colour there corresponds to love . . . for the reason that it derives its origin from the fire of the Sun . . . Hence the blood cannot but be red-*rubere*, and indicate its origin.

R. 167. 'Red-*rubrum*,' in the Word, is predicated of goods, because it derives its origin from the fire of the sun.

231. There are two fundamental colours (there) . . . The red-*ruber*-derives its origin from the fire of the Sun. Thus . . . the celestial Angels, being in the good of love, are in that flaming light, and therefore are clothed in red-*rubro*. Hence, also, these two colours are in the precious stones there . . .

305. By 'red-*rufum*' (Rev. vi. 4) is signified good destroyed . . . because by 'red-*rufum*' is meant the infernal red-*rubrum*-which is from infernal fire, which is the love of evil. Red-*rufum*, which is the infernal red-*rubrum*, is shocking and abominable, because there is nothing living in it, but all is dead.

—². That 'red-*rubrum*' is said of the love of both good and evil. Ill.

—^e. Like things are predicated of the colours which derive from red-*rubro*; as scarlet and crimson.

537⁴. The reason the dragon is called 'red-*rufus*,' is that 'red-*rufum*' = the falsity from the evils of concupiscences, which is infernal falsity.

839. (An army upon red-*rufis*-and black horses, seen.) —³, Ex. T. 113.

915². There are, in general, two colours which are pellucid in precious stones; red-*ruber*, and white. All the other colours . . . are composed of these through the medium of black; and by the colour red-*rubrum*-is signified the good of love . . . for the reason that it derives its origin from the fire of the sun; and the fire of the Sun of the Spiritual World, is, in its essence, the Lord's Divine love; thus the good of love.

M. 34^e. Love is man's . . . vital heat. . . The redness-*rubor*-of the blood is thence.

384². What makes the beauty of the face, but redness-*rubor*, and whiteness, and the lovely intermingling of the one with the other? Is not the redness from love

. . . for love is red-*rubet*-from its fire. . . In Heaven . . . I have seen the redness of whiteness in the wife, and the whiteness of redness in the husband.

D. 1059^e. White [as the animal spirit], or red-*rubecus* [as the grosser blood].

3468. The fire of Gehenna is redder-*rubentius*.

3718a. Naked reddish-*rubentes*-horses, on which sat small naked reddish [riders]. Seen.

5923. He obtained communication with Heaven by extending what was red-*rubrum* . . .

6064^e. Newton said that there are three planes of colours . . . red-*rubrum*-from fire . . .

E. 355⁹. By 'the red-*rufum*-horse' (Zech. vi. 2) is meant the quality of their understanding as to good at first.

364. 'Red-*ruber seu rufus*' = the quality of a Thing as to good.

—². Therefore there are two fundamental colours there . . . the red-*ruber*-colour derives its origin from the flaming light, which is from Divine good . . . and therefore in proportion as colours derive from red, they signify good.

—². Moreover, the red-*ruber*-colour = both the quality of a Thing as to good, and the quality of a Thing as to evil; for this colour . . . comes forth (also) from the flamingness in Hell which is from the fire there, which fire is like a charcoal fire. Hence the red-*rubrum*-in Heaven is a quite different red from the red in Hell. The red in Heaven is resplendent and living; but the red in Hell is shockingly dull and dead. Moreover, the red of Heaven vivifies; whereas the red of Hell mortifies. The reason is that the fire from which is the red, is, in its origin, love . . .

—². The 'red-*rufum*' of this horse, in the original Greek, is said from fire, (thus from love and pride). 714¹⁰.

—⁴. That 'red-*rufum seu rubrum*' = the quality of a Thing as to good. Ill.

—⁶. 'A red-*rufam*-cow' = the good of man's Natural.

—⁷. As 'red-*rubrum*' = the quality of a Thing as to good, the names and Things derived from the same word in the Original = the good *ex quo*; (as) 'Adam,' 'Edom' . . . and 'odam' (ruby). Ex.

—⁸. In the opposite, 'red-*rubrum*' = the quality of a Thing as to evil. Ill.

714. 'Red-*rufus*' is said from love in both senses, celestial and diabolical. (In reference to the dragon, it = the love of self.)

J. (Post.) 267. That pure light presents variegations of colours in objects according to the reception of wisdom by the Angels, a red-*rubrum*-colour in proportion as their wisdom derives from good . . .

Red Sea. *Mare Rubrum.*

Sea Suph. *Mare Suph.*

A. 842⁵. Like things are represented by the waters of the Sea Suph, as are signified by the waters of the Flood. Ex.

4601². The profanation of good through faith separ-

ated, is represented by the Egyptians being immersed in the Red Sea.

[A.] 6589. The destruction (of the vastated Church) was represented by the submersion of the Egyptians in the Sea Suph.

6907². The removal of such Spirits, and their being thrust down into Hell, is represented by the destruction of Pharaoh and the Egyptians in the Sea Suph. 7039^e. 7844².

7273^e. For 'the Sea Suph' = Hell. 8125. 8200. 8265. 8275. T.635².

7704. 'It cast (the locusts) into the Sea Suph' (Ex. x.19) = into Hell. Ex.

8039. Transmission through the midst of damnation, is signified by the passing through the Sea Suph.

8099. That the 'Sea Suph' = the damnation which they were first to pass through, is evident from the signification of 'the Sea Suph,' which is, the Hell where are those who are in faith separated from charity, and in a life of evil; and, as 'the Sea Suph' = Hell, it also = damnation.

—². The Hell signified by 'the Sea Suph' is in front deep under the Hells of adulterers, and it extends considerably towards the left. It is separated from (these) Hells by waters like those of the sea . . . Those who are being delivered from infestations are . . . led towards the left, through the midst of (this) Hell, and come out at the left, where there is as it were a desert. . . . While they are passing through, they are so protected by the Lord that not the least of evil . . . can reach them; for they are encompassed with a column of Angels, with whom the Lord is present. This was represented by the passing of the sons of Israel through the Sea Suph. Ill.

8131. 'The Sea Suph' = the Hell where are falsities from evils.

—². When man is being tempted, he is especially near this Hell which is signified by 'the Sea Suph;' for *there* are those who have been in the knowledge of truth, but in a life of evil, and are thence in falsities from evil. . . . Hence may be evident what is meant by the influx of temptation from Hell, signified by 'ye shall encamp . . . near the Sea Suph' (Ex. xiv.2).

8155. 'They overtook them encamping near the Sea' (ver.9) = communication around the region of Hell where are falsities from evils; (for) 'the Sea,' here, the Sea Suph, = the Hell where are the falsities from evil of those who have been in faith separated from charity, and in a life of evil. 8159.

8183. 'The Sea Suph' = the Hell in which are the falsities from evil of those who have been of the Church.

8184^e. 'To divide the Sea' (ver.16) = the dissipation of the falsities of the Hell represented by the Sea Suph.

8201. 'The Sea (Suph)' here, = falsity.

8277. 'Were submerged in the Sea Suph' (Ex. xv.4) = that they enclosed themselves with falsities from evil. Ex.

8345. 'Moses made Israel journey from the Sea Suph' (ver.22) = what is successive according to the order of Divine truth, after they had passed through the region of Hell. Ex.

9340. 'I will set thy border from the Sea Suph . . .' (Ex. xxiii.31) = extension from scientific truths . . . For 'the Sea Suph' = truths sensuous and scientific, which are the last (or ultimate) ones with man; for the Sea Suph was the ultimate border of the land of Egypt. E. 518¹⁷.

R. 424³. Therefore the locusts were cast into the Sea Suph, by which is signified Hell.

T. 71^e. The birds and spectres cast themselves into a sea, which is there called the Sea Suph.

D. 4647. I felt as it were waters around me: this is the Hell represented by the Sea Suph.

5078^e. Hence it is evident what is signified by the east wind which dried up the Red Sea, by which is signified Hell.

E. 400¹⁰. 'The Sea Suph' (Jer. xlix.21) = damnation.

405¹⁴. The dispersion of evils is signified by the passage through the Sea Suph, of which it is said that it 'fled' (Ps. cxiv.3).

503³. For by the immersion of Pharaoh and the Egyptians in the Sea Suph was represented the Last Judgment, and damnation.

514⁷. 'To the shore of the Sea Suph in the land of Edom' (1 Kings ix.26) = the knowledges of the natural man. . . . For the Sea Suph . . . was the ultimate boundary of the Land of Canaan, by (which) are signified the ultimates of the Church, which are knowledges which comprehend the Knowledges of truth and good.

538². By 'the Sea Suph' is signified the Hell where are falsities from evil.

569²². The like is here meant as by the drying up of the Sea Suph . . .

654⁷⁴. The final destruction (of the natural man separated from the spiritual) is described by the submerging of Pharaoh and all his army in the Sea Suph.

701¹². To possess the Land, from the Sea Suph to the river Euphrates (Ex. xxiii.31) = the Church with all its extension, which is from the Lord with those who are conjoined with Him through Divine truth.

Red-lead. See VERMILION.

Redivivus. E.674.

Redeem. *Redimere.*

Redemption. *Redemptio.*

Redeemer. *Redemptor.*

A. 1419². The Lord, being love itself . . . wills to give all things which are His to the human race, which is signified by 'the Son of Man coming to give His soul a redemption for many' (Matt. xx.28).

2025^e. He (thus) emancipated the World of Spirits from infernal Genii and Spirits, and thus delivered the human race from destruction . . . and thus redeemed it. Hence He is called the 'Deliverer' and 'the Redeemer' . . .

2902^e. They were thus redeemed. Tr.

2906². 'The year of My redeemed' (Is.lxiii.4)=the time of a new Church.

2937. The redemption (of the spiritual) through truth. Sig. and Ex. 2945. 2954, Sig. and Ex.

2946. They do not want to be redeemed by the Lord, but by themselves. Sig. Such is the first state of all who are being reformed . . .

2954. The Reciprocal is faith that redemption is by the Lord alone.

— . As to redemption, it is the same as reformation and regeneration, and the consequent deliverance from Hell, and Salvation. The redemption, or reformation and Salvation of the men of the Spiritual Church, is effected through truth; but that of the men of the Celestial Church through good. Ex.

—^e. When (the spiritual) have received this new will, they are called, in special, the redeemed.

2959. The price of redemption through truth. Sig. and Ex.

— . Those who emerge from this vastation, are those who are called, in special, the redeemed . . . —⁴, Ill.

2964. 'To weigh silver' = to buy, and in the spiritual sense, to redeem.

2966. What the price of redemption is. Redemption is of the Lord alone, so also is the price of redemption . . . The price of redemption is the Lord's merit and justice through the most grievous temptations . . .

—². The price of redemption, with man, is great in proportion to his reception.

—³. With the Jews, the Lord's redemption was (very little) esteemed. Ill.

3400. The separation of (guilt) through good from the Lord, is redemption. Ill.

6279. 'The Angel redeeming me from all evil' (Gen. xlviii.16)=the Lord's Divine Human from whom is deliverance from Hell . . . 'To redeem' = to liberate. 6280, Ex.

6281. To redeem, in the proper sense, = to restore and appropriate to one's self what had been one's own; and it is predicated of slavery, of death, and of evil. When of slavery, those are meant . . . in the spiritual sense, who are enslaved to Hell; when of death, those are meant who are in damnation; and when of evil, as here, those are meant who are in Hell; for the evil from which the 'Angel' redeems, is Hell. As the Lord delivered man from these things by making the Human in Himself Divine, His Divine Human is what is called 'the Redeemer.' Ill.

6458. 'To buy' = to appropriate; thus also to redeem; for that which is redeemed is appropriated.

—^e. The redemption by the Lord of those in the Church with whom good and truth can be received. Sig. 6461.

7205. 'I will redeem you with an outstretched arm' (Ex.vi.6)=a leading forth from Hell by Divine power. 'To redeem' = to lead out from Hell.

7445. 'I will place redemption between My people and thy people' (Ex.viii.23)=the liberation of those who are of the Spiritual Church from those who are in

the Hells near. 'Redemption' = a leading forth from Hell; and it is said in special of those who are being liberated from vastation.

8078. 'Every opening of an ass thou shalt redeem in a small cattle' (Ex.xiii.13)=that faith merely natural shall not be ascribed to the Lord, but the truth of innocence which is therein. . . 'To redeem' = to give another thing in its place.

8079. 'If thou dost not redeem it' (id.)=if the truth of innocence be not therein. . . 'Not to redeem' = not to ascribe to the Lord, but to give another thing in its place.

8080. 'Every first-born in thy sons thou shalt redeem' (id.)=that the truths of faith are not to be ascribed to the Lord, but its goods. . . 'To redeem' = to give another thing in its place. 8089.

—⁴. The law of the redemption of the first-born of man, was delivered to prevent them from sacrificing their sons . . .

8099³. 'The redeemed who will pass over' (Is.li.10)=those who have been liberated by the Lord.

8308. 'Thou hast redeemed' (Ex.xv.13)=whom He has liberated from Hell.

8997. 'Let her be redeemed' (Ex.xxi.8)=alienation from these truths. Ex.

9076. Expiations set upon those who did evil unintentionally . . . were then called redemptions of the soul; for by them the life was redeemed . . . Hence redemption signified the amendment of spiritual life by actual repentance.

9077. 'He shall give the redemption of his soul' (Ex.xxi.30)=the grievous things of repentance. 'Redemption' = to give another thing in its place, that there may be liberation.

— . The various significations of redemption. Refs.

9937³. The Lord . . . subjugated the Hells . . . and thus redeemed from damnation those who receive Divine good and truth from Him. Ex.

10042⁵. Redemption, etc., are nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration. Refs.

10152^e. Hence may be evident what is the work of Salvation and redemption; and that it is from His Divine Human.

L. 27. That the Lord is called 'the Son of Man,' where it treats of redemption, etc. Ill.

33³. It is from these things that the Lord is called the Saviour and Redeemer. Ex.

—⁴. He also glorified His Human, and thereby became the Saviour, Redeemer, etc., to eternity.

34³. That the Divine . . . called 'the Father,' and the Divine Human . . . here called 'the Redeemer' and 'Saviour' . . . are not two, but one. Ill.

— . Redemption and Salvation is an attribute proper to His Human which is called merit and justice; for His Human underwent temptations . . . thus He has redeemed and saved through His Human.

R. 281. 'Thou hast redeemed us to God in Thy blood' (Rev.v.9)=liberation from Hell, and Salvation through conjunction with Him.

—². That the Lord from eternity, who is Jehovah Himself, by the assumption of the Human, is the Redeemer and Saviour. Ill.

282. That those have been redeemed by the Lord, who in the Church, or in any religion, are in truths as to doctrine, and in goods as to life. Sig. and Ex.

619. 'Bought from the earth'=that these are they who could be regenerated by the Lord, and thus redeemed in the world. Ex.

— . That redemption is liberation from Hell, and salvation through conjunction with the Lord . . .

— . As all can be regenerated and thus redeemed, if they will ; and as few do will . . .

B. 57. (Such) will say, Open, if you can, the mystery of redemption and justification. It is opened thus . . . God Himself as to the Divine truth, descended and assumed the Human, to remove the Hells, and thus damnation, from man ; and this He accomplished through combats with and victories over . . . all the Hells, which were then infesting, and spiritually killing, every man who came into the world . . .

117². This coming damnation, Jehovah God bore, through His Human, which was the Divine truth, and thus redeemed Angels and men. T.3.

T. 73³. God, by His omnipotence, could not redeem men, unless He had become a Man . . .

81. On the Lord the Redeemer. Chapter.

— . By the Lord the Redeemer is meant Jehovah in the Human.

82. That Jehovah God descended and assumed the Human, in order to redeem and save men. Gen.art.

83. Jehovah Himself says that He is 'the Saviour and the Redeemer.' Ill.

84. There are many reasons why God could not redeem men, that is, draw them out from damnation and Hell, except by means of the assumed Human ; for redemption was the subjugation of the Hells, and the ordination of the Heavens ; and, after these, the instauration of the Church . . . 86.

—². To perform redemption without the Human, was as impossible for God as . . .

95. That the Lord, by acts of redemption, has made Himself justice. Ex.

— . The act of redemption, by which the Lord made Himself justice, was that He executed the Last Judgment . . . and of the worthy founded a New Heaven, and of the unworthy, a Hell ; and successively reduced all things everywhere into order ; and, moreover, instaured a new Church. These acts were the acts of redemption by which the Lord made Himself justice ; for justice is to do all things according to Divine order, and to reduce into order the things which have lapsed from order.

114. Concerning Redemption. Chapter.

— . Redemption belongs to both the 'priestly and kingly office of the Lord.

115. That redemption itself was the subjugation of

the Hells, and the ordination of the Heavens ; and, through these, preparation for a new spiritual Church. Gen.art. That these three are redemption, I can say with all certainty, since the Lord is also at this day performing a redemption, which He commenced in 1757, together with the Last Judgment . . . This redemption has lasted from that time until now. Ex.

117. Redemption illustrated by comparisons.

118. That without this redemption, no man could have been saved, nor could the angels have subsisted in a state of integrity. Gen.art.

— . To redeem, means to liberate from damnation, to deliver from eternal death, to rescue from Hell, and take away the captives and prisoners out of the hand of the devil. This was done by the Lord . . .

—². Hence it is evident why redemption was performed in the Spiritual World.

120. That without a redemption by the Lord, iniquity and wickedness would spread through the whole Christian world, in both worlds. Ex.

121. That thus the Lord has redeemed not only men, but the Angels also. Gen.art.

123. That redemption was a work purely Divine. Gen.art.

—². This last work (of reducing all things in Heaven and Hell into order) properly belongs to redemption ; but the former (of dispersing Hell) to the Last Judgment. Those who view these two things distinctly, may see many things which, in the . . . Word, are concealed under figures . . .

124. That this redemption itself could not have been effected, except by God incarnated. Gen.art.

126. That the passion of the cross was the last temptation . . . but was not redemption. Gen.art.

— . Redemption was combat with the Hells, the subjugation of them, and afterwards the ordination of the Heavens.

127. Redemption and the passion . . . must be distinctly perceived, otherwise the human mind falls into quicksands . . . But although redemption and the passion . . . are two distinct things, they make a one for Salvation ; because (thereby) the Lord became the Redeemer to eternity.

132. That the belief that the passion . . . was redemption itself, is a fundamental error of the Church . . . Gen.art.

133. From this idea concerning God and redemption, all theology . . . has become in the lowest degree natural . . . On the idea of God and redemption, which makes a one with Salvation, everything of the Church depends. Ex.

134. Before the sermon, they reasoned together about redemption. . . While they were talking about redemption, a black cloud . . . covered the opening (in the roof of the temple). . . Angels descended and dispersed the cloud. (They state to one of the Angels the old ideas concerning redemption, which are refuted by him. Go to him (and he pointed at me), and he will teach you from the Lord that the passion of the cross was not redemption, but that . . . redemption was the subjugation

tion of the Hells and the ordination of the Heavens, and that without the performance of these by the Lord when He was in the world, there would be no salvation for anyone, either on earth, or in the Heavens; and also that . . . those who live according to order are numbered among the **redeemed**. . . Light then inflowed from the four quarters of the World . . .

182. To effect **redemption** means to build a new Heaven and a new Church.

378³. The causes of so many divisions . . . in the Church, are principally . . . Third: that the Passion . . . has been taken for **redemption** itself.

503⁵. Concerning **redemption**, we have adopted purely natural ideas, which are, that . . .

579. That as all have been **redeemed**, all can be regenerated. Gen.art.

— . Something is to be premised concerning **redemption**. The Lord came into the world chiefly . . . to remove Hell from Angel and man, and to glorify His Human. . . Total damnation (then) threatened the whole human race; and the Angels could not have continued . . . in their integrity. . . (Therefore) the Lord removed Hell, subjugated it, and thus opened Heaven; so that He could afterwards be present with men, and save those who should live according to His precepts. . . (And) the Lord glorified His Human because He thereby became the **Redeemer**, Regenerator, and Saviour, to eternity. For it is not to be believed that by the **redemption** once effected in the world, all after it have been **redeemed**; but that He perennially **redeems** those who believe in Him and do His words.

599. In the . . . temptations of men, the Lord works a particular **redemption** . . . After His universal **redemption**, the Lord reduced into order all things in Heaven and Hell; and He does in like manner with man after temptation . . . After **redemption**, the Lord instaurated a new Church; in like manner He instaurates the things of the Church with man . . . After **redemption**, the Lord gifted with peace those who believed in Him . . . so likewise He gives to man to feel peace, after temptation . . . From these things it is evident that the Lord is the **Redeemer** to eternity.

688. That by John's baptism . . . Jehovah could descend . . . and work out **redemption**. Gen.art.

716. That in the Holy Supper is . . . the whole of His **redemption**. Gen.art.

717. For where the whole Lord is, there is His whole **redemption**; for He as to the Human is the **Redeemer**, consequently is **redemption** itself . . . therefore all who worthily approach the Holy Supper become His **redeemed**. And, as by **redemption** is meant liberation from Hell, conjunction with Him, and Salvation . . . therefore these fruits are ascribed to man . . . in proportion as he receives; and he who receives, is **redeemed** in the degree in which he receives. (Thus) the effects and fruits of the Lord's **redemption** return to those who worthily approach.

D. 2826. One who supposed that there never could be an end to infernal penalties, still less **redemption** from Hell by the Lord.

2827. Man has merited (eternal punishment); but the Lord's intercession, or **redemption**, intervenes, and liberates the soul from Hell.

E. 328². 'Thou hast **redeemed** us to God in Thy blood'=that He has conjoined us with the Divine through the acknowledgment of Him, and through the reception of Divine truth from Him; for 'to **redeem**'=to liberate from Hell, and thereby to appropriate them to Himself, and thus conjoin them with the Divine. —⁴. —⁵.

—⁸. That 'to **redeem**'=to emancipate and liberate; and, when said of the Lord, to emancipate and liberate from Hell, and thus to make over to and conjoin with Himself. Ill.

—¹⁰. Those reformed and regenerated by Him are meant by 'the **redeemed** of Jehovah.' The reason they are called 'the **redeemed**,' is that by regeneration they have been liberated from evils, and made over to and conjoined with the Lord.

—¹¹. There are two words in the Original Language by which 'to **redeem**' is expressed; one means emancipation from evils, and the other liberation from falsities. Ill.

—¹². The reason 'to **redeem**'=to emancipate from evils and liberate from falsities, and also to emancipate and liberate from Hell, is that from Hell rise up all the evils and falsities with man; and, as these are removed by the Lord through reformation and regeneration, these also are signified by 'to **redeem**,' or '**redemption**.' Ill.

340². '**Redemption**'=liberation from Hell.

374³. 'To **redeem**'=to reform.

411¹⁰. [He is called] 'My **Redeemer**' from the regeneration which is effected through Divine truth.

413⁶. 'The year of My **redeemed**'=Judgment upon the good who have been saved.

433²⁰. He is called 'thy **Redeemer**' from the fact that He has liberated from Hell; and 'Former' from the fact that He regenerates man.

538³. Those in truths from good from the Lord are meant by 'the **redeemed**.'

505⁸. **Redemption** and Salvation without the means of life and faith. Refuted.

— . (Thus) **redemption** is nothing else than that the Lord **redeemed** from Hell those who believe in Him, and do what He has commanded, and who could not have been saved without His advent into the world, because without it they could not have believed in Him, done what He commanded, and thus lived from Him. These are meant by 'the **redeemed**,' in the Word.

506⁴. By these two things man has Salvation, which is called **redemption** . . .

560. 'The bought,' or '**redeemed**,' of the Lord=those who receive instruction from the Word, especially about the Lord. Ex. 865.

Canons. On God the **Redeemer** Jesus Christ, and on **redemption**. (Eighteen chapters.)

Trinity x. 7. For Salvation is perpetual **redemption**.

Coro. xxiv. The first of **redemption** was the total subjugation of the Hells.

[Coro.] xxv. The second of **redemption** was the separation of the evil from the good and the casting down of the evil into Hell and the elevation of the good into Heaven.

6. That in each Church the first (or morning) of these four states has been the appearing of the Lord Jehovah, and **redemption** . . . Gen.art.

21. That this Divine work is collectively called **redemption** . . .

—². As the doctrine of **redemption** is the treasury of all spiritual riches or dogmas of the New Church . . . the Mystery of **redemption** shall be treated of (under the following propositions). I. That liberation from enemies is what is called '**redemption**' in the Word. II. Consequently, it is a liberation from evils and falsities . . . III. (Thus) the First of the **redemption** accomplished by the Lord was the separation of the evil from the good, the elevation of the former into Heaven, and the removal of the latter into Hell . . . This first of **redemption** is the Last Judgment. IV. The Second of **redemption** was the co-ordination of all things in the Heavens, and the subordination of all things in Hell, by which the good were still more distinctly separated and liberated from the evil . . . V. The Third of **redemption** was the revelation of Truths from the New Heaven, and thereby the exsuscitation and instauration of a New Church on earth, by which the good were still further separated and liberated from the evil . . . VI. That the final cause of **redemption** was the possibility of the Lord . . . regenerating . . . man. VII. The regeneration of a man, being a separation and liberation from evils and falsities, is a particular **redemption** by the Lord, which comes forth from His general **redemption** . . . IX. All have been **redeemed**, in that all who reject the falsities of the former Church, and receive the truths of the New Church, can be regenerated. But still the regenerate are properly the **redeemed**. X. The goal of **redemption**, and the palm of the **redeemed**, is spiritual peace. XI. A **redemption** has been accomplished by the Lord at this day also . . .

Redound. *Redundare.*

Redounding A. *Redundantia.*

A. 8223. That falsities from evil would **redound** to them. Sig. and Ex.

— (Thus) is it to be understood how the falsities from evil, which are aimed at being inflicted on others, **redound** or relapse upon themselves.

8226. The **redounding** upon them of falsities from evil at the presence of the Lord. Sig. and Ex.

9616. The eleventh curtain was **redundant** . . .

9627. 'The **redundancy**—*redundans*—which is superfluous in the curtains of the Tent' (Ex.xxvi.12)=that which proceeds. Ex. 9628. 9629.

B. 51. From the faith of the present Church there flows forth freely the worship of the mouth.

T. 60. Some feeling of it **redounds** (or **overflows**) to all the rest.

D. Min. 4745. Lest a report should **leak out** to the public that . . .

Reduce. *Reducere.*

See BRING BACK.

A. 2694^e. Why those who are being reformed . . . are **reduced** into a state of vastation.

3913⁴. It is necessary for the things of the external man to be **reduced** to compliance.

3928. They are **reduced** to correspondence by temptations.

5165. 'He restored the prince of the butlers' (Gen. xl.21) . . . 'To restore to his butlership'=to **reduce** into order under the Intellectual.

6580². Scientifics are with him . . . **reduced** into such an order . . .

8351². In proportion as the external man is **reduced** to obedience . . . 9708.

9297⁴. All (there) are **reduced** to a state of their own good, or evil . . .

H. 296. Therefore man must be **reduced** (or **brought back**) into order; and he cannot be **reduced** except mediately through Spirits.

457². All (there) are **reduced** into a state of speaking as they think . . .

551². Every evil Spirit is **reduced** into this state before he is cast into Hell.

N. 35⁴. The will and understanding are (there) **reduced** into a one. Ref.

J. 46³. The Lord came . . . to **reduce** all things . . . into order. W.221². B.117. T.123².

F. 35. He **reduced** Hell into order . . .

R. 157^e. The exteriors are after death **reduced** to be analogous with the interiors.

D. 3169^e. Into which and every state of his life, a Spirit can easily be **reduced** (or **brought back**).

3904^e. Into this state (of ignorance) was I **reduced**, before I was permitted to speak with Spirits . . .

E. 388³. Occurs. 556⁴. 750²².

Redundant. See under REDOUND.

Reed. *Arundo.*

See under CANE—*calamus*.

A. 1085². 'A staff of **reed**' (Ezek.xxix.6)=such power. 4876⁶.

7197^e. Without these, man is like a **reed**, which nods according to every wind . . .

9372³. The Word is compared to 'a **reed** shaken with the wind,' when it is explained at pleasure; for 'a **reed**,' in the internal sense, is the Word in its ultimate, such as is the Word in the letter.

9391¹⁶. Those who think insanely, because from lowest things, are called '**wild beasts of the reed**' (Ps.lxxviii.30).

E. 439⁵. 'The **wild beasts of the reed**' . . . =the Scientific of the natural man perverting the truths . . . of the Church. (=the cupidity of falsity which is from the scientifics of the sensuous man. 654⁵⁴.)

627¹³. The cane, rush, or **reed**.

654⁵². 'A staff of **reed** for the house of Israel'=trust

upon the scientifics of the natural man which are fallacies with the men of the Church.

Refine. See under DEFECATE.

Refiner. See under FOUND.

Reflect. *Reflectere.*

Reflection. *Reflectio.*

Reflected. *Reflexus.*

A. 321. Spirits do not know that (they have much more excellent gifts) until **reflection** is given them by the Lord. 1641^e.

933². Among those being regenerated, few, if any, **reflect**, or have it given them to **reflect**, upon the state of their regeneration.

977². From remains (the unregenerate man) has the faculty of **reflecting**.

—³. The regenerate man . . . can know, if he **reflects**, what the internal and the external man are; but the unregenerate man . . . cannot know even if he **reflects** . . .

1042². The snowiness . . . is the truth and good which man supposes that he does from himself, which **reflects** and rejects from itself the rays of light.

1321². As there is present a continual **reflection** upon themselves . . .

1361. Nothing is **reflected** upon the person or Thing which represents . . . 1409³.

1392^e. The communications of happiness are such continual transmissions, but without **reflection** . . .

1487^e. He then does all things for the end of use, if not by manifest **reflection**, still by a tacit one . . .

1581^e. The Angels know (that evil is not really separated from them) when they **reflect**.

1802. The subordinate Angels do not know (of their subordination) unless **reflection** is given them by the Lord.

1884². While this state lasts, nothing is **reflected** upon the way, even if it were one of many miles; nor is anything **reflected** upon the time, even if it were of many hours or days.

2280². There are goods of intelligence when he is able to **reflect** what good and truth are. . . From the twentieth year, man begins to become rational, and to have the faculty of **reflecting** upon what is good and true.

2298^e. For infants have not yet **reflection** such as adults . . .

2367. By **reflection**, man can sometimes explore and describe a few things (in his affections and ideas) . . .

2492². With those who have been deceitful, this callosity appears bony and ebony-like, which **reflects** the rays of light.

2657². The first Rational is procured . . . by **reflections** upon the things of civil and moral life, etc.

2748. **Reflection** where they were, had been taken away from these (adulterous Spirits) . . .

2770. Thought and **reflection**. Sig. . . For all thought and the derivative **reflection** come from perception.

2862. The Lord's **reflection** and perception . . . cannot be expressed otherwise than by 'to tell,' and 'to say.' Moreover, in themselves, **reflection** and perception are an internal telling and saying. 3608.

3147⁸. That they should not **reflect** upon the evils of another. Sig.

3158. These are among those things which take place without man's **reflecting**.

3603². Chiefly because few **reflect** upon such things; nay, they do not even **reflect** upon good, that it is distinct from truth.

—³. In his second age . . . he begins to **reflect** upon these things from his own thought . . . But in his third age, if he can be regenerated, he begins . . . to **reflect** upon the things he reads in the Word . . . for the sake of the use . . .

3661. 'To command' = to **reflect**.

— . **Reflection** is the mental view of a Thing, how it stands, and what is its quality; from this is perception.

3682. **Reflection** and the derivative perception (in order that there might be conjunction). Sig.

3747. The learned . . . know the distinction of man into internal and external, not from any **reflection** on the interiors of the thoughts and affections in themselves . . .

—². They do not **reflect** that . . .

—³. Man can think and will what is good and true, and exercise command over the natural man . . . by **reflecting** within himself concerning Heaven and the Divine, which brutes cannot do at all.

3796³. For man is such that he **reflects** upon himself, and this from [mere] custom and habit.

3980. He who **reflects**, or is able to **reflect**, upon the affections of good and truth in himself, and also upon the delight and pleasure, will notice the strong inclination for one over another: but without **reflection** such things do not appear.

4214^e. With (such) the light of Heaven is suffocated, **reflected**, or perverted.

4242. **Reflection** and thence perception that it is so. Sig.

4245. This inversion . . . appears to . . . no other regenerate ones (even) than those who **reflect**. At this day there are few who are being regenerated, and still fewer who **reflect** . . .

4366². Those few who are being regenerated do not **reflect** upon such things, and cannot **reflect**; for they do not know what spiritual good is . . .

4633. The things which by frequent use man has immersed in the delights of life . . . disappear from his sight and **reflection** (but are manifested there).

4656. A Spirit who (said) that he **reflects** nothing upon what others say, merely taking it in with his ears . . . D.2667.

4894. **Reflection** how the case is. Sig.

5096. (Such) never admit truths, but **reflect** or strike them back.

5171. Their influx and operation . . . cannot be per-

ceived by man . . . unless sensitive reflection is given him by the Lord . . .

[A.] 5224². (Such states) are unknown now, because (even) those being regenerated do not reflect upon such things.

5495. When they reflected upon the scientifics in the exterior Natural. Sig. and Ex. . . For reflection especially feeds scientifics.

5508. Reflection from the good of that truth upon the things hitherto provided. Sig. and Ex.

— . For what is told anyone is thought about from reflection.

— . For all the reflection and derivative thought appertaining to what is lower or exterior, comes from what is higher or interior, although it appears to be from (the former).

5563^e. Some have skulls like ebony, through which the rays of light, which are truths, cannot penetrate, but are completely reflected.

5684. 'He lifted up his eyes'=reflection. . . For to reflect is to direct the intellectual sight, and observe whether it is so.

5754. Reflection why such a thing inflows. Sig.

5798⁶. Everyone who reflects can see that . . . 9407².

5883². When (a Spirit) does not reflect upon the fact that he is in the other life, he supposes that he is in his body in the world. 6054. D.735.

6197. The deceitful . . . were very indignant that I should reflect upon the fact that (the influx) was from them. This reflection inflowed through the Angels.

—². It was then given to reflect upon the fact that . . .

6359^e. When the light of Heaven falls upon the hardness from the falsity of evil, it is reflected.

6697². The planets (must be) bodies of earthly matter, because they reflect the lumen of the sun.

—^e. Saturn's belt gives much reflected light . . .

6836. Reflection upon this revelation. Sig.

— . 'To turn aside'=to divert [himself] from the thought in which he is; and 'to see'=to perceive. Thus both together =to reflect.

6839. Reflection from the Lord. Sig. and Ex.

7341. Thought and reflection from falsities. Sig.

8293². When the reflections upon the loss of life, wealth, etc. are taken away from them, as is done in the other life . . . the delight of doing evil . . . manifests itself.

8491. Reflection from primary truths. Sig.

— . 'To tell'=reflection. Refs.

8514. That they should observe and reflect. Sig.

— . 'To see'=to reflect. Refs.

9611. The form (of a ring) is reflex, or bowed.

10604². Man does not know this, because he does not reflect upon it; and no others can reflect upon it than those who think interiorly; that is, in their spirit abstractedly from the body.

—³. Angels perceive spiritually what man perceives naturally, and this . . . without any reflection upon the difference.

W. 254². After this degree has been closed, it reflects the light of Heaven (causing thick darkness). 262.

332. Learned by reflections on these things.

363². Many things are of wisdom; as perception, reflection, etc.

P. 113. Man perceives the delights (of concupiscences), but reflects little upon them; for the delights . . . take away reflections.

296¹⁰. The means are chiefly the delights of . . . reflection . . . and the ends which are uses are . . . as many as the delights of reflection with an end to appear like an moral, etc. man.

—¹¹. He is constantly in the delight of . . . the reflection, etc. that . . .

321⁷. That only those in these two acknowledgments reflect upon the evils with them . . . Ex.

T. 31. In the perception of reflecting minds.

607. Scarcely anyone reflects upon these things, because they are not in light . . .

D. 253. That Spirits, by reflection, are imbued from use with many things. Ex.

720. When I have gone through the streets, and have not reflected on the Spirits around me . . . which reflection is made solely by an interior view . . . they have told me . . . that they had seen and heard nothing . . . Thus whatever Spirit I reflect on, is as it were excited . . .

721. I cannot better compare these reflections than with the reflections of man in himself, who does not know (anything he is doing or that is happening to him) unless he reflects upon it . . .

733. On reflection.—If men would attend to reflection, they would find more arcana in the doctrine of reflection than in any other. What reflection performs may be evident when one considers that he perceives no sense in any part of the body . . . unless he reflects on that part . . . If he reflects on his breathing, he then knows that he breathes; and thus the Voluntary adjoins itself.

734. In like manner when man does not reflect upon the things which are in his mind . . . Without reflection he knows nothing, except that a thing is . . . But if he reflects on himself from others, or if he suffers others to reflect upon him . . . he can then know that he is such. Otherwise . . . he remains in his phantasies, and from them reflects upon others, and thus supposes Truths to be Falsities . . .

735. Spirits especially remain . . . without any reflection, and therefore (suppose) that they are still men . . . and remain in their phantasies . . . But as soon as reflection is given them by the Lord, they know they are in the other life . . .

736. Consequently Spirits cannot know but that they are better than others, (and such) can scarcely bear that they should be reflected upon; but when they are brought into a state of reflection, they are brought into a better state . . .

737. Besides, the doctrine of faith effects nothing with a man, unless the Lord grants that he should

reflect ; and therefore men learn from the Word what is good and true, in order that they may reflect thence upon themselves . . . which reflection is given them at certain times, especially in times of trouble. Therefore to know Truths is of the greatest moment ; for without Knowledges there can be no reflection, and thus no reformation.

738. But those who come (there) in cupidities and phantasies cannot reflect from Truths, until these cold and shady things have been dispelled.

739. On reflection.—The doctrine of reflections is an entire doctrine, and without it no one can know what the interior life is, and not even what the life of the body ; nay, without reflection from the Knowledge of Truths no one is reformed. Ex.

740. But in the planet Jupiter . . . reflections are effected through revelations . . .

1069. When man has no reflection, he seems to himself to act from himself . . . but when reflection is given, then he ought to acknowledge . . .

1230. On those (there) who are continually making reflections.—Certain . . . have imbued the nature that they reflect upon all things which they hear . . . solely from a studious [habit]. Des.

1393². A white colour does not receive the rays of light, but reflects them ; and in like manner those who justify themselves . . . reflect the rays of intellectual light.

1561. Whenever man reflects upon himself, that he is thinking, or doing, what is good, it comes from his proprium . . . Therefore the good which is gifted by the Lord takes place while man does not reflect from himself . . .

1628. (The Spirits were told) that they should . . . act without reflection upon themselves. Ex.

1706. I and the Spirits were in an indeterminate state, which is such that they cannot reflect at all upon themselves. . . I could apperceive nothing of my body, because it was not given to reflect upon it . . .

1707. From this it is evident that whatever Spirits appear to themselves [to be], they have from . . . reflection upon the things which they say ; and that without determination and reflection, a Spirit or man appears to himself to be nothing.

1796. The Angels do not reflect so much upon the fact that they are clothed in garments ; (whereas novitiate Spirits) when they reflect, suppose themselves to be clothed in like garments as in the bodily life . . .

1852. A Spirit affirmed that he knew no otherwise than that he was I, whenever he was not reflecting upon it ; but the reflections with me were [attended with the result] that they knew themselves to be Spirits separate from the man. In a word, without reflection, they know nothing else ; nor is reflection given except with those who speak with them, and give a reply . . . Reflection is indeed given without the speech of man with Spirits ; but this is effected by the Lord.

1903. That Souls do not know they are in the other life, without reflection being given them. Ex.

— . Souls . . . are without the reflection which is

excited by the things in the memory. . . Reflection is given that they are in the other life, but by the Lord.

1904. That without reflection they cannot know they are (there) may be evident from the nature of reflection ; as man does not know distances without reflection on the intermediate things ; nor times without reflection on such things . . . for reflection causes him to know that a thing is such and so much.

1905. It would be endless to speak of the nature of the reflection of Spirits and Angels . . . for without reflection there is no life.

1905a. By means of the reflections given, Spirits have seen [into this world] through me. Whenever it has been granted me that they should reflect on objects, they declared they saw them. . . As men do not believe that they are ruled through Spirits, such a reflection cannot be given them ; and therefore the Spirits do not see through the man. . . When the door, or mind, is thus open towards Heaven, there is given a certain continual reflection, whence is a communication of the Spirits with the man, and they thus know that they are not the men with whom they are.

1939. Without the reflection given them that they are Spirits . . . they cannot know that they are Spirits.

2008. The Spirits said that they were as it were in bonds, because these things were reflected upon, which reflection produced a general sphere which they cannot bear, because their vicious things are reflected upon.

2031. He supposed himself to be in the world . . . for so do all Souls, because there is not given them reflection of place, time, and the objects of the senses . . . 2053. 2540.

2047. (I knew it before) but without such reflection.

2077. Such spirits are in a state of non-reflection, because they are then led by their own nature ; and if reflection were given them, unless the Lord permitted, there would be no reformation . . .

2107. The reflection of Spirits and Angels is null, except what the Lord gives them ; although they suppose that they reflect more than men. Reflection is sight from things past . . .

2137. Spirits (suppose the language of those with whom they speak to be their own vernacular) unless reflection is given them.

2142². Spirits do not know that they speak in the spiritual speech, because they do not reflect upon it ; as neither can man know what language he is speaking, or what words, unless he reflects.

2199. Spirits . . . know that they have lived ; but where, and how, they know not, for this sole reason, that ideas of reflection are not given them . . .

2221. From the mere faculty of reflecting of Spirits and Angels, it may be evident that they are only organic powers. Reflection, or attention to a Thing, is the sole cause why Spirits and Angels know that they are such . . . It constitutes the essence of thought ; for without reflection there is no life in sense or thought. . . Reflection is not his who reflects, but belongs to that which inflows. (Thus) we are only organic powers, and reflection is given by the Lord.

[A.] 2222. To **reflect** upon objects, and know what they are, (comes) from an outside source, consequently from the Lord.

2237. For when Spirits are in a state without **reflection** as to where they are, as if they were left to themselves alone, they are at once excited (by the thoughts of kindred Spirits) and it is at once known where they are, and what is their quality.

2247. What **reflection** is.—As the Spirits who lead man are devoid of such a **reflection** as is that of a man in the body—through the senses—they cannot see anything in the world through the eyes of the man, as Spirits do through mine. For whenever it was given me to give them **reflection**, or attention . . . they at once said that they saw everything to which the **reflection** given to me, and communicated to them, was being directed. They said almost always that they had seen nothing until the **reflection** had been given them.

2248. (In regard to) **reflection**, the case is almost the same with man. . . When I had no **reflection** (on a bell which sounded every hour) I did not hear it. Ex. As to touch, without **reflection** there is no feeling in the part; but when attention is paid, there is at once sensation. So in countless things. Hence it may be concluded that the Spirit has as it were put on the man, because he has no **reflection**; and therefore he cannot see through the eyes of the man, nor can **reflection** be given him, except by the Lord alone. In like manner he cannot hear. For that Spirits constantly **reflect**, I have perceived . . . often with pain . . .

2249. There is also a **reflection** given with man, Spirit, and Angel . . . which they do not observe; as in a state of peace, of innocence, in the corporeals, in a state of ignorance, and the like; also in the smallest particulars to which they pay no attention, with which are impressed the things which are conducive to them in the other life . . . This **reflection** is interior, and is unknown to man, as is the interior memory . . . and these **reflections** are given by the Lord alone.

2315. (I told) a Spirit . . . to **reflect** not only upon me, but also upon those who were around him; for without **reflection** nothing can be known which is at the side, or around; and when the opportunity of **reflecting** was given him, he said that he observed so many things that he could not utter them . . .

2330. When they **reflect** upon these things, they then know . . . that they are Spirits.

2401^e. When **reflection** was given them, they acknowledged . . .

2456. I think he had never had **reflection** upon such things.

2542. Such a man has no more any **reflection** about his body when he is speaking with (the Angels) . . .

2590. That Spirits know from **reflection** that they are present. Ex.

2593. That nothing can be learned without **reflection**. Ex.

2594. There is an interior memory, in which everything whatever is stamped in, whether he **reflects** or does not **reflect** . . .

2595. Upon the things inscribed on his interiors . . . man could never have any **reflection** . . .

2596. Such things, as also those which by this most occult **reflection** are insinuated in man by the Lord, because not through the **reflection** received by him, still less manifested to him, are from the Lord (alone).

2776. When anyone intends evil actually, the like is **reflected** from me upon him . . .

2838^e. When they are in any natural faculty, they no longer **reflect** . . .

2850. That man . . . does not **reflect** upon anything else than the state in which he is.—Evil Spirits **reflected** upon nothing else than excrements, dirty things, intestines, because they are in that state . . . and did not see anything that was round about, because they did not **reflect** upon it . . . (So) man, whatever is his quality . . . no matter what he hears, sees, or speaks and thinks, still he **reflects** upon nothing but what his delight takes up . . .

2954. As usual, in company, I was devoid of **reflection** upon Spirits. . . It was then given the Spirits to **reflect** upon their state, when they caused me to buy, and to change . . .

2975. **Reflection** being given them, they began to wonder . . .

2993. He then continually **reflects** on his own praise . . .

3045. As **reflection** was then given (the Spirits of Jupiter) . . .

3051. For Spirits are devoid of **reflection** on the speech of words, which they do not know among [themselves], because they do not **reflect** upon it.

3101^e. But when it is manifest to good Spirits that they are Spirits, **reflection** is given by the Lord, so that they know it further.

3102. He could scarcely be brought to believe that he was a Spirit; for they never can have **reflection** except from the Lord.

3103. The reason a Spirit, in general, supposes himself to be the man, is, first, that **reflection** is not given him when with a man who does not speak with Spirits . . . for speaking with a Spirit is conjoined with this, that they **reflect** upon the other who speaks . . .

3259. Therefore there is adjoined (to the Spirits of Mercury) more **reflection** than with others; for avidity, or curiosity . . . produces **reflection**.

3351. For whoever is in a faculty does not know (its excellence) except from **reflection** on others.

3476^e. Even to (corporeal Spirits) there is not given a **reflection** of such things (as time and space), and, without **reflection**, there is no notion of such things . . .

3525. There are two angelic Spirits with every man . . . The angelic Spirits, without **reflection**, do not know otherwise than that they are the man, but the interior man . . . But when **reflection** is given them, they know that they are angelic Spirits.

3529. (The Spirits) had not seen (these things with me) unless **reflection** had been given them.

3568. When it was given (to name the Lord) there was **reflection** . . .

3605. I had had no reflection upon (such a place) . . .

3624. On the reflections of thought.—It is known that by reflections we learn the things which belong to the body . . . for without reflection nothing is sensed . . . But there exist reflections of the thoughts . . . There are various objects of the thoughts, which . . . while the man's reflection is kept fixed upon them by Spirits, create much trouble. Examps. . . These are the reflections of thought . . . 3625, Des.

3666^o. Such a general [idea] is a kind of reflection, connate with brutes also, which prevents one from coming into collision, etc.

3670. Other things he sees only in obscurity, without reflection . . .

3698. That an answer is reflected. Ex.

3787. When reflection is not given him at the same time, it seems to him to be from himself . . . But as soon as anyone begins to claim good and truth for himself . . . reflection is given him . . .

3842. A more manifest reflection has been given me . . . so that I observed how they inflow into the subtle thought . . .

3857. While I think about persons, or places, without manifest reflection . . . the Spirits . . . know no other-wise than that the same are present . . . for they are then without reflection of place, and such things . . . (But) those who are nearer, as Subjects, have reflection like man, as the reflection of place, of persons, and of many things, without which reflection man could not be in society.

3902. These Spirits . . . when I was walking through the streets . . . because they had not reflected, had observed nothing . . . (So) the Spirits with man . . . do not reflect upon such things, therefore see and hear nothing with others.

3991. All the reflections which man has, causing him to see and take care of himself when he is walking, besides other reflections . . . he has from the Lord alone, which inflows, so that he reflects in a general way upon the things and persons in his way . . . from a certain general reflection or animadvertence, which inflows from the Lord's care towards everyone; and without which, he would never have reflection.

4226. On continual reflection, and the Lord's continual presence with the Angels.—Continual reflection is not born to man, but is imbued by habit from infancy . . . as the reflection upon the things in his way when walking, the motions of his body and members, his steps . . . his speech . . . It is the same (in spiritual things) . . .

4301. When reflection is given them, they know they are Spirits.

4398^e. I could conclude nothing from the memory of particulars, so that there was (in that waking sleep) no reflection from particulars.

4627^s. From that light is reflection, etc.

4716. On the reflections (of Spirits).—The states of Spirits, relatively to those of men . . . vary as to reflections. Man reflects from his corporeal memory, but Spirits from the interior memory. When a man sees

another, he reflects upon everything he has heard about him . . . Not so Spirits . . . A man reflects upon the various things in which he clothes himself . . . Neither do Spirits do this . . . When new houses are given Spirits . . . they rarely reflect whence they are . . . So when a Spirit comes into another place . . . he does not reflect from it to the former one as a man would. In a word, reflections are circumstanced according to the states in which they are, whether (there or here). As to reflections, so many things occur that they cannot be described. But still (Spirits) have a wakefulness and life, but on account of the differences of the reflections, it differs exceedingly from the wakefulness and life of man.

5177. On reflections in the Heavens; thus on the state of their life.—I wondered that Spirits and Angels reflect but little upon the states of their life, as to wherein it differs from the state of life in the world; as, for instance, upon their houses, garments . . . They know that such things come forth from the Divine, but when they come forth they do not reflect, thus not upon the fact that when they are in an opposite opinion they vanish, and that those in a like opinion are suddenly present. The reason they do not reflect, is that this is according to the state of their life; and, as it follows from what is interior . . . there is no state of reflection . . . In proportion as they *do* reflect upon this, their innocence, wisdom, and intelligence perish, and for these they have knowledge: and to prevent (this) they are kept in a state of non-reflection upon those things; but still they are kept in perception, without knowledge, what and whence those things are.

5178. There are, however, other Spirits to whom it is given to reflect; but they are separate from the rest.

5678. All things in the Heavens can be described . . . provided they are not placed under the thought, in the middle; for he then reflects upon them, as to whether it is so . . .

D. Min. 4735^e. When such come to a certain Society . . . they take away reflection from them, so that they cannot reflect as to whether it is so; thus also the delight of reflection, thus of what is just and fair with others.

4777. How reflection is given in the other life.—After death, reflection upon inconveniences and penalties is taken away from man; for external bonds are taken away. . . For a different reflection is required there. In this life there is reflection upon honours, gains, reputation, dangers to life, and the like. . . To (a Spirit) who has done evil, there is given a reflection upon many penalties . . . This reflection, which is given to the evil, is external . . . At last this reflection comes into the mind as it were of itself. But to the good reflection is given through the pleasant and delightful things of Heaven, besides that they are in some reflection when they come into the other life, which is increased.

Coro. 28. Without free will, man would have thought without reflection, thus without judgment.

Reform. *Reformare.*

Reformation. *Reformatio.*

A. 59. Evil Spirits are left with man, that they may

excite his cupidities . . . so that they can be bent by the Lord into good, and the man thus be reformed.

[A.] 89^e. In the spiritual man, reformation begins from 'the earth,' or external man; but in the celestial, from the internal man, or 'heaven.'

641. As this man had to be reformed as to the understanding, before he could be reformed as to the will . . . 645. 652.

654^e. When he thinks and acts from charity, he is reformed or regenerated, not before.

1255. As they could be reformed. Sig. and Ex. . . As to the reformations of the nations . . .

1937⁵. Without proprium acquired through freedom . . . no man can ever be reformed, because he cannot receive a new will . . .

1947. Without this freedom . . . man can never be reformed, and receive any heavenly proprium. 2876.

2189². That man may be reformed, and thus regenerated, which is effected through Knowledges and scientifics . . .

2276². 'A potter' = reformation and regeneration.

2334². Before man comes into this (first state of the Church) he must be reformed, which is effected by certain species of temptation . . .

2343². The entire process of the reformation and regeneration of those who are becoming men of the Church here represented by Lot. Tr.

2671. Those who are becoming spiritual, from the first state of their reformation to the last. Tr. 2678, 2679. 2682².

2689. Those who cannot be reformed, described.

—³. Who can be kept . . . in the affection of good and truth, and thus be reformed and become spiritual, and who cannot. Ex.

2694. The state of desolation of those who are being reformed and becoming spiritual. Tr.

—². For at this day few are reformed. Those who can be reformed, if not here, yet in the other life, are brought into this state . . . called vastation, or desolation. —^e, Ex.

2708⁵. 'Wilderness' is predicated both of those who are afterwards reformed, and of those who cannot be reformed. Ill.

2874. No one can come into heavenly freedom, except through reformation by the Lord.

2877. For man, in order to be reformed, must think truth as of himself, and do good as of himself; (otherwise) there is never any reformation or regeneration.

2930. In the Spiritual Church . . . man is reformed by the Lord as to the intellectual part . . .

2945. They wanted to . . . reform themselves. Sig. 2960.

2946. The first state of all who are being reformed and made spiritual (is) that they do not believe that they are reformed by the Lord, but by themselves; that is, that everything of the will of good and of the thought of truth is from themselves; and they are left in this state by the Lord, because otherwise they cannot be reformed. Ex.

2954. The redemption, or reformation and Salvation of the men of the Spiritual Church, is effected through truth; but that of the men of the Celestial Church through good. Ex.

2960². In their third state, they believe that they are reformed by the Lord. Ex.

2965^e. The man of the Church is reformed, that is, the truth of faith is implanted in him, and this is conjoined with the good of charity.

2967². All being reformed and regenerated, are gifted by the Lord with charity and faith, but everyone according to his faculty . . . —, Ill.

2975². For man is reformed as to both (the will and the understanding). Ex.

3057³. When man is being reformed, the general things in the natural man are disposed by the Lord to correspondence with the things which are in Heaven . . .

3116. Exploration is with every man who is being reformed. Ex.

3147⁸. That he who is reformed has need only to be cleansed as to natural things . . . and then all things are disposed into order by the influx of spiritual things. Sig.

3182². When man is being reformed, he (accounts it a duty) to hate no one.

3539⁶. The faculty that he can understand what is good and true although he does not will it, is given to man that he may be reformed and regenerated . . . But with the evil there is no affection of truth for the sake of life . . . and therefore they cannot be reformed; whereas with the good there is (this affection), and therefore they can be reformed. But the first state of the reformation of these is that truth . . . appears to be in the first place . . .

3570⁴. (Thus) an image of man's reformation is presented in his formation in the womb.

3587^e. When reformation is accomplished by the ministry of truth . . .

4031³. By compulsion man cannot be reformed. Ex.

4073². When man is in good, such good as serves for the reformation of his life inflows through the Societies.

4174. For all being reformed suppose at first that good is from themselves, and thus that by the good they do they merit salvation . . . But those who suffer themselves to be regenerated do not confirm this . . . For, so long as one is in the external man, as all are in the beginning of reformation, he cannot but think so . . .

4802. Unless man could receive truths (before good) he could not be reformed.

5270². Man, when being reformed, first learns truths . . . and stores them up in the memory. He who cannot be reformed believes . . . that this is sufficient . . .

5280². Every man must be reformed . . . In order to be regenerated, he must first be reformed, and this through the truths of faith. He learns them from the Word . . . This is the first state, and is called the state of reformation. Most are introduced into this state . . . but still few are regenerated . . .

5339. With the man who is being **reformed**, general truths are first insinuated, then particulars, . . . and finally singulars.

5470. If when man does not receive (the inflowing good) he feels anxiety . . . there is hope that he can be **reformed**; (otherwise) the hope vanishes.

5505. What is successive of reformation. Sig. and Ex.

5508⁴. Therefore, as to their interiors, (the Israelites) could not be **reformed**.

5563. With those being **reformed** (such nuclei in the skull) are reduced to softness. Ex.

6485^e. If (Providence acted openly) man could never be **reformed**.

6669^e. The Lord's making clay of spittle, etc. represented the **reformation** of man, who is born in ignorance of truth, and that **reformation** is effected through the good of faith.

6724². When man is being **reformed**, he is kept as to his internal man in good and truth; and as to the external is let into his evils and falsities . . . but there must then be good and truth in the external in which the influx from the internal can be fixed; thus good can be among the evils and falsities, and yet be safe. Into this state is let every man who is being **reformed** . . .

6977. For while man lives (here) he is continually kept in the state that he can be **reformed**, provided that, from freedom, he desists from evils; whereas, after death . . . he who is in evil can no longer be **reformed** . . .

7295². For even evil men have Angels with them, in order that they can, if they will, . . . be **reformed**.

8209². When man is being **reformed**, he is kept in equilibrium . . . When, therefore, man has been so far **reformed** that he wills good, and is affected with it, then good removes evil . . .

8701^e. In the world, however, man can think, and even understand, otherwise than he wills; but this is in order that he can be **reformed** . . .

8974³. He who does good solely from obedience . . . can indeed be **reformed**, but not regenerated. The **reformation** of such is here treated of.

8981³. Those who from infancy have thought little about eternal life . . . but have lived a good moral life . . . when they come to more adult age, cannot be **reformed** otherwise than by the adjunction of spiritual good when they are in combat . . .

8987. Those in truths and not in the corresponding good . . . cannot be regenerated, but only **reformed**. For to be regenerated is said of those who through truths of faith suffer themselves to be brought to the good of spiritual life; whereas to be **reformed** is said of those who through truths of faith suffer themselves to be brought . . . only to the delight of natural life. Those who suffer themselves to be regenerated, act from affection according to the precepts of faith; whereas those who suffer themselves . . . to be only **reformed**, act not from affection, but from obedience. Ex.

H. 293. Unless there were adjoined to man Spirits

such as he is . . . he could not be withdrawn from his evils, and be **reformed**.

295². But with those who cannot be **reformed** and regenerated, good Spirits are also adjoined . . . but their immediate conjunction is with evil Spirits . . .

480². For, after death, man can no longer be **reformed** by instruction. Ex.

579². These (Genii) are warded off from every man concerning whom there is any hope of **reformation**.

598. The reason man cannot be **reformed** unless he has freedom. Ex. J.33.

N. 143. When man is thinking what is good and true, in proportion, then, as he does not love evil and falsity, the Lord implants the former in his love and will, thus in his life, and so **reforms** him.

166. Man can be held in good in so far as he is being **reformed**.

L. 27. That the Lord is called 'the Son of Man' where it treats of **reformation**, etc. Ill.

S. 18^e. Every word there describes . . . the Divine power of **reforming** the gentiles.

Life 15. Through the capability of the understanding to be elevated into Heaven without the will, it is that man can be **reformed** and become spiritual; but he is then first **reformed** and made spiritual when his will also is elevated.

69. The means of **reformation** which the Lord has provided are these: that man is born in mere ignorance; that one newly born is kept in a state of external innocence, then in a state of external charity, and then in a state of external friendship . . .

F. 31. The first state is called **reformation**; the second, regeneration. Ex.

W. 263⁴. Such is the change of state called **reformation** and regeneration. The state of the natural mind before **reformation**, may be compared to a spiral twisting downwards; but after **reformation** to one twisting upwards; and therefore before **reformation**, man looks downwards to Hell; but after **reformation**, upwards to Heaven.

P. 43^e. Therefore man . . . is **reformed** and regenerated in freedom.

83. Man's first state, of damnation; his second state, of **reformation**; and his third state, of regeneration: their quality.

—⁴. Man's state of **reformation** is when he begins to think about Heaven from the joy there . . . Ex.

130. That no one is **reformed** through miracles and signs. Gen.art. (Nor through visions and speaking with the dead. 134, Ex.) (Nor through threats and penalties. 136, Ex.) (Nor in states of non-rationality and non-freedom. 138, Ex.) (Nor in a state of fear. 139, Ex.) (Nor in a state of misfortune. 140, Ex.) (Nor in a state of mental disorder. 141, Ex.) (Nor in a state of bodily disease. 142, Ex.) (Nor in a state of ignorance. 143, Ex.) (Nor in a state of blindness of the understanding. 144, Ex.)

143. If they desire truths from the affection of them, they are **reformed** in the Spiritual World after death.

[P.] 150. That the external man is to be reformed through the internal, and not contrariwise. Gen.art.

151. How the internal man is reformed, and through it the external. The internal man is not reformed by merely knowing, understanding, and being wise . . . but by willing . . .

— . When man (knowing these things) does not will evil because it is from Hell, but wills good because it is from Heaven, he is in the first degree of reformation . . . When he wills to desist from evils, he is in the second degree of reformation, and is then out of Hell, but not yet in Heaven. There must be this internal for man to be reformed; but unless both the external and the internal are reformed, the man is not reformed. The external is reformed through the internal, when the external desists from evils, which the internal does not will because they are infernal, and still more when it shuns them, and fights against them. Ill.

154. These can be reformed; the former cannot.

202². Man (would then) recede from the way of reformation, and perish.

222. That man may be let into the wisdom of spiritual things and also into the love of them, and still not be reformed. Ex.

—^e. Those let into spiritual love are reformed; but those let only into natural love are not reformed.

233³. The Lord is in the interiors of man after reformation; but the devil, before it. In proportion, therefore, as man suffers himself to be reformed, the devil is cast out; but in proportion as he does not suffer himself to be reformed, the devil remains.

—⁷. The understanding, from the truths in the memory . . . must teach . . . the man what to do: this is the principal means of reformation.

249. He who thinks against God is rarely punished (here), because here man is always in a state of reformation; but he is punished in the Spiritual World . . . for then he can no longer be reformed.

259³. Everyone, in every heresy . . . can be reformed . . .

277. That every man is in evil, and that he must be withdrawn from evil that he may be reformed. Ex.

277a. Death is a continuation of life, with the difference that man cannot then be reformed. All reformation is effected in what is full, that is, in primes and ultimates simultaneously, and ultimates . . . are reformed (here), and cannot be afterwards, because . . . they are then quiescent . . . 307².

279⁴. All the laws of the Divine Providence have for their end the reformation, and thus the Salvation, of man; thus the inversion of his state (from) infernal to heavenly; which can only be done progressively . . .

296. (Thus) all these things, in the order in which they are, must be repaired and converted by the Lord, in order that man may be reformed; and this can only be done . . . successively, from man's first age to his last.

298⁵. All reformation is effected through truth. Ex.

322. That every man can be reformed. Chapter.

R. 88. 'To him that overcometh'=him who is fighting against his evils and falsities, and is being reformed.

168. That he who is being reformed becomes spiritual. Sig.

379. Those who have purified themselves by truths from the falsities of evil, and thus have been reformed by the Lord. Sig. and Ex.

405. That those who live this faith cannot be reformed. Sig. and Ex.

— . For all are reformed through faith united to charity.

510². Every man who is reformed, is reformed first as to the internal man, and afterwards as to the external. The internal man is not reformed by solely knowing and understanding truths and goods . . . but by willing and loving them; and the external man by speaking and doing the things which the internal man wills and loves; and, in proportion as this is done, the man is regenerated.

628. For the first of reformation is to live according to the precepts of the decalogue.

832². Man cannot be reformed except through truths from the Word . . .

M. 495. The reason man retains (the faculty of elevating the understanding) is that he may be able to be reformed; for he is reformed through the understanding, which is effected through the Knowledges of good and truth, and through a rational view from them . . .

T. 105². In the first state, which is called that of reformation, man is in full liberty of acting according to the Rational of his understanding; and in the second, which is the state of regeneration . . .

142. That the Divine virtue and operation, meant by 'the holy Spirit,' are in general reformation and regeneration . . . Gen.art.

312. The quality of man's internal unless he is reformed by the Lord. Des.

497². For (the will and understanding) are first to be instructed and reformed; and, through these, the two faculties of the external man, which cause him to speak and act.

571. On Reformation and Regeneration. Chapter.

— . There are two states through which man must pass, while from natural he is becoming spiritual: the first is called reformation; and the second, regeneration. In the first, man looks from his natural state towards a spiritual one, and longs for it; in the second he becomes spiritual natural. The first state is formed through truths which must be of faith, through which he looks to charity; the second is formed through the goods of charity . . . Or, the first state is one of thought from the understanding; and the second, of love from the will . . . A man who has commenced the first state, can after death be introduced into the second; but he who has not entered into the first state (here) cannot be introduced into the second after death. (These two states ill. by comparisons.)

587. That the first act of the new birth is called reformation, which is of the understanding; and th

second is called regeneration, which is of the will and thence of the understanding. Gen.art.

—^e. So long as anyone sees . . . that evil is evil, and good good, and thinks that good ought to be chosen, the state is called reformation; but when he wills to shun evil and do good, the state of regeneration begins.

589². But no one can be said to be reformed through the Knowledges of Truths alone . . . But he is a reformed man who is in the affection of truth for the sake of truth; for this affection conjoins itself with the will; and, if it advances, it conjoins the will with the understanding, and then regeneration begins.

591. That the internal man is to be reformed first, and, through this, the external; and that thus man is regenerated. Gen.art.

596. For the internal man is reformed through truths . . .

D. 2733. Consequently, he cannot be reformed.

2839. The greater is the force required to reform.

3201^e. A means to his reformation.

3261. The reformation of other Spirits would be more difficult.

3394^e. He acquired this reformation as it were in sleep . . . and it is the first reformation.

3458. (The reformation of evil Spirits by punishments.) 3528^e. 3811. 3849.

3920. He is reformed so that he can subsist in the least of his evil.

4037. When man is in the bodily life, he can be reformed. Ex.

4038. But in the other life . . . they are not reformed. Ex.

5694. They are vastated as to the gross externals . . . and thus reformed . . .

6033. Man cannot be reformed by taking away these Societies . . .

E. 248³. Thus nothing is wanting for man to be reformed, if he will.

283⁷. The reformation of the Church. Tr.

294. 'To create' = to reform. Ex. and Ill. 295.

—³. The reformation of the gentiles. Tr.

356³. For man is reformed by the dissipation of evils and falsities by truths applied to life.

419¹⁴. Reformation as to the natural man. Tr.

633⁸. The instauration anew, or reformation, of the Church. Sig.

721¹². The instauration of the Church, and the reformation of those who are of the Church. Sig. 730²⁷.

803². viii. Thus, and no otherwise, is man reformed.

837⁴. Reformation is effected in this order . . .

946^e. As man cannot be reformed, unless he thinks, etc. from himself . . .

971². This Reciprocal is necessary for reformation.

1093^e. He is reformed by the admission of his thoughts into the Societies of Heaven.

1150⁴. For externals must be reformed through internals . . .

1155³. Man is not reformed by external means, but by internal means . . . Still, he is further reformed by external means, when he has previously been reformed by internal means. Ex.

1158². Hence everyone can be reformed; and to be reformed is nothing else than to be removed from evil loves.

—³. Such do those become who have once been reformed, and do not remain so.

1170⁶. Thus it is the will which is to be reformed . . . 1171⁵.

D. Wis. iv. The analogy between the formation of man . . . and his reformation. Ex.

C. 210². Those who do good from obedience are those who are reformed. J.(Post.) 345.

Reformed, The. *Reformati.*

Reformation, The. *Reformatio.*

Reformer. *Reformator.*

See PROTESTANT.

J. 47. The Last Judgment was executed . . . lastly upon the Reformed.

48. In the middle appeared those called the Reformed, distinct according to their countries. Enum. C.J.20.

63. Priests from the Reformed were sent to instruct the good Papists.

72. The Last Judgment upon the Reformed, who are called also Protestants and Evangelicals. Des. C.J.14, Gen. art. D.5202. 5347. 5948. 5937.

C. J. 14. The reason the Reformed constituted the Middle, was that by them the Word is read, and the Lord is worshipped, and hence the greatest light is with them . . . R.631².

16. Upon whom from the Reformed the Last Judgment was executed. Gen.art.

S. 24. After the Reformation, as they began to make a distinction between charity and faith, and to worship God under three Persons . . . these heavenly truths were hidden from them; (for otherwise) they would have falsified them . . .

25^e. By 'the kings of the earth' are meant the Reformed, who are in falsities of doctrine.

110. (Thus) the Word which is in the Church of the Reformed, illustrates all nations and peoples by a spiritual communication . . . Therefore, when the Word had been almost rejected by the Papists, of the Divine Providence the Reformation took place, and thence the Word was again received . . . Inv.24.

F. 9. A blind faith continued afterwards with many of the Reformed, for the reason that they had separated faith from charity. Ex.

41. (The Reformed who are in faith alone, and those not in faith alone.) 42, Des. 43, Des.

42. He replied, I am a Reformed Christian. 43. T.391.

P. 262^e. Afterwards, when the Church was Reformed, and faith alone was received . . . the Lord's

Human could be regarded no otherwise (than as that of any other man).

R. Pref. The Doctrinals of the Church and Religion of the Reformed. (Quoted at full length.)

294². In the middle of the gathering were the Reformed, and many of the clergy. (They could not say One God, nor Divine Human.)

387, Pref. (Rev.viii.) treats of the Church of the Reformed, the quality of those there who are in faith alone . . .

391. The Church in the Reformed world is at this day divided into three, from its three leaders, Luther, Calvin, and Melancthon; and these three Churches disagree in various things, but all agree in this article: that man is justified by faith without the works of the law; which is a marvellous thing.

419, Pref. On the exploration and manifestation of the state of life of those in the Church of the Reformed who are called learned and wise from the confirmation of faith separated from charity, and of justification and Salvation through this faith. Tr. 421.

442. The exploration and manifestation of the state of life with those in the Church of the Reformed, who are not so wise, yet place the all of religion in faith . . . and thus live at their pleasure. Sig. and Ex.

456. Those in the Church of the Reformed who are not so spiritually dead from visionary reasonings, the love of self, the conceit of Own intelligence, and the concupiscences thence, as the former, and still have made faith alone the head of their religion. Sig. and Ex.

464. Pref. On the exploration and manifestation of those in the Churches of the Reformed; here, who believe in the Lord, that He is the God of Heaven and earth . . . and that His Human is Divine; and that this has not been received there, and can with difficulty be received, so long as the dogma of justification by faith alone is seated in their hearts. Tr.

485, Pref. Further, on the state of the Church with the Reformed, the quality of those who are interiorly in faith alone against the two essentials of the New Church . . . Tr.

509. Contrary to the two essentials received in the Church of the Reformed: a Trinity of Persons, and that faith alone saves without the works of the law; and that from this contrariety, the two essentials of the New Church . . . are a matter of contempt, trouble, and aversion. Sig. and Ex.

531⁷. (The aversion of the Reformed for actual repentance. Ex.)

537. 'A great red dragon'=those in the Church of the Reformed, who make God three, and the Lord two, and who separate faith from charity, and make the former (alone) saving. Ex.

—³. The dragon is called 'great' because all of the Church of the Reformed distinguish God into Three Persons, and make faith solely saving, except some here and there who do not believe in like manner concerning the Trinity and faith.

567. 'The beast out of the sea'=the laity in the

Churches of the Reformed who are in the doctrine and faith of the dragon . . . Ex.

588. That all of the Church of the Reformed have acknowledged . . . this heresy . . . except those who have believed in the Lord. Sig and Ex.

594. 'The beast out of the earth'=the clergy of the Churches of the Reformed who are in the doctrine and faith of the dragon. Ex.

611⁴. Three hundred of the clergy of the Reformed world, all learned . . . ascended into an angelic Society . . . they were seen as calves . . . and, when they cast themselves down, as dead horses. Ex.

676, Pref. In (Rev.xvi.) the evils and falsities in the Church of the Reformed are disclosed by influx from Heaven. Tr.

676. Influx from the Lord out of the inmost Heaven into the Church of the Reformed where are those in faith separated from charity as to doctrine and as to life, to take away from them truths and goods, and to open the falsities and evils in which they are; and thus to separate them from those who believe in the Lord, and, from Him, are in charity and its faith. Sig. and Ex.

677. Into those who are in the interiors of the Church of the Reformed, and who study the doctrine of justification by faith alone, who are called the clergy. Sig. and Ex.

680. The influx of truth and good from the Lord with those in the Church of the Reformed who are in its externals, and in that faith, and who are called the laity. Sig. and Ex.

708. The influx from the Lord into all things together with the men of the Church of the Reformed. Sig. and Ex.

751. That the Roman Catholic religiosity as to doctrine reigns . . . also in some part even yet with the Reformed. Sig. and Ex.

759². If the papal dominion had not been broken at the time of the Reformation . . .

836. That all, from various heresies among the Reformed, who had not lived according to the Lord's precepts . . . being judged from the Word, perish. Sig. and Ex.

—². The reason it treats here concerning combat with the Reformed . . . is that the Reformed read the Word, and acknowledge the truths there as Divine.

914². This dogma (that the understanding must see nothing in theological matters) the Church of the Reformed has retained from the Roman Catholic religiosity.

B. 17. That the Churches separated by the Reformation from the Roman Catholic Church disagree in various things; but all agree in the articles concerning the Trinity of Persons, the origin of sin from Adam, the imputation of the merit of Christ, and justification by faith alone. Gen.art.

18. The Evangelicals and the Reformed are together called Protestants. T.154. 356.

19. That the Roman Catholics before the Reformation delivered exactly the same things as the Reformed after

it, concerning the above-named four articles . . . with the sole difference that they conjoined the same faith with charity or good works. Gen.art.

21. That the leading Reformers . . . retained all the dogmas (named above) such as they then were and had been with the Roman Catholics; but that they separated charity or good works from that faith, and declared them not to be conjointly saving, in order that they might be torn asunder from the Roman Catholics as to the essentials themselves of the Church. Gen.art.

24. That still the leading Reformers adjoined good works to their faith, and also conjoined them, but in man as a passive subject . . . Gen.art.

68². Therefore it may be said to have been provided . . . that the Reformers cast charity and good works far away from their faith. Ex.

105. That the Roman Catholics . . . can be introduced into the New Jerusalem . . . before the Reformed. Gen.art.

109. The imputation of the merit of Christ enters like a soul into the universal theology in the Reformed Christian world.

T. 515^e. The Reformed have taken contrition in place of repentance, in order to be torn asunder from the Roman Catholics . . . 516.

535. As actual repentance . . . is extremely difficult in the Reformed Christian world . . . a more easy kind of repentance shall be adduced . . .

561. In the Reformed Christian world, by which is meant all those separated from the Roman Catholic Church . . . actual repentance finds very great resistance. (The reasons ex.)

—^e. A Reformed man, so called, is among his like as to his spirit . . .

562. I have asked many of the Reformed in the Spiritual World why they have not performed actual repentance, seeing that it has been enjoined on them both in the Word, and also before the Holy Communion. (Their replies.)

564. As few in the Reformed Christian world perform repentance . . .

754². The like loves would burst forth from many of the leaders of the Churches outside Babylon, unless their Power were limited and thus bridled.

797³. As Melanethon had been one of the Reformers of the Church, he was taken out by the Lord's command . . .

D. 5669a. The rest of the Christians, who are called the Reformed . . . when they think of the Lord, think of Him no otherwise than as a common man.

5838. See LAST JUDGMENT, here. 5856. J.(Post.)134. 178. D.5649.

E. 684⁴⁰. The time of the Reformation, when again there was the reading of the Word, and the acknowledgment of the Lord . . . Sig. But that still interiorly with those who were Reformed there was no truth and good in worship. Sig.

879³. With the Reformed (all the truth of the Church

is falsified, and thence all its good. But the converse with the Papists.) 949².

928². The Church with the Reformed has been devastated by faith alone; with the Papists by dominion . . .

988⁴. From (the Babylonish) thick darkness, the Reformed, who receded from that nation, emerged into some light through the reading of the Word, but not into such light that they could see truths, like the Ancients. The cause was that they separated faith from life; and man has light from life.

1016. It treats here especially of the state of the Church with the Reformed . . . 1021.

1069. Hence it is that of the Divine Providence it took place that some Churches separated themselves from the Babylonish one, which acknowledge the Divine power of the Lord . . . to be equal to that of God the Father, and also attach Divine holiness to the Word alone. This was provided by the Lord, lest the Christian Church in the European world should utterly fall. Sig.

1079. The truths of the Church from the Word with the Reformed . . . Sig. and Ex.

1080. The Reformed are here meant, who utterly rejected the dogmas which proceeded from the papal consistory. Sig.

1085. This unanimity appears with the Reformed, who are divided into three Churches . . . but still all three have completely receded from the profane things of Babylon. Sig.

C. 86. If I had been born at . . . Rome, and were a Reformed Christian, is my country to be loved for its spiritual good . . .

Dicta Probantia. Page 13. The third state of the Christian Church which is called that of the Reformation. Tr.

Refraction. *Refractio.* I.13⁶.

Refractory. *Refractarius.*

A. 9836⁵. 'To give a refractory shoulder' (Zech.vii. 11)=to resist.

T. 561. Actual repentance . . . is refractory in the highest degree to those who have not performed it. Gen.art.

E. 544³. Wherefore, they are called 'refractory,' and 'thorny' (Ezek.ii.6).

654⁵⁹. 'Woe to the refractory sons' (Is.xxx.9)=lamentation concerning the damnation of those who turn themselves away.

Refrain. See under CONTAIN.

Refresh. See RECREATE.

Refuge. *Refugium.*

A. 9011². The cities of refuge. Ex.

9433². 'For a refuge against inundation and rain' (Is.iv.6)=that man be safe from injury. E.504¹¹.

M. 459. No other refuge and asylum appears than . . .

T. 120³. The one only **refuge** is in the Lord. Ill.

E. 601⁶. Salvation and protection are signified by 'Jehovah a refuge for His people . . .' (Joel iii. 16).

1122. No longer the **refuge** they had before the Last Judgment.

Refuge. *Xenodochium.*

L. 9. Endows churches and refuges . . . P.84⁴. T.425.

T. 459⁸. Charity (declared to be) the building of refuges, etc. D.Wis. xi.5.

Refuse. *Quisquiliac.*

A. 1644. Their speech . . . was represented by unclean refuse out of a utensil. D.3015.

T. 487³. To be rejected as **refuse** . . .

569². Pools filled with **refuse** and ordure.

D. 2773. Abodes where there is nothing but **refuse** and dirt.

Refuse. *Renuere.*

Refusal. *Renuentia.*

A. 4366. The **refusal** here involves assent . . . The end of **refusal**, when one accepts, is sometimes that affection may be insinuated. Ex.

4990. 'He **refused**' (Gen.xxxix.8)=a version.

7038^e. 'If thou **refuse** to let him go' (Ex.iv.23)=obstinacy even to the last. 7350. 7501.

8513. 'How long do ye **refuse** . . .' (Ex.xvi.28).

9185. 'To **refuse**' (Ex.xxii.17)=not to admit.

H. 343. The **refusal** and resistance (of the infants there).

Refuse. See REPUDIATE=*repudiare.*

Refute. *Refellere.*

A. 5567. He was against all whom he could **refute**.

6222⁵. Know how to **refute** heresies.

6574². **Refuting** the falsities of infernal Spirits.

7474³. These falsities are **refuted** by an influx from Heaven.

R. 436. Argumentations which . . . it appeared to them could not be **refuted**. Sig.

D. 3485. Occurs. 3572.

Refute. *Refutare.*

D. 3727. Occurs. 5742. 5848. 5995. J.(Post.)40.

Regard. See under LOOK AT=*spectare.*

Regenerate. *Regenerare.*

Regeneration. *Regeneratio.*

Regenerated. *Regeneratus.*

Regenerator. *Regenerator.*

See under BAPTISM, CREATE, GLORIFY, REBIRTH, and REFORM.

A. 4. Gen. i. treats of man's new creation, or his **regeneration**, in general.

6. The six 'days' are so many successive states of man's **regeneration**. Enum.

13. Most of those being **regenerated** at this day come only to the first state; some only to the second; some to the third, fourth, fifth, rarely to the sixth; and scarcely anyone to the seventh.

16. 'The beginning' involves the first time when man is being **regenerated**; for he is then born anew, and receives life. **Regeneration** itself is hence called the new creation of man. Ill.

17. Man before **regeneration** is called 'the earth void and empty'; and also 'ground' in which nothing of good and truth has been inseminated . . .

18^e. The vastation of man which precedes **regeneration**. Sig.

24². Man, before he is being **regenerated**, does not know that there is an internal man . . . Sig.

—³. The second thing man observes when being **regenerated** . . .

— . As the external man, when being **regenerated**, is such . . .

—^e. Thus every moment of **regeneration** proceeds from evening to morning, as from the external man to the internal . . .

29. The man being **regenerated** is at first such that he supposes the good . . . and truth . . . to be from himself.

—^e. This is the 'third' successive of the **regeneration** of man; his state of repentance.

39². When the Lord is resuscitating into life, or **regenerating**, man, He permits him at first to suppose (this).

40. For every **regenerated** one is 'a temple of the Lord.'

46. **Regeneration**. Tr. 264².

47. These words contain arcana of **regeneration** . . .

—^e. Thus **regeneration** begins from the external man, and proceeds to the internal . . . 64.

50². While man is non-**regenerated**, he is ruled quite differently than when **regenerated**. When non-**regenerated** there are evil Spirits with him, who dominate over him . . . He then has communication with the World of Spirits . . . But when he has been **regenerated**, the Angels dominate, and inspire into him all goods and truths, and horror and fear of evils and falsities . . .

55. The man to be **regenerated**, and not the man **regenerated**. Tr.

—³. As he is in a state of **regeneration**, there is something of good, but 'the least of all.' Sig.

59. While man is being **regenerated** and becoming spiritual, he is continually in combat.

62. The times and states of man's **regeneration**, in general and in particular, are distinguished into six, and are called the days of his creation.

63. Hence a **regenerated** one is called 'the work of the fingers of God.'

85². So is every **regenerated** one, when he becomes celestial, ('a Sabbath').

246^e. It treats of the Church, or **regenerated** man; but, in the first chapter, of the non-Church, or the to be **regenerated** man.

313. From non-man, he became man, through regeneration . . .

—^e. Nor is (hereditary evil) so dissipated as to do no harm, except with those who are being regenerated by the Lord.

395². As the times of man's regeneration are distinguished into six, before the seventh, or celestial man, so also are the times of vastation . . .

472. 'Create' relates to man when being regenerated ; 'make,' when being perfected.

531^e. By 'Noah' is signified a new regeneration, thus a new Church.

599. The state of the Church called 'Noah,' before regeneration. Tr.

601. That the man who remained from the Most Ancient Church could not be regenerated. Tr.

606. That the Flood, ark, etc. = regeneration . . . is known . . .

635². Through their remains, those called 'Noah' could be regenerated.

—^e. Unless (persuasions) are first eradicated, the man can never be regenerated.

665. 'To set up a covenant' = that he would be regenerated. Ex.

670. For the man of this Church was to be regenerated first as to intellectual things.

671². Such things in man are not living until he has been regenerated.

675. In the regeneration of man, the Lord draws these things out, in their order . . .

677. As to the food of the man who is to be regenerated . . . before man can be regenerated, he must be furnished with all things that may serve as means . . . this is why man is not regenerated until he is of adult age. But each man has his peculiar . . . food, which is provided for him . . . before he is regenerated.

711. Unless man is prepared, that is, furnished—*instructus*—with truths and goods, he can never be regenerated . . .

719. The things are here described which were in the man before he was being regenerated : there were with him the truths and goods with which he was furnished—*instructus*—and gifted by the Lord before he was regenerated ; for without truths and goods no one can ever be regenerated. . . When man is being regenerated, there are evils which must be dispersed, that is, loosened and tempered by goods . . .

736^e. There are at this day also men of both geniuses (Sig. by Noah, and the antediluvians who perished). The former can be easily regenerated ; the latter with difficulty.

737. These truths and goods are remains, which are not brought out so as to be acknowledged until the man is being regenerated. With those being regenerated through temptations, the remains . . . are for the Angels with the man . . .

755². For without remains man cannot be regenerated.

832. The state (of the man of the new Church) after temptation, even to his regeneration, and further. Tr.

835. His third state, when he begins to think and act from charity, which is the first state of the regenerate. Tr.

836. His fourth state, when he acts and thinks from charity, which is the second state of the regenerate. Tr.

848. Temptation is the beginning of regeneration. As all regeneration is that man may receive new life, or, rather, life, and may become a man from a no man, or a living man from a dead one . . . he cannot but fluctuate . . .

—³. Regeneration is circumstanced exactly as when man is born . . . His life is then very obscure . . . By degrees . . . generals become illustrated by particulars . . .

851. 'The ark rested' = regeneration. Ex.

868. So that man, although he has been regenerated, is nothing but evil and falsity. Ex.

—². When man has been thus formed, he is said to be regenerated, all his evils and falsities still remaining . . .

871. The three states of the regeneration of this man after temptations. Sig. by the sending forth of the dove three times.

874. The first state of the regeneration of the man of this Church after temptation, which is common to all who are being regenerated : that they suppose they do good and think truth from themselves . . . Sig.

875. How the regeneration of the spiritual man is effected. —⁵.

880. The beginning of the second state of regeneration. Sig. and Ex.

887. No Falsities are abolished ; but, when man is being regenerated, there are truths which are inseminated, to which the falsities are bent by the Lord . . .

892. When man has been regenerated, he then first comes into a state of freedom . . . Sig. and Ex.

894. There is no determinate time in which man has been regenerated so that he can say, I am now perfect ; for there are indefinite states of evil and falsity with every man . . . Those who have been regenerated in the life of the body . . . are being continually perfected in the other life.

896. As the ark = the man of the Ancient Church who was to be regenerated . . .

896. To know is the first of regeneration ; to acknowledge is the second ; to have faith is the third.

—². This is what it is to be regenerated.

898. Regeneration. Sig.

900. The whole state before regeneration. Sig. and Ex.

913². The operation of the internal man into the external after the man has been regenerated. Tr.

929. When man has been regenerated, he is withheld from the evil and falsity with him, and then perceives no otherwise than that he does and thinks good and truth from himself . . .

933. 'Cold and heat' = the state of man who is being regenerated. Ex.

[A.933]². As there are few being regenerated, and but few of these reflect . . . upon the state of their regeneration, we may say that when man is being regenerated, he receives life from the Lord; for he cannot be said to have lived before . . . Through regeneration, man receives real life (and therefore) there is an alternation between no life and real life . . . These alternations take place with everyone to be regenerated, and that so long as he is in a state of regeneration; for man cannot otherwise be regenerated; that is, from dead become alive . . .

—⁴. That such is the case, every regenerated one may know from experience . . .

—^e. The last posterity of the Most Ancient Church could not be regenerated, because . . . they could have no alternations. Ex.

935. 'Summer and winter' = the state of a regenerated man as to his new will (and its) alternations. Ex.

—². That there are alternations with a regenerated one: now no charity, and now some charity, may be evident because in everyone, even regenerated, there is nothing but evil . . .

971. The state of the regenerated man. Tr.

977. The quality of the regenerated man relatively to that of the non-regenerated man. Ex. With the regenerated man there is a conscience of good and truth . . . With the non-regenerated man there is no conscience . . . The regenerated man has joy when he is acting according to conscience, and anxiety when he is impelled to act or think contrary to conscience; but the non-regenerated man . . . for the most part does not know what conscience is . . . but acts according to that which favours his loves . . . The regenerated man has a new will and a new understanding . . . The non-regenerated man has no will, but (only) cupidity . . . and no understanding, but (only) reasoning . . . The regenerated man has celestial and spiritual life; but the non-regenerated man only corporeal and worldly life . . . In the regenerated man the internal man rules . . . but in the non-regenerated man, the external man . . . The regenerated man knows . . . what the internal man is, and what the external; but the non-regenerated man does not know it at all . . . The regenerated is therefore a living man; but the non-regenerated a dead man.

986. The state of man before he is regenerated, is that the cupidities and Falsities of the external man continually predominate; hence a combat. But, when he has been regenerated, the internal man dominates over the external . . .

989. No one can say that he has been regenerated, unless he acknowledges and believes that charity is the primary of his faith, and unless he is affected with love towards the neighbour.

—^e. Some perform works of charity from obedience alone . . . and yet are not regenerated. If these do not place justice in the works, they are regenerated in the other life.

1000. The life of the regenerated man is separated from the man's Voluntary, for . . . the new life which the regenerated spiritual man receives from the Lord is

completely separated from the Voluntary or proprium of man, that is, from the life proper to man . . .

1001. The new Voluntary which the regenerated spiritual man receives from the Lord is the same as charity . . .

1025⁵. Circumcision was a representative of regeneration through love. Ill.

1026. All things which are regenerated with man. Sig. and Ex. 1040, Ex.

— . For according to the life which a regenerated one receives, each thing with him is alive . . .

1030. 'Those going out of the ark' = the regenerated, or the men of the Church.

1032³. Therefore the gentiles who have lived a moral life . . . are regenerated in the other life.

1040³. When man has been regenerated, each and all things with him have been regenerated, that is, have life . . .

1042. The state of the regenerated spiritual man, which is like the rainbow. Sig. and Ex.

— . The spiritual Angels are those said to be regenerated 'with water and the spirit'; but the celestial Angels are said to be regenerated 'with fire.'

1043². The quality of this 'cloud' with the regenerated man, may be evident from his state before regeneration. Man is regenerated by means of those things which he supposes to be truths of faith . . . Such is every regenerated one; for many are regenerated by the Lord in every dogma; and, when they have been regenerated, they do not receive any immediate revelation . . .

1044. 'The earth' here means that which is not and cannot be regenerated, which is the voluntary proprium of man.

—². For man when regenerated is the Lord's as to the intellectual part, but his own as to the voluntary . . .

1048. When man is still such that he can be regenerated. Sig. and Ex. 1054.

1050². When man is being regenerated, these states (of remains) are the beginnings of regeneration . . .

1052^e. So that they could not be regenerated, that is, have a new will formed in their intellectual part.

1055^e. But when man can be regenerated, or restored again to order, and receive mutual love, there is 'the covenant' . . .

1058. First, the regenerated spiritual man within the Church has been treated of . . . Third, every man who can be regenerated.

1077. For through the truths of faith, the Lord operating in charity, man is regenerated.

1083. Before man has been regenerated, he is in externals; when he is being regenerated, he is led by means of externals to internals . . . and when he has been regenerated, all things of the internal man are terminated in externals.

1198^e. Therefore the 'Philistines' are among those who can with difficulty be regenerated.

1414². This infirm . . . from the mother is a corporeal something which is dispersed when he is being regenerated . . .

1453². When man is being regenerated, he is being introduced by Knowledges of spiritual and celestial things; but, when he has been regenerated, he is introduced, and is in the celestial and spiritual things of the Knowledges.

1502³. These things involve arcana concerning the instruction and regeneration of man to become celestial; and also concerning the instruction and regeneration of man to become spiritual.

1554^e. The order in which man is led when being regenerated, is known only to the Lord.

1555³. When the Intellectual has been furnished with . . . Knowledges . . . then first can he be regenerated; and, when he is being regenerated, truths and goods are through Knowledges implanted in his (remains).

1577. With men who have been regenerated (the internal and external man) appear to be united . . .

1661³. Before anyone has been regenerated, he can never know . . . that nothing of good and truth is from himself . . .

1692. Thus (by temptations) man is regenerated . . .

1695^e. Evil Spirits are equally with the regenerated spiritual man, but subjugated.

1707³. By celestial things, or goods, (the influx from the internal man) inflows with regenerated men only.

1717^e. He who has been regenerated through temptations . . .

1725. The internal man inflows . . . by celestial things with every regenerated man . . .

1738. When man is being regenerated, he receives new remains, thus new life . . .

1799. 'Heirs'=all . . . born from Him, that is, regenerated.

1803. Those born from the Lord, that is, who are being regenerated, receive the Lord's life . . .

1868². With the man being regenerated, the falsities and evils . . . are being subjugated, and truths and goods . . . are being implanted in their place. (Represented by the expulsion of the nations from Canaan.)

1904. When man is being regenerated, the affection of truth precedes . . . but when he has been regenerated, the affection of good. Ex.

1947². When man is being regenerated, he compels himself from the freedom with which he is gifted by the Lord . . .

1950^e. Therefore, when man is being regenerated, it is indeed done through the truth of faith, but still at the same time through the life of charity, which the Lord insinuates . . .

2016. Still, man ought to do good, and think truth, as of himself; for otherwise he cannot be reformed and regenerated.

2041². Those being regenerated are those with whom these loves are being removed . . .

2046. Therefore, man is reformed and regenerated through the Knowledges of truth, and not until he has been imbued with them.

2063³. When man is being regenerated, that is, when

he is to be conjoined with the Lord, he proceeds to the conjunction . . . through the truths of faith; for no one can be regenerated except through Knowledges of faith . . .

2093^e. Man receives this second Rational . . . when being regenerated . . .

2204. When man is being reformed and regenerated, spiritual good is insinuated by the Lord, and thus what is worldly is tempered . . .

2256³. Through this, He implants a new will with those who are being regenerated.

2261^e. Through these truths of faith man is regenerated; for they are the veriest vessels recipient of good . . .

2276². 'A potter'=reformation and regeneration.

2343². There is presented in these words the entire process of the reformation and regeneration of those who become men of the Church . . .

2367. The perception of good and truth is in obscurity in even a regenerated man.

2556. All things with a truly rational, that is, regenerated man . . . are conjoined with one another (as are relations by blood and marriage) . . . all things are disposed in an order such as is in Heaven . . .

2572². Those who have been regenerated through the truths of faith . . .

2621². Celestial and spiritual love are the very esse of a man who is being regenerated . . .

2625⁵. With those being regenerated, celestial and spiritual things are implanted successively only; and when . . . the Rational has become such that it can receive, for the first time he is being regenerated, for the most part through temptations . . .

2636. A full state when man is being reformed and regenerated. Ex.

—². (No regeneration before adult age.)

— . This preparation is going on for many years before he is being regenerated. . . All things given by the Lord before regeneration, and through which he is regenerated, are called remains.

2654^e. Thus can the regenerated see the quality of their Rational before regeneration.

2657². With every man being regenerated there is one Rational before regeneration, and another after regeneration. Ex.

—⁵. The proprium before regeneration, and the proprium after regeneration. Ex.

— . When man is being regenerated, which is done in his adult age . . .

2682³. For few are being regenerated; and to those not being regenerated it is the same whether they know the truth, or not . . . whereas those being regenerated think much about doctrine and life . . .

—^e. As few believe they have a spirit . . . there are few being regenerated. Those who believe it . . . are those who can be regenerated; the rest cannot.

2697. The man of the Spiritual Church seems to be regenerated through truths of faith, and does not know that it is through the good of truth. . . No one

can be regenerated through truth unless there is good with it. Ex.

[A.] 2702^e. Baptism is a symbol of regeneration through the truths and good of faith.

2708^d. The regeneration of those in ignorance of truth. Tr.

2851^d. When man is . . . being regenerated . . . the Genii and evil Spirits are expelled from this 'gate,' (in the natural mind) . . .

2901. 'Machpelah before Mamre'=the quality and quantity of regeneration. 2970.

2916. That they could be regenerated. Sig. and Ex.

— . As 'burying'=resurrection, it=regeneration; for regeneration is man's first resurrection. Ex.

—³. (The vision of dry bones treats of regeneration.)

2922. What is well-pleasing as to regeneration. Sig. and Ex.

2924. That all were prepared to receive regeneration. Sig. and Ex.

2935². Those being regenerated, and being made spiritual, are in the greatest obscurity as to truth. Ex.

2946². After they have been regenerated, the Knowledge is gradually insinuated into them . . . that all good and truth are from the Lord alone . . .

2960^e. Those who have been regenerated come into this state in the other life.

2967². These evils and falsities must be vastated before man can be regenerated.

2975^e. For unless the will and understanding . . . make a one, the man has not been regenerated . . .

2978. That they were regenerated, and thus a new spiritual Church was instaurated. Sig.

2979. Man has been regenerated when he has received truth conjoined with good. Ex.

—². As to the regeneration of the spiritual man . . . Ex.

—³. When (the good of life becomes principal) the man has been regenerated; but he is regenerate according to the quality and quantity of the truth insinuated into good; and, when truth and good act as a one, according to the quality and quantity of the good. Ex.

2980. That thus they were regenerated so far as *they* could be. Sig. and Ex.

2981. The regenerated no longer act from truth, but from good.

2986³. False principles imbued from infancy . . . must be shaken off before the man can be regenerated.

3017. The regeneration of man is nothing else (than the disposing of the things in him into order).

—^e. A regenerated one is in *some* light of Heaven.

3023^e. When man has been regenerated, his internals inflow into his externals, and the latter are from the former.

3043³. The reformation and regeneration of man is therefore an image (of His glorification) . . . 3138^e.

3157. 3296.

3089². With a man to be regenerated . . . the first affection of truth is very impure . . .

3090. When man is being regenerated, a semblance

of marriage is effected between the will and understanding . . .

3122. When the celestial men were being reformed and regenerated, they were introduced into love to the Lord through charity towards the neighbour.

—². But the spiritual . . . when being reformed and regenerated, are introduced into charity through the things of faith. . . Still, this faith, when the spiritual man has been regenerated, becomes charity; (therefore) one of them who does not act from charity has not been regenerated; whereas he who acts from charity has been regenerated, and he then cares nothing for the things of faith or of truth . . .

3125. Man knows not a whit how he is regenerated.

3138². The Lord not only regenerated, but glorified Himself . . .

3141. All regeneration is according to this Divine order.

3153². For (now) few are being regenerated; and those who *are* being regenerated do not know (this).

—^e. But with Him there was not regeneration, but glorification . . .

3157^e. When the truth of faith has been received by the will . . . the man is regenerated.

3158. During every moment when man is being reformed and regenerated, he is in a free state . . .

3167². In order that spiritual things may again inflow into the natural man, it must be regenerated . . .

3179. When truth is being initiated and conjoined to good, that is, when the man is being regenerated . . .

— . For the things which come forth when man is being regenerated are completely unknown to him . . .

3186. Goods are not fructified, and truths are not multiplied, until the conjunction of truth and good is effected in the Rational, that is, until he is regenerated . . .

— . The affection of love and of charity, with happiness . . . is given . . . when man is being regenerated.

3187². That when they had entered into the marriage of good and truth, that is, when they were regenerated, goods and truths would be fructified . . . immensely; and that charity and faith would succeed . . . where before was evil and falsity. Sig.

—³. Before man becomes (a kingdom of the Lord), that is, before he is being regenerated, he is interiorly nothing but evil and falsity . . . But when . . . he is being regenerated, the evils and falsities . . . are expelled, and good and truth enter, and inherit that place.

3200^e. For the regenerated are not regenerated at one time, but continually, through the whole life, and also in the other life . . .

3207⁵. Man believes that he is reformed and regenerated through the truth of faith; but this is an appearance: he is reformed and regenerated through the good of faith . . .

3212³. When man is being regenerated, he becomes quite another person, and becomes new; and therefore, when he has been regenerated, he is called born anew, and created anew . . . His mind, when he is regenerate, is open towards Heaven, and therein dwells love to the

Lord and charity towards the neighbour, together with faith . . . The change of state cannot be apperceived in man's body, but in his spirit . . . (Thus) a **regenerated one** . . . is altogether another and a new man.

—⁴. The Lord was not **regenerated** like man, but made Divine.

3286². When man is being **regenerated**, good is insinuated . . . into his Rational . . . But the Natural is not yet **regenerated**; (for) the internal man often fights with the external; and, so long as there is combat, the Natural is not **regenerated**; and, when this is not **regenerated**, the Rational is barren as to truth.

—³. The work of **regeneration** is directed mainly to this, that the natural may correspond to the rational man. Ex. . . And in proportion as it corresponds, the man has been **regenerated**.

3288^e. None are truly rational but those who have been **regenerated** . . .

3295. Before he has been **regenerated**, man does good from truth; but after he has been **regenerated**, he does good from good. Ex.

3304². The natural man, when being **regenerated** . . .

3310³. Those being **regenerated** first do good from doctrinals . . . When they have been **regenerated**, they do not do good from doctrinals, but from love and charity . . .

—⁴. Therefore, before man is in adult age, and is in doctrinals through sensuous and scientific truths, he cannot be **regenerated**.

3316². The first state of a man who is being **regenerated**, that is, with whom good is being conjoined with truth, is that . . . he heaps up in the memory doctrinals of truth . . .

3318⁵. For the man who is being made new through **regeneration**, retains an inclination to evil . . . but the Lord cast out all evil.

3325². Before they have been **regenerated**, they believe truth to be both prior and superior . . . But when truth has been conjoined with good in them, they see and perceive that truth is posterior and inferior . . .

—³. As there are more within the Church who are not being **regenerated**, than there are being **regenerated**; and those not being **regenerated** conclude from the appearance . . .

—¹¹. When the man of the Church can no longer be **regenerated** . . .

3330². The Lord permits (low motives at first) because otherwise (the spiritual man) cannot be **regenerated**.

3332². The progress as to truth and good with the spiritual man when he is being **regenerated**. Tr. . . Thus the spiritual man, when being **regenerated**, proceeds from the doctrine of truth to the good of life; but, when he is in the good of life, the order is inverted . . .

3336³. When the time comes that the man can be **regenerated**, the Lord inspires the affection of good . . .

3394². The spiritual do not know that Divine truth becomes rational truth with a man when he has been **regenerated** . . .

—³. It here treats of the **regenerated** spiritual man . . .

3469². Those in the good of truth, that is, in a life according to doctrinals, have been **regenerated** as to the interiors . . . but not yet as to the exteriors . . . for man is **regenerated** as to the Rational before he is **regenerated** as to the Natural; for the Natural is in the world . . . This is why, during his **regeneration**, man perceives a combat between his internal and external man, and why his external is **regenerated** much later, and with much greater difficulty. Ex. and Sig.

3470². Therefore, in order that he may receive spiritual good, man must be **regenerated** . . .

—³. Thus also is it with the Natural, when it is being **regenerated** . . .

3471. In the representative sense it is shown how the Lord **regenerates** man, or makes him celestial and spiritual.

3490. In the representative sense, the **regeneration** of man as to his Natural is treated of (in Gen. xxvii.).

3493. The Rational is **regenerated** before the Natural, because it is nearer to the Divine . . . When, therefore, the Rational has been **regenerated**, and not the Natural, the former appears to 'darken' itself. Sig. and Ex.

3502². The Natural is not . . . **regenerated**, except through . . . the Knowledges of good and truth: the celestial man through the Knowledges of good first, but the spiritual man through the Knowledges of truth first.

3505. The good of infancy and the derivative good of life is the first of **regeneration**.

3509². Before man has been **regenerated**, the will does not act as a one with the understanding: the former wills good, and the latter, truth . . .

3539². The end of **regeneration** is that man may be made new as to the internal man . . . but he cannot be **regenerated** as to the internal man, unless also as to the external. Ex.

—³. The state of the **regeneration** of man is described in this chapter by Esau and Jacob, here, its quality when he is being **regenerated**, or before he has been **regenerated**; for this state is entirely inverted relatively to that in which the man is when he has been **regenerated**. Ex.

—^e. When the will has been conjoined with the understanding as in a marriage, the man has been **regenerated**.

3548². The Natural as to truth with a man who is being **regenerated**, that is, before he has been **regenerated**, appears such . . .

3556. Truths and goods not genuine . . . serving only for the **regenerating** of man . . .

3563³. Such is the influx with those who have been **regenerated**; but there is a different influx before they have been **regenerated**. (See INFLUX, here.)

— . As man cannot be **regenerated** otherwise, it is according to order.

—⁴. The quality of natural good, and natural truth, in the state before **regeneration** . . .

—⁵. But in the state after **regeneration**, it is otherwise . . .

3570². Hence man knows nothing as to how he is

being regenerated, and scarcely that he is being regenerated. But if he desires to know this, let him attend to the ends he proposes to himself. . . . If he studies more for the neighbour and the Lord than for himself, he is in a state of regeneration . . .

[A. 3570]⁴. (Parallel between regeneration and man's first birth.)

3573. For the Natural has not been regenerated until it has been conjoined with the Rational.

—³. When there is conjunction, as with those who have been regenerated. Des.

3593. Before he has been regenerated, truths apparently dominate; but . . . after he has been regenerated, truths give place, and good receives the dominion. Refs.

3603². Even those being regenerated do not know what good is until they have been regenerated . . .

— . When man comes to do good from the affection of good, that is, when he has been regenerated, (he receives) the blessing given to Esau.

—³. In his third age, if man is among those who can be regenerated, he begins to think about use . . . But in his fourth age, when is the age of his regeneration . . . he loves . . . truth for the sake of the good of life . . .

—⁴. But, after man has been regenerated, self-glory, etc. recede, and the good comes forth . . .

—⁵. What he has hereditarily . . . manifests itself more and more, if he . . . does not suffer himself to be regenerated . . . Whereas the Involuntary which is from the Lord . . . manifests itself in adult age with those who are being regenerated . . .

3617. For without the conjunction of truth with good, and the union of truth with good in the Natural, there is no regeneration.

3652⁶. When man is being regenerated, he learns truth for the sake of good . . . But after he has been regenerated, he acts from truth and good, (and then) must not betake himself to the former state. Ex.

3656. How the Lord regenerates man's Natural as to truth and as to good. Tr.

3665². When man is being regenerated, he is first led as an infant, then as a child, etc. Ex.

3669^e. In the good which is from truth are those being regenerated before they have been regenerated; but in the good from which is truth are the same when they are regenerated.

3671. Hence it is that the Rational is regenerated first of all . . . and then the Natural.

3676². Knowledges . . . are accounted as truths by those who are in the beginning of regeneration.

3679⁶. From these (external things) all the regeneration of the Natural begins.

3688³. A man who is such that he can be regenerated—for the Lord foresees this, and also provides—first . . . does good to beggars . . . and he who is in the first state of regeneration does good to such from the heart, and these are the goods of external truth from which he begins . . .

—⁴. At last, when he is being regenerated, he does good only to the good . . . When he is in this charity from the heart, he has then been regenerated.

3690. The life of infancy and childhood of those being regenerated (is remote from Divine doctrinals). Sig. and Ex.

—⁴. But he who is being regenerated is led by degrees from this more remote life . . . into spiritual life . . .

3696. Those who are to be regenerated . . . are first of all in a state of tranquillity. Sig. and Ex.

3701². The order of man's regeneration. Ex.

—⁴. These are the lowest goods and truths from which those being regenerated commence . . .

3726. The order in which the Lord . . . regenerates man's Natural. Tr. 3761.

3761. That the man who is being regenerated in adult age progresses according to the order here described in the internal sense . . . is known to few . . . because at this day few can be regenerated. Ex.

3762². These truths concerning charity towards the neighbour and love to the Lord must be learned before the man can be regenerated . . . and in proportion as they are acknowledged, believed, and imbued in the life, in the same proportion the man is being regenerated.

3793. Therefore, in order that man may be saved, he must be regenerated . . .

—³. The regeneration of man as to his Natural (exemplified in the history of Jacob and the two daughters of Laban).

3804^e. Such (angelic) forms, as to their spirits, are those who have been regenerated.

3816². Reward serves for conjunction . . . with those . . . not yet fully regenerated. . . . But, when man is being regenerated, this (affection for what is blessed and happy for themselves) becomes the affection of good . . .

3825². With every man being regenerated, the good of the Natural . . . is first conjoined with the good represented by Laban . . . and afterwards with the good of the Rational . . .

3835². As the man who is being regenerated is introduced to internal things through external ones . . .

3855². Therefore, when man is being regenerated, he is regenerated as to the Rational before he is regenerated as to the Natural; and the Natural [is regenerated] with greater slowness and difficulty because in it are many things not in order, and exposed to injuries from the body and the world.

3860. 'To conceive and bear' = to be regenerated.

3862³. This order (of the tribes) is according to the state of . . . man's regeneration.

3863. When man is being regenerated, or being made a Church, he first learns and imbues the things which are of faith . . . 3876.

3870. It treats of the progress of man's regeneration from external to internal; that is, from the truth of faith to the good of charity.

3882. 'Reuben' = the truth which is the first of regeneration or rebirth . . . 'Simeon,' the truth which is the second of regeneration or rebirth, (which) is the

willing of truth; 'Levi,' the truth which is the third of regeneration or rebirth (which) is the being affected with truth or charity; and 'Judah,' the good which is the fourth of regeneration or rebirth, and which is the celestial of love. When the regenerated one, or he who is born anew, arrives at this, the Lord appears to him . . .

3906. Those being regenerated . . . learn what internal truth is, but at first do not acknowledge it with such faith as to live according to it . . .

3913. The twelve sons of Jacob describe the twelve general or cardinal Things through which man is initiated into spiritual and celestial things while he is being regenerated. Ex.

—⁵. When this affirmative comes, man is in the beginning of regeneration . . . 3923.

3921³. In these verses the regeneration of the spiritual man is treated of; and in the preceding the regeneration of the celestial man.

3923. Affirmation with acknowledgment is the first general with the man being regenerated; but the last with the man who has been regenerated; and therefore Dan is the first with him who is to be regenerated, and Joseph is the last. But Joseph is the first with him who is regenerated, and Dan is the last; because he who is to be regenerated commences from the affirmation that it is so . . . whereas the regenerated is in spiritual good itself.

3927^o. When man is such . . . that he can be regenerated, he will conquer in temptations; but when he is such that he cannot be regenerated, he yields in them.

3928². Before regeneration, man is possessed as to his natural man by Genii and infernal Spirits . . .

3934². Works of charity are with the regenerated man; but works of faith are with him who has not yet been regenerated, but who is being regenerated. . . The regenerated man does good from the affection of it . . . but he who is to be regenerated does good from the affection of truth . . .

—⁸. Then man is in the beginning of regeneration . . . Then he has been regenerated.

3938⁴. Before man is being regenerated . . . these delights (of evil) appear to be the only ones . . .

3971. In the things which precede . . . it has treated of the regeneration of man even until he is made spiritual . . .

3974³. Goods and truths not genuine serve to introduce genuine truths and goods, especially in the beginning of regeneration. 3982, Ex.

3993⁷. The light of the world illustrated by the light of Heaven, as with those who have been regenerated. Ex.

—⁸. There are evils with which goods can be mingled; in like manner falsities. Unless this were the case no man could ever be regenerated.

3994⁶. The Passover . . . in the representative sense, = the regeneration of man; and the paschal lamb, that which is the essential of regeneration, namely, innocence; for no one can be regenerated except through charity in which is innocence.

3995². When man is being regenerated, the truth which is of faith apparently precedes, and the good which is of charity apparently follows; but when man has been regenerated (the converse); for, when man is being regenerated, he does good from the truth he has learned . . . The truth which enters through the external way is adopted by the good which is within . . . and this until the man has been regenerated; (but) then truth is done from good. Ex.

4001. For the proprium of the man who is being regenerated reigns at first.

4002^o. As, in the beginning of regeneration, all (claim what is the Lord's) . . .

4015². The Natural cannot be disposed, that is, regenerated (except from the interior). Ex.

4027². Such do not know what regeneration is, and do not believe it to be possible . . .

4063². When man is being regenerated, he is kept by the Lord in a certain middle good. Ex. 4145², Ex.

—³. When, therefore, from being the old man, a man is becoming a new one, that is, when a man is being regenerated, it is not done in a moment . . . but through many years, nay, through the whole of the man's life even to the last of it . . .

—⁵. When man is being regenerated, his state becomes entirely different . . . nor can anyone arrive at this state, except through the media of regeneration, (spiritual Societies of various kinds) which are provided by the Lord alone . . . 4067⁴, Ex. 4077², Ex. 4099, Ex. 4110², Ex.

4104². Therefore the man who has been regenerated, when he dies, comes into a like (angelic) thought . . .

4122. For the Angels thus see and perceive, with the man who is being regenerated, all his changes of state . . .

4136². With those not being regenerated, no goods are changed, but affections and their delights; whereas with those being regenerated, there are changes of the state of the goods, and this from infancy up to the end of their life . . .

4167². By the interior plane, or the conscience of spiritual good and truth, the Lord rules those who have been regenerated. By the exterior plane, or the conscience of what is just and fair . . . He rules those who have not yet been regenerated, but who can be regenerated, and also are being regenerated, if not in the life of the body, in the other life. And by the outermost plane . . . He rules all the rest.

—³. With the regenerated these three planes act as a one . . .

4243^o. Those who have been regenerated are in this good. Ex.

4247². For, in the beginning of regeneration, man is not yet in Knowledges; but, as good is continually inflowing, it produces the affection of truth . . . But when man is being regenerated, which is done in adult age when he is in Knowledges, then good manifests itself; for he is then not so much in the affection of knowing truth, as in the affection of doing it.

4317. The Israelites had a Hereditary which could not be eradicated by regeneration. Sig. and Ex.

[A.4317]⁴. When man is being **regenerated**, the hereditary evil inrooted by the nearest parents is extirpated; whereas with those not being **regenerated** . . . it remains.

—^c. Temptations are the veriest means of **regeneration**. Ex.

4345⁵. When man is being **regenerated** . . . general affections with their truths . . . are first insinuated into good; then, the less general things . . . and lastly, the singulars. Sig.

4353. Conjunction is that which makes **regeneration** with man; for man is **regenerated** by this: that the truths with him are being conjoined with good. Tr.

—². The conjunction of good with truths, by which is **regeneration**, progresses more and more interiorly . . . for the end of **regeneration** is that the internal man may be conjoined with the external . . . without the conjunction of both there is no **regeneration** . . . This is the reason why, when the Natural is being **regenerated**, the conjunction of good with truths becomes successively more interior. Ex.

4377. The man who is being **regenerated** runs through ages, namely, infancy, childhood, adolescence, and adult age . . .

4380. In **regeneration**, which is effected through the conjunction of good with truths . . . good is what acts, and truth is what suffers itself to be acted upon . . .

4383. Those who are being **regenerated** . . . are imbued with generals in which are the things which follow, and which successively come forth . . .

4538⁸. At last, when man apperceives delight in willing good and thence in doing it, it is no longer called the good of truth, but good, for then he has been **regenerated** . . .

4582^e. Such is the process of the progression . . . with man when the Lord makes him celestial through **regeneration**. 4585².

4588. This is why, when man is being **regenerated**, his Natural is first prepared to receive . . .

4612⁴. For, when the Natural has been **regenerated**, the things which inflow from the Lord through Heaven, and thus through the Rational into the Natural, are received because they agree.

4747. 'Gilead'=the exterior good through which man is first initiated when being **regenerated**.

4797^e. When man is being **regenerated** . . . the innocence of infancy . . . becomes internal.

4928. When man is being **regenerated**, good does not appear, because it hides itself in the interior man . . . but when truth has been conjoined with good, which takes place when the man has been **regenerated**, then good manifests itself; for the man then acts from good . . .

5036². Temptations take place when man is in the act of **regeneration** . . .

5113. For it is the intellectual part, which, with the man of the Spiritual Church, is **regenerated** . . . Ex.

—¹⁵.
—³. But the man of the Celestial Church was **regenerated** as to the voluntary part. Ex. —¹⁷.

5115². So that from a fruitbearing tree it may be learned how it is with **regeneration** . . . 5116, Ex.

5116. The state near **regeneration**. Sig. and Ex.

5117. The progress of rebirth or **regeneration** even to the conjunction of truth with good. Sig. and Ex.

5120. The **regeneration** of the sensuous part subject to the Intellectual of the interior man. Tr. (in Gen.xl.).

5122². When man is being **regenerated** as to both the Rational and the Natural, the periods of the first state are from the truths of faith to the goods of charity . . . These periods last until the man has been **regenerated** . . .

—³. Such progressions and derivations are perpetual with the man who is being **regenerated**, from his infancy to the last of his life . . . and afterwards to eternity; and yet he can never be so **regenerated** that he can be said to be perfect in any way; for there are . . . things indefinite in number which are to be **regenerated**, both in the Rational and in the Natural, and every one of them has an indefinite number of . . . progressions and derivations towards the interiors and towards the exteriors . . .

5126⁴. But with those who suffer themselves to be **regenerated**, the contrary happens; for the Rational is successively opened with them . . .

5159. With the man who is being **regenerated**, a new state begins when the order is changed, which takes place when interiors receive dominion over exteriors . . . This is perceived with those being **regenerated**, from the fact that something interiorly dissuades lest sensuous delights and corporeal and earthly pleasures should reign . . . When this happens, the prior state is at its end . . .

—². With every man, whether being **regenerated**, or not, changes of state come forth, and also inversions; but . . . with those not being **regenerated**, they are from causes in the body . . . whereas with those being **regenerated**, they are for the sake of spiritual causes . . .

—³. He who does not suffer himself to be **regenerated**, loves the things of the body for the sake of the body . . . whereas he who is being **regenerated** also loves the things of the body and the world, but for the sake of a higher end . . .

—⁴. With the **regenerate**, interiors dominate over exteriors; but with the non-**regenerate**, exteriors over interiors . . .

5160. 'Pharaoh's birth day'=when the Natural was being **regenerated**. Ex.

—². By being reborn or **regenerated**, man becomes man, and is entirely distinguished from the brutes . . .

5161^e. **Regeneration**, which is the conjunction of the interiors with the exteriors through love . . . Sig.

5202⁴. These are the arcana of **regeneration**, which are innumerable . . . for the man who is in good is being reborn every moment, from earliest infancy to . . . eternity, not only as to the interiors, but also as to the exteriors, and this by stupendous processes . . .

5206. The truths in the Natural . . . before they are **regenerated**, are as it were exterminated by falsities. Sig. and Ex.

5275. By the seven years of plenty and the seven years of famine . . . are described states of man's reformation and regeneration . . .

—². For by regeneration man becomes a Church in the singular.

5280². The last state of desolation, with despair, which proximately precedes regeneration. Tr.

—². Every man must be reformed, and be born anew, or regenerated, in order to come into Heaven; for 'except a man be born again he cannot see the Kingdom of God.' Man is born in sin . . . thus is nothing but sin; and, therefore, unless he is regenerated, he (so) remains. But, in order to be regenerated, he must first be reformed . . .

—³. Still, few are being regenerated . . . (for) man cannot be regenerated until these loves have been removed. (The work done by temptations des.) Then, as the man suffers himself to be regenerated, there is insinuated by the Lord, through an internal way, the light of truth from good into the Natural . . .

5326. See NATURAL, here.

5335². As man cannot be regenerated, that is, be admitted into the spiritual combats through which regeneration is effected, until he has received remains to the full . . . Sig.

5339^e. These series (of truths) with the regenerate are according to the ordinations of the Societies in the Heavens; but with the non-regenerate, who also cannot be regenerated, according to the ordinations of the Societies in the Hells.

5342⁴. For . . . no one can receive spiritual life unless he is regenerated; and no one can be regenerated except through the good of life conjoined with the truth of doctrine . . .

5344^e. This (the Second) Heaven is [that which is opened when man is being regenerated; and this is the Heaven which is closed when man does not suffer himself to be regenerated.

5354³. The process of regeneration, which contains things ineffable, makes the most part of angelic wisdom, and is such that it can never be fully exhausted to eternity by any Angel.

5365². But when man has been regenerated, good increases, and, as it increases, it is in need of truth . . .

5376². With those being regenerated, that is, whom the Lord foresees will suffer themselves to be regenerated, these truths are greatly multiplied . . . but when they approach more nearly to the act itself of regeneration, they are as it were deprived of these truths; for they are drawn inwards, and the man then appears in desolation; but still these truths are successively remitted into the Natural, and are there conjoined with good, when the man is being regenerated. But with those not being regenerated, that is, whom the Lord foresees will not suffer themselves to be regenerated, truths are indeed wont to be multiplied (for the sake of reputation, etc.); but, as they advance in age (they) are either denied or turned into falsities. Ex. and Ill.

5398. In (these chapters) it treats of the regeneration of the Natural as to the truths and goods of the Church . . .

5461. The influx of the Divine with a regenerated man is into good and thence into truth; or, into the will, and thence into the understanding. 5482.

5477². (When) a man has been regenerated, the things of Heaven . . . by illustration from spiritual light appear in the Natural as in a representative mirror.

5489². But with the regenerate the scientifics of the Church have adjoined to them . . . genuine goods . . .

5527. When man has been regenerated, truths are continually fructified from good . . .

5531. These receptacles with a man who has been regenerated are as many in number as are the general truths with him; and each receptacle corresponds to some Society in Heaven . . .

5559. So appear the cuticles of a regenerated man.

5650^e. In this state is placed the man who is to be regenerated . . . and, in proportion as he turns himself in freedom to this, in the same proportion he is being regenerated.

5651³. Regeneration is nothing else than that the Natural be subjugated, and the Spiritual obtain dominion . . .

5660². Afterwards, the Spirits who are being regenerated, return . . .

5688. The Rational . . . is regenerated first; afterwards the Natural; and therefore the medium, as it is derived from both . . . can be born only according to the degree in which the Natural is being regenerated.

5696. There is merey from love towards the medium, because through it are regenerated the things which are below; but the Lord's love and mercy . . . are so disposed as not to appear; for, if they were to appear, regeneration would not be possible. Ex.

5804². Thus is the Natural regenerated. Ex.

5826⁴. 'Born of God' = those who have been regenerated by the Lord, and are thence in good.

5827². In the first state (of man's regeneration) when he is being introduced through truth into good, truth appears manifestly because it is in the light of the world . . . but not so good, for this is in the light of Heaven . . . yet it inflows and causes the truths to live, otherwise the man could never be regenerated. But when this state is over, good manifests itself . . .

5893². When man is being regenerated, which is done in adult age, because previously he does not think about the truths of faith from himself, he is ruled by the Lord through Angels, by this: that he is kept in truths . . .

5996. What is successive of regeneration. Sig. 6221.

6004⁴. It is from Divine order that interiors betake themselves into exteriors . . . thus all priors into ultimates, and are there together . . . (otherwise) man could not be fully regenerated. Ex.

6061. The regeneration of spiritual good from the Natural. Tr.

6109^e. These things rarely take place here . . . but do so in the other life with all being regenerated.

[A.] 6138. The man who is being regenerated is at last so far reduced by repeated desolations and supportings, that he no longer wants to be his own . . .

6156². When man cannot be regenerated, the remains are well reserved in the interiors; but when he is being regenerated they are let into the exteriors in proportion as he is regenerated, for the reason that through regeneration the interiors are conjoined with the exteriors . . .

6176. The state just before regeneration. Sig. and Ex.

6181. Regeneration not in scientifics. Sig. and Ex.

6183. The regeneration of the Natural is effected by the insinuation of spiritual life from the Lord through the internal man into the scientifics there. . . But when man has thus been regenerated, if he is such that he can be further regenerated, he is elevated thence to the interior Natural . . . (otherwise) his spiritual life is in the exterior Natural.

6221. 'To die' = regeneration; and 'to be sick' = what is successive of regeneration. Ex.

6223³. Those who have been regenerated, receive from the Lord an Intellectual which can be illustrated. Ex.

6299². Hence the Natural must necessarily be regenerated; for, unless it is regenerated, the internal has no foundation, nor receptacle . . .

6348^e. The man who is such that he does not suffer himself to be regenerated, which is foreseen by the Lord, is withheld from faith and charity. Ex.

6396. The man who is being regenerated by the Lord . . . is first in truth and not in any good of life from truth; then he is in the good of life from truth, but not yet from good; afterwards, when he has been regenerated, he is in the good of life from good, and then apperceives truth from good and multiplies it with himself. These are the degrees of regeneration.

6402. But those in good, as are the regenerated, look upwards or inwards; for, when man is being regenerated, the order is thus changed.

6548. The beginning of regeneration. Sig. and Ex.

6550. Those who . . . suffer themselves to be regenerated. Sig. and Ex.

6554. All things which conduce to regeneration. Sig. and Ex.

6610. But with those being regenerated, the thoughts and affections are continually being insinuated into new heavenly Societies, and the extension increases; and the previous thoughts and affections are also divided, and the divided ones are associated with ideas which are again communicated with new Societies . . .

6611. Those who suffer themselves to be regenerated, are continually carried upwards, thus always into more interior heavenly Societies. The extension of the sphere into these Societies is given . . . to those who are being regenerated especially by temptations . . . 6645².

6647². Therefore, when the man of the Spiritual Church is being regenerated, truths are excited . . . through the Angels who are with him, and thence he is led into good; but, when this man has been regener-

ated, truth and good are excited together, and so he is led.

6686². Hence the Natural does not know . . . when it is being regenerated, nor how. Ill.

6717. But this truth which is received before regeneration, is not the genuine truth of good, but is the truth of doctrine . . . This state is the first with the man who is being regenerated. But, when he has been regenerated, then good manifests itself, especially by this: that he loves to live according to the truth . . .

6751^e. When man is being regenerated, the generals of faith . . . are the first plane; then come the particulars of doctrine; afterwards, things more interior, successively: these planes are what are illustrated by the light of Heaven.

6756². In ancient times . . . the new birth, or regeneration, made the relationships . . .

6765^e. Hence people within the Church can be regenerated from any doctrine; but those above others who are in genuine truths.

6843^e. For the external sensuous things of the Natural are regenerated last.

6854³. That the spiritual cannot be regenerated as to the voluntary part, but only as to the intellectual part. Refs.

6872⁴. Man becomes entirely new when he is being regenerated. Ex.

7231². When the man is being regenerated thus far, he is then a man of the Spiritual Church . . .

7442³. This being so with man, it is necessary that while he is being regenerated, his Natural should be regenerated even to the Sensuous; for, unless this is regenerated, there is no reception of truth and good . . . And therefore, when the exteriors have been regenerated, the whole man has been regenerated. Sig.

—⁴. But the Sensuous itself, which is the ultimate of the Natural, can with difficulty be regenerated, because it has been completely filled with material ideas . . . and therefore the man who is being regenerated, especially at this day, is not regenerated as to the Sensuous, but as to the Natural which is proximately above the Sensuous . . .

7756^e. But with those who have been regenerated, the good of charity (flowing in by the internal way) is manifestly perceived.

7839. This state is first full when truths are regarded from good; and it is not yet full when good is regarded from truths: in the latter state are those being regenerated, in the former those who have been regenerated . . .

7857. When man is being regenerated, the good with him proceeds from the truth of faith, for he then acts according to truth, not from the affection of truth, but from obedience . . . Afterwards, when he has been regenerated, he does what is good from affection . . . These two states are completely distinguished in the Word, for the reason that man cannot be in both states together: he who is in the first state cannot enter into the second before he has been regenerated; and he who is in the second must not betake himself into the former one. Ex. and Sig. 8234. 8399^e. 8505². 8516³. 8690².

800². For, before he has been regenerated, man cannot but think of reward . . .

801³. Life before regeneration is according to the precepts of faith; but after regeneration is according to the precepts of charity. Before regeneration, no one knows from affection what charity is, but only from doctrine . . . whereas after regeneration, he knows from affection what charity is . . .

803⁶. They who are in these things, are those who have been regenerated by the Lord, and have received from Him a new will and a new understanding.

804². When man is being regenerated, he is led through faith in the understanding, or doctrine, to faith in the will, or life; that is, through the truth of faith to the good of charity: when man is in the good of charity, he has then been regenerated; and then, from good, he begets truths . . .

819⁴. If the infernals were to inflow into the Voluntary of a man after he had been regenerated, it would be all over with him; for his Voluntary is nothing but evil. Hence it is that the man of the Spiritual Church is regenerated . . . as to the intellectual part . . .

832⁶. Regeneration continually. Sig. and Ex.

— . 'To plant' = to regenerate; for regeneration is like planting. Ex.

—^e. For regeneration never ceases . . .

8330³. 'Sanctuary' = the regenerated man . . .

840³. No one is regenerated without temptations, one after the other. The reason is, that regeneration takes place for the end that the life of the old man may die, and a new life which is heavenly be insinuated . . .

840⁹. 'Sons of God' = the regenerate: and those who are being regenerated are all vivified from the Lord's proprium, which is His 'flesh' and 'body,' that is, His Divine good.

841³. The man who is being regenerated is not deprived of the delight of the pleasures of the body and lower mind; for after regeneration he enjoys this delight . . . more fully than before, but in an inverted order. Before regeneration, the delight of pleasures was the all of his life; but after regeneration the good of charity becomes the all of life, and the delight of pleasures serves as a means and an ultimate plane . . .

845⁶. Exterior things with the man who is being regenerated receive life from interior ones successively . . . The insinuation of life from the Lord, with those being regenerated, takes place in successive order from Him, thus through the inmost, and so through the interiors to the exteriors. Hence, with the regenerated, there is what is open even to the Lord; whereas with those who have not been regenerated, there is what is closed.

848⁷. Such is celestial good at first with those being regenerated.

853⁹. Before regeneration, all good is procured through truths; but after regeneration, man is led by the Lord through good; the former state is signified by the 'six days,' and the latter one by the 'sabbath;' thus the former state was represented by the journeyings

of the sons of Israel in the wilderness . . . and the latter one by their introduction into Canaan.

855³. This (complete inversion) is effected through regeneration, by the Lord.

863⁵. No one can be regenerated unless he knows such things as are of the new life . . .

864⁰. (Thus) the life of the regenerate is the life of faith.

864⁸. But, in the first state, which is before regeneration, good is not received, but truth . . . Whereas in the second state, which is after regeneration, good is received conjoined with truth.

865⁷. Conjunction in the state before regeneration with temptations. Sig. and Ex.

—². There are two states into which enter those who are being regenerated, and becoming a Spiritual Church; and, when in the prior one, they undergo temptations . . .

868⁵. There are two states with the man who is being regenerated . . . In the first state he acts from truth; in the second, from good . . . In the first state he is led by immediate influx; in the second, by influx both immediate and mediate. Rep. 8686. 8701.

870¹. In general, it is to be known that man has not been regenerated until he acts from the affection of good; for he then wills good, and it is a delight and blessedness to him to do it. When he is in this state, his life is a life of good, and he is in Heaven . . .

873¹. In what precedes, it has treated of the prior state in which are those of the Spiritual Church when being regenerated; namely, when they are led by the Lord by truth. To this state succeeds the second, which is that they are led by the Lord by good. The change of the one state into the other is what is described in Ex. xviii. 8754, Refs.

874². Every man has an internal and an external man . . . Both must be regenerated for the man to be regenerate.

874³. With the man who has not been regenerated, the external man commands . . . whereas with the man who has been regenerated, the internal man commands . . . This inversion cannot possibly come forth except through regeneration by the Lord.

874⁴. When the external man has not been regenerated. Des.

874⁵. But when the external man has been regenerated. Des.

874⁶. The internal man is first regenerated by the Lord, and afterwards the external; and the latter through the former. The internal man is regenerated by thinking the things which are of faith, and willing them; and the external, by a life according to them.

874⁷. The man who has been regenerated is as to his internal man in Heaven, and is an Angel there with the Angels . . . He can then . . . love the Lord, love the neighbour, understand truth, relish good, and perceive blessedness thence.

877². When, therefore, these truths have been conjoined with good, then the man has been regenerated;

for he then no longer looks from truths to see what is to be believed and done, but from good . . .

[A.] 8794². Therefore, when man is being **regenerated**, the enrichment [of him] with good is nothing else than insinuation into angelic Societies . . .

8806². This is why those (of the Spiritual Church) when being **regenerated** are led through truths to good; and afterwards, when they have been **regenerated** [are led] by good into the truths of good . . .

8856. When man is being **regenerated**, charity is implanted through faith, even until it is dominant; and, when charity has become dominant, then he has the new life . . .

8858^e. The quality of the life with the **regenerate**, and with the non-**regenerate**. Ex.

8891. The **regeneration** and vivification of the things in the internal and in the external man. Sig. and Ex.

—³. The reason it was forbidden to eat of the tree of knowledge, was that the **regenerated** man ought no longer to be led by means of the understanding of truth, but by means of the will of good . . .

8893. For before man has been **regenerated** . . . he is in disquiet and unrest, because his natural life then fights with his spiritual life . . .

8902³. That man can no longer be **regenerated**. Sig.

8922^e. For man is **regenerated**, that is, receives the life of Heaven, through the truth Divine which is of faith. Refs.

8925². Such a fear is insinuated into the love when man is being **regenerated**. Ex.

8935². Man, before he has been **regenerated**, is in worship from truth; but, when he has been **regenerated**, he is in worship from good . . .

8958. Those who are being **regenerated** undergo temptations. Gen.art.

8974³. He who does what is good solely from obedience, and not from the affection which is of love, cannot be **regenerated**, like those who are in the good of charity . . . They can indeed be reformed, but not **regenerated**. Tr. 8987.

8983^e. For **regeneration** is the conjunction of good and truth. 10022². 10235⁷.

8987. To be **regenerated**, is said of those who, through truths . . . suffer themselves to be led by the Lord to the good of spiritual life; to be reformed, of those who, through truths . . . can be brought . . . only to the delight of natural life. Those who suffer themselves to be **regenerated**, act from affection according to the precepts of faith; but those who suffer themselves to be only reformed, act not from affection, but from obedience. Ex.

8995⁴. Does not know that man, when being **regenerated**, must be completely inverted. Ex.

9042. For the **regeneration** of man, which is the generation of spiritual life with him, is meant in the internal sense of the Word by the generation of his natural life . . .

9043. He who is being **regenerated**, first draws from doctrine or the Word the things of faith and charity, and then stores them among the scientifics in the

memory of the natural man: thence they are called forth into the internal man, and stored in its memory. . . . This is the beginning of spiritual life with man; but he is not yet **regenerated**. In order to be **regenerated**, the external man must be in compliance . . . with his internal man. Refs.

9061. Therefore, man cannot be **regenerated**, unless the natural man also is **regenerated**.

9063. That the Sensuous, which is the ultimate in the natural man, must be **regenerated**, in order that man may be fully **regenerated**. Refs.

9182⁴. For, when man is being **regenerated** through the goods and truths of faith, the internal man is first being **regenerated**, and afterwards the external. Refs.

9184. This (conjunction of truth with affection from the delight of gain or of honour) does not injure those who are afterwards **regenerated**. For, when man is being **regenerated**, the order of his life is inverted. Ex.

—². And when the internal man has been opened through **regeneration**, then good inflows through it from the Lord . . .

9224². The truths of faith are apperceived by man, but not the good which is of charity, until he has been **regenerated**. Ex.

9227². How the case is with the two states with the man who is being **regenerated**. Ex.

—³. From these things it may be evident in what way man is elevated out of the world into Heaven when being **regenerated**.

9230^e. The good which man does in the first state, when being **regenerated**, is called the good of faith; but the good he does in the second state, namely, when he has been **regenerated**, is called the good of charity. (The first is done from obedience; the second from the affection of good.)

9246. In (Ex.xxiii.) it treats of the falsities . . . and evils . . . to be shunned, and that then truths . . . and goods . . . are implanted, and through these the man of the Church is **regenerated** by the Lord.

9258². When the internal of man is being formed anew or **regenerated**, the scientifics and truths which are of the external man are like the fibres of fruit by which the sap is transferred to the internal; and which also afterwards, when the man has been **regenerated**, are separated and serve as soil . . .

9272. 'Six years' = the first state of the man who is being **regenerated**. Ex.

9274. 'The seventh year' = the second state of **regeneration**, when man is in good.

—². The first state of the man who is being **regenerated** is to learn truths and see them; and the second state is to will and love them . . . If these things were known, it could be known . . . that the man who is being **regenerated** is gifted by the Lord with a new understanding and a new will (and that there must be both); consequently, that the first state of the man being **regenerated** is to be led through truths to good, and the second state is to be led through good; and that when he is in this state, the order has been inverted, and he is then led by the Lord, and consequently is in Heaven, and thus in the tranquillity of peace. Ill.

9278. By the 'work on the six days, and the resting on the Sabbath' are signified the things which come forth with man in his first and second states when being regenerated. Ex.

—². Man is born (so) that he loves the world and self above Heaven and the Lord; and, as this is opposite to Divine order, it must be inverted through regeneration . . . This is why the man who has been regenerated, so that he is in Heaven, is alternately in externals and in internals . . . When man is in externals, he is in labour and combat . . .

9286². The successive degrees of liberation from damnation are circumstanced like the successive degrees of regeneration; for regeneration is liberation from Hell, and introduction into Heaven . . . For the man who is being regenerated is first purified from evils; then truths of faith are implanted in the good of charity with him; and finally this good itself is implanted, and then the man has been regenerated, and is in Heaven with the Lord; and therefore by the three feasts in the year was signified the worship of the Lord and thanksgiving on account of regeneration. 9294².

9297². Therefore, when man has been regenerated, the Lord is present not only in the good with him, but also in the truths which are from good; for truths then have life from good . . .

9300². For, with the man who is being regenerated, and still more with him who has been regenerated, truths are of good, and goods are of truth . . . and with the regenerated man the understanding and will make one mind, and communicate reciprocally . . .

9325⁸. 'To bear seven' = to be regenerated to the full.

—¹⁰. That man's Natural is the first which receives truths . . . and is regenerated last; and, that when it has been regenerated, the whole man has been regenerated. Sig. and Refs.

9333². Man can be kept in good and truth when he has been regenerated; for then he has attained the life of the good of charity and of the truth of faith.

9334². Man, when being regenerated, which is effected by the implantation of spiritual truth and good, and, then, by the removal of falsity and evil, is not hastily regenerated, but slowly. The reason is that all things which a man has thought, intended, and done, from infancy, have added themselves to his life, and have made it, and have also formed such a connection among themselves, that one cannot be removed unless all are removed together. Ex.

—³. That regeneration, or the implantation of the life of Heaven with man, begins from his infancy, and lasts to the last of his life in the world, and is after it perfected to eternity. Refs. 9452.

—^e. The regeneration of man in the world is only a plane for the perfecting of his life to eternity.

9335². A man who is being regenerated is kept in the affection of truth . . .

9336. For according to the order of Heaven are disposed all things with a man who is being regenerated; for a regenerated man is a Heaven in the least form . . .

9435². There are like degrees of ascension from the

world to Heaven with those who are being regenerated . . . Rep.

9447. Those who have been regenerated are continually kept by the Lord in the good of faith and of love, and, then, are withheld from evils and falsities. But those who do not suffer themselves to be regenerated are also withheld from evil, and are kept in good . . . but the infernal loves . . . in which they are oppose and turn the influx of good into evil, and that of truth into falsity.

9452. The Lord from Divine mercy regenerates man . . .

9453. Those who do not suffer themselves to be regenerated . . . remove from themselves these mercies of the Lord . . .

9670⁵. By the same process (of expiation) is described the regeneration of man even to celestial good . . .

9715². Hence the Lord alone regenerates man; for to regenerate man is to drive away the Hells from him, consequently the evils and falsities which are from the Hells, and in their place to implant Heaven, that is, the goods of love and the truths of faith.

9726². The Sensuous with man has been completely destroyed, for the reason that it stands nearest the world, and therefore it is the last thing which is regenerated, and at this day scarcely anyone can be regenerated as far as it.

9730². The hinge of determinations is turned inwards when man is being regenerated . . . But if a man does not suffer himself to be regenerated, all his interiors remain determined towards the world, and then his life is in the external man . . .

9846. The Voluntary of the regenerate. Sig.

— . The Intellectual of a regenerated man corresponds to the Spiritual Kingdom . . . and the Voluntary to the Celestial Kingdom . . .

9937⁴. But no one can be withheld from evil and kept in good, except . . . in proportion as he suffers himself to be regenerated . . . for by regeneration Heaven is implanted with man, and thereby Hell is removed . . .

—^s. That it is the truth of faith through which man is regenerated. Rep.

9959². All the expiation which was effected by the washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration; and (this) is effected by means of the truths of faith, and therefore there were upon Aaron garments of linen. 9990².

9990². Therefore, when man is to be regenerated, he is to be regenerated as to the external and as to the internal, and in each as to truth and as to good. Rep. 10052².

10021². When man is being regenerated . . . he is first let into a state of external innocence . . . This state is the plane of the new life when man is being regenerated, he being then as an infant; for, when he is being regenerated, he is conceived anew, born, becomes an infant, grows up, which is effected by truth implanted in good. H. 279, Ex.

10042⁵. That the sacrifices and burnt-offerings in

general = the regeneration of man by the truths of faith and goods of love to the Lord from the Lord. Gen.art.

[A.10042⁵]. For all things of worship relate to purification from evils and falsities, the implantation of truth and good, and to their conjunction, thus to regeneration, for by these three things man is regenerated.

— . All the process of regeneration is also described by the several rituals of each sacrifice and burnt-offering.

—⁵. With the regenerated, the conjunction (of good and truth) is effected in the external man. Sig.

10048². With those who are being regenerated, the interiors and exteriors are ordained by the Lord to all the following states. Ex. . . The regeneration of man begins in the world, and lasts to eternity . . .

10049². Therefore the purification of the internal man, when man is being regenerated, is effected in Heaven by the Lord; and therefore, man, when in the world, does not perceive what is being done in his internal man, when he is being regenerated. Sig. 10240².

10053. The burnt-offerings = the conjunction of truth with good, thus plenary regeneration.

10057³. As this circle is the circle of man's life, when he is being regenerated, he is regenerated according to the same, and, when he has been regenerated, he lives and acts according to the same; and therefore, when man is being regenerated, the truths of faith must be insinuated through the hearing and sight . . . From the external memory they are drawn up into the thought, and those which are loved become of the will, (thus) of the life . . . afterwards man speaks and acts from this life . . . from which it is evident that the circle of the regeneration of man is like the circle of his life in general . . .

10067⁷. When the Lord regenerates man, He insinuates the truth which must be of faith into the man's Intellectual, and the good which must be of love into the Voluntary, and conjoins them therein . . .

10099⁵. With the man who is being regenerated, the interiors are successively opened; and, as they are opened, they are elevated into interior light and life . . . and this opening and elevation are effected by Divine truths, which are vessels recipient of the good of love from the Lord . . .

10134⁶. The man who is being regenerated, and also the man who has been regenerated, undergoes variations of state as to love and as to faith, by elevations towards interior things, and by depressions as to exterior ones.

10206². Regeneration is one thing, and worship another; for regeneration is the first thing . . .

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

—². Regeneration differs from purification in the fact that regeneration is precedent, and purification consequent. Ex.

10249. All who receive the things which proceed from the Lord, thus who are being regenerated by Him. Sig. and Ex.

10367⁵. Those who love their evils . . . can indeed . . . understand truths . . . but still cannot be regenerated. Ex.

10387. All regeneration is effected by the Lord through the truths of faith, and through a life according to them.

10659⁴. Man is regenerated to the end that he may receive into himself the order of Heaven; and he is regenerated through faith, and through the life of faith which is charity.

10729. 'Six days shall work be done' = the first state of the regeneration of man by the Lord . . . Ex.

10730. 'And in the seventh day there shall be holiness to you, a sabbath of sabbaths to Jehovah' = the other state of the regeneration of man, when he has conjunction with the Lord. Ex.

H. 269³. An Angel from his wisdom described regeneration. Des.

491. Those who are at once taken up into Heaven, are those who have been regenerated . . . in the world . . .

N. 173. On Regeneration. Chapter.

183. What regeneration is, and why it is done. (Refs. to passages.)

184. Who are being regenerated. (Refs. to passages.)

185. That regeneration is by the Lord alone. (Refs. to passages.)

186. (Refs. to passages in general on the subject of regeneration.)

L. 27. That the Lord is called 'the Son of Man' where it treats of regeneration, etc. Ill.

49. That by 'Spirit' is meant the life of the regenerate, which is called spiritual life. Ill.

S. 49. For by truths from the sense of the letter . . . man is reformed and regenerated.

Life 112. In a word, man cannot regenerate himself . . .

F. 31. The first state is called reformation, and the second, regeneration. Ex.

W. 187. Reformation and regeneration are effected by the reception of love and wisdom from the Lord, and, then, by the opening of the interior degrees of the mind in their order.

263⁴. The change of state which is called reformation and regeneration (described by the retorsion of a spiral).

P. 16². By these (two faculties) only can man be regenerated and thus saved . . . 82, Gen.art. 85, Ex. 96⁵, Ex.

17. For so long as man lives in the world, he is kept in a state of reformation or regeneration; but, after death, he comes into one or the other (principle), because then he can no longer be reformed and regenerated . . .

83. The reason no one can come into the Kingdom of God unless he is born again, is that man . . . is born into evils of every kind, with the faculty that by the removal of these evils he can become spiritual; and, unless he becomes spiritual, he cannot come into Heaven. From being natural to become spiritual, is to be born again, or regenerated. But, in order that it may be

known how man is **regenerated**, these three things are to be considered: the quality of his first state, which is a state of damnation; the quality of his second state, which is a state of reformation; and the quality of his third state, which is a state of **regeneration**. (These three states ex. *seriatim*.)

—⁶. The third state, which is a state of **regeneration** . . . begins when the man desists from evils as sins, and it progresses as he shuns them, and it is perfected as he fights against them; and then, in proportion as he conquers from the Lord, he has been **regenerated**. With him who is being **regenerated**, the order of life is changed; from being natural he becomes spiritual; for the Natural separated from the Spiritual is contrary to order, and the Spiritual is according to order; and therefore the **regenerated** man acts from charity, and he makes that to be of his faith which is of his charity. But still he does not become spiritual any more than in proportion as he is in truths; for every man is **regenerated** through truths, and through a life according to them . . .

85. Unless good and truth are appropriated to man as his own, he is not reformed and **regenerated**. 86.

86^e. This is why evils do not damn a **regenerated** man, and why goods do not save a non-**regenerated** one.

87. That by means of these two faculties, man can be reformed and **regenerated**, in proportion as he can by them be led to acknowledge, that everything good and true which he thinks and does, is from the Lord, and not from himself. Gen.art. 91, Ex.

92. Conjunction with the Lord, and **regeneration**, are one thing; for, in proportion as anyone has been conjoined with the Lord, in the same proportion he has been **regenerated**; and therefore everything which has been said about **regeneration**, may be said about conjunction; and that which is here being said about conjunction, may be said about **regeneration**.

126. (The regenerate state des.)

241. The new 'creation,' or **regeneration**, of the men of the Most Ancient Church is thus described.

332^d. The vegetation and **regeneration** of trees . . .

R. 19. He who from love and mercy reforms and **regenerates** men by His Divine truths from the Word. Sig. and Ex. E.30.

254. That all things of Heaven and the Church have been made and formed, and that they are reformed and **regenerated**, from the Lord's Divine love through His Divine wisdom . . . Sig. and Ex.

510². In proportion as (the external man speaks and does the things which the internal man wills and loves) in the same proportion the man is being **regenerated**. The reason he is not being **regenerated** before, is that his Internal is not then in the effect, but only in the cause; and the cause, unless it is in the effect, is dissipated.

619. Those who could be **regenerated** and thus redeemed by the Lord in the world. Sig. and Ex.

M. 146². But the Spiritual of man is not so (contaminated with evils), because its birth is from the

Lord, being **regeneration**; and **regeneration** is a successive separation from evils which are connected with the inclinations by birth.

222². There are many spheres which proceed from the Lord, as . . . a sphere of reformation and **regeneration** . . .

525². That man is inducted into good by **regeneration** from the Lord. Ex.

—⁴. This renewal of man can only be done from time to time; scarcely otherwise than as a tree successively takes root and grows from a seed, and is perfected. Those who perceive **regeneration** differently, know nothing of man's state . . .

T. 73². God cannot spiritually **regenerate** man, except in so far as man naturally **regenerates** himself according to His laws. Ex.

105². In man's second state, which is a state of **regeneration**, he is in a like freedom: but he then wills and acts, and thinks and speaks, from the new love and the new intelligence which are from the Lord; for . . . in this state, the will acts the first part, and the understanding the second . . . (This state, and also the first one, of reformation, are represented by various things in the universe: enum. 106.)

142. That the Divine virtue and operation meant by the Holy Spirit, are in general reformation and **regeneration**; and, according to these, renewal, etc. Gen.art.

302. By (the third) commandment, in the spiritual sense, is signified man's reformation and **regeneration** by the Lord. Ex.

510. Everyone is **regenerated** by abstaining from evils of sin . . .

— Acts of repentance are all those which effect that he does not will, and thence does not do, the evils which are sins against God; for before this the man stands outside **regeneration** . . .

533^e. When the intentions of the will have been explored and removed, the man is elevated from the natural will . . . into the spiritual will, through which the Lord reforms and **regenerates** the natural one, and, by means of this, the sensuous and voluntary things of the body; thus the whole man.

571. On Reformation and **Regeneration**. Chapter.

— There are two states which man must undergo when from being natural he is becoming spiritual: the first is called reformation, and the second, **regeneration**. Ex. R.84.

574. That man must be **regenerated**, is evident from all reason. Ex.

575. The quality of a man non-**regenerate**. Des. 574. 595. 606.

576. That the new generation (or **regeneration**) is effected by the Lord alone through charity and faith, as the two means, man co-operating. Gen.art.

577. (Hence) it follows that the Lord is continually in the act of **regenerating** man . . .

579. That all—as all have been redeemed—can be **regenerated**, each one according to his own state. Gen.art.

[T.] 580. (Different methods of regeneration with different people.) Enum.

—³. The reason all can be regenerated and thus saved, is that the Lord is present with every man with His Divine good and truth . . .

583. That regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born, and educated. Gen.art.

584. There is also a correspondence of regeneration with all things of the vegetable kingdom. Ex.

586. That man can be regenerated only successively. Shown by comparisons. 610, Sig. 611, Ex.

587. That the first act of the new generation is called reformation, which is of the understanding; and that the second act is called regeneration, which is of the will and thence of the understanding. Gen.art.

—^e. But when the man wills to shun evil and do what is good, the state of regeneration begins. 589^e.

591. That the internal man is to be reformed first, and, through this, the external; and that man is thus regenerated. Gen.art.

—^e. Hence regeneration is not knowable in the present Church.

593². (Thus) there is first to be regenerated the internal natural man, and, through this, the external . . . But to regenerate the internal through the external is contrary to order. Ex.

594. The regeneration of man is described by the vision of dry bones in Ezek. xxxvii. Ex.

598². Hence it is evident what is the quality of man after death, if his natural man is not being regenerated.

600. The internal man regenerated, and not at the same time the external. (Des. by comparisons.)

601. That a regenerated man has a new will and a new understanding. Gen.art.

—^e. Religion alone renews and regenerates man. Ex.

602. Therefore regeneration is predicated primarily of the will, and secondarily of the understanding.

603. Through regeneration, man is elevated from the lowest region of the mind, which is natural, into the higher one, which is spiritual; and, through this, into the celestial one. . . Hence it is that a non-regenerated man is called natural, and a regenerated man, spiritual. From this it is evident that the mind of a regenerated man has been elevated into the spiritual region . . .

604². (Thus) the Lord, through Heaven, rules the things of the world with a regenerated man.

605. That a regenerated man, that is, one renovated as to the will and understanding, is in the heat of Heaven . . . and at the same time in the light of Heaven . . . and, that a non-regenerated man is in the heat of Hell . . . and at the same time in the darkness of Hell . . . is at this day known, and yet is unknown. The reason is that the (present) Church has made regeneration an appendage to its faith, into which not any reason is to be admitted . . .

606. (A regenerated man contrasted with a non-regenerated one; by comparisons.)

607. That a regenerated man is in communion with the Angels of Heaven; and that a non-regenerated one is in communion with the Spirits of Hell. Gen.art.

608. According to his regeneration, man is in communion with the Angels of the three Heavens, respectively. Ex.

610^e. In proportion as a man is being regenerated, or, in proportion as regeneration with him is being perfected, in the same proportion he does not attribute to himself anything of good and truth . . .

611. That in proportion as a man is being regenerated, in the same proportion sins are being removed . . . Gen.art.

613. He who is acquainted with the relation in which Heaven and Hell are to each other, and who knows how the one is removed from the other, may know how man is regenerated, and also of what quality a regenerated man is. Ex.

615. That regeneration is not possible without free will in spiritual things. Gen.art.

618. That regeneration is not possible without truths, through which faith is formed, and with which charity conjoins itself. Gen.art.

— . There are three things through which man is regenerated: the Lord, faith, and charity . . .

621⁹. (The Angels giving instruction to English Spirits concerning regeneration.) R.224. B.69.

684. The Lord . . . being the Redeemer, is also the Regenerator.

685². Let a Christian know that he who does not believe in the Lord cannot be regenerated . . .

686. Those who have been regenerated by 'the Holy Spirit,' that is, by the Divine truth of faith, are, in the Heavens, distinguished from those who have been regenerated by 'fire,' that is, by the Divine good of love. (The former) go in white linen garments, and are called spiritual Angels; but (the latter) go in crimson garments, and are called celestial Angels. Ill.

687. (Regeneration represented by various things in Heaven, and in nature.) Enum.

—³. An image of regeneration is presented in the wonderful transformations (of insects).

—^e. In a word, the whole world, from its primes to its ultimates, is full of representations and types of regeneration.

719. With the good, that is, the regenerated, the Lord is present universally and singularly (in the Holy Supper); (with others, only universally).

722. That those approach the Holy Supper worthily who are in faith in the Lord and in charity towards the neighbour; thus who have been regenerated. Gen.art. 723.

726. Many confess the Lord and do what is good to the neighbour; but if they do not do this from love towards the neighbour, and from faith in the Lord, they are not the regenerate. Ex.

729. These (who have died in infancy) being educated under the auspices of the Lord, are regenerated more and more . . .

D. 2762. On the regeneration of the corporeal or material things of a man or Spirit: how they are represented. Ex.

3654. On regeneration. Ex. 4837.

4119^e. When he is being reformed, and has become regenerate, other Spirits succeed.

4383. (Therefore) these are not being regenerated; but only those who . . .

4629^s. Few suffer themselves to be regenerated as far as this Sensuous.

4900^e. Regeneration takes place successively, during a long time: from head to foot.

4927. When whole rocks subside, and become valleys . . . it=those who are suffering themselves to be regenerated.

5095. (A Spirit enumerates hundreds of processes of regeneration in the external man; and it was said that there are a thousand thousand more in the interior man . . .)

5643. How regeneration is effected. Ex.

5740. That [people] do not know what regeneration is. From experience. 5741.

D. Min. 4711. The celestial Angels, or the celestial Heaven, in which are the men of the Most Ancient Church, had a Voluntary in which there was something good, and therefore they could be regenerated as to it also. But the spiritual Angels, or the spiritual Heaven, in which are the men of the Ancient and the present Church, have a Voluntary completely destroyed, and they cannot be regenerated except solely as to the Intellectual, in which a new will is formed by the Lord. 4712. 4713, Rep.

E. 281². The first 'eagle' = the process of the regeneration of the natural man by scientifics and Knowledges from the Word: the second 'eagle' = the process of the regeneration of the spiritual man by truths from good.

650⁶⁰. That man is reformed and regenerated little by little. Sig. Why?

1164². With the regenerate there are not any temptations or combats; but there are affections of truth and good, which withhold evils from them from afar; for they are completely separated from Hell . . .

D. Wis. iv. That there is a similitude between the formation of man in the womb, and his reformation and regeneration. Gen.art.

C. 180. Thus is man successively made new and regenerated. Ex.

210². Those who do good from obedience are being reformed: this precedes: but those who do good from affection are being regenerated.

Conv. 12. Man can never be perfectly regenerated; but solely as to the most general things, and some generals under them.

Regiment. See under COHORT.

Region. *Regio.*

A. 6858. The region occupied by evils and falsities. Sig. and Ex.

— Before the coming of the Lord . . . evil Spirits occupied all that region of Heaven . . . That region was then liberated, and was given to those of the Spiritual Church . . . See 6854. 6914². —³. —⁴. 8054. 8072. 8294^e.

8054². At this day also there is a region behind the occiput occupied by the evil which had been of Heaven; and also one in front towards the left . . . These regions are occupied when the evil are augmented in the world . . . for in proportion as good Spirits recede from man, the regions nearest to him are occupied by the evil. When this is done in general, the inhabitants of these regions are changed . . . About the end of the Church . . . the regions occupied by the evil are given to the good . . . Sig.

8279. In the region above the Hells . . .

8539. Until they came to the region of Heaven. Sig. and Ex.

— The region where Heaven begins.

W. 254³. The higher region of the natural degree . . . The lowest region of the natural degree . . .

288. Heaven is distinguished into regions and provinces according to the members, viscera, and organs . . .

M. 188³. The mind is distinguished into regions, as the world is into regions in respect to the atmospheres . . .

270. In what region of the mind resides love truly conjugal? . . . I know that there are three regions of the mind, one above another; and that natural love dwells in the lowest region, spiritual love in the higher one, and celestial love in the highest; and that in each region there is a marriage of good and truth; and (therefore) in each region there is a marriage of love and wisdom . . .

—³. (A representation of) the highest region of the mind, where dwells conjugal love in the love of good with its wisdom; (of) the middle region, where dwells conjugal love in the love of truth with its intelligence; and (of) the lowest region, where dwells conjugal love in the love of what is just and right with its knowledge.

—⁴. We in Heaven call the highest region of the mind celestial; the middle one spiritual; and the lowest one natural . . .

—⁶. Conjugal cold (also dwells) in the highest region of the mind, but solely in the chamber of the understanding . . .

305. There are three regions in the mind, called celestial, spiritual, and natural. Man is born in this lowest one, and ascends into its higher one, called spiritual, by a life according to the truths of religion; and into the highest one by the marriage of love and wisdom. In the lowest region . . . reside all the concupiscences of evil, and lasciviousnesses; but in the (spiritual) region, there are not any of (these); for man is inducted into this . . . when he is reborn: and in the highest region . . . is conjugal chastity in its own love: man is elevated into this by the love of uses, and (therefore) by love truly conjugal.

—². (Thus) conjugal love . . . must be elevated out of the lowest region into the higher region . . .

that . . . it may be let down (chaste) through the middle and lowest regions into the body; and (then) this lowest region is purified . . .

[M.] 335. For the human mind is distinguished into three regions . . . and these three regions, with those in love truly conjugal, stand open . . . The pleasantnesses of this love in the highest region are perceived as blessednesses; in the middle region . . . as happinesses; and in the lowest region as Delights.

495. Man is distinguished from beasts by this: that his mind is distinguished into three regions . . . and that he can be elevated out of the lowest region into the higher one; and also from this one into the highest one . . .

T. 34. The human mind . . . has been formed into three regions, according to three degrees . . .

40². He (thus) shuts up the higher regions of his mind . . . and (then) the region below them opens itself . . .

42. The mind, according to these degrees (of life) is formed, as it were, into three regions; and life in the highest region is in the highest degree, (and so on). These regions are opened successively . . . The ultimate region . . . from infancy to childhood, by knowledges; the second region . . . from childhood to adolescence, by thoughts from knowledges; and the highest region . . . from adolescence to early manhood and onwards, by perceptions of Truths . . .

75⁴. In each world there are three degrees . . . and thence three regions . . .

147². The human mind is distinguished into three regions: the highest, or inmost, is called celestial; the middle, spiritual; and the lowest, natural. The minds of all men who deny the holiness of the Word and the Divinity of the Lord, think in the lowest region . . .

152. Thus the mind is exalted from region to region . . . In the celestial region, man is wise; in the spiritual one, he is intelligent; and in the lowest one, knowing . . .

186. In what region of the mind do theological things reside? At first I believed in the highest one; for the mind is distinguished into three regions, as a house is into three stories . . . An Angel . . . said, Theological things, with those who love truth because it is truth, rise up into the highest region . . . moral things, theoretically examined and perceived, place themselves in the second region . . . and political things, in the first region . . . (But) with those who love truth only for the glory of their reputation, theological things reside in the ultimate region, where scientifics are . . . Under these, in the same region, are political things, and under these, moral ones; because with these persons the two higher regions are not opened on the right side . . . 482. 494. Can. God ii.9.

395. The mind is distinguished into three regions . . . From the highest region, man regards God; from the second or middle one, the world; and from the third, or lowest, himself . . .

403. These three loves . . . are like the three regions of the body . . .

420. The mind itself is divided into two regions. Ex. 421.

494². In the highest region of the mind also resides man's love . . . (and) his free will . . . 501³.

501³. The higher region of the mind . . . would be closed; and spiritual things . . . would occupy the lower region . . .

504². The smoke, being ignited . . . illuminated the region of the mind which is below the memory . . . But with the other . . . a gentle flame flowed down from Heaven, which illuminated the region of the mind above the memory . . .

602². The understanding, as to the lower region in the mind, is in the light of the world; and in the light of Heaven as to the higher region; and therefore if the will is not elevated out of the lower region into the higher . . . it remains in the world . . .

603. The human mind is distinguished into three regions, called natural, spiritual, and celestial. By regeneration, man is elevated from the lowest region . . . into the higher one . . . and, through this, into the celestial one . . .

— That in the mind there is a lower and a higher region. Ex.

604. The new will is in the spiritual region; and so is the new understanding . . .

— (What would be the consequence if there were only one region in the mind.)

—^e. The spiritual region of the mind is a Heaven in miniature; and the natural region is a world in miniature.

608. Therefore the mind is distinguished into three degrees, or regions, according to the Heavens. Ex.

D. 4773. (Various regions of the Spiritual World passed through.)

Regulator. *Regulator.* A.4672².

Regulatrix. *Regulatrix.* A.9409⁴.

Rehoboth. *Rechoboth.*

A. 1184. See CALAH, here.

1188. The falsities thence are 'Rehoboth.'

3433. 'He called its name Rehoboth' (Gen.xxvi.22)= the quality thence as to truth. . . 'Rehoboth'=truths; for 'Rehoboth,' in the Original Language, means 'breadths.'

Reign. *Regnare.*

See under LOVE OF DOMINATING.

A. 59². Deadly hatred reigns in the World of Spirits . . .

1316². What is regnant with man (is in his least thoughts). . . What is regnant with him manifests itself there by a sphere.

1749². With evil Spirits reigns the love of self.

— In order to reign with them, they offer their services to good Spirits.

4691. 'In reigning shalt thou reign over us . . . ' (Gen.xxxvii.8)=were they to be subject as to the things of the Intellectual? Ex.

5130. (This) is what is universally **regnant**, and that which **reigns** universally is not apperceived except when the thought is determined there. Examp.

—². That which **reigns** universally produces this sphere.

— . The sphere which **reigns** in Heaven . . .

—^e. For what a man loves, **reigns**; not what he only knows.

5440^e. For truths to be conjoined, good must be universally **regnant**; for what **reigns** universally, conjoins.

5647². The external man then **reigns**.

5949. Unless good is the end, that is, **reigns** universally in everything.

—³. What man has for an end . . . **reigns** universally in him . . .

— . What is **regnant** is there exhaled from his sphere.

—⁴. That the fear, or love, of Him, should **reign** universally.

6159. The affection of good becomes the universal **Regnant** with him; and what **reigns** universally, **reigns** singularly. Ex.

—^e. The universal **Regnant** first comes forth when each and all things are such . . .

6203. At last (the evil) becomes what is universally **regnant** with him. Ex.

6489. The Divine end for good **reigns** universally.

6571². What he intends, **reigns** with him. Ex.

7118^e. What inflows from Heaven, and **reigns** universally, reveals itself in all freedom.

7270^e. This only substance **reigns** in its formations . . .

7290^e. What is negative **reigns** . . .

7293. That mere fallacies . . . will **reign** with them. Sig. and Ex. 7295.

7327. When falsity begins to **reign**.

7490^e. When the loves of self and the world **reign** . . .

7493. (These loves) begin to **reign** when . . .

7648. That falsity will **reign** in everything in the Natural . . . Sig. and Ex.

—². It is then said to **reign** with him; and the affection itself is called **reigning**. That is called universally **regnant** which infils his whole mind, that is, both his thought and his will. That which the man loves above everything else . . . is such a **Regnant** . . . What that is which **reigns** universally, may be known from his delight when it succeeds, and his pain when it fails. That which **reigns** universally with a man makes the image of his spirit: his face is altogether according to it. Examps. 8067^e.

8331. 'Jehovah shall **reign** to . . . eternity' (Ex. xv. 18)=that He is the sole Lord of Heaven and earth.

— . Of the Angels it is indeed said that they will **reign**, but from the Lord; thus the Lord through them.

— . The ancient saying 'God **reigns**,' and also 'God shall **reign** to eternity'=that it is well with the Church because good and truth from the Divine are there . . . Ill.

8701². For the universal **Regnant** in Heaven is good.

8864. The Lord as to the Divine Human **reigning** universally in everything of good and truth. Sig. and Ex.

—³. This is said first because it must be the universally **Regnant** in everything which follows. Ex.

—⁴. That the things which precede will **reign** in those which follow. Examp.

8865. That is universally **regnant** with man which is in everything of his thought and of his will, consequently which constitutes his very mind or life. Such a **Regnant** must the Lord be with man; for such a **Regnant** is He with the Angels, of whom it is therefore said that they are in the Lord. The Lord becomes **regnant** when it is not only believed that all good and truth are from Him, but it is also loved to be so . . . When the Lord **reigns** universally with the man of the Church . . . then He is in all the truths and goods of faith with him as the heart is in all the blood-vessels . . .

—². Such Spirits and Angels are with man as is his universal **Regnant**; because the universally **Regnant** is the esse of the life of everyone. Ex.

—^e. The universal **Regnant** is that which is in each and all things. Refs.

8868^e. For everyone has truths according to . . . what universally **reigns** with him.

8885. What is perpetually in the thought is what universally **reigns** there. Ex.

—³. That which universally **reigns**, is that which has been insinuated into the will itself . . .

9286^e. The things which are said to **reign** universally with man. Ex.

9335². These loves **reign** with every man before he has been regenerated.

9534². Hence the Lord **reigns** also in the Hells.

— . Such a sphere **reigns** in the external form in Hell.

9639^e. For the universal **Regnant** in Divine truths is Divine good; and that which universally **reigns**, conjoins.

9687. The good of love . . . **reigns** in the Inmost Heaven; the good of charity . . . in the Middle one; and the good of faith in the Ultimate one. Sig.

9822^e. Good **reigns** in the Celestial Kingdom; truth in the Spiritual . . .

9832. Good universally **reigning** also in the Spiritual Heaven. Sig. and Ex.

— . The universally **Regnant** is that which is dominant; and thus is that which is in each and all things. Refs.

H. 123². In the other life, all look to the things which **reign** in their interiors . . .

384^e. (Thus) the **reigning** delight in Hell is the delight of adultery.

R. 284. 'To **reign** upon the earth' (Rev. v. 10)=to be in the Lord's Kingdom, and there one with Him. Ex. (=to be in truths and goods, and thence in power to resist evils and falsities. E. 333.)

849. 'To **reign** with Christ' (Rev. xx. 4)=to be in the Lord's Kingdom. 855. 941.

[R.849]^e. The Lord alone reigns; and everyone in Heaven who is in a function, discharges his office in his Society, as in the world; but under the Lord's auspices. Ex.

M. 7³. To reign with Christ, means to be wise and do uses. Ex.

D. 1704. To the things which reign in the mind . . . are bent all things they hear. Ex.

1804. Those who have not openly studied to reign . . . 1808.

3601. They want to reign on earth and in Heaven . . .

4119. There remains the reigning persuasion, thus the reigning cupidity.

4466. How he could reign in secret . . .

E. 333². 'To reign'=to have power and wisdom from the Lord. Ex.

683². These are what the Lord reigns by. Ex.

685. 'To reign,' when said of the Lord, = to dominate by Divine truth.

—². 'Dominion' is said of good; and 'to reign,' of truth. Ill.

Reigning Love. *Amor regnans.*

See RULING LOVE.

H. 58. Everyone is such as is his reigning love . . .

—(n). That the reigning love with everyone is in each and all things of his life, thus in each and all things of his thought and will. Refs.

143. Before the face is always that love which reigns . . . Ex.

236^e. They thence know his reigning love, in which are all things in their order.

269². They perceive from the sound . . . his reigning love . . .

457. His face becomes like his reigning love . . .

477. It is the reigning love which awaits man after death; nor is it changed to eternity. Everyone has many loves, but they all relate to his reigning love, and make a one with it; or, together, compose it. All things of the will which agree with the reigning love are called loves, because they are loved . . .

—². There is an extension into heavenly Societies if the reigning love consists of loves of Heaven; and into infernal Societies if the reigning love consists of loves of Hell.

479. When an Angel goes away from his own Society . . . he feels a constant longing to return to his like, thus to his reigning love.

—². After death are taken away from him the things which do not make a one with his reigning love . . .

—³. All Spirits can be led . . . if they are kept in their reigning love . . .

—⁴. That the spirit of a man is his reigning love . . .

480. That man . . . remains to eternity such as he is as to his . . . reigning love. Ex.

486. All the delights which man has are of his reigning love . . .

— . For the reigning love of one is not in all respects like that of another . . .

487. To know one's reigning love is impossible to those who are in the love of self . . .

J. 32². As soon as he is brought into his reigning love, he vanishes . . . and is with those in the Society to which he has been attached.

W. 140. That every Spirit . . . turns himself to his reigning love. Gen.art.

273². That the reigning love with its concupiscences . . . is as the devil is in Hell.

274². Then the reigning love is allotted the highest place . . .

276. The things which are from its reigning love are in the middle . . .

P. 17. He then remains . . . such as is his reigning love . . .

113. In the same proportion he enlarges the court of his reigning love . . .

231⁷. The life's love, which is the reigning love, awaits everyone after death, and cannot be taken away.

277³. The seed . . . is the form of the father's reigning love, with its proximate derivations . . .

— . At last (the child) comes to the reigning love of his father . . .

338⁵. The spiritual state is such that no one can be anywhere else than where his reigning love is . . . 319^e.

R. 756². All after death become affections of their reigning love . . .

784². Their externals are put off in succession . . . even until the reigning love . . . is revealed.

M. 42³. The reigning affection itself shines from the Angels' faces; and garments are allotted them accordingly.

46. The reigning love, which is the head of all the rest, remains with everyone to eternity; and, with it, the subordinate loves together. Ex.

I. 17^e. Therefore he who Knows anyone's reigning love . . . Knows the whole man.

T. 404. If the love of the world . . . is the reigning love . . .

767². For all the evil is . . . an image of his reigning love . . .

D. 5529. But those not fully vastated . . . do not turn constantly to their reigning love . . . E.78⁴.

5789a. Everyone there, wherever he may appear, is still in that place where is his reigning love . . .

6058. That every man is in his own reigning love; and is thus as it were in a centre.

E. 206. Therefore, when a Spirit has been reduced to his reigning love—for everyone is reduced to it—ways open to the Society where his love reigns.

413. This delay is in order that the affections . . . may be reduced to the reigning love; so that the Spirit may be his whole love.

449³. For the reigning affection with man is from

his father; for it is his soul; but with the Lord it was . . .

989². The reigning love of the parents . . . is transcribed into the offspring, and becomes its nature . . .

1163^e. The reigning love is that which turns (the interiors upwards, or downwards).

J.(Post.) 234^e. He then turns his face to the Society where is his reigning love . . . 247.

Rein. *Habena.* D.2559. 2715.

Reject. *Rejicere.*

Rejection. *Rejctio.*

A. 1509^e. They are rejected (as useless members).

1875^e. The ascents were represented by rejections.

2122^e. The rejection of those within the Church.

2373. That they would reject the good of charity more than the Divine Human . . . Sig. and Ex.

3607. Reject ideas of evil and falsity . . .

3637^e. (Such) being rejected under the feet.

3743^e. Reject, suffocate, or pervert . . . 3938⁵. 4104³. 6564. 7491. 8351².

4333. The rejection of the old Church . . .

4533^e. They are then cast back into Hell.

4551. The rejection of actual falsities. Sig. and Ex.

4585³. They reject these (spiritual things) at the first view.

4801². He then rejected the faith he had in the body.

5083. Rejection. Sig. and Ex. 5456.

5247. Rejection and change as to the things of the exterior Natural. Sig. and Ex.

5356^e. Thus evils . . . are rejected to the sides. 7984².

6558. That they rejected the Internal. Sig. and Ex.

6564². According to the rejection, etc. the interiors are closed.

6971². They first knew these things, and afterwards rejected them. (The consequence.)

7273². Rejected mercy, etc.

7306^e. Falsities reject all light.

7327^e. He (then) rejects truths; and, if he cannot reject, he falsifies them.

7492. The rejection of good and truth. Def.

8847^e. He cast away his garment so quickly . . .

8876. Those who altogether reject the Divine. Tr. 8878.

9039. What has been made of anyone's faith . . . must not be rejected, except by a full view. Ex.

9127⁶. The plenary rejection of truth Divine. Sig.

9439². It is easier to make a raven white than to effect belief in those who have once in heart rejected it.

10623. The rejection and damnation of evils and falsities in a long series. Sig. and Ex.

H. 491. They have need only to reject natural impurities with the body.

—². They are cast away into caverns.

512. They then reject all the good and truth which they had before adopted.

R. 325. Those who had been rejected (by the evil). Tr.

473. If that doctrine . . . were received . . . before the dragon is cast out, it would be rejected . . . Sig. and Ex.

E. 659. Their rejection and damnation. Sig. and Ex.

1083. The rejection of the whole of that religiosity. Sig.

Rejoice. *Ovare.* A.1259⁵.

See under JOY.

Relapse. *Relabi, Relapsus.*

A. 1397^e. (The evil Spirit) fell back.

8214. The falsities and evils which they try to inflict, relapse upon them. 8223. 8334.

8223. The overflowing or return of falsity. Sig. and Ex. 8226.

8394. If man relapses . . . he profanes.

9393. It sinks back again into the memory.

9399³. They sink back into the falsities of their evils.

W. 72. He relapses into his life's love. 258².

D. 1247^e. They at once relapsed of themselves.

Relate. See TELL.

Relate to. *Referre.*

See RELATION.

A. 3166². There is nothing in the universe which does not relate to good, and to truth: everything which is of use and life, relates to good . . .

3636^e. Each and all things relate to the good which is of love, and to the truth which is of intelligence.

4263. All things of Heaven and the Church relate to goods and truths: the things of love and charity to goods, and the things of faith to truths.

5232. Good relates to the will; truth to the understanding.

7752. Good and truth are what all things in the universe relate to. The things which do not relate to them are not in Divine order; and those which do not relate to both together do not produce anything.

8352^e. For everything relates to good and truth; for there is nothing in the world which does not relate to both: what man loves relates to the good with him; and what instructs him about good . . . relates to truth.

8423. For there are two things to which all things in the universe relate; namely, good and truth, or, what is the same, love and faith.

8458^e. For there is nothing in the universe which does not relate as to quality either as to good or as to truth.

8778. 'To relate the words to Jehovah' (Ex.xix.8)= correspondence and thence conjunction.

9050⁶. All things in the universe relate to good and truth. 9186³. 9206^e. 9279², Ex. 9297². 9514. 10645⁴.

H.9². 203². W.31, Ex. P.5. 157⁶, Ex. 168². M.60. I.7. T.38. 336. 660. E.1004². 1026³.

[A.] 9327². Everything in the universe relates to the truth which is from good.

9360. In the Grand Man relate to . . .

9496². The staves relate to the arms . . .

9553. All things in the Spiritual World relate to such things as are with man, because Heaven relates to one man.

9604^e. The things on man's right side relate to the good from which is truth; and those on the left relate to the truth which is from good.

9632³. The representatives in nature relate to the human form; and, according to the relation to it, have a signification. 9634. 9643².

9806². All things in the universe . . . relate to both good and to truth in order to be anything. Ex. 9955². 10137.

10122². All things in Heaven relate to good and the derivative truth; and all things in Hell relate to evil and the derivative falsity. The same in man. Ex.

10264². For each and all things with man relate to truths and their perceptions and affections . . .

H. 107^e. Form relates to truth; for truth is the form of good. Hence all things in the universe . . . which are in Divine order, relate to good and truth. N. 11, Ex.

113. The things which correspond to Heaven all relate to good and truth; and those which correspond to Hell, to evil and falsity.

486^e. All the delights relate to the reigning love.

N. 17. So all things which are contrary to Divine order relate to evil and falsity. 20, Refs.

34. Spiritual truths cannot be comprehended unless (it) is known, first: That all things in the universe relate to good and truth, and to their conjunction, in order to be anything; thus to love and faith, and their conjunction.

74. It does not matter.

Life 43. So all things with man relate to the will and the understanding.

W. 61. That all things which have been created, in a certain image relate to a man. Gen.art. 319, Ex. 330.

372. That all things of the mind relate to the will and understanding, and all things of the body to the heart and lungs. Ex.

T. 66. All things which proceed from the (spiritual) Sun . . . relate to a man.

391². An Angel related to me . . .

706. To which all things of the Word relate.

714. Each and all things must relate to two universals . . . This relation effects that . . .

Can. God viii. 8. Each and all things . . . must relate to One . . .

Relation. *Cognatus.*

Relationship. *Cognatio.*

See under AFFINITY, CONSANGUINITY, and NEAR-*propinquus.*

A. 3052. 'Nahor' = what is related.

H. 46(a). That all the relationships, etc. in Heaven are from and according to good. Refs.

M. 282². For the sake of favours from one's consort's relations-*agnatus.*

287^e. A wife whose relations and friends are in offices of dignity.

D. 2771. That relations, friends, and companions, find each other there. Ex.

E. 366³. By 'relations,' etc. are not meant relations, etc., but the goods and truths of the Church, and the evils and falsities . . .

Relation. *Relatio.*

See under RELATE TO.

W. 61. The relation to man in everything of the animal kingdom. Ex.

—². The relation to man from everything of the vegetable kingdom. Ex.

—³. The relation to man from everything of the mineral kingdom. Ex.

63. That there is a relation to man of all things of the created universe . . .

64. For the general relation of all things is to Him; as the particular relation is to man.

P. 24. There is provided a conjunction of good and truth through relation. For good is not Known . . . except by the relation to a less good . . .

M. 17⁵. Actors (on the stage) for the sake of relations. Ex.

444³. There is no relation . . . of good to evil; but there is a relation . . . of good to a greater or a less good; and of evil to a greater or a less evil.

T. 763. What is sense without relation? and relation, except to opposites?

—². What is beauty without relation to ugliness . . .

E. 836^e. (This) is evident from their opposite relation.

Relative. *Relativus.*

Relatively. *Relative.*

A. 2694². From relatives . . . a sphere of perception . . .

5356². From opposites apperceived relatives are procured . . .

5962². From these alternations they have relatives; and, from relatives, a more perfect perception.

9096². Relatively to opposites . . .

R. 961⁴. There would not be anything relative to the Itself.

M. 17⁵. No virtue can be presented . . . except by relatives . . .

425. Opposites are not relatives . . . Relatives are between the greatest and least of the same Thing . . .

T. 62. The perception of opposites is different from that of relatives. Ex.

—². As God perceives . . . all the relatives in Heaven . . . and thereby perceives . . . all the opposite relatives in Hell . . .

Ad. 1027^e. For there to be anything there must be what is relative to contraries. 1151^e.

D.Min. 4750. All things are relatives; and without the perception of contraries there are no relatives . . .

Relative. *Respectivus.*

Relatively. *Respective.*

A. 1582. Right and left are merely relative . . .

1900². Regard each other relatively as . . .

2157. The deference of the Lord's state. Sig. and Ex. 2158.

5313². Significations are circumstanced relatively.

10265. Everything in the Word is to be understood relatively to that of which it is said.

T. 31. The infinity of God relatively to spaces . . . and relatively to times . . .

447. The relative state of the spirit of man . . .

Relative sense. *Sensus respectivus.*

A. 4207. Occurs. 4428. 4585². 4981. 6363. W. 121. R. 305. 344. 390.

Relax. See under LOOSE=*laxare.*

Release. *Manumittere, Manumissio.*

M. 267³. When such become Spirits, and are thus set free . . .

370^e. The concubines and wives are there released.

T. 434. The release of the imprisoned thoughts.

815. Peoples not set free are like . . .

Relegate. *Relegare.*

A. 5881^e. They had relegated internal good to . . .

6762^e. Are relegated into the Hells. 9013².

H. 563². They were banished wherever they came.

W. 69². He relegates its fallacies to the sides.

D. 4892. Some of them were relegated to the Hells.

E. 893². People are not now banished from Christian communities . . . for no one can be banished who lives well.

Religion. *Religio.*

Religious. *Religiosus.*

See RELIGIOSITY.

A. 1063. Make faith separated the principal of religion.

1124^e. (Origin of the religion concerning beards.)

1169. They placed religion in possessing Knowledges. Sig. 1171.

1177. That such a religion prevailed in the Church. Sig.

1178. Men are easily captivated by such a religion. Sig. 1179.

1992^e. The Jews also were in this religion: that all evil is from God . . .

2053². The truths of conscience are according to each person's religion.

2284⁴. People are saved from every religion, provided . . . P. 253².

4733. It is not to be extinguished because a life of religion. Sig. and Ex.

— . The acknowledgment and adoration of the Lord's Divine Human is the life of religion. Ex.

5032². Those who do good from nature, but not from religion. Tr. and Ex.

5117¹³. That everyone [who is] with others who are in a different doctrine and religion, may learn and accept their goods of charity, but not imbue them and conjoin them with his own truths. Sig.

6047². For thus the doctrinals of all Churches and religions might be called true . . .

8318^e. The principles of a false religion (one of the origins of evil).

8941⁷. That religion is to be formed from truths from the Lord . . . and not from Own intelligence. Sig.

8998. Marriages on earth between those who are of a diverse religion, are in Heaven accounted as heinous . . . Ex.

9468⁶. 'Babylon' = a religion by which are profaned the holy things of the Word . . .

H. 249². Those who think much about religious things, and inhere in them so far as to see them within themselves, begin to hear Spirits speaking to them; for religious things . . . when a man inheres in them by himself, and does not interrupt them by various things which are of use in the world, penetrate interiorly, and there stay, and occupy the whole spirit of the man, and enter the Spiritual World, and move the Spirits who are there . . .

318². The Lord has provided that all may have religion, and by it acknowledgment of the Divine, and interior life; for to live according to what is religious is to live interiorly. Ex.

319. The first and primary thing of every religion is to acknowledge the Divine: a religion which does not acknowledge the Divine is not a religion; and the precepts of every religion have respect to worship . . .

—². He who does no evil to his neighbour because it is contrary to religion, thus contrary to the Divine, abstains, from a spiritual origin, from doing evil . . .

378. Conjugal love is not possible between two who are of a diverse religion, because the truth of the one does not agree with the good of the other . . .

514². Those of the Mohammedan religion who had led a moral life . . . are instructed in the Christian religion. Behind these . . . are the places of instruction for various gentiles who had lived a good life in conformity with their religion . . .

N. 21⁶. (Refs. to the subject of falsities of religion.)

J. 50. Religion separates the good Mohammedans from the Christian Heaven.

— . Everyone's religion adheres to him there.

54. All who have dominion as the end, and religion as the means, are 'Babylon.'

69. Since religion makes the inmost of man . . .

C. J. 49. The Dutch inhere in the principles of their religion more firmly than others . . .

S. 92. For everyone is born into the religion of his

parents; from infancy is initiated into it; and afterwards retains it; nor can he get away from its falsities on account of his businesses in the world. [This does not condemn]. . . For he who remains in his own religion, and believes in God, and, within Christendom, in the Lord, and holds the Word holy, and lives from religion, according to the precepts of the decalogue, does not swear [allegiance] to falsities; and therefore, when he hears truths, and perceives them in his own way, he is able to embrace them, and thus be led away from falsities; but not he who has confirmed the falsities of his own religion; for confirmed falsity cannot be extirpated . . . 93, Des. (See T.254.)

[S.] 117. (The source of all the religions of the world has been the ancient and the Israelitish Words.) Ex.

Life 1. That all religion is of life, and that its life is to do what is good. Gen.art.

54. These laws (of the decalogue) were, in a brief summary, the complex of all things of religion . . .

63. The religion has prevailed that no one can (keep the commandments).

64. It is a General in every religion that man ought to examine himself, perform repentance, and desist from sins . . .

65. With all nations . . . with whom there is religion, there are like precepts . . . and all those who live them, from religion, are saved; but all who do not live them, from religion, are damned. Those who, from religion, live them, are instructed after death . . .

77. From these things it may be (clearly) seen . . . whether a man has any religion, or not.

W. 249. Those who know the Divine precepts from religion.

253³. Know nothing more of their religion than . . .

333. Uses for receiving the Spiritual . . . are all things which belong to religion . . .

374⁴. For all things of religion . . . have been (hidden) by the dogma . . .

425^e. (Thus) he has no religion.

P. 42. All who from religion believe that they are not under the law . . .

70². The understanding, being closed . . . by religion . . .

83⁴. (Supposes) he is saved by merely thinking what religion teaches.

91³. What kind of a religion it is to think . . . and not to do . . .

114³. (Thus) the common religion of all the Churches in the Christian world is (repentance). 127.

—^e. If you have religion you will see that repentance . . . is the way to Heaven.

117. But if they do not shun evils from a principle of religion . . . the concupiscences . . . remain in them . . .

129. That man . . . must not be compelled by external means to think and will . . . the things of religion . . . Chapter.

134a^e. This (harm of speaking with the dead) results only when the Spirits bring in some dogma of religion; which is never done by any good Spirit.

136⁴. Those who suffer themselves to be forced to religion are many of the papists . . . Those who do not suffer themselves to be forced are many of the English; there is consequently an internal in their worship . . . Their interiors as to religion appear like bright clouds; but the interiors of the former, as to religion, appear like dark clouds.

144. The religion which teaches blind faith, darkens the understanding.

149. The religion of the Christian world has closed the understanding . . .

154². If they have no religion, they become worshippers of nature . . . But if they have a religion, they become worshippers of men . . .

157⁸. This . . . every Gentile acknowledges from his religion.

197. If they retain in the memory something from religion.

253. The state of religion in various nations. Ex.

254². Religion has been transplanted into the whole world from the Ancient and Israelitish Words.

— . When a religion has once been implanted, that nation is led by the Lord according to the precepts and dogmas of its religion; and the Lord provides that in every religion there are precepts such as are in the decalogue . . .

—³. Those whom the Gospel has not reached, but only a religion (are) able to have a place in the (Grand Man) by constituting the . . . skins, bones, etc.

—⁴. Provided they shun evils . . . because they are contrary to religion.

255³. From Mohammed, that religion has been called the Mohammedan religion. This religion was raised up of the Divine Providence . . .

256. The reason the Christian religion is in Europe only . . . For a religion not accommodated is not received. Ex.

258³. Although this faith (alone) has become of religion, every one knows that faith does not save . . .

259. (Thinks that the Divine Providence) would have caused one true religion to exist throughout the world). Ex.

265². Whether they know that to shun evils as sins is religion itself . . .

274. In all who have any religion, there is implanted the knowledge that they live as men after death. Shown.

278a². Of those who, from religion, omit the search (for sin in themselves). Ex.

—³. (Such) do not admit any truth which leads away from any falsity of their religion.

322⁴. It is of the Divine Providence that every nation has some religion; and the primary thing of all religion is to acknowledge that there is a God; for otherwise it is not called a religion; and every nation which lives its religion, that is, which does not do evil because it is contrary to its God, receives something spiritual in its Natural. Ex.

—⁵. For a Gentile more than a Christian thinks of God from religion in his life.

325². There are most general principles of the Church which enter into all religions, and make this Communion.

—^e. These are the general principles of all religions, by which everyone can be saved.

326⁶. All can Know God who know anything from religion.

—⁸. That the good of life . . . is to shun evils because they are contrary to religion. Ex.

—⁹. That these are the generals of all religions, by which everyone can be saved.—To acknowledge God, and not to do evil because it is contrary to God, are the two things which make religion to be religion: if one is wanting, it cannot be called a religion. Ex.

— . It has been provided . . . that almost everywhere there is some religion, and that these two things are in it . . .

—¹⁰. The Grand Man cannot be composed from the men of one religion; but from the men of many religions . . .

327². Whence comes the appropriation of evil, even until religion perishes. Ex.

328. That in process of time every religion decreases and is consummated. Ex.

—⁵. That every religion decreases and is consummated through the inversion of the image of God with man. Ex.

—⁷. When, in the Church, this (lust of seducing to evil) has taken possession of the leaders . . . religion becomes perverted . . .

329². The religion that works effect nothing . . .

330⁴. Heaven is such that all who live well, from whatever religion, have a place there.

—⁵. Those born out of the Church . . . have a religion from which they acknowledge that there is a God, and that they must live well . . .

340². That by (instantaneous Salvation from immediate mercy) religion is abolished. Ex.

— . There are two essentials, and at the same time universals, of religion: the acknowledgment of God, and repentance . . .

R. Pref. The Doctrinals of the Roman Catholic Church and Religion. Quoted.

— . The Doctrinals of the Church and Religion of the Reformed. Quoted.

111. That still they have religion, and worship according to it . . . Sig. and Ex.

272. That from these there is Divine truth in the whole world where there is religion. Sig. and Ex.

282. That those have been redeemed . . . who, in any Church, or in any religion, are in truths as to doctrine, and in goods as to life. Sig. and Ex.

— . 'A tribe' = the Church as to religion. (= religion as to the good of life. 349.)

365. All in the Christian world who are in religion from good, and in truths from doctrine. Sig. and Ex.

461^e. That the good of life is not religion where there is faith alone.

484⁷. (A discussion as to whether the good which man

does in a state of justification by faith is the good of religion, or not.) T.390.

659. The last boundary of the Spiritual World, where those were collected who have religion and thence worship, and no good of life. Sig. and Ex.

675². At this day, in the Christian world, there is no longer any Church, or any religion. Ex. T.389.

—³. Who can deny that religion is to shun what is evil and do what is good? Is there any religion where it is taught that faith alone saves . . . Ex.

839⁶. (Angels sent to see whether they had any religion, or not. They determined it by their idea of God; for this idea enters into everything of religion.)

915. That these alone are in the doctrine of love to God, and of love towards the neighbour, which two are the foundations of religion. Sig. and Ex.

923. That all the truth of the Church, and all the good of religion, are from Him. Sig.

—². For the Church is one thing, and religion another. The Church is so called from doctrine, and religion is called religion from a life according to doctrine . . .

M. 47a^e. For a Christian to have a plurality of wives infests and profanes religion.

79⁷. (They told us) to say nothing against religion . . . We asked, What does your religion teach about marriages . . . (They said, The understanding is insane in the mysteries from which is all religion; and what have deeds to do with religion?)

80². The human Conjugal, and religion, go hand in hand . . .

—³. The state of religion at this day. Sig.

149. The reason the chastity of marriage does not come forth by the renunciation of scortations, unless this is done from religion, is that without religion man does not become spiritual . . .

238. That internal causes of colds (between married partners) are from religion. Ex. 240. 241. 242. 243.

239. (Thus) where there is no religion, there is no conjugal love; (but) there is cold . . .

—^e. Although there is religion (now), still there are no truths of religion; and what is religion without truths?

242^e. I entered a house where the consorts were of a diverse religion. . . The Angels said, We cannot remain with you in that house, because the consorts there are in discordant religion. This they perceived from the internal disunion of their souls.

246. Internal similitudes and dissimilitudes arise from religion; for religion is implanted in souls; and through souls from the parents is transmitted into the offspring, as the supreme inclination.

333^e. He (attains these blessednesses of conjugal love) if he approaches the Lord, and from Him lives true religion.

342. The rise of the Mohammedan religion. Ex.

—⁴. A new religion accommodated to the genius of the Orientals . . .

348. That polygamy is not sin to those who live in it from religion.

[M.] 351. They who live according to these laws, from **religion**, are saved.

497. That at last (these adulterers) reject from themselves all things of the Church and of **religion**. Ex.

521. (Talk of the satyrs about **religion**.)

531². **Religion**, being the marriage of the Lord and the Church, is the initiament and inoculation of conjugal love.

B. 45. That the present faith has separated **religion** (which consists in the acknowledgment of one God, and in the worship of Him from the faith of charity) from the Church . . .

84^e. It is a general rule of **religion** that . . .

T. 9. There is not a nation, possessed of **religion** and sound reason, which does not acknowledge . . . that God is one. Ex.

22^e. Carry the things of **religion** as in a sack on their backs.

80³. (The idea of a satan about **religion**.)

107^e. Those who know nothing about the Lord . . . if they . . . live according to the precepts of their **religion**, are saved . . .

160⁷. They found that the backs of their heads were hollow; and then said to them . . . In your hearts you have denied God, and despised **religion**.

282². (The commandments) were thus made laws of **religion** also. Ex.

297. For God is in all things of **religion** . . . and hears.

310. To turn away the souls of men from . . . **religion**, is to commit spiritual murder.

315. They (who commit adultery in the celestial sense) at heart laugh at everything of **religion** . . .

320. They who confirm the falsities of **religion** . . .

333². When the conversation is about **religion**, they discuss it . . .

391². (The **religion** of a so-called Reformed Christian.) Des.

—³. (The **religion** of a true Christian.) Des.

450. Without these three things there is not **religion**.

455a. (The internal character of those who live a moral life, but at heart reject the things of **religion**. (Des. by comparisons.)

476. In childhood (there), as he learns the first lessons of **religion**, he leaves the north for the south.

484. What then would **religion** be—which is to do what is good—but an idle word? And what is the Church without **religion** . . .

487³. (The real sentiments of the predestinarians about **religion**.)

535. That . . . those repent (also), who, from **religion**, do the works of charity. Gen.art.

536. All who do what is good from **religion**, both Christians and pagans, are acceptable to the Lord . . .

— . All who do what is good from **religion**, after death reject the present doctrine of three Divine persons . . . and turn to the Lord . . .

537. Those who do what is good from natural goodness only, and not at the same time from **religion**, are not accepted after death. Ex.

564. He who has not searched himself . . . has not a **religion** . . .

582. If the present faith were to continue . . . what would **religion** be, but a lamentation that one is a sinner . . .

601. **Religion** alone renews and regenerates man; for **religion** occupies the highest seat in the mind . . .

646. Everyone is (there) examined . . . as to what he had been in respect to **religion** . . .

—². (Everyone) who is endowed with **religion** . . . will say that those who do good will go to Heaven . . .

666. Conscience is . . . a spiritual willingness to do according to what is of **religion** . . .

709. Every man imbued with **religion** . . . may know . . . that there is (also) a spiritual nourishment . . .

722. That for anyone to have **religion**, God must be acknowledged . . .

729. (Other) infants . . . are introduced into the Heaven assigned to their **religion** . . .

D. 4570. Those who believe that **religion** is a mere affair of politics (correspond to bed-bugs).

4748. Charles xii. wished to introduce natural **religion**, adapted to the comprehension of all naturalists.

4785. The secrets of the Moravian **religion** concerning the Lord.

4949. Interiorly **religious**, and exteriorly wicked. 4950.

5027. It is not allowable to speak to the Dutch about **religion**.

5079. All (there) have with them the **religion** they had (here).

5103. On a Hell where they are continually wrangling about **religious** things.

5201^e. All they had had of **religion**, not profaned, remains.

5353. For where there is no life, there is no **religion** . . .

5354^e. For a **religion** which does not teach life, or according to which is the life, is not a **religion**.

5359. All who had lived . . . in a **religion** without **religion** . . .

5396. (The difference between acting well from **religion**, and from merely external bonds.)

5454. (The Russian nation) do not care for **religion**.

5457. On the profane from various **religions**.

5591. By the common speech of Spirits all . . . of every **religion** (can be together).

5593. By this speech from ideas and affections . . . those in a diverse **religion** (cannot have any social intercourse with one another).

5662a. Those who have consulted together about a union of **religions** . . .

5669a. They were told to remain in their own **religion** . . .

5734. People are saved from every religion . . . provided they live the life of faith, which is charity . . . and thus do not imbue inwardly things diabolical . . .

5822. They cannot apprehend the things of religion.

5828. They become pagans of no religion.

5829. All such (dragonists) live in the world as if without religion.

5843². Destroy those who were of the Reformed religion.

5846. This pope associated himself with the worst of his own religion.

5880. On those heathen who have had no knowledge of God, or of religion.

5928. On those who make the Lutheran religion of life.

5971². When they begin to think from their own minds . . . they reject religion . . .

E. 107³. Religion makes a man spiritual. Ex.

121^e. Those who study religious things.

195². A man lives a moral life from a spiritual origin when he lives it from religion. Ex.

— (So) many gentiles think that evil is not to be done, because it is contrary to their religion . . .

250⁵. They call this way practical religion ; the other, Christian religion.

452. All in the good of life according to their religion, in which are not genuine truths. Rep.

474. Those only undergo temptations there who (here) have lived well according to their religion, in which had been falsities . . .

625. With all who are in truths and goods as to life, and at the same time in goods and truths as to doctrine, according to each person's religion. Sig. and Ex.

696. (Heaven for) all who worship the Lord, from every religion. Sig. and Ex.

710²⁶. That the man should relinquish that evil and falsity which he has from religion . . . Sig.

805⁹. That in this faith there is no religion. Ex.

825³. Good works are all things which a man does . . . when he lives according to the laws of his own religion. The laws of our religion are . . . —⁴.

847³. All religion has life for its end . . . A religion which has not . . . cannot be called a religion . . .

902³. (Thus) man cannot become spiritual . . . except through a life according to religion, from the Lord.

—⁵. For religion does not consist in thinking this or that ; but in willing and doing what is thought . . .

948⁴. Religion with man consists in a life according to the Divine precepts . . . With him who does not live according to them, there cannot be religion. Ex.

963². For no one can have religion except from revelation.

1008². For the religion and doctrine of faith separated from good works, is a religion and doctrine of truth separated from good . . .

1067. Their religion is founded upon the keys . . .

1177². Why there are so many [religions].

1179². That the Lord provides that man can be reformed and saved by the things he thence makes of his religion. Ex.

—⁴. Thus (is everyone saved) in his own religion, whether Christian, Mohammedan, or Gentile.

J. (Post.) 6. The English have an interior sight as to religion ; but it is a receptive sight. Ex.

14. The Dutch are constant in the Things of their religion.

15. They appeared on the east because they love a bare religion without images.

D. Wis. vii. 2³. (On account of the respiration) a nation of one religion cannot enter to nations of another religion . . .

C. 212. There is no . . . religion where there is no good of life. Gen.art.

— The Church, and religion, make a one, like good and truth.

Can. Pref. The whole of religion is founded upon the idea of God, and follows according to it.

Coro. 11. They are collected into Heavens distinctly, according to religion ; thus according to faith and love.

39². Religion is not possible except through some revelation, and through the propagation of this from nation to nation.

40. To accomplish this end (the formation of a Heaven from mankind) what promotive and effective mediate cause is there but religion? And what is religion but walking with God? Moreover, religion is like a seed producing just and true desires, and thence judgments and acts, in spiritual things ; and, through these, in moral ones . . . and civil ones.

— The quality of a man who has religion ; and that of a man who has not religion (shown by comparisons.)

47. God is the all in all of the Church and its religion.

51². Whence their religion was not a religion, but a superstition.

Religiosity. *Religiosum.*

A. 2115. Received something of conscience according to their religiosity.

2465^e. Origin of the religiosity signified by Moab and Ammon. 2466.

2590. The Gentiles have received something like conscience according to their religiosity. (Compare 1033².)

2600. The Gentiles are (there) instructed . . . according to their religiosity . . . 2601. 2602. 2603.

2747². The religiosity of adulterers is (as follows).

2864. 'Uz, Buz,' etc. = various religiosities and worships thence.

2869. Various religiosities and worships (of the) third class of those who are saved. Sig.

3024³. See DAUGHTER, here. —⁴. —⁶. 6729. —^e.

3242^e. A religiosity from evil ; (and) a religiosity from falsity. Sig.

[A.] 4190. They think that such things are contrary to their religiosity . . .

4211^e. Worship idols, and yet live in charity according to their religiosity.

4440. That (Jacob's) descendants were in their religiosity. Sig.

—^e. For such [a principle] of the Church as was with them is to be called a religiosity, being external worship without internal.

4444². The religiosity . . . in itself had good . . . but as to those who were in it, it had nothing of good. Ex.

— . Those in such a state cannot be in good when in their religiosity.

4454. Consultation . . . with the good and truth of this religiosity. Sig.

4462. Accession to their religiosity. Sig. and Ex. 4464.

—³. That nation placed religiosity in representatives alone.

4465. A sign that they were of their religiosity. Sig.

4475. (A longing) towards the religiosity of that Church. Sig.

4706^e. This (representative of a Church) is also called a religiosity.

4852. The religiosity with the nation from . . . Judah. Sig. 4905.

— . With the Jewish nation there was not a Church, but only the external of the Church separated from its internal: this can only be called a religiosity.

5757. What is submitted from the religiosity. Sig. and Ex.

5954⁸. He who has not acquired truths . . . from his religiosity, as in the case of the Gentiles, and applied them to life, is not in good . . .

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

6739. The truth of the Church near the religiosity there. Sig.

6741. Consent from that religiosity. Sig.

6745. That she should insinuate into him good suitable to the religiosity. Sig.

6775^e. Those outside the Church who live in good according to their religiosity. Sig.

8588⁴. Moses and Aaron (here) represent the religiosity of that nation . . .

8941³. There are . . . two religiosities which are from Own intelligence . . . This religiosity is called 'Babel' . . . The other religiosity is . . .

—⁷. A religiosity which is from proprium. Sig.

8944³. The gentiles at this day who know (spiritual things) have it from the religiosity which they have derived from Ancient times . . .

—^e. Those of them who from their religiosity acknowledge a Divine over all things; and from their religiosity perform offices of charity to the neighbour; in the other life, when instructed, receive the truths of faith, and are saved.

9011. Those who have complete faith in their religiosity (are not to blame) . . .

—⁴. 'The forest' = the religiosity.

9112. Conscience is formed with man from the religiosity in which he is . . .

9256⁴. Had lived in a kind of image of faith and charity according to their religiosity . . . and could not close the internal man.

— . Such is the lot of all who have lived in good according to their religiosity.

10177¹⁰. From that Church many religiosities were translated to the surrounding nations, and among them incensings.

10640. That they should not adhere to any religiosity in which was evil. Sig. and Ex.

10642. That the evil of that religiosity and derivative worship was to be rejected. Sig. and Ex.

10647. Thus conjunction with the evil of any religiosity. Sig. and Ex.

H. 318^e. For to live according to the religiosity is to live interiorly . . .

321. Had lived in mutual charity according to their religiosity . . . are accepted . . .

J. 50. Had lived a spiritual moral life according to their religiosity.

59⁸. For everyone after death retains his religiosity . . .

S. 1^e. Whence its holiness, except from the religiosity?

F. 49. Various religiosities (are signified) by the nations around (Israel); concordant religiosities, by the good nations; and discordant religiosities, by the evil nations.

— . There are two evil religiosities, into which every Church . . . degenerates. Ex. 55.

55^e. For every evil religiosity blinds the eyes.

P. 139⁸. Are in a strong persuasion concerning the religiosity in which they are; especially in that religiosity which involves that they are to be worshipped . . .

245. That he might represent the Lord's Kingdom, that is, the Church with all the religiosities in the world.

—². 'A wife' = the Church; and 'a concubine' a religiosity.

253. The . . . religiosities of many nations (furnish arguments against the Divine Providence). Ex. 254, Ex.

255. When he regards the Mohammedan religiosity . . . Ex.

258⁶. Although the religiosity concerning faith alone has been received . . .

—^e. They could not have been separated from the Catholic religiosity.

326¹². Dagon represented that religiosity.

R. 378. Those who had cleansed their religiosities from the evils of falsity. Sig. and Ex.

718. It is not called the Roman Catholic Church, but the Roman Catholic religiosity; because they do not approach the Lord, nor read the Word, and because they invoke the dead . . .

T. 103². (The Jews) have adhered firmly to their religiosity.

E. 786. No longer a Church, but a religiosity which counterfeits a Church.

1032. Their religiosity. Sig. and Ex.

— . Convert the Church into a religiosity.

1037. As a Church in which there is no longer any good and truth is not a Church, it is called a religiosity.

1038. 1056. 1088.

1091. This religiosity will still last in the world, because the love of commanding is implanted in everyone . . .

1138. Four kinds of men from this religiosity. Sig.

1177⁴. Illustration by these religiosities . . .

J. (Post.) 230. Man's state after death from every religiosity. Ex.

De Verbo 14. Such as a man is as to his religiosity (here), such is he as to his religiosity after death.

Relish. *Sapor.*

Relish, To. *Sapere.*

Savoury. *Sapidus.*

A. 3502. The pleasant things of taste. Sig.

— . Taste, like the other bodily senses, corresponds to celestial and spiritual things.

3570⁵. The soul gives to the body to appetize food, and also to relish it: foods are introduced by the delight of appetite and of relish; thus by external good.

—⁶. To appetite and relish correspond the longing and affection of knowing truth.

4795. Therefore wisdom, or to be wise—*sapere*, is so called from relish.

5089². He could not discern anything interior . . .

5117. The predominance of good is represented in the flavour in the grapes.

5620¹³. Its appearing delightful in the external form, is signified by, its 'taste being sweet as honey' (Rev.x. 9). . . But the internal sense is signified by the 'bitter taste.' Ex.

8378. They said that to them useful food is savoury.

8522. 'The taste of the manna was like . . .' (Ex.xvi. 31). . . 'Taste' is predicated of the delights which are of good, because it corresponds to the delight of wisdom.

9192⁷. Compared to foods unclean to the sight, but savoury.

9207⁷. Salt makes food savoury . . .

9258³. They are accepted as genuine truths, because they savour of good.

9278³. He is in a life which savours of the world.

M. 280. These simulations . . . savour of justice and judgment. 281.

D. 3998. How a substance tastes . . .

E. 318². For then man has a sense of the good in the truth.

519. Relish and taste = the affection of knowing and being wise.

617^o. Hence, in languages, relish, and to savour, are predicated of the perception of a Thing; hence also comes *sapientia*.

622. Its taste = perception . . .

Reluctation. *Reluctatio.*

Reluctate. *Reluxare.*

A. 829². (Punishments by) collectations and reluctations, or . . .

R. 354. Reluctation by the natural man. Sig.

T. 61. From this perpetual reluctation, resistance, etc. of evil and falsity against His good and truth . . .

— . When evil and falsity reluctate against them . . .

D. 3682. Occurs. — .

Remaliah. *Remaliah.*

A. 6952⁷. Mentioned. E.559⁸.

Remain. *Manere, Remanere.*

A. 1581². Whatever man has once acquired, remains.

2049⁴. His life in the world remains with him . . .

2116. Not the least evil which man has thought or actually done is blotted out, but it all remains.

2256². All the good which man has thought and done . . . remains.

2657⁷. Everything of the first Rational remains . . .

2747. All the affections and derivative thoughts . . . remain after death.

2792. 'Remain here with the ass' (Gen.xxii.5) = separation . . .

3175. 'Let the girl remain with us' (Gen.xxiv.55) = detention . . .

4060⁴. It is always provided that something of the Church remains.

4172. This evil remains to eternity. Whereas the evil not of fault . . . does indeed remain, but only in externals . . .

4295². Evil and falsity are not separated from the Angels; but it all remains with them . . .

5094². Such as man's Natural has been formed in the world, such it remains.

5128⁴. It is this interior life which . . . remains after death.

5175^e. According to (the ends) his life remains.

5387. For the life of everyone remains (there). 5718^e.

5520. 'To cause to remain' = to be separated.

6112^e. Applications to falsities and evils, once impressed on any Scientific, remain.

6122. All the truth and good ever given to man, Spirit, or Angel, remain.

6368^e. As man dies, so he remains.

6977. After death his life follows him, and remains in the state . . .

7032^e. His life awaits everyone; not his civil life which appeared . . . but his spiritual life . . .

7290². What is compulsory does not remain . . . But the things appropriated (in freedom) remain.

[A.] 7398. (Thus) all things which enter with man, remain. Sig. and Ex.

7541^e. The desire to do evil always remains.

9089^e. What is effected by both (the Voluntary and the Intellectual) remains . . .

9188². Truths once made of faith, remain, and cannot be eradicated.

10298⁴. Hence man after death remains as he has been made truth and good.

H. 363. Man remains to eternity such as is his predominant affection. Ex.

395^e. That which is in the spirit of man . . . remains after death.

480. That man after death remains to eternity such as he is as to his reigning will or love. Ex.

482. That faith does not remain [with] man if it is not from heavenly love. Ex.

483. That love in act is that which remains. Ex.

N. 113. That alone remains in the spirit of man which has entered into his love.

222^e. 'To abide in the Lord' = to be in love to Him.

P. 17. He then remains such as has been his life (here); that is, such as has been his reigning love.

78. That whatever man does from freedom according to his thought . . . remains. Gen.art.

79. When it is removed, it is transferred . . . to the circumferences . . . This is meant by its being said that it remains.

179^e. For everyone's life awaits him, and thence his lot.

227. That whatever man thinks, speaks, or acts from the will . . . remains. Ex.

279². All evils or sins remain; and, when remitted, are removed to the sides.

R. 164^e. What man does from himself in freedom, remains to eternity; but what he does from fear does not remain.

M. 34. That one's own love remains with everyone after death. Ex.

46. That the love of the sex remains with every man after death, such as it had been interiorly . . . Ex.

48. That conjugal love in like manner remains . . . Ex.

T. 493. That everything spiritual of the Church which enters in freedom . . . remains. Gen.art.

494. The spiritual things of the Word and Church which man imbibes from love, and which the understanding confirms, remain with man; but not so civil and political things. Ex.

500. For that which is not received by man from free will does not remain. Gen.art.

520. That . . . unless man in part removes evils by repentance, he remains in them; and he who remains in them cannot be saved. Gen.art.

614. All evil which man has appropriated to himself actually, remains.

D. 2457. What has once been acquired, remains . . .

4481. All states, thoughts, speeches, and acts, in like manner remain . . .

E. 478. Falsities still remain, although removed by truths . . .

860. (What they acquire after death) does not remain . . .

Remain. *Superesse.*

A. 7398. 'To remain' (Ex. viii. 9) = to remain—*remanere.*

9133. To be left. Sig.

Remains. *Reliquiae.*

See under TEN.

A. 8. The second state is when a distinction is made between the Lord's things, and those proper to man. The (former) are called 'remains,' and, here, are especially the Knowledges of faith, which have been learned from infancy. These are stored up, and are not manifested until he comes into this state, which state at this day rarely comes forth without temptation . . . Thus are the things of the external man separated from those of the internal. In the internal are the remains . . .

19. The Lord's mercy . . . broods over the things which the Lord has stored up with the man, and which are called 'remains.' They are the Knowledges of truth and good, which never come into the light . . . until external things have been vastated.

259². 'The serpent' . . . cannot wound . . . these things which the Lord stores up, which are called 'remains.'

468². Those who remain are called 'the remains,' and 'the residue,' and are said to be 'in the middle of the land.' . . . So, if the Lord did not preserve 'remains' in each one, he must perish . . . For the spiritual and celestial life is in the remains. Ex. . . The last remains are signified by Noah.

—³. The 'remains,' in man, and in the Church. Ill.

530. Churches become vastated. But still remains are always preserved, that is, some with whom the good and truth of faith remain; though they are few; for (otherwise) there would be no conjunction of Heaven with the human race.

—². As to the remains which are with man individually, the fewer they are the less can his rational and scientific things be enlightened; for the light of good and truth inflows . . . through the remains from the Lord. If there were no remains in a man, he would not be a man, but much viler than a brute. The fewer the remains, the less he is a man; and the more they are, the more he is a man. Remains are circumstanced like some heavenly star: the smaller it is, the less light it gives . . . The few things which remained from the Most Ancient Church were with those who constituted the Church called 'Noah.' But the remains—*remanentiæ*—were not of perception, but of integrity, and also of doctrine . . .

556. As man had thus no remains of good and truth, it is foretold that he would be differently formed, in order that he might have remains. Tr.

560. The men of the antediluvian Church (by doing this) had scarcely any remains; and (were therefore) suffocated . . . for man cannot live without remains; (because) it is in remains that the life of man is above that of brutes. From remains, or through remains from the Lord, man can be as man, can know what is good and true, reflect upon each thing, and thus think and reason; for in remains alone there is spiritual and celestial life.

561. As to remains, they are not only the goods and truths which a man has learned from the Lord's Word from childhood up . . . but they are also all the states derived thence; such as states of innocence . . . states of love towards parents, etc. . . states of charity towards the neighbour, and also of pity for the poor . . . in a word, all states of good and truth. These states, with the goods and truths impressed on the memory, are called remains; which are preserved in man by the Lord and stored up, quite without his knowledge, in the internal man; and are separated well from the things proper to man. Ex.

562. The antediluvians . . . at last had almost no remains. Ex.

563. So that remains can no longer be stored up . . .

565^e. For man is never man, but the vilest of brutes, if he has no remains.

571. When man immerses truths in . . . cupidities, he profanes them, and deprives himself of remains, which, although they remain, cannot be produced. Ex.

576². The remains of remains. Sig.

—³. Remains are compared to 'spoil,' because they are insinuated as it were stealthily among so many evils and falsities.

—⁶. That remains are of the Lord alone. Sig.

594. After they had thus as it were destroyed remains, they could not but be extinguished.

602. The remains with the man of the Church 'Noah' are described by the measures (of the ark). 649.

628². There was nothing true, or good, except in the remains with those called 'Noah'; for without remains there is no regeneration. 635.

649. That the remains with them were few. Sig.

660. They had persuasions which . . . closed up the way for remains, so that they could not operate . . . When the way for remains is closed, the man is no longer man, because he cannot be protected by the Angels, but is totally possessed by evil Spirits . . . 798².

661. (Such) cannot so close up the way for remains . . .

—². Remains are all things of innocence, of charity, of mercy, and of the Truth of faith, which man has had from the Lord . . . And if man has them not, there can be nothing of innocence, charity, or mercy . . . and he is worse than the wild beasts . . . Such were the antediluvians . . .

711. Unless man is furnished with truths and goods, he cannot be regenerated. Ex. . . These truths and goods are the remains which are reserved by the Lord for such uses.

737. These truths and goods are remains which are

not produced so as to be recognized until the man is being regenerated . . . The remains in a man being regenerated through temptations are for the Angels with him, who take out from them the things with which they defend the man against the evil Spirits . . .

857². Hence everyone may see . . . what remains are.

886³. 'Two or three olives' = the celestial remains with man.

977². An unregenerate man's being able to think and understand what is good and true, is from the Lord's life through remains, whence he has the faculty of reflecting.

1025¹¹. Remains, which are holy, because of the Lord. Sig.

1050. No man could live . . . unless he had something living in him, that is, something of innocence, charity, and mercy . . . This man receives from the Lord when an infant and a child . . . The things thus stored up are called in the Word 'remains,' and are of the Lord alone with the man. Ex.

—². Man does not learn these states, but receives them as a gift from the Lord . . . Together with the truths of faith, they are what are called 'remains' . . . In proportion as man . . . extinguishes these states, he becomes dead . . . When a man is being regenerated, these states are the beginning of it, and he is led into them; for the Lord operates through the remains.

—³. These remains in everyone are here called 'the living soul of all flesh.'

1450. These celestial things are insinuated . . . from infancy to childhood, without Knowledges; for they inflow from the Lord, and affect, before the man knows what love is . . . These are remains . . . The Lord also was introduced into celestial things . . .

1548. Infants are in innocence and the goods of love . . . These are what are called the first remains . . .

1738. Remains from victory. Sig. and Ex.

—, Remains are all the states of love and charity, consequently all those of innocence and peace, with which man is gifted. These states are given to man from infancy, but less by degrees as he advances to adult age. But, when he is being regenerated, he receives new remains in addition to the former ones; thus new life. For it is from remains, or through remains, that man is man . . .

—². The remains acquired (by the Lord) in the combats of temptations, are what are here meant. Ex.

1906. The remains of good and thence of truth which the Lord acquired. Sig. and Ex.

—, Remains are all the states of affection of good and truth with which man is gifted by the Lord from first infancy to the end of life; which states are stored up for him for the use of his life after death; for all states . . . return there . . . and are tempered by the states of good and truth with which he has been gifted by the Lord. The more he has received of remains (here), the more delightful and beautiful do the rest of his states appear, when they return. Ex.

—². As man is introduced into the world . . . these celestial things of his infancy begin to disappear; but still they remain; and the (subsequent) states are

tempered by them. Without them a man cannot be man . . . These states of good are what are called 'remains,' which are given by the Lord, and implanted in his nature, when the man is unaware of it.

[A. 1906]³. In after life also man is gifted with new states; not so much of good as of truth . . . which are also stored up in the interior man. Through these remains, which are of truth, and which are born from the influx of spiritual things from the Lord, man has the ability to think, and also understand, what the good and truth of civil and moral life are, and also to receive spiritual truth . . . but he cannot do this except through the remains of good which he received in infancy.

— That there are remains, and that they are stored up in the interior Rational, is unknown to man . . .

— Remains are treated of in the Word *passim*, and by them are signified those states by which man becomes man, and this from the Lord alone.

—⁴. But the remains which were with the Lord were all the Divine states which He procured to Himself, and by which He united the Human essence to the Divine essence. They cannot be compared to the remains with man; for these are not Divine. 1963. 1988².

2075³. Conjunction by remains. Sig.

2109. 'Thirteen' = holy remains.

2239^e. If there were any remains (in Sodom), that is, anything of good and truth. Sig. 2284, Sig. and Ex.

2280. By 'remains' is signified all the good and truth which the Lord insinuates with man from infancy to the last of his life.

—². Three kinds of goods are signified by 'remains:' the goods of infancy, the goods of ignorance, and the goods of intelligence. Ex.

2284. Remains are all the good, and all the truth, with man, which lie stored up in his memories, and in his life. Ex.

— These things are what are called 'remains,' of which mention is very frequently made in the Word . . .

—³. According to the quantity and quality of the remains—that is, of the good and truth with him—man enjoys blessedness and happiness in the other life; for they are stored up in his interior man, and become evident when man leaves behind corporeal and worldly things.

— The Lord alone knows the quality and quantity of a man's remains . . .

—⁴. Men from every religion are saved, provided they have by a life of charity received remains of good and of apparent truth. Ex.

2468¹⁵. That they cannot come into Heaven, because they have no remains. Sig.

2636². All the things with which man is gifted by the Lord before regeneration, and through which he is regenerated, are called remains.

2851⁶. 'To slay the remains' (Is. xiv. 30) = to take away the goods and truths which had been stored up interiorly by the Lord.

2967². It is the remains, which are goods and truths from the Lord stored up with man, which then receive

life. These goods and truths are acquired from infancy up to the time of reformation; with one person more, with another fewer. These are reserved in his internal man, nor can they be produced until his external man has been reduced to correspondence . . .

3116. Exploration is with every man who . . . receives remains.

3183³. There are then no longer any remains . . . Sig.

3322⁴. 'The remains of Edom' (Amos ix. 12) = those who are in good within the Church.

3336³. Therefore, when the time comes that a man can be regenerated, the Lord inspires the affection of good, and through it excites the Things which have been adjoined to this affection by Him, and which are called 'remains' . . .

3654³. 'The remains,' etc. = the truths and goods which survive.

— That remains are the goods and truths stored up by the Lord in the interior man. Refs.

3740. Remains, when predicated of the Lord, are Divine goods, and Divine truths, which He procured for Himself by His Own power.

4168. 'Twenty' = the good of remains.

— Remains, when predicated of the Lord, are nothing else than His proprium . . .

4759. 'Twenty' = the good and truth stored by the Lord in the interior man, which are called remains . . .

—². Those who have no remains of good and truth in their interior man . . .

5113⁸. 'The remains of the people' (Zech. viii. 11) = truths stored up by the Lord in the interior man. Refs.

5128⁵. There are with every man goods and truths stored up by the Lord from infancy, which are called 'remains:' these are infected by deceit, and commingled by profanation.

5135⁴. These goods and truths laid up in the interior Natural are signified in the Word by 'remains;' but if evil steals the goods and truths there, and applies them to confirm evils and falsities, especially if from deceit, it then consumes these remains . . . and then it is all over with the man. —⁵, Sig.

—⁷. That the evil of the love of self consumes the remains of good and truth. Sig.

—⁸. Remains are not consumed by falsities which are not from evil; but by falsities from evil.

5291. To make remains, is to collect truths and goods, and then store them up. Tr.

—². 'Five,' also = remains. —⁴, Ill. —⁵.

5297^e. Their heaping up food in the cities = truths conjoined with good stored up in the interiors of the natural mind, which . . . are called remains, and in which consists the veriest life of the spiritual man, and from which man is spiritually nourished in all . . . spiritual famine.

5335. 'Joseph thirty years old' = a full state of remains. Ex. and Ill.

—². That man cannot be regenerated, that is, admitted into spiritual combats, until he has received remains to the full. Sig.

5342³. These truths adjoined to good are what, in the proper sense, are called **remains**. In proportion, therefore, as man suffers himself to be regenerated, **remains** serve a use; for in the same proportion the Lord takes of them, and remits them into the Natural, so as to produce a correspondence of the exteriors with the interiors. This is done in the state which is signified by the 'seven years of famine.'

5344². With this (the Second) Heaven, man communicates through **remains**. Ex. . . For **remains**—that is, the truths and goods stored up in the interiors—are nothing else than correspondences with the Societies of that Heaven.

5363. **Remains** from multiplied truths from good. Sig. and Ex.

5370. Communication from **remains**. Sig. and Ex.

5561. Into such a state (the bones) are reduced those who have led an evil life, and yet have had some **remains** of good stored up in themselves. Ex.

5894. The duration of that state, until **remains** shine forth. Sig. and Ex.

— . Here, **remains** are acknowledgments and affections of truth, before good manifests itself. With good, these shine forth; and meanwhile sufficient is taken of them as may conduce to the use of life. Such is the Providence of the Lord . . .

5897. 'To put for you **remains** in the land' (Gen. xlv.7)=the middle and inmost of the Church; (for) '**remains**'=goods joined to truths stored up inwardly in man by the Lord; here, the middle and inmost of the Church. Ex.

—². '**Remains**,' and '**residues**,' are mentioned in the Word *passim*, by which have been understood the **remains** and **residues** of a people or nation; (but) in the spiritual sense, they=goods and truths stored up by the Lord in the interior man. Ill.

—⁸. **Remains** so closed up through evils of life and persuasions of falsity, that they no longer appear; and, through the denial of truth which had previously been acknowledged, in both cases from affection, they are consumed . . . Ill.

—¹⁰. No **remains** left. Ill.

—¹¹. As to **remains**, or the goods and truths stored up in the interiors of man by the Lord, the case is this. When man is in good and truth from affection . . . good and truth are implanted; and (then) the Angels approach, and conjoin themselves with the man. It is this . . . which causes goods with truths to come forth in man's interiors . . .

5898. All spiritual life from **remains**. Sig. and Ex.

5899. Deliverance from damnation effected through **remains**. Sig. and Ill.

6156. That **remains** are for the General (in the Natural) which is under the auspices of the Internal. Sig. and Ex.

— . **Remains** . . . are remitted into the natural man when he is in a state of good; but, when he comes into a state of evil, they are at once withdrawn and stored away, to prevent their being mixed with evils . . .

—². When man cannot be regenerated, the **remains** with him are well reserved in his interiors; but when he

is being regenerated, they are remitted . . . into the exteriors in proportion as he is being regenerated . . . and, then, they are first remitted to the generals, and afterwards to the particulars successively.

6157. The things which are not yet **remains**. Sig. and Ex.

6348³. Such a one has not any **remains** of good stored up in his interiors, because they have completely perished in evil.

6367⁷. Celestial good and celestial truth, which are '**the remains** of Jacob' (Micah v.7). Sig.

6959². As such have scarcely any **remains** of truth and good, they at last become like skeletons . . .

7556². The good and truth which have not been adjoined to evils and falsities . . . are stored up by the Lord in the interiors, and are afterwards brought forth for use. The reservation of good and truth with man by the Lord is signified by '**remains**.' Refs. 7601².

7831. As **remains** are in the interiors, and through them man is prepared and initiated to receive good and truth from the Lord . . .

7984. 'Thirty'=a full state of **remains**.

—². With the good, evil and falsity are successively rejected to the sides, and goods and truths are collected to the middle. This collection of good and truth is meant by **remains**; and, when there is a full state of **remains** with them, they are elevated into Heaven.

9014². Deceit is like a poison which penetrates to the interiors . . . and destroys the **remains** . . . on the destruction of which nothing of spiritual life remains.

—⁴. With hypocrites . . . the very **remains** of good and truth have been consumed and destroyed, and, with these, everything of spiritual life; (and therefore) they cannot perform repentance. Sig.

R. 189². 'The **remains** of His people' (Is.xxviii.5)=those with whom His Church will be.

D. 856^e. Therein are the **remains** . . .

3108^e. When man is in such a persuasive state, and is elevated, the Lord operates, and inseminates into their minds, and stores up, those things which are called **remains** . . .

3475^e. In the same proportion the less **remains** there are left.

4382. On the state of infants, and **remains**. Ex.

E. 278⁵. 'The **remains** of Jacob' (Micah v.7)=the truths and goods of the Church.

401¹⁹. 'I will give their **remains** to the sword . . .' (Jer.xv.9)=that all the residue of good and truth will perish . . .

724²⁹. 'All thy **remains** I will scatter . . .' (Ezek.v.10) . . . '**Remains**'=the truths and goods stored up with man by the Lord from infancy and childhood.

768. 'The **remains** of her seed' (Rev.xii.17)=those who are in these truths (of the New Church).

866³. 'The **remains** of Israel' (Zeph.iii.13)=those in spiritual faith, because in the good of charity.

Remains. *Reliquus.*

R. 456. 'The rest of the men' (Rev.ix.20)=those who are not such . . .

[R.] 517. 'The remnant were affrighted' (Rev.xi.13)= those who had adjoined some goods of charity to faith . . . (Compare E. 677.)

565. 'The remnant of her seed' (Rev.xii.17)=the novitiates . . .

836. 'The remnant were slain' (Rev.xix.21)=all from the various heresies among the Reformed . . . who do not shun evils as sins.

Remains. *Superstes.* Iuv.22.

Remedy. *Remedium.* A.6502. D.2874.

Remember. See under MEMORY.

Remember. *Memorare.* R.83. E.105.

Remember. *Recordare.*

Remembrance. *Recordatio.*

A. 840. 'God remembered' (Gen.viii.1)= . . . in special, that He had mercy: His remembrance is mercy, which is especially predicated after temptation. . . . As this appears so, 'God remembers'=the end of the temptation, and the beginning of renovation.

1049. 'I will remember My covenant' (Gen.ix.15)= the Lord's mercy towards the regenerate . . . for 'to remember' cannot be predicated of the Lord . . . See 1055.

1491. That the Lord remembered. Sig. and Ex.

1516. It was recalled to my remembrance that . . .

2473². When a man remembers another . . . there is presented one obscure [idea] . . . But when, as a Spirit, he remembers him . . . there are presented all the ideas he ever had about him. Ex.

2474². Man is then led successively into full remembrance . . .

3966. 'God remembered Rachel' (Gen.xxx.22)=fore-sight. Ex.

4904³. By baptism they might remember regeneration; by the Holy Supper they might remember the Lord and His love . . .

5130. He is continually in remembrance of the Lord . . . although he does not know that he then remembers Him; for the remembrance of the Lord by those in faith is a thing which reigns universally . . .

5169. 'He did not remember Joseph' (Gen.xl.23)= not as yet conjunction in every way.

5229. 'I remember my sins this day' (Gen.xli.9)= concerning the state of disjunction . . . (for) 'to remember'=conjunction . . . because in the other life the remembrance of anyone conjoins; for, as soon as any Spirit remembers another, he is presented . . . (This is) when the Lord grants that they should remember them.

5430. 'Joseph remembered the dreams . . . ' (Gen. xlii.19)=that (it) foresaw what would happen . . . (for) 'to remember'=presence; because a Thing of which remembrance takes place, is presented . . .

6004³. When a scientific comes into the thought, the truths collated into it come into remembrance . . .

7200. 'I have remembered My covenant' (Ex.vi.5)= exemption from infestations. Ex.

8038. It treats in (Ex.xiii.) of perpetual remembrance of deliverance by the Lord.

8066. 'A sign'=perpetual remembrance (in relation to the Voluntary).

8067. 'A memorial'=perpetual remembrance (in relation to the Intellectual).

8442. Remembrance of the state of temptation in which they had been. Sig. and Ex.

8763. The remembrance of all that befel the evil . . . Sig.

—, 'Ye have seen'=remembrance.

8885. 'Remember' (Ex.xx.8)=what is perpetual in the thought. Ex.

8986. The delight of the remembrance of spiritual good. Sig. and Ex.

8990². (Such) do what is good as often as they remember it.

9151. Remembrance. Sig. and Ex.

9153. If there is no remembrance. Sig. and Ex.

9154³. When man is in good . . . he comes into the remembrance of all the truths which have entered the good . . . (and) truths which have disappeared come again into remembrance when the man returns into the affection of good or of truth, through life.

9468³. 'To tie a scarlet thread'=for the sake of the memory or remembrance of the Thing.

9849. 'Stones of remembrance for the sons of Israel' (Ex.xxviii.12)=from mercy in perpetuity . . .

—, It is said of the Lord that He 'remembers,' and that He 'does not remember,' by which is signified that it is done from mercy, whether it is preservation, or deliverance . . .

—, Everyone may know that to remember—*recordari seu meminisse*—cannot be predicated of the Lord . . .

—². That 'to remember,' when said of the Lord, = to have mercy, and thus to preserve, or deliver, from mercy. Ill. 9850. 9904.

10231. 'It shall be . . . for remembrance before Jehovah' (Ex.xxx.16)= thus the preservation of the Church . . . by the Lord.

10659. The feast of the Passover . . . was instituted in remembrance of the deliverance of man from Hell.

H. 462a³. All the particulars . . . were brought to their remembrance . . .

W. 363². There are many [departments] of wisdom; as recollection, etc.

P. 326³. Presence (there) is from the remembrance of another . . .

R. 83. Remembrance of their error. Sig.

T. 704. 'This do in remembrance of Me' (Luke xxii.19). Ex. 709^e. 710.

D. 3285. (Seeming recollections of things which have never happened.) 3917.

3573. They snatched it away, so that I could not remember it. 5904.

4163. How Spirits remember others. Ex.

E. 95. 'Write' = for remembrance. 112.

654⁷⁰. 'Remember Egypt no more' (Ezek. xxiii. 27) = no longer any knowledge of truth.

1112. 'To remember,' when said of God, = to separate Himself from them. Ex.

Remember. *Reminisce.*

Remembrance. *Reminiscentia.*

A. 1108. By turns they . . . remember the things they had done in the life of the body.

2371⁶. From some goods which they remember (there) they want to merit Heaven.

2469. On the remembrance of the things which man has done in the life of the body. Gen.art.

2493². (The Angels) have a most perfect remembrance of past things . . .

7398. The things which enter (have not) been obliterated when the man no longer remembers them.

7721^e. In order that they may remember the evils they had done (here).

8049. That they remember the state in which they had been . . . Sig.

8066. For the sake of perpetual remembrance. Sig.

8620. 'To write in a book' = for perpetual remembrance. . . For by the Divine remembrance is signified Salvation; and by non-remembrance, damnation. Ill.

9418. 'To write = for remembrance. E.87.

H. 256. If a Spirit spoke to a man from his own memory . . . it would be like the remembrance of a Thing which the man had never heard or seen.

P. 255². They placed like (images) in their temples, that they might call to remembrance the holy things they signified.

M. 415⁵. Frequent speech from memory and recollection . . . induces a species of faith.

T. 80^e. Forgetfulness expelled remembrance.

D. 2021. When holding forth, things were called into his mind which otherwise he could never remember.

—². Spirits would communicate things to me. . . so that I knew no otherwise than that I . . . remembered them.

3259. Yet as soon as a thing occurs, the (Spirits of Mercury) remember it.

D.Min. 4721². From the remembrance that it is so, the Angels (are) kept in a state of good and truth.

D.Wis. v^e. The permanence of these things is memory; and the reproduction of them is remembrance.

Remit. *Remittere.*

Remission. *Remissio.*

A. 589. A principle from which he is never willing to recede, or in the least to let go.

875⁴. If the Lord were to relax in the least . . . the man would do evil . . . 929^e.

1712². Therefore man ought not to hang down his

hands. 1937². 8176. 10299⁴. P.210. T.356. D.2161. 2732.

2116². The Angels are remitted into their evils. 2307. 4564³. H.342.

3894. They are first remitted into the life which they had in the world.

5207^e. Truths are successively remitted from within.

5398. Believe sins are remitted in a moment.

—². They are told that the Lord remits the sins of everyone who from his heart desires it; but still such persons are not separated from the diabolical crew . . .

5660². They think that (in that case) they would hang down their hands . . .

6388^e. Like objects which do not remit, but absorb the rays of light.

6561². With the Jews it was implanted that they should never forgive . . .

6563. 'Forgive the transgression of thy brethren' (Gen.l.17) = supplication and repentance.

7118. 'For they are remiss' (Ex.v.8) = not sufficiently infested. 7149.

7697. 'Forgive . . . my sin, this time only' (Ex.x.17) = that they should not regard his disobedience. . . For 'to remit' is to regard one, not from evil, but from good.

8179. Those in temptations are wont to hang down their hands.

—³. As he hangs down his hands, he yields . . .

8389. See REPENT, here. 8393.

8452. The Angels are remitted into the state of the natural affections . . . 8487³.

8487⁴. The concupiscences into which (the Angels) are remitted, are . . .

8573². The Lord continually remits . . .

8870^e. They are then remitted into the evils of their will.

8882². 'All sin . . . shall be forgiven unto men; but the blasphemy of the Spirit shall not be forgiven. . . A word against the Son of Man shall be forgiven; but he who shall speak against the Holy Spirit, it shall not be forgiven . . .' (Matt.xii.32) . . . = the profanation of truth . . . (This) cannot be healed, thus not forgiven . . . 8883.

9013⁸. The reason these are not 'forgiven,' is that hypocrisy . . . infects the interiors . . . For the forgiveness (or remission) of sins is the separation of evil from good . . . which cannot be done with one with whom all good is destroyed . . .

9014. Damnation although he . . . supplicates for forgiveness . . . Sig. and Ex.

—². Deceit in spiritual things . . . cannot be forgiven. Ex.

— . When such supplicate for forgiveness . . . they supplicate nothing from the heart . . . Hence they have no forgiveness.

—³. The remission (or forgiveness) of sins (is supposed to be) the wiping of them away . . . and that after the remission they go clean . . . but the case is

quite different with the remission of sins. The Lord **remits** sins to everyone . . . but they are not on that account **remitted**, unless the man performs serious repentance, and desists from evils, and then lives a life of faith and charity, and this up to the end of his life. When he does this, he receives new spiritual life from the Lord, and when from this life he regards the evils of his former life, and feels aversion and horror for them, then, first, are the evils **remitted**; for the man is then kept in truths and goods by the Lord, and is withheld from evils. Hence it is evident what is the remission of sins, and that this cannot exist within an hour, or within a year. This is known by the Church, for it is said to those who approach the Holy Supper that their sins are **remitted** if they begin a new life . . .

[A.] 9264^e. That this malignity is not **remitted**, because it is against the Divine justice. Sig. and Ex.

9333². The ease with the remission of sins is that man is not purified from them, but is withheld from them by the Lord . . . when he has been regenerated. Ex. 9447, Ex. 9448.

9443. (The doctrine) of the remission of sins. Gen.art. N.159.

9445. That no one can lead away from sins, thus **remit** them, except the Lord. Sig.

9448. The ability to be kept by the Lord in the good of love and truths of faith, and to be withheld from evils and falsities, is the remission of sins. (Possible only to the regenerate.)

9449. The signs that sins have been **remitted** are as follow. Enum.

9450. The signs that sins have not been **remitted**. Enum.

9451. Sins, when **remitted** . . . remain with the man.

9452. These are the things which are meant by the remission of sins from mercy. Enum.

9454^e. From these things it is evident who they are whose sins have been **remitted**, and who those whose sins are not **remitted**.

9506. 'The mercy-seat' = the cleansing from evils or remission of sins. Ex.

9818²⁷. Hence it is said that this sin (against the Holy Spirit, which is profanation) cannot be **forgiven**.

9937⁴. For deliverance from sins, or the remission of them, is nothing else than removal; for they remain with the man . . .

10504. 'If now Thou **remittest** their sin' (Ex. xxxii. 32) = that this turning away from the Divine would not oppose.

—^e. What is not attended to, is said to be **remitted**.

H. 506³. In this second state (after death) they are **remitted** . . . into the state of their exteriors . . .

L. 18. That the imputation of the Lord's merit is nothing else than the remission of sins after repentance. Gen.art.

—⁴. The remission of sins as preached, and as described by the Lord. Ill. —⁵.

Life 5. Being ready to **forgive** others . . . as ye would have **forgiveness** of your offences of God's hand.

(Quotation from the *English* in this no.) (Translated into Latin in 6. T.526².)

P. 122. The Holy Supper confirms the remission of sins with those who perform repentance. Ex.

279. That in proportion as evils are removed, they are **remitted**. Gen.art.

—². I had believed that when evils are **remitted**, they are rejected . . . But all things remain, and when, after repentance, they are **remitted**, they are moved away from the middle to the sides . . .

—³. Some good men after death . . . glory because they are no longer sinners . . . and are therefore **remitted** into their own evils . . .

280. That sins when **remitted** have been removed, is an error of the age. (Such) believe that sins are **remitted** them through the (Holy) Supper . . . and through faith alone, etc. . . But the reverse is true: that when sins have been removed they are **remitted**; for repentance precedes remission, and without repentance there is no remission. Therefore the Lord commanded the disciples to preach repentance for the remission of sins (Luke xxiv.47); and John preached the baptism of repentance for the remission of sins (Luke iii.3). The Lord **remits** their sins to all . . . but still He cannot take them away except according to the laws of His Divine Providence. (It was He who said to Peter) that he should **forgive** his brother seventy times seven (Matt. xviii. 21, 22).

324⁸. They are **remitted** to such (as are in like delight).

334^e. This is meant by the 'good measure . . . given into the bosom of those who **forgive** and give to others' (Luke vii. 37, 38); that is, who are in the good of charity.

R. 224⁶. In proportion as he does this, his sins are **remitted**.

798⁴. Provided the priest says, I **remit**.

T. 73². God cannot according to His laws **remit** sins to any man, except in proportion as the man according to His laws desists from them.

142. That the Divine virtue and operation . . . is, according to these . . . remission of sins. Ex.

—². Purification from evils is the remission of sins.

409². I have heard from Heaven that the Lord **remits** everyone his sins . . . but that still sins are not wiped away thereby, but only by repentance.

441⁴. They are **remitted** to those who instruct . . .

459¹². He said, Charity is to **forgive** everyone his trespasses.

510^e. In proportion as man performs repentance, sins are removed with him; and in proportion as these are removed, in the same proportion they are **remitted**.

539. There is no need to supplicate before the Lord for the remission of sins . . . First, because sins are not abolished, but removed, and they are removed in proportion as the man desists from them . . . Secondly, because the Lord . . . **remits** his sins to everyone . . .

568. Every man after death . . . is first **remitted** into his externals.

611. That in proportion as man is regenerated, his sins are removed, and that this removal is the remission of sins. Gen.art.

614. (Thus) the remission of sins is not their extirpation and wiping away, but their removal and separation . . .

—². (Thus) the remission of sins is not instantaneous, but follows regeneration, according to the progress of it. The removal of sins, which is called their remission, may be compared to . . .

D. 1321. They are remitted into the Heaven of Spirits.

1944. Represented by the remission of their endeavours.

2507. It was remitted them for a while . . . 2801.

2559. When it is remitted them, they at once rush . . .

—². This bond is remitted . . .

—^e. Others complained that they were remitted.

2738. Thus do Spirits abhor the remission of bonds.

2755. All, even Angels, can be remitted into the same state as they had possessed in the life of the body ; so that if the human race were to fail, Spirits could be remitted into a like state . . .

2759. That the Lord should not remit His Divine force. Sig.

2764. When such Spirits are remitted . . .

2775. When they are remitted into a state like that of their life in the body . . .

3117 (or 3116). He no longer desires that it may be remitted to him to fall into his delights.

3469^e. As if they were remitted from the world of this sun . . .

3677. Sins are not remitted unless confessed from the heart, with a certain inward torture . . .

3708. Spirits are not remitted into any other life than that which they have acquired by actuality. Ex.

3709. As to infants, who are remitted into a life not acquired by actuality . . .

3999. Remit sins by the papal bulls.

4381. They would drag him, if he slackened.

4471. They are remitted into their delights . . .

4476. She was remitted into thoughts such as she had had in the body.

4542. They suppose they can sin, because after some time they have instantaneous remission.

4689. All are by degrees remitted into the life they had had in the world . . .

4754^e. He contaminated Divine things by . . . praying devoutly for forgiveness . . .

5629^e. (In England) there is no remission (of penalties).

6060^e. He said that his sins are remitted because he holds their faith ; and that if he does not desist, they are still remitted, but not in the same degree.

E. 257⁴. 'To forgive seven times' = to forgive as often as [the offender] should . . . say that he repented, thus at all times. 391²⁰.

418. The remission of its influx. Sig. and Ex. 419.

629¹⁴. As charity towards the neighbour is meant, it is said, 'Forgive and it shall be forgiven unto you' (Luke vi. 37).

701³. He who hangs down his hands, and awaits influx, receives nothing . . .

778⁴. That to deny the Word is the sin which cannot be forgiven. Ex.

—¹¹. 'This soul shall be utterly cut off, its iniquity is upon it' = that it cannot be forgiven. Ex.

971³. (Thus) those who hang down their hands . . . remain in the state of their evil ; and hang down their hands to eternity.

J.(Post.) 248. Fr. G. prayed to God the Father with most ardent fervour, believing that when he did this, all things were remitted . . .

De Conj. 85. They who confirm themselves that all evils are remitted by the Holy Supper (merely), have adultery with a maternal aunt.

Can. Holy Spirit v. 8. That to him who speaks a word against the Holy Spirit it is not remitted, is because he denies the Divinity of the Lord and the holiness of the Word ; for such a one has no religion. See also 9.

Remnant. See under REMAINS — *reliquus*, and RESIDUE.

Remorse. See under BITE.

Remote. *Dissitus*.

See under REMOVE—*removere*.

A. 6602. Spheres . . . extend themselves into . . . Societies which are remote thence.

6637^e. From those who are Churches in particular—however remote they may be—is constituted the Church in general.

6832⁷. This representative emanated . . . to remote nations.

8918. The angelic Societies appear . . . remote from each other . . .

9440. Earths so remote . . .

H. 62. They sometimes see remote Societies . . . in the human form.

J. 74. The Angels . . . have much hope of a nation remote from the Christian world, and thus remote—*remota*—from infesters.

W. 92^e. The Spiritual World is . . . by no means remote from man.

D. 694. As remote from man as the moon from the earth.

2852. Far remote from the centre of the idea.

4438. Many muscles remote from each other . . .

—^e. When there is no Church, the Angels are removed, so that an influx . . . is not possible into the Societies remote thence.

4663¹¹. In this Earth . . . they have communication by ships with remote regions.

[D.] 4739. At a very **remote** place in the north . . .
 5014. When they are thinking about those **remote** in the city, they are presented . . .
 5229. They have their eyes . . . at **remote** mountains.
 6046. In cottages, (and) **remote** from each other.
 E. 1219³. Many have been present with me from . . . **remote** Earths.
 D. Wis. vii. 2². No one can enter . . . into a higher **remote** Society.

Remoteness. See under AFAR.

Remove. See under FAR OFF, and PUT AWAY—*amovere*.

Remove. *Dimovere, Emovere.*

Emotion. *Emotio.*

A. 9433³. 'The earth (which) shall not be **removed** to eternity' (Ps. civ. 5) = the Church. The 'bases upon which it is founded' are truths in ultimates . . . hence it is said that it 'shall not be **removed** to eternity.'

10557. 'Joshua . . . **removed** not himself from the midst of the tent' (Ex. xxxiii. 11) = . . . not to cease meanwhile (from the holy things of the Church).

D. 5180. Without lascivious emotion . . .

Remove. *Migrare.*

Removal. *Migratio.*

A. 1462⁶. The **migration** of Jacob and his sons into Egypt, represented the Lord's first instruction . . .

1463. For sojourning and **migration** . . . in Heaven is nothing but change of state.

9960⁶. 'Because they have **removed** away from thee' (Micah i. 16): their '**removal**' = deprivation.

M. 530². So long as man lives in the world, he **migrates** from one Society into another . . .

E. 811⁶. 'To **remove** from the place . . .' (Ezek. xii. 3) represented . . . the rejection (of the truths of doctrine): 'the vessels for **removal**' = the truths of doctrine.

Remove. *Remove.*

Removal. *Remotio.*

Remote. *Remotus.*

See under REPENT.

A. 18^e. The things which impede must be **removed**.

1393. Communications are effected by **removals** . . . Sad and troublesome things are **removed** in an instant . . .

2041. The **removal** of the love of self and of the world. Sig. and Ex. 2102.

—². In proportion as these are **removed** . . .

—³. With these there is not the **removal** of these cupidities, but only their lulling . . .

3573⁴. Man now **remote** from this state.

3993. 'To **remove**' (Gen. xxx. 32) = to separate. 4005.

—². How **remote** these senses appear from each other.

4067². Believes that Hell is far **remote** from him . . .

4099². In the same proportion the Spirits who are in worldly things are **removed** from man.

4227. Those who have **removed** others [out of their way]. Des.

4299. Causes of temptations proximate and **remote**.

4423. Heaven then **removes** itself from them . . .

—². Those of the old Church, and thus **remote** from Heaven . . .

4544. 'To **remove**' (Gen. xxxv. 2) = to reject.

4551. Falsities are then **removed**.

—². There is such a **removal** of Falsities from man's infancy to his last age . . . The regenerate regards those as **remote** from himself which . . . but the non-regenerate, those which . . .

4552². When falsities are being **removed** with a regenerate man, they are rejected to the lowest of the Natural . . . Sig.

4586^e. By temptations, evils and falsities when conquered are . . . rejected and **removed**. 5246³, Ex.

5170. 'To forget' = **removal**; for, according to the non-conjunction, **removal** is effected: that which is given to oblivion, is also **removed**. 5278, Ex.

5278. The **removal** of truth . . . in both Naturals. Sig. and Ex.

5280³. Man cannot be regenerated until these loves have been **removed**; and in order that they may be **removed**, man is let into a state of temptation. Ex.

5352. The **removal** of evils after temptations. Sig. and Ex.

5353. The **removal** of hereditary evils. Sig. and Ex.

—². When evils have been **removed**, a new Voluntary arises . . . In miseries, the loves of self and the world are **removed** . . . in like manner in temptations . . . by which especially are evils **removed**; and, after these have been **removed**, celestial good inflows . . .

5696². Disposition is effected by **removal** and concealment. Sig. and Ex. . . Not that the Lord ever **removes** or hides mercy; but . . . the Lord then appears to be **removed** and hidden.

5741. The external man, with its truths and scientifics, somewhat **removed**. Sig. and Ex.

6290. 'To **remove**' (Gen. xlviii. 17) = to turn away.

6371. 'The sceptre shall not be **removed** from Judah' (Gen. xlix. 10) = that the Power shall not recede . . .

6663. They are infested by the evils and falsities with them, to the end that these may be **removed**. 6724². 7122.

6829^e. When light from the Divine appears, falsities and evils are **removed**; and, when they are **removed**, there is access for truth and good . . .

6844. That the sensuous things of the external Natural were **removed**. Sig. and Ex.

6867. For the Holy proceeding . . . **removes** falsities and evils . . .

6872⁴. The previous forms, in man, are not destroyed, but **removed**.

6952⁶. Elevation by the Lord actually takes place, and thence **removal** from evils and falsities.

7021. The **removal** of the falsities which endeavour to destroy the life of truth and good. Sig. and Ex.

7045. The **removal** of filthy loves, and thereby the laying bare of what is internal. Sig. and Ex. . .

7392. 'To **remove** (the frogs)' (Ex.viii.8)=not to be compelled.

7463. The **removal** of the appearance of truth Divine with them. Sig. and Ex.

8118³. Heaven **removed** itself from man.

8204. Separation and **removal** from truths. Sig.

8209^e. Then good **removes** evil . . .

8393. Sins are not **removed** from man except by a life according to the precepts of faith . . . and, in proportion as they are **removed**, they are remitted.

8622. That this falsity must be completely **removed**. Sig. and Ex.

—². For it can be **removed**, but not blotted out.

8880. Therefore, when evil is **removed**, good is received.

8888². For evils and falsities must be **removed**, before truth and good can be received ; (and they) are **removed** through the truths of faith . . .

8918. **Removal** from internal things. Sig. and Ex.

—³. 'A great gulf'=**removal** itself from good.

9077. Man cannot be delivered from damnation except by the **removal** of evil ; and the **removal** of evil is not effected except by actual repentance.

9164. The **removal** (of good and truth from the middle). Sig. and Ex.

9258. 'To cease from **removing** (the burden from the neighbour's ass)' (Ex.xxiii.5)=no **removal** from falsity by amendment ; thus no reception of truth by which is amendment, or **removal**.

9259. '**Removing** thou shalt **remove** with him' (id.) =exhortation and effort of amendment.

9324. 'I will **remove** disease from the midst of thee' (Ex.xxiii.25)=protection from falsifications . . . For when the Lord protects from them, He **removes** them.

9330². From those in truths from good (there), falsities are **removed** ; and from those in falsities from evil, truths are **removed**.

9333. No hasty **removal** of (falsities from evils). Sig. and Ex.

— . **Removal** by degrees according to order. Sig. 9336. Sig. and Ex.

—². 'To drive out'=**removal** ; for the falsities and evils with man are not expelled, but are **removed**. Ex.

— . Whatever man . . . thinks, wills, speaks, and does, adds itself to his life . . . these things cannot be exterminated, but only **removed** ; and, when they are being **removed**, the man appears to be devoid of sins, because they have been **removed**.

—^e. In this and the following verse it treats of this **removal**.

9335². That falsities from these loves rush in through the hasty **removal** of evils and falsities. Sig. and Ex.

— . For falsities are not **removed** except by truths, and evils except by goods . . .

9337. That **removal** from evils and falsities is effected according to the increase of good. Sig. and Ex.

9502. 'The staves shall not be **removed**' (Ex.xxv.15)

=existence and subsistence in perpetuity and without change.

9937. Thence the **removal** of falsities and evils with those who are in good from the Lord. Sig. and Ex.

—³. The Hells dominate over man in proportion as the Lord does not **remove** them ; and He **removes** them in proportion as man desists from evils.

— . 'To bear sins' = the **removal** of evils and falsities from those in good . . . for, in proportion as the Hells are **removed** from man, evils and falsities are **removed**.

—⁴. The chief work of Salvation is to redeem . . . man from the Hells, and thus to **remove** evils and falsities.

— . It is said to **remove** evils and falsities, because deliverance from sins . . . is nothing else than **removal** ; for they remain with the man. But in proportion as the good of love and truth of faith are implanted, evil and falsity are **removed**. (So) Heaven does not extinguish Hell, but **removes** from itself those there ; for it is the good and truth which are from the Lord . . . which **remove** them. So with man, . . . in proportion as he is made a Heaven, Hell is **removed**.

— . It is the general opinion that evils . . . are not thus **removed**, but are completely separated. Ex.

—⁵. 'To bear iniquities,' when said of the Lord, = to continually fight for man against the Hells, thus continually to **remove** them ; for there is a perpetual **removal**, not only when the man is in the world, but also in the other life. No man can **remove** evils in this way : from himself man cannot **remove** the least of evil, still less the Hells . . .

9938. Worships representative of **removal** from sins. Sig. and Ex.

— . In proportion as the good of love and faith enters . . . sins are **removed** ; that is, Hell is **removed**, both that within him and that without him.

—^e. These are what expiate, that is, **remove** sins ; and, when they have been **removed**, they appear as if completely **removed** or taken away.

10022². When man has been purified from evils and falsities, which is effected by the **removal** of them . . . 10057^b, Refs.

10122. The continual **removal** of evils and the derivative falsities . . . by the good of innocence. Sig. and Ex. 10134. 10135.

— . The evils and falsities with man are not cast out, but are only **removed**.

—². Therefore, in proportion as evil is **removed**, falsities are **removed**.

10127⁴. 'To propitiate'=purification from evils and falsities, or, what is the same, the **removal** of them.

10211. The perpetual **removal** of evils. Sig. and Ex.

10219³. In proportion as goods affect man, evils are **removed** ; thus he is purified and delivered from them.

10232. To **remove** evils by means of truths. Sig. and Ex.

10621. The **removal** of evil and its falsity so that it does not appear. Sig. and Ex.

10629. That the interiors (of that nation) may be **removed**. Sig. and Ex.

[A.] 10638. The removal, then, of evils and falsities thence. Sig. and Ex.

—. 'To drive out from the faces' = to remove from the interiors. 10674.

H. 87. Man has removed himself from Heaven by . . .

120^e. So remote there . . .

193. Removals are dissimilitudes.

359^e. The Lord then removes these evils.

360^e. He removes himself from Heaven.

598. Evils cannot be removed unless the man sees them in himself . . . and at last is averse to them: then, first, are they removed.

W. 114. This proprium (with the Angels) is only removed . . .

—^e. Hence in proportion as evil is removed, the Lord is in them.

246. Then the love of evil is removed.

268. Confirmations of evil and falsity are removals of good and truth; for evil removes good, and falsity, truth.

P. 33². Man must as of himself remove evils . . . and, in proportion as he removes them, the Lord draws nearer . . . Sig. —⁴.

79. (What has once been appropriated) can be removed, but not cast out; and, when being removed, it is transferred as from the centre to the circumferences, and there stays.

—². These goods . . . then remove evils towards the circumferences . . .

100. That . . . man must as of himself remove evils as sins in the external man, and . . . the Lord then can remove evils in the internal man, and at the same time in the external. Gen.art. 102. 111. 114. 123.

154. (Such) cannot remove evils as sins . . .

184. None of (these evils) can be removed except (in freedom), so that man may remove them as of himself . . .

233³. (Good cannot be implanted until evil is removed.) Ex. —⁴.

277a. If evil is not removed in the world, it cannot be removed afterwards.

278. That evils cannot be removed, unless they appear. Gen.art. 278a⁶, Ex.

278a⁵. With such, sins do not appear, and therefore cannot be removed. Ex.

279. See REMIT, here. —². 280. T. 539. 611. 614.

—². As evils are not separated, but only removed, that is, relegated to the sides, and as man can be transferred from the middle . . . it is possible for him . . . to return into his evils . . . (From experience.) 283².

283². Although evils have been removed to the sides, if they look upwards they have still not been removed, because they are still striving to return to the middle. They look downwards when the man shuns his evils as sins . . . because he then condemns them to Hell.

284². If (in this fermentation) good conquers, evil with its falsity is removed to the sides . . . But, if evil

conquers, good with its truth is removed to the sides . . .

R. 937³. The Lord cannot be conjoined with them unless the delights of these evils are removed; and these cannot be removed by the Lord, unless the man explores himself . . . acknowledges his evils before the Lord, and wills to desist from them . . .

—. In proportion, therefore, as evils with their delights are thus removed, the Lord's love enters . . . and man is led away from Hell into Heaven.

T. 329². (Thus) it is necessary that evils be first removed, before he can will goods . . . Ill. 331, By comparisons.

520. That . . . unless man removes (hereditary) evils as to a part . . . he remains in them. Gen.art.

D. 4014. Effected by removals of lower things.

E. 475. The removal of falsities thereby. Sig. and Ex.

—. For evils with man, Spirit, and Angel are not taken away, but removed . . . 478, Ex.

971³. From the man being prepared from Heaven, evils are removed; from him being prepared for Hell, goods are removed; and all the removals take place as from them.

Removed. *Summotus.* E.786.

Renal. See under KIDNEY.

Rend. See under BREAK IN PIECES — *disrumpere*, and CUT ASUNDER.

Rend. *Discerpere.*

Rending, A. *Discerptio.*

Render. *Discerptor.*

A. 955. The penalty of rending. 957. 958. 960. 961. 1983. D.515. 932. 1073. 1304. 3170. 3195. 3465. 3504. 4277.

962. The penalty of rending as to the thoughts. D.3179.

4171. 'That which is torn I brought not to thee' (Gen.xxxi.39)=evil not by his fault . . . Ex.

—. The evil which man receives from others without any fault of his, is signified in the Word by 'what is torn.' Ill.

—². 'That which is torn' (Lev.xxii.8)=the evil which is from the falsity which is injected by the evil, who are the 'wild beasts' in the forest which 'tear.'

—³. If one who is leading a life of good suffers himself to be persuaded (so as not to do it) he is said to be 'torn;' for 'torn' is predicated of good into which falsity is insinuated. Examp.

—⁵. That it is the evil who tear, and this by reasonings from external things . . . Ill.

4777. 'By tearing, Joseph has been torn in pieces' (Gen.xxxvii.33)=dissipated by falsities so as to have no existence whatever. 5828.

5828². 'What is torn to pieces' is mentioned in the Word, and by it in the proper sense is signified that which perishes by falsities from evils; but that which

perishes by evils is called 'a carcase.' But when 'torn' only is mentioned, both are signified . . . Ill.

6822. The Church is thus disturbed and **torn in pieces**.

9171. 'If in **tearing** it has been **torn in pieces**' (Ex. xxii.13)=injury inflicted by falsities from evil without the person's fault.

9230. 'Flesh **rent** in the field ye shall not eat' (ver. 31)=that the falsified good of faith shall not be conjoined. . . 'What is **rent**'=what is destroyed through falsities, thus also what is falsified.

9965⁴. 'To eat a carcase and that which is **torn**' (Lev.xvii.15)=the appropriation of evil and falsity.

R. 411². When the Word is read, its truths ascend to Heaven, and the falsities with which they are conjoined tend to Hell: hence a **rending** takes place . . . I have seen these **rendings**, and heard the noise from them . . .

T. 4³. As the idea of God . . . has been thus **torn in pieces** . . .

— To the end that what is **torn in pieces** may be made whole.

D. 404². It is a species of minute pulling to pieces.

1023. The softening is effected by actual **discerp-tions** . . .

2126. Dissociation is effected by a method of **discerp-tion**.

3455^e. He was **rent** by the **renders**. 3465^e.

E. 375⁴. With profaners . . . these must be **rent asunder**; and, when they are being **rent asunder**, everything of spiritual life is destroyed.

619¹³. Occurs. 780⁷. 781¹¹ (the children **torn** by the bears).

Rend. *Discindere*.

Rending, A. *Discissio*.

A. 2576¹⁶. Formerly, they **rent** their garments. Ill. and Ex.

4763. 'To **rend** the garments'=mourning on account of truth destroyed, or because there is no faith. Ill. 4778.

9828⁷. 'Instead of a girdle, a **rent**' (Is.iii.24)=the dissipation of celestial good. ('A **rent**'=the dissipation of connection and order. 10199⁴.) 10540⁶.

10261^e. 'The **rending** of the mountain . . .' (Zech. xiv.4)=the separation of Heaven and Hell.

T. 457. Like those who **rent asunder** a covenant.

D. 5937. Like bundles cut **asunder** with knives and pincers . . .

E. 315⁸. 'To cleave **asunder** with swords' (Ezek. xxiii.47)=the destruction of truth through falsity.

388⁹. The separation of truth from good . . . is signified by 'to **rend** the caul of their heart' (Hos.xiii.8).

395⁹. Occurs. 405⁴². 637³. —¹⁷. 781¹⁴. J.(Post.)31.

Rend. *Lacerare*.

Rending, A. *Laceratio*.

Rent. *Laceratus, Lacerus*.

A. 956. The penalty of **rending**. D.2746. 4236. 4419. 4420.

2576¹⁶. Truth thus **rent**. Sig.

9916. 'That it be not **rent**' (Ex.xxviii.32)=safe from injury.

10536². The garments of those in (mere) externals are dirty and **tattered** . . .

H. 182. The infernals, being without truths, appear in garments **ragged** . . .

D. 2692. A sphere as of particles of **rent** garments . . .

3057. They appeared as if their garments were **torn**.

3297. They **lacerated** some one who was their god . . . 3298.

3366. By phantasies they **lacerated**, **rent-discerpebant**, and tore to pieces—**dilaniabant**, the Lord.

4087^e. (Cause of the appearance of **rendings**, etc.)

E. 1044⁴. 'Lest they turn and **rend** you' (Matt.vii.6) =to cover with ignominy and contumely.

Rending to pieces, A. *Dilaceratio*.

A. 10287². The penalty of **rending to pieces**. D.3384. 5938. 6110⁷².

Renew. *Renovare*.

Renewal. *Renovatio*.

See under INNOVATE.

A. 153. 'They shall **renew** the cities of wasteness.'

840. End of temptation and beginning of **renewal**. Sig.

3768. How the Lord **renews** their natural man.

5244^e. When man is **renovated** by the Lord.

10570^e. 'To **renew** the faces of the ground' (Ps.civ. 30)=to reform and instaurate the Church. E.294⁷.

M. 171². There is no part without man, nor within him, which does not **renew** itself, which is done by dissolutions and reparations . . . T.496.

T. 601^e. Religion alone **renews** and regenerates man.

605. **Renewed** as to the will and understanding . . .

—^e. Concerns regeneration and **renewal**.

687². The continual **renewal** of all things in bodies by . . . the blood, whose . . . **renewal** and as it were regeneration is perpetual.

D. 3224. OCCURS.

Renounce. *Abdicare*.

Renunciation. *Abdicatio*.

A. 995². Suppose they ought to **renounce** pleasures.

1947^e. Merit on account of this **renunciation**.

3951². Suppose they ought to **renounce** riches. H.357.

6143. The **renunciation** of all things which serve the Church. Sig. and Ex.

H. 360. Those who have **renounced** the world . . . 528, Ex. 535. E.1062³.

N. 123. The **renunciation** of the world together with a life in the world makes spiritual life.

126. What the **renunciation** of the world is. 128.

R. 153⁷. After frequent dismissals (from office).

- M. 147. By a total renunciation of scortations . . .
148.
149. Still his spirit does not renounce them . . .
155. Those who have renounced marriage . . .
T. 685^e. The renunciation of the devil . . .

Rent. *Scissura.*

A. 10582⁵. 'To enter into the rents of the rocks and the fissures of the ragged rocks' (Is.ii.21)=into obscure things of faith, thus into falsities.

E. 410⁵. 'The rents of the rock' (Obad.3) = the falsities of faith and of doctrine.

411³¹. Occurs.

Repair. *Reparare.***Reparation.** *Reparatio.*

See under MEND.

A. 4926⁴. 'To repair the breach' (Is.lviii.12)=to amend the falsities which have crept in through the separation of good from truth.

M. 171². See RENEW, here.

Repay. *Rependere.*

A. 9087. 'To repay' (Ex.xxi.34)=to amend. E.537⁷.

9097. 'To repay' (ver.36)=to restore.

9102. 'To repay' (Ex.xxii.1)=the penalty. Ex. 9173.

9130. 'To repay' (ver.3)=amendment and restitution. 9168.

9137. 'To repay' (ver.4)=restitution. 9142. 9147. 9152. 9170. 9177.

9161. 'To repay' (ver.9)=amendment.

D. 2038. Occurs. E.279³.

Repeat. *Iterare.***Repeated.** *Iteratus.*

A. 5282. 'To repeat twice' (Gen.xli.32)=concerning both Naturals.

M. 317. On repeated marriages. Chapter. 319^e. 320. 321.

Repeat. *Repetere.***Repetition.** *Repetitio.*

A. 435^e. (Repetition implies a different signification.) 707. 734. 1015.

683^e. That the one word is repeated (implies the heavenly marriage).

734^e. There is no repetition (in the Word).

1259³. Otherwise it would be an empty repetition. 1860^e. 3614.

2033. The repetition of 'the covenant' denotes a closer union.

2034. The repetition of the word 'thou.' Ex.

2051². (This repetition shows that . . .)

3880⁶. These appear like empty repetitions. 5502.

4137^e. These repetitions are nowhere empty . . .

4691. Appears to be a repetition for the sake of emphasis.

5888. Where there appears to be a repetition, one expression relates to the will, and the other to the understanding. 6343³. 7945. S.81. 84. 86.

6378. Appears like a repetition of the same Thing.

6551². Why this frequent repetition.

8933. Iteration or repetition involves by all means . . .

9565. Repeated three times = each single thing; and, in the internal sense, plenary conjunction. 9647.

9661. The repetition involves each and all things, consequently, everywhere. 9923.

P. 193. (Reason of the repetitions in the Writings.)

D. Min. 4791. Many repetitions (of penalties).

Repeatedly. *Subinde.* A.1110^e.

Repel. *Repellere.* A.6206^e. H.479⁵. D.Min. 4701.

Repent. *Poenitere.***Repentance.** *Poenitentia, Poenitudo.*

A. 9. The third state (of regeneration) is a state of repentance. Des. 29^e.

559. The Lord's mercy is described by 'to repent' (Gen.vi.6). 587. 588, Ex. and Ill.

588³. 'My repentances - *poenitudines*' (Hos.xi.8) = much mercy.

590. 'To repent' regards wisdom; 'to grieve at heart,' love.

1769³. The Spirits began to be sorry that they had not believed . . .

2750^e. The interiors (when closed by adultery) cannot be opened, except by serious repentance.

3993¹⁰. Believes he is pure . . . when he has once performed repentance, and done the imposed penance - *poenitentiali* . . .

4031². (Supposes that all can be compelled to perform repentance.)

4217². When he receives the Bread, he thinks . . . of repentance and amendment of life.

4290⁴. Jehovah's saying that He 'repented.' Ex.

4779⁸. To put on sackcloth and roll in ashes, represented . . . repentance; for the primary of (repentance) is to acknowledge that from self is nothing but evil and falsity . . . E.637⁷.

5126⁴. Unless he performs serious repentance.

5470^e. An internal acknowledgment of evil, which, when recalled by the Lord, becomes confession, and finally repentance.

6563. Supplication and repentance. Sig. and Ex.

6565. Repentance and acknowledgment of the Divine things of the Church. Sig. and Ex.

8096. 'Lest the people repent when they see war' (Ex.xiii.17) = that they will decline from truth.

8387. The Doctrine of (Repentance). Gen.art. . . He who wants to be saved must confess his sins and perform repentance.

8389. To perform repentance is . . . to desist from

sins, and lead a new life according to the precepts of faith.

8391. He who leads a life of faith performs **repentance** daily; for he reflects upon (his) evils, acknowledges them, beware of them, and supplicates the Lord for aid . . .

8392. The **repentance** which takes place in a free state avails, but not that . . . in a state of compulsion. Ex.

8393. The **repentance** of the mouth and not of the life is not **repentance**. Ex.

8394. After man has . . . performed **repentance**, he must remain constant in good . . . or else he profanes.

9014. Damnation although . . . he promises **repentance**. Sig. and Ex.

—³. Sins are not remitted unless the man performs serious **repentance** . . .

—⁴. Hypocrites cannot perform **repentance**. Ex.

9077. The removal of evil possible only by actual **repentance**, which is that of the life, and is effected through spiritual temptations, which are the grievous things of **repentance**.

9088². Hence those who will perform **repentance**, must see and acknowledge their evils, and thus live a life of truth.

9391⁶. The return of the prodigal to his father . . . = **repentance** of heart. E.279⁶.

9448. Then to shun evil and falsity, and be averse to them, is **repentance** . . .

9937⁸. The removal of sins with those who . . . have performed **repentance**, was represented by the scapegoat . . .

10441. 'Repent Thou upon Thy people' (Ex.xxxii.12) =mercy for them. . . That 'to repent'=to have mercy, is because Jehovah never **repents** . . . **repentance** is applicable only to him who does not know the future . . . Ill.

H. 527. **Repentance** after death is not possible. (From experience.)

N. 159. On **repentance**. Chapter.

164. The man who explores himself in order to perform **repentance**, must explore his thoughts and the intentions of his will . . . Those who do not (do this) cannot perform **repentance**; for they think and will afterwards as before . . .

172². (**Repentance** followed by profanation.) Sig.

L. 17³. Sins cannot be taken away except by actual **repentance**, which is, that the man sees his sins, implores the Lord's aid, and desists from them.

18. See REMIT, here.

—³. Those have the faith of God who perform **repentance**; but the faith of man who do not perform **repentance** . . .

—⁴. That the Lord and His disciples preached **repentance** and the remission of sins. Ill.

—⁵. **Repentance** as described by the Lord. Ill.

Life 64. It is a common thing in all religion, that man must . . . perform **repentance** . . . P.114, Ex.

103. As this Reciprocal . . . is with man from the VOL. V.

Lord, He says that man must perform **repentance**; and no one can perform **repentance** except as of himself. Ill. P.114³.

W. 262^o. Hence confirmed evil and falsity . . . can be extirpated only in this world, by **repentance**.

P. 114^e. Think about this . . . and you will see that **repentance** from sins is the way to Heaven; and that faith separated from **repentance** is not faith . . .

116. Without this appearance, **repentance** from sins is not possible.

121. These things do not purify man, unless . . . he performs **repentance** by desisting from his sins.

122. In performing **repentance**, man must look to the Lord alone . . .

142^e. No **repentance** in a state of disease. Ex.

280. For **repentance** precedes remission; and without **repentance** there is no remission; and therefore the Lord commanded . . . to 'preach **repentance** for the remission of sins.' Ill.

296⁵. If man commits evil of set purpose, he lets himself deep down, and cannot be drawn out except by actual **repentance**.

340². The two essentials and universals of religion are the acknowledgment of God, and **repentance**. Ex. R.9.

—³. This is **repentance** of life with such.

R. Pref. IV. The Roman Catholic doctrine of **repentance**. Quoted. (And that of the Reformed. Va.)

9. Instead of **repentance** of life, there is now **repentance** of mouth . . .

69. The New Church is being formed of those who approach the Lord alone, and at the same time perform **repentance** from evil works. 72, Ill.

97³. The good done without **repentance** is not good.

153¹⁰. Tormented until the overseer sees a sign of **penitence**.

224⁶. The Angels said . . . Unless man performs **repentance**, he remains in the sins in which he was born. To perform **repentance** is not to will evils because they are against God, and, once or twice a year, to scrutinize one's self, to see one's evils, to confess them before the Lord, to implore aid, to desist from them, and to enter upon a new life.

—⁹. Everyone who performs **repentance**, and believes in the Lord, is being . . . regenerated.

—¹³. The man who looks to the Lord, and performs **repentance**, is by (the Holy Supper) conjoined with the Lord and introduced into Heaven.

450². Such never think about **repentance**, and an unrepentant—*impoenitens*—man is in mere sins.

457. 'Yet repented not of the works of their hands' (Rev.ix.20)=neither did they shun . . . evils as sins. 461, Sig. and Ex. E.585. 589.

— For (solidians) say, What need of **repentance** . . . 461.

461². The second Table is the Table of **repentance**. Ex.

492. By such things (the Israelites) represented **repentance**.

[R.] 531. They said (of Swedenborg), Lo, he who preached **repentance** for the remission of sins . . . lies dead in the street. . . How can **repentance** be performed without faith? . . . After three days and a half my spirit recovered, and I went into the city, and again said, Perform **repentance**, and believe in Christ, and your sins will be remitted . . . Did not the Lord Himself preach **repentance** for the remission of sins? . . . But they said . . . Has not the Father justified us who believe . . . What sin then is there in us? . . . Do you comprehend this gospel, you preacher of . . . **repentance**? A voice from Heaven then said, What is the faith of the unrepentant but a dead one? The end has come upon you secure ones . . .

—³. Have we not performed **repentance** when we have confessed that we are sinners?

—⁵. A voice from Heaven said . . . Actual **repentance** is to explore self, to Know and acknowledge your evils, to make yourselves guilty, to confess them before the Lord, to implore aid and power to resist them, and thus to desist from them, and lead a new life, and all these as of yourselves. Do these things once or twice in a year when you approach the holy Communion; and afterwards, when the sins . . . recur, say to yourselves, We do not will these things because they are sins against God. This is actual **repentance**.

—⁷. The Reformed have a deep-rooted opposition, repugnance, and aversion to actual **repentance**, which is so great that they cannot compel themselves to explore themselves . . . It is faith alone which induces such a state of unrepentance—*impoenitentiae*.

—⁸. A voice from Heaven said, Say to the congregation of the Reformed, Believe in Christ, and perform **repentance**, and you will be saved. . . I further said to them, Is not baptism a sacrament of **repentance**? . . . Is not the Holy Supper a sacrament of **repentance**? . . . Is not the Catechism . . . a teacher of **repentance**? Ex.

634³. These are they who do not . . . perform **repentance**, and are therefore damned. Sig. I have seen many such . . . who had avoided evils . . . solely from the civil and moral law . . . and they were cast into Hell.

836. For evils increase daily if not removed by actual **repentance**.

937³. The delights of evil cannot be removed by the Lord unless the man explores himself, so as to know his evils, acknowledges and confesses them before the Lord, wills to desist from them, and thus performs **repentance** . . .

B. 32. Who now performs any **repentance**, except orally and in prayer?

79^e. Valuable sayings about the acts of **repentance**, etc., which are the exteriors of the doctrine of faith alone, for the sake of the laity. T.518.

T. 316. Concupiscence, when in the will, is a deed, and cannot be removed except by the Lord after **repentance**. Ex.

505⁵. In place of **repentance** we have taken contrition.

509. ON REPENTANCE. Chapter.

— . For true faith, and genuine charity, are not possible without **repentance**, and no one can perform **repentance** without free will.

— . No one can be regenerated until the more grievous evils . . . have been removed, and these are removed by **repentance**. What is an unregenerate man but an unrepentant one? And what is an unrepentant one but like one who is in a lethargy, and knows nothing of sin, and therefore cherishes it in his bosom . . .

510. That **repentance** is the first of the Church with man. Gen.art.

— . Acts of **repentance** are all such as cause man not to will evils, and thence not do them . . .

— . (Thus) for **repentance** to be **repentance**, and to be effective in man, it must be of the will and thence of the thought, and not of the thought alone; consequently, for it to be actual, and not only oral.

—². That **repentance** is the first of the Church. Ill. . . John . . . preached **repentance**, and therefore his baptism was called the 'baptism of **repentance**.' Ex. The Lord Himself preached **repentance** for the remission of sins; whereby He taught that **repentance** is the first of the Church, and that in proportion as man performs **repentance**, the sins with him are removed . . . And He commanded the twelve apostles, and also the seventy, to preach **repentance**.

512. That (modern) contrition is not **repentance**. Gen.art.

515^e. The Reformed assumed contrition in place of **repentance**, to sever themselves from the Roman Catholics, who insist upon **repentance** . . . and after they had confirmed . . . faith alone, they alleged that by **repentance** something of man, savouring of merit, entered his faith.

516. That the oral confession that one is a sinner, is not **repentance**. Gen.art.

— . This confession was accepted by the Reformed in place of actual **repentance** . . . because it is founded on their imputative faith, which . . . without **repentance** . . . regenerates man.

518. Some of them can . . . pour forth many holy things about **repentance** . . . while they deem it useless . . . for they mean no other **repentance** than an oral confession . . .

520. That man is born to evils of every kind, and unless, by **repentance**, he removes them in part, he remains in them . . . and cannot be saved. Gen.art.

525. That the Knowledge of sin, and the exploration of some sin in one's self, begins **repentance**. Gen.art.

528. That actual **repentance** is to explore one's self, to Know and acknowledge one's sins, to supplicate to the Lord, and to begin a new life. Gen.art. 561.

— . That **repentance** must be performed, and that the salvation of man depends upon it. Ill.

530. How, then, is **repentance** to be performed? Actually, which is, to explore self, etc. . . This is actual **repentance**.

—². Actual **repentance**, if performed . . . for instance, as often as a man prepares for the Holy Supper, if he afterwards abstains from one sin . . . suffices to initiate into actuality . . .

532. That true **repentance** is to explore not only the acts . . . but also the intentions . . . Gen.art.

—². He (then) performs true and interior repentance. Ex.

535. That those also perform repentance who do not explore themselves, but still desist from evils because they are sins; and that this repentance is performed by those who do works of charity from religion. Gen.art.

—, As actual repentance—which is to explore one's self, etc.—is extremely difficult in the Reformed Christian world . . . a more easy species of repentance is adduced, which is, that when anyone is considering about evil, and intending it, he should say to himself, I am thinking and intending this, but as it is a sin I will not do it. By this the temptation injected by Hell is broken, and its further entrance prevented.

—². Inquiry was made . . . as to who could practise this second kind (of repentance), and they were found to be as few as the doves in a spacious desert . . .

561. That actual repentance is easy with those who have sometimes practised it; but is extremely refractory with those who have not. Gen.art.

—². Actual repentance is extremely refractory to the Reformed. Ex. 562. (And also to Roman Catholics who live in Protestant countries. 562³.)

564. That he who has never performed repentance . . . at last does not know what damnable evil is, and what saving good. Gen.art.

568⁵. Of the quality of your internal man you know nothing, because you have not . . . after self-exploration, performed repentance.

720. Man is constantly kept in a state in which repentance and conversion are possible.

D. 4091^e. Thus by serious repentance . . .

5396a. (What the Protestants call repentance.) Des. —b. 802⁶. De Just. 64⁸.

E. 585. 'To perform repentance'=actually to turn away from evil. —³, Ex. 589.

637¹³. 'To repent in sackcloth and ashes' (Matt.xi. 21)=to grieve and mourn on account of the non-reception of Divine truth, and of the evils and falsities which obstructed.

805³. God cannot be reconciled except by the repentance of the man himself.

—⁵. Sins are not abolished except by the repentance of life of him who has sinned.

867. Cannot be removed except by serious and actual repentance of life.

C. 1. Which is done by repentance. Ex.

4. In the same proportion can perform repentance from sins. Ex.

6. That good before repentance is spurious good . . . Ex.

33. Such as is the . . . removal of evil by repentance, such is the good of charity. Ex.

Can. Holy Spirit iv. 9. (The Divine proceeds) through the Holy Supper according to the repentance before it.

Repent. *Resipiscere.*

Repentance. *Resipiscentia.*

A. 1513. One of the 'lukewarm' bore himself as if he had repented.

7364. Try to compel such to repentance . . .

8384. (In Jupiter) they are reduced to repent.

8542⁹. If they do not repent, death is denounced.

9242. When they recover from disease.

R. 84. 'Repent, and do the first works' (Rev.ii.5)=invert the state of their life. . . This is done by repentance—*poenitentiam*. 85.

116. 'Repent' (ver.16)=that they should guard against these works, and do works which are good.

136. 'Gave her time to repent . . . and she repented not' (ver.21)=they do not recede.

162. 'Take heed, and repent' (Rev.iii.3)=attend, and vivify their dead worship.

216. 'Be zealous, and repent' (ver.19)=affection of truth and aversion to falsity.

693. 'They repented not' (Rev.xvi.9)=not to recede from evils, but to remain in them. 698.

698^e. Thus he never repents, that is, performs repentance—*poenitentiam*.

M. 48a³. By these alternations he can . . . repent of his insanities: but if he has not repented in the world, he cannot afterwards . . .

525². Evil cannot be washed off (except) by repentance.

529^e. Man comes into this purpose (of abstaining from evils), if once or twice a year he explores himself, and repents of the evil he discovers.

T. 408^e. Appeased as soon as the adversary repents.

518^e. Therefore has not repented of any evil.

Ad. 3/209. The Spirits could not recover from the things they had accepted (here).

E. 105. 'To repent'=come into mind. 106.

143. 'To repent'=to be dissociated from them. Repentance is nothing else; for no one has repentance, unless he actually separates himself from the things of which he has repented . . .

162. 'To repent of whoredom'=to turn from falsities to truths . . . for repentance is an actual conversion from falsities to truths, and a dissociation and separation from them.

165. 'To repent'=to separate one's self from falsities.

191. 'Repent'=thus spiritual life.

194^e. Repentance in the hour of death, with the evil, effects nothing; but with the good it confirms.

247. 'Be zealous and repent'=have charity.

962². 'Not bound up'=not amended by repentance.

986. 'To repent'=to turn from evils and the derivative falsities.

993. 'To repent'=to lead a different life.

D. Wis. xi. 2. To the evil he performs the uses of repentance or reconciliation . . .

Rephaim. *Rephaim.*

A. 290^e. 'The Rephaim' (Is.xxvi.14)=those puffed up with the love of self.

[A.] 581². The descendants of the 'Nephilim' were called 'Anakim,' and 'Rephaim,' Ill. and Ex.

1574². 'Rephaim,' etc. = persuasions of falsity. 1654. 1673, Ex. —³. 1675². 1679². 1867.

1868^e. Why the Emin or Rephaim were expelled by the Moabites.

2468⁵. 'The Rephaim,' etc. = those imbued with persuasions of evil and falsity.

6588⁶. 'The Rephaim' = the posterity of the Most Ancient Church . . . 7686².

D. 4933. The worst Hell where are those called by David 'Rephaim.'

E. 163⁸. 'The Rephaim' (Deut.iii.11) = those who, above others, were in the love of self, and thence extremely natural, and, from a persuasion of their own eminence over others, were in falsities of every kind.

304²⁶. 'The Rephaim whom Hell stirs up' (Is.xiv.9) = those in the direful persuasion of falsity . . .

Rephidim. *Rephidim.*

A. 8561. 'Rephidim' (Ex.xvii.1) = the quality of a state of temptation as to truth. 8594. 8755.

Replenish. See under *FILL—implere.*

Reply. See ANSWER.

Report. See under REPUTATION.

Report. *Nuntiare.*

A. 4050³. What they hear they report to others. D.986.

8762. 'To say,' and 'to announce' (Ex.xix.3) = Salvation; for the things announced by Jehovah through Moses involve Salvation.

8784. 'Moses reported the words of the people to Jehovah' (ver.9) = correspondence and conjunction.

Repository. See under STORE UP.

Represent. *Repraesentare.*

Representation. *Repraesentatio.*

Representative. *Repraesentativus.*

Representatively. *Repraesentative.*

A. 31³. Everything in the Jewish Church was a representative of the Lord. 85².

54. The Most Ancients thought only of the things represented. 66. 241. 1122.

66. These representatives are called 'dark sayings of old' (Ps.lxxviii.1-3).

167. The World of Spirits is representative; and whatever is represented to the life there, is perceived in the Second Heaven . . .

302^e. (The representatives were to prevent profanation.)

440^e. All representative worship in a summary.

665². In representatives the person is not reflected on; but the Thing which is represented. Thus all the kings . . . even the worst represented the Lord's royalty . . . 1097³.

1001². This representation would have horrified the Angels; for at that time all things . . . were turned . . . with the Angels into corresponding spiritual representations. 1003.

1003². After the Lord's advent, when . . . representatives had ceased, such things were no longer turned in Heaven into corresponding representatives.

1116^e. (The dwellings, etc. in Heaven) are indeed representative, such as seen by the prophets, but still are real.

1122. The (Most Ancients) had delightful dreams . . . Hence their paradisiacal representations . . .

1241. All the representatives which the Ancient Church had from the mouth of the Most Ancient, which all regarded the Lord and His Kingdom, were turned into idolatrous things, and, with some nations, into magical things. . . Significant and representative worship was (therefore) restored by Eber. Ex.

1282. The third Ancient Church (also) from being idolatrous was made representative. Tr. 1361.

1361. What what is representative is. Ex. . . The things represented in the Jewish Church and in the Word are the Lord and His Kingdom . . . Representatives are persons or things on Earth, all the objects of the senses, so that there is scarcely any object which cannot be representative. But it is a general law of representation that nothing is reflected upon the person or thing which represents, but upon that which is represented. (Thus) every king . . . in Egypt and elsewhere could represent the Lord: their royalty itself is the representative . . . In like manner all priests . . . represented the Lord: the priestly office itself is the representative. 1409⁴.

— . Beasts also represented, as those which were sacrificed . . .

—³. Inanimate things also represented, as the altar . . . All the rites in the Jewish Church were also representative.

— . In the Ancient Churches, representatives extended themselves to all the objects of the senses, as mountains, trees, etc.

—⁴. The representatives were such that all things done according to the rites commanded appeared holy before Spirits and Angels. Examps.

—^e. Representatives do not begin until Gen.xii. (after which) each and all things are purely representative . . .

1379. Walkings about, etc. (there) are representative.

1391. Communications (there) are made . . . by ideas together with representations; for their ideas . . . are representative . . . They can represent more by one idea than they can express by a thousand words.

1401. True historicals begin here, all of which are representative . . . 1404, Examps. 1407. 1408. 1409. 1783.

1409². When (these things ceased to be significant to them) they were made representative. Hence the representative Church, which began in Abram . . . (Thus) the rise of representatives is from the significatives of the Ancient Church . . .

—³. How representatives are circumstanced, may be evident from the historicals of the Word, where all the acts of the patriarchs . . . are nothing else than representatives . . .

—⁴. Thus the evil as well as the good could represent the Lord, and the things of His Kingdom.

1410. The history here is representative, and the words themselves are significantive.

— . After significantives were turned into representatives, the Lord actually spoke with men.

1411^e. In the representative sense . . .

1416^e. From this perceptive arose the significantive, and from this the representative.

1521. The World of Spirits, and the Heavens, are full of representatives, such as were seen by the prophets—amazing . . . 1532.

1540. The historicals are what represent the Lord; the words themselves are significantives of the things which are represented.

1619. In Heaven there are continual representatives of the Lord and His Kingdom . . . insomuch that nothing comes forth before the sight of the Angels which is not representative and significantive. Thence are the representatives and significantives in the Word.

1622. (In the paradises there) all things live from the representatives; for there is nothing which does not represent and signify something celestial and spiritual . . .

—^e. The paradises do not delight them, but the representatives.

1632. (As to) representatives, there is nothing in the vegetable Kingdom on Earth which does not in some way represent the Lord's Kingdom. . . When the Lord's celestial and spiritual things inflow into nature, such things are presented actually . . . hence are the representatives.

1641². Sometimes Spirits discourse by representations to the sight adjoined to their speech. Examp. 1643, Ex.

1643. Presented representatively . . .

—². Not one of these representatives in a series could be described to the understanding.

1675. As the representatives at that time actually came forth . . .

1748³. At that time they were in representatives . . . not in naked Truths.

1756². The most ancient mode of writing was representative of Things by persons and words . . .

1764. Spirits once spoke with me by mere visual representatives. Des.

1767. When the Word is being read by man . . . it is presented before the Angels . . . with representatives. Des.

1807. A representation of the Lord's Kingdom in a view of the universe. Sig. and Ex.

— . For there is nothing (in nature) which is not representative.

—². For there is nothing beautiful and delightful in the Heavens or on earth, which is not in some way representative of the Lord's Kingdom.

—³. The reason all things in Heaven and on earth are representative, is that they . . . continually come forth . . . from the influx of the Lord . . . So everything in the body is representative of the soul . . . All effects are in like manner representatives of the uses which are their causes; and the uses are representatives of the ends . . .

—⁴. It is the same with the Word. He who is in Divine things . . . looks at the letter as representative and significantive . . .

1808. A representation of goods and truths in a view of the constellations. Sig. and Ex.

—². That all things in the Heavens and on earth are representative of celestial and spiritual things, may be evident from the manifest indication that like things . . . are presented to view in the World of Spirits . . . and there they are nothing but representatives. Examps.

1823. The representatives of the celestial things of the Church. Sig. and Ex.

—². As these animals, in the Most Ancient Churches, signified celestial goods, they afterwards became representatives . . .

1850³. No Church, but only the representative of a Church.

— . Mediate communication was (then) effected by representatives.

— . When the Lord came . . . , representatives, namely, sacrifices and similar rites, ceased.

1876^e. Together with the originaries of the representatives . . .

1887. In Heaven there is nothing of worldly history, but everything is representative of Divine things.

1970. Not only the representatives, but the Spirits themselves, are seen.

1971. The visions (seen) by good Spirits are representative of those things which are in Heaven; for that which comes forth before the Angels, when it falls down into the World of Spirits, is turned into representatives . . . Such things are perpetual with good Spirits, with a beauty . . . scarcely utterable.

1977^e. Hence the Most Ancients had their dreams, with a perception of what they signified, from whom, in great part, came the representatives and significantives of the Ancients . . .

1980. (The things I saw in this dream) were the representatives of the things the angelic Spirits had been talking about . . . for the ideas of the Angels are turned into representatives in the World of Spirits . . . The same discourse might be turned into other representatives, even into dissimilar ones, with indefinite variety. Their being turned into such was in accordance with the state of the Spirits around me; thus with my own state at the time.

1981. I dreamed a dream of the common sort . . . The Angels said that it coincided with what they had spoken about . . . but so that the things seen in the dream were representative and correspondent . . .

—^e. Followed in order representatively . . .

2010². In representations the quality of the man effects nothing . . .

[A.] 2039⁷. Then . . . circumcision is represented in the World of Spirits ; for angelic ideas pass into representatives there. Certain (of the Jewish) representative rites originated from this source, and some did not.

2143. The historicals of the Word are nothing but representatives . . . but what they represent is not evident unless the historicals are not attended to . . .

2162². Representatives in the other life ; and thence representatives with the Most Ancients, and thus in the Word. 2763.

—⁵. The God of Israel, whom all things of the Church represented.

2177. The primary of representative worship consisted in burnt-offerings and sacrifices . . .

—⁵. The representatives themselves were thus perceived in Heaven.

2179². Various representatives are presented in the World of Spirits. Enum.

—³. From these (visions and dreams of the Most Ancients) representatives and significatives first originated ; and they remained long after their time, and at last were venerated for their antiquity so much that they wrote by mere representatives ; and books not so written were held in no esteem . . . For this and other reasons . . . the books of the Word were also so written.

2180. Sacrifices were the chief representatives in worship . . .

—⁴. The Ancient Church was in representatives, but not in sacrifices.

2243⁶. Only its representative ; therefore the Jewish Church was a Church representative . . . They did not know what the rites represented . . . Still, there was some connection thereby with Heaven. Ex.

2249². The internal sense together with the representatives (of the Word) are presented to the Angels . . .

2252². They had the signification of numbers from the representatives which come forth in the World of Spirits . . .

—⁴. From the Ancients they had certain representative numbers . . .

2299. The infants are instructed by representatives. Des.

2324². In the Word, one person represents many states which succeed . . .

2333⁹. All the historicals in the Word are representative, and each of the words is significative.

2342⁴. All things commanded in that Church represented some arcanum. Examp.

2567⁸. Partly by correspondences, partly by representatives, and partly by significatives.

2593⁹. (The representative thought, speech, and writing of the Ancients.)

2702¹⁶. In the Jewish Church, for the sake of representation before the Angels . . .

2722⁵. The Most Ancients . . . saw in all (the objects of nature) something representative and significative of the Lord's Kingdom . . .

— In itself, also, it is so that everything in nature represents.

—⁶. Hence with many of the Gentiles of that time, and also with the Jews . . . the worship was not representative, but was one of representatives and significatives . . .

2729. There is (then) presented with the good Spirits (below) a representative of marriage, and with the evil ones a representative of adultery.

2733. The speech of Spirits is illustrated by representatives . . .

2762. (The signification of a horse) comes from the representatives (there). Des. Such representatives are continual with Spirits.

2763. The representatives and significatives in the Word (came) from the representatives which come forth in the other life. They thence came to the (Most Ancients). . . From them the representatives emanated to their descendants, and at last to those who merely knew that they signified such things ; but as they were from most ancient times, and were in their Divine worship, they were venerated . . .

—². Besides the representatives, there are also correspondences. (Examps.) These are not represented in this way in the World of Spirits . . .

2777. The altar was the principal representative of the Lord, and afterwards the temple. III.

2788. The things which . . . would be done by the Lord . . . were in the representatives of the Church as if already done.

2799²¹. (This signification) originates from the representatives in the other life.

2818. This could not be represented . . . because to sacrifice sons was an abomination ; but it was represented as far as it could be, by the endeavour . . .

2896⁹. Hence came representatives and significatives, which, when the communication with the Angels began to cease, were collected by those (called) Enoch.

2897. (Hence the Ancients) knew, but did not perceive, what the representatives and significatives involved ; and, as they involved Divine things, they . . . were employed in their Divine worship, and this in order that they might have communication with Heaven ; for all things in the world, represent and signify such things as are in Heaven.

2899. The Word in the Jewish Church succeeded, which in like manner was written by representatives and significatives . . . and thus there was communication of the Lord's Kingdom in the Heavens with His Kingdom on earth. Unless the several Things in the Word represent, and the several words . . . signify, Divine things . . . the Word is not Divine. 2953⁹.

2900. As to the New Testament . . . since the Lord spoke from the Divine Itself, the several things spoken by Him were representative and significative of Divine things . . .

2909. (The representation of Hebron fully ex.)

2910³. The Jewish Church was only the representative of a Church, in order that through the representatives there might remain communication with Heaven until the Lord should come . . .

2936^e. For the **representative** expires near the extremity.

2940². When anything good is **represented** (there) by spiritual ideas, what is best is presented in the middle . . .

2973². At the ultimate borders (of Canaan) the **representatives** of celestial and spiritual things ceased.

2987. On **Representations** and **Correspondences**. Gen.art.

— . The things which come forth from spiritual things in natural ones are **representations**. They are called . . . **representations** because they **represent**. 2990^e.

2988. The looks of the face themselves **represent**, and are **representations**. (So) the gestures and actions themselves . . . **represent** the things of the mind, and are **representations**.

2989. Hence it is evident that . . . there is a **representation** of spiritual things in natural ones; or, what is the same . . . the things which appear in the external man are **representatives** of the internal man.

2991. That natural things **represent** spiritual ones . . . may be known from the fact that what is natural cannot come forth at all, except from a cause prior to itself . . . The forms of the effects **represent** the things which are of the causes; and these **represent** the things which are of the principles. Thus all natural things **represent** those things which are of the spiritual ones to which they correspond; and spiritual things **represent** those things which are of the celestial ones from which they are.

2992. In the natural world and its three kingdoms there is not one whit which does not **represent** something in the Spiritual World. (From experience.) 2993, Ex. 2999. 3942.

2996. For the Lord is the only Man, and Heaven **represents** Him.

3000. Hence it is that each and all things in the universe **represent** the Lord's Kingdom, insomuch that the universe with its constellations, etc. is nothing but a kind of theatre **representative** of the glory of the Lord . . . In the animal kingdom, not only man, but also all the several animals, **represent**. Examp.

3147³. These things were signified by the washings in the Ancient Church, and the same were **represented** in the Jewish. Ex.

—⁹. These worshipped this rite as an idolatrous thing; but still they could **represent** by it, and by the **representation** could present something of a Church . . .

3213. Continuation concerning **Representations**, etc. Gen.art.

— . In the World of Spirits there come forth . . . almost continual **representatives**, which are forms of spiritual and celestial Things, not unlike those in the world. . . They inflow from Heaven, and from the ideas and speech of the Angels there . . . and by them upright Spirits can know what the Angels are saying among themselves; for there is what is angelic inwardly in the **representatives**, which . . . is perceived . . . Angelic ideas and speech cannot otherwise be presented before Spirits . . . but when they are **represented** by forms,

they become comprehensible . . . In the things which are **represented**, there is not the least thing which does not express something spiritual and celestial that is in the idea of the angelic Society from which the **representative** flows down. 3216².

3214. The **representatives** of spiritual and celestial things sometimes come forth in a long series, continued for an hour, or two . . . There are Societies with which these **representatives** are effected . . . But these **representations** are such that it would fill many pages to describe one . . . They are very delightful, for something new and unexpected continually succeeds, and this until that which is being **represented** is fully perfected . . .

3215. The **representatives** which come forth before Spirits are of an incredible variety, yet are for the most part like things on Earth.

3216. (Examp. of the **representative** cities which thus appear in the lower sphere. Ex.)

3217. (Examp. of the **representative** horses which appear there.) (Other **representative** animals. 3218.) (The **representative** birds. 3219.) (The **representative** paradises, trees, flowers, etc. 3220.) (The **representative** clouds, flames, and lights. 3221, 3222.)

3225. (**Representation** distinguished from correspondence.) **Representation** is whatever comes forth in the things which are of the light of the world—that is, whatever comes forth in the external man—relatively to those things which are of the light of Heaven, that is, which are from the internal man. 3337.

3226. Man possesses (the faculty), and carries it with him into the other life . . . that he perceives what the **representatives** which appear there signify; and can also express (his meaning) . . . by **representative** appearances. Des. and Ex.

—². For with man there is a continual influx . . . of spiritual and celestial things, which fall into his natural ones, and are there presented **representatively**. Ex.

3239. All persons named in the Word **represent** something.

3251. For all Abraham's life, as described in the Word, was **representative**. Ex.

3253. The end of the **representation** by Abraham. Sig. and Ex. 3259.

3254. What is new of **representation**. Sig. and Ex.

3256. The **representatives** in the Word are continuous, although they appear to be interrupted by the deaths of those who have **represented** . . .

3260. The beginning of the **representation** by Isaac. Sig. and Ex.

3268^e. There still remained a **representative** of the Church by these nations.

3301. The Natural of man is **represented** by his hair . . . Ill.

—⁷. It is (here) **representatively** described that . . .

—^e. What power there was in **representatives** then. Ill.

3337. Continuation concerning **Representations**, etc. Gen.art.

[A.] 3341. As the representations (there) can come forth only by discriminations of light and shade . . .

3342. All the speech of Spirits and Angels is effected by representatives. Ex. . . The representations which come forth in speech are not like those before told of, but are quick and instantaneous. Ex. . . For spiritual Things themselves, of whatever kind, can be representatively presented by appearances of images which are incomprehensible to man . . .

3343. The speech of the Angels of the interior Heaven is still more beautifully representative.

3344. The speech of the Angels of the Third Heaven is also representative, but (is indescribable).

—². By representatives adjoined to ideas, speech is as it were alive, least so with man . . . and most of all with the Angels of the Third Heaven.

3345^e. What comes forth in the exterior is representative of the interior.

3349. (Refs. to passages on the subject of representations.)

3368³. Hence these have representatives of truth.

3376^e. These things (in the Word) . . . appear before the Angels . . . with angelic representatives . . .

3393². For the literal sense is representative and significative of the internal sense; and this is representative and significative of the supreme sense; and that which in the Word is representative and significative, is in its essence that which is represented and signified, thus is the Divine of the Lord; for a representative is nothing but an image of him who is represented, and is in an image Himself who is presented. Examp.

3419². The Ancients had representatives and significatives of the celestial and spiritual things of the Lord's Kingdom, thus of the Lord Himself, and those who understood them were called the wise; and also were wise, for they could thus speak with Spirits and Angels. For angelic speech . . . when it falls down to man . . . falls into representatives and significatives such as are in the Word. It is from this that the Word is a holy writing; for what is Divine cannot be presented in any other way before the natural man, so that there may be a full correspondence.

—³. As the Ancients were in representatives . . . of the Lord's Kingdom . . . they had doctrinals of love . . . and charity (as distinguished from those of faith).

3432². That Word was representative of the Lord, and significative of His Kingdom . . . They had a written Word besides. Ex. . . Hence the wisdom of that time was both to speak and write by representatives and significatives; within the Church, about Divine things; and outside the Church, about other things, as is evident from the writings of those Ancients which we have. But in process of time, this wisdom perished . . .

3472. Continuation concerning Representations, etc. especially those in the Word. Gen.art.

— . Each and all things in the sense of the letter are representative of the spiritual and celestial things of the Lord's Kingdom . . . and, in the supreme sense, are representative of the Lord Himself . . . 3474, From experience.

3475. In the Heavens continual representatives come forth, such as are in the Word . . . These representatives are such that Spirits and Angels see them in a (very clear) light . . . These representatives are such that . . . they perceive what they signify . . . and, in these, things still more interior. . . In the First Heaven these (representatives) appear in an external form, with the perception of what they signify in an internal one; in the Second Heaven they appear such as they are in their internal form, with a perception of what they are in a still more interior one; and in the Third Heaven, they appear in this still more interior form, which is the inmost one. The (representatives) which appear in the First Heaven, are the generals of the Things which appear in the Second; and these are the generals of those which appear in the Third. Thus in those which appear in the First Heaven, are inwardly those which appear in the Second; and these are the generals of those which appear in the Third. Thus in those which appear in the First Heaven, are inwardly those which appear in the Second, and in these are inwardly those which appear in the Third. (Hence) it may be evident how perfect and full of wisdom, and at the same time how happy, are those representatives which are in the inmost Heaven; and that they are altogether ineffable, since myriads of myriads present one particular of a general one. Each and all of these representatives involve such things as are of the Lord's Kingdom; and these, such things as are of the Lord Himself. Those in the First Heaven, in their representatives see such things as come forth in the interior sphere of that Kingdom, and, in these things, those which come forth in the still more interior sphere, and thus see representatives of the Lord, but remotely. Those in the Second Heaven, in their representatives see such things as come forth in the inmost sphere of that Kingdom; and, in these things, representatives of the Lord more nearly. But those in the Third Heaven, [in their representatives] see the Lord Himself.

3477. The representatives which are manifest to man from the literal sense . . . are relatively very few. The quality of the representatives in the Heavens (shown by the representation of a broad and a narrow way. Fully des.)

3478. There was also represented . . . the tabernacle with the ark; for those who have been greatly delighted with the Word . . . have such things presented before them. . . They perceived what each thing signified . . . and there was not the least thing there which was not representative. Ex.

—². (Thus) the representatives of the Jewish Church contained in them all the arcana of the Christian Church; and those to whom the representatives . . . of the Old Testament are opened, may know . . . the arcana of the Lord's Church on earth, while they live (here); and the arcana of arcana which are in the Lord's Kingdom in the Heavens, when they come into the other life.

3479². If (the Jews) had known internal things . . . they would have profaned them, and when in a holy external would have been in a profane internal, so that there could have been no communication of representatives with Heaven by that nation.

3480. How that people, interiorly idolatrous, could represent holy things. Ex. (This would be impossible with Christians.) 3660. 4208³. 4232. 4293². —⁴.

3482. When angelic speech . . . falls into human words, it cannot fall into any other speech than such (as is in the Word), where every single thing represents . . .

— . The Ancients . . . had no other speech : it was full of representatives . . . Their books were so written ; for it was the study of their wisdom so to speak and write.

3483. Everything which appears in the universe is representative of the Lord's Kingdom . . . for all things in nature are ultimate images . . .

—^e. As all things continually come forth from the Divine, they must be representatives of those Things through which they have come forth, (and therefore) the visible universe is a theatre representative of the Lord's Kingdom, and that Kingdom is a theatre representative of the Lord Himself. 4318^o. 4489³.

3485. The representatives which come forth in the other life are appearances, but living ones, because they are from the light of life . . .

3670². (In) the representatives which exist at this day, all kings . . . represent the Lord . . . and all priests . . . (but) in proportion as he does evil . . . a king puts off the representative of holy royalty, and a priest the representative of holy priesthood, and represents the opposite . . . 4281³.

3686³. These representatives, after the (Most Ancient) times, remained in the Ancient Church, thus also the representatives of the places there. The Word in the Ancient Church had thence the names of places representative, as also the Word after their time . . . and because this was so, Abraham was commanded to go there . . . in order that through his descendants a representative Church might be instituted, in which nothing is reflected upon the person, or upon the places, but upon the Things which were represented . . .

3699². This is presented representatively in the World of Spirits by ways.

3703². For in nature are represented the celestial and spiritual goods and truths which are of Heaven ; and in Heaven are represented the Divine goods and truths which are of the Lord. :

3915. The worship of the Ancient Church consisted in rituals which were representative . . .

3923⁶. Hence all things in Canaan were representative according to the distances, etc.

4039^e. What the form of the brain in general represents. Ex.

4043^e. The things which take place in the Heavens are represented in the World of Spirits by forms (similar) to those which appear in the world.

4044. Representations are nothing else than images of spiritual things in natural ones . . .

—². These things may give some idea of representations and correspondences.

4053^o. The Natural is nothing else than a representa-

tion of the spiritual things from which it comes forth . . . and the Natural represents as it corresponds.

4073. For representations are circumstanced according to the changes of state as to good and truth. Ex.

4104⁴. The things in man's Natural . . . are (then) corresponding representatives.

4162³. The simple made for themselves so many representative images of that Divine . . . Hence so many idolatries.

4217. The end of the representation by Laban. Sig.

4279^o. The internal historical sense is wont to be represented to the life in the First Heaven.

4280². For significatives and representatives were derived to the Gentiles from the Ancient Church (as is evident from their oldest books).

4281³. For in representations the person is not reflected upon, but the thing which is represented ; and therefore not persons only represented Divine, celestial, and spiritual things, but also inanimate Things. Enum.

— . In order that the representative of a Church might come forth with them there were given them such statutes and laws . . . as were altogether representative ; and so long as they were in them they could represent ; but when they turned aside from them . . . they deprived themselves of the faculty of representing ; and therefore they were driven by external means . . . to laws and statutes truly representative . . .

4289². That the genuine representative of the Church should depart from the descendants of Jacob before they came into the representatives of Canaan. Sig. and Ex. 4288, Ex. 4289. 4429², Ex. 6592^e.

4290. That they insisted on being representative. Sig. and Ex. 4293. 4317³.

4292. That they could not represent as Jacob ; but as from a new given quality. Sig. and Ex.

—³. The Internal Church is that which is represented, and the external Church is that which represents . . .

—⁴. (Thus) the speech of man represents his thought ; and his action represents his will . . . His face, by its various looks, represents both . . . In a word, all the things of the body represent those which are of the mind. So is it with the externals of the Church.

4307². Jehovah was only representatively present with that nation. 4311, Sig. and Ex.

4310. The state that they should put on representations. Sig. and Ex.

4311⁶. Only the representative of a Church with them. Refs. 4500^o. 4680⁴. 4706. 4847². 6497. 6592, Sig. 6941. 7048. 8788. 10560², Ex.

4335⁵. This signification is from the representatives seen in the World of Spirits.

4360². For spiritual Things are founded upon natural ones, and are represented in them.

4366². Spiritual life is represented in civil life, (inasmuch) that no idea can be had of spiritual life except from those things which are in civil.

4424. The Lord spoke (in this passage) not so much

by representatives and significatives, but by comparatives.

[A.] 4429². All the rituals represented . . .

—³. The representatives commanded the (Jews) were not new . . .

4442^o. The First Heaven is in such representatives . . . Hence the Word has been written in such a style . . .

4444⁴. When they became idolaters, they could represent (only) the opposites . . . for they then called from Hell some devil . . . to whom they applied the Divine representatives. 4581⁷.

4449³. As these things had been made idolatrous with the nations, (who had) thereby turned aside to infernal things those which represented Divine ones . . . therefore, in order that the representative worship which was of the Ancient Church might be restored, the same were revoked.

4462. Unless (those signified by the Hittites) would place the truth and good of the Church in (mere) representatives. Sig. and Ex. 4465. 4486. 4489.

4489³. The Most Ancients knew what everything in the world represents.

—³. The representatives, etc. of that Church were then abrogated. 4835⁴.

4526. The light of Heaven inflows into the objects which are from the light of the world, and causes them to appear representatively and correspondently. —².

4528². These paradisiacal things are in the First Heaven . . . and are representatives which descend from a higher Heaven, when the Angels there are speaking together intellectually about the truths of faith. The speech of (these) Angels is effected by spiritual and celestial ideas . . . and continually by series of representations of such beauty as cannot be expressed; and it is these beauties of their discourse which are represented as paradisiacal things in the lower Heaven.

4529². The stupendous things seen by the prophets, and by John . . . were nothing but the representatives which continually come forth in Heaven . . .

4538. Jacob represents various things. . . In the supreme sense, he represents, in general, the Lord's Divine Natural . . . In the beginning (of the process of glorification) he represents that Natural as to truth; in the progress, as to the good of truth; and in the end, as to good.

4545⁶. (Thus) the rituals commanded the Israelites were holy (only) because they represented holy things; and those who represented were not made holy as to their persons; but the holiness represented abstractedly from them affected the Spirits with them, and thence the Angels in Heaven. 4581². 4825.

—⁷. (Thus the necessary communication with Heaven was) effected miraculously through representatives.

4580². This ritual (of setting up statues) derived its representative from . . . (See STATUE, here.)

4581³. If men knew what (these royal emblems) represent . . . they would think of them much more holily; but . . . they do not want to know this; to

such a degree are the representatives, etc. which are in such things, and which are everywhere in the Word, destroyed at this day in the minds of men.

4621. 'To bury' = the state of representation resuscitated in another.

4627². Representative holes (through which these Spirits see). Ex.

—^e. Innumerable such representatives appear in the world of Spirits . . .

4658⁵. They presented such a woman (Pallas) representatively.

4692². (The Ancients) knew that all the rituals and externals of their Church represented Him.

—³. (The Jews) did not know that it was His Divine Human which all their rituals represented.

4763. (The representative of rending the garments.) Ex. and Ill.

—⁷. Elisha's taking Elijah's mantle, represented that he continued the representation.

4786. (The representative of wailing for the dead.) Ex.

4807². For to speak by representatives, etc., is to speak simultaneously before men and Angels.

4816^o. For lands put on the representation of the people in them . . .

4835. That (Onan) should continue the representative of the Church. Sig. and Ex. —³. (See 4832.)

—³. For marriage represented . . .

—⁴. The body is the representative image of the soul; (and) when the man rises again, the representative image is put off.

— . In the light of the world, the things of the light of Heaven appear (only) as in a representative image . . .

4844¹⁰. This, like all the rest of the precepts, judgments, and statutes in the Jewish Church, was representative, and they were kept in externals so to do, and by such things to represent the internal things of charity . . . Ill.

—¹⁶. In the Ancient Churches, where each and all things represented, the priests were forbidden to . . .

—¹⁷. Their knowledges were to know what the rituals of their Church represented . . . and the learned among them knew what the things on the Earth and in the world represented . . . Such (representatives) elevated their minds to heavenly things . . .

4847. Lest the representative of a Church should perish (by the adjoining thereto of the internal things of a genuine representative Church). Sig. and Ex.

4868⁴. A holy representative does not at all affect the person.

4874². The (Jewish) representatives were not exactly like those in the Ancient Church; they were for the most part like those instituted in the Church from Eber, in (which) the burnt-offerings and sacrifices, besides other things, were new . . . The internal of the Church was not so conjoined with these representatives, as with the representatives of the Ancient Church. Sig.

4876³. At that time, representatives constituted the externals of the Church. Ex.

4904². By the **representatives** (the Ancients) were led (to these internal truths); but as such things had been completely destroyed with the (Jews), the Lord taught them, but abolished the **representatives** themselves, because most of them regarded Him; for the image vanishes when the effigy itself appears. (9372¹⁰.) He therefore instituted a new Church, which should not be led through **representatives** to internal things, but which should know them without **representatives**; and in their place He commanded only . . . baptism and the Holy Supper. Ex.

4966. (Examp. of the **representatives** in the books of the ancients.)

—³. From the Ancients also remain (the **representatives** used at coronations). Enum.

—^e. The external worship of the Ancient Church consisted in **representatives**, etc., and the internal in the things **represented**. These were the scientifics signified by 'Egypt.'

5115. For the whole vegetable and animal kingdoms represent such things as are with man . . .

—³. The dreams which inflow through Heaven . . . never appear except according to **representatives**.

5116². Because the things (in nature) correspond, they represent . . . Universal nature is a theatre **representative** of the Lord's Kingdom; thus the Divine is in each thing, insomuch that it is also a **representation** of the eternal and the infinite . . .

—⁴. Each and all things in nature represent such things as are in the Spiritual World, consequently as are in the Lord's Kingdom, where the Divine of the Lord is proximately **represented**.

—⁵. (The **representative** of plants in blossom.) Ex.

5118^e. For (man's) Natural is nothing but as a face **representative** of the spiritual things in the internal man; and this face becomes **representative** when the exteriors correspond to the interiors.

5136². (The Most Ancients) saw in every thing in the world a **representative** of the Lord's Kingdom . . . Thence originated all the **representatives**, etc. afterwards known in the Ancient Church; for they had been collected by those meant by 'Enoch.' Hence it was that each place, mountain, and river, in Canaan, where the Most Ancients dwelt, had become **representative**, and also all the surrounding kingdoms. And as the Word could be written in no other way than by **representatives**, etc. . . the Church was successively preserved in Canaan; but after the Lord's advent was translated elsewhere, because then **representatives** had been abolished.

5146². If a genuine idea about degrees is formed, it can be apprehended . . . how exterior things can **represent** interior ones.

5173². In every single thing in nature there is something acting inwardly from the Spiritual World . . . Hence it is that the universal visible world is a theatre **representative** of the Spiritual World.

—³. This is like the motions of the muscles, whence is action . . . But that which is in the will and thought . . . is not similar in form to the action which is produced; for the action only **represents** that which the mind wills and thinks.

5198². When there is discourse in Heaven about affections, the beasts which correspond to those affections are **represented** in the World of Spirits.

5223. See MAGIC, here. . . —².

5275². The things done at that time, and described in the Word, were **representative** of the Lord Himself, of the glorification of His Human; and, in the **representative** sense, were **representative** of His Kingdom . . . thus of the regeneration of man. The reason the things done then were **representative** of such things, was chiefly for the sake of the Word . . .

5291⁷. Each circumstance happened of Providence, that Divine things might be **represented**.

5313¹². Such scenes (of Judgment) are perpetual in Heaven, all being **representative**. They appear from the discourse of the Angels in the higher Heavens . . . Angelic Spirits, to whom is given perception . . . know what they signify. Enum.

5335^e. For every **representative** is drawn from the Lord; and hence every **representative** regards Him.

5373^e. Hence the Spiritual World is terminated in man's Natural, in which the things of the Spiritual World are presented **representatively**. Unless spiritual things were presented **representatively** in the Natural, thus by such things as are in the world, they would not be at all apprehended.

5651^e. Hence the new Natural . . . is nothing but a **representative** of the Spiritual.

5695. For the face is an external **representative** of the interiors. Ex.

5748. The Celestial of the Spiritual represents truth from the Divine.

5975². 'I die' = what is new of **representation**; for the **representatives** in the Word succeed one another so that when one dies, there follows either a like **representative** by another person, or another [**representative**]. Examp.

6000⁷. The end of the **representatives** of the Church. Sig.

6048². Every significative in the Word originates from the **representatives** in the other life; and these from the correspondences. The reason is that the natural world is from the Spiritual World, as an effect from its cause . . .

6257. At the end of the **representation**. Sig.

6261^e. (The gesture represents the affection.)

6304. What is **representative** itself was instituted; with the Jewish nation, a **representative** of the Celestial Kingdom, and with the Israelitish people a **representative** of the Spiritual Kingdom; but with that generation nothing but a mere **representative** could be instituted . . . Yet in order that a **representative** might come forth, and that through it there might be some communication with Heaven . . . they were kept in externals; and it was then provided . . . that there should be communication through a mere **representative** external without an internal . . . But still Divine things lay hidden within the **representative** externals with them . . .

[A.] 6398². Man's interiors are represented in Heaven by animals . . .

6486. The Angels' speech is continually joined to heavenly representatives . . .

6592. For the representatives in the Ancient Church, and also those instituted with the (Israelites), were the ultimates of the Church; whereas the things . . . represented were the internals of the Church.

6596. The scientifics of the Church at that time were Knowledges of the representatives, etc. which had been in the Ancient Church.

6692. For the representatives, etc. of the Ancient Church were in Egypt turned into magic; for through the representatives, etc. of the Church there was at that time communication with Heaven; which communication was . . . open with many; but with (the evil) there was sometimes open communication with evil Spirits . . .

6738. The Hebrew Church retained many things from the representatives, etc. of the Ancient Church.

6877^e. This (representative of the Church) was instituted with them in order that that which they should represent might be presented in Heaven in an internal form . . .

6914⁵. Unless such things had been represented, this would never have been commanded . . .

6917². With the Egyptians there remained many things from the representatives of the Ancient Church, as is evident from their hieroglyphics; but, as they had applied them to magic . . . they were, with them, false scientifics.

7048. It was permitted that they should represent. Sig. and Ex.

7072. I represented to them birds . . . such as are in our Earth; for in the other life such things can be represented as it were to the life: the very speech of Spirits and Angels is full of representatives.

—^e. For the things of the spiritual sense are abstracted from material things, but are represented in them.

7290. For representatives, etc. conjoin the natural world with the Spiritual.

7417. The reason power was exercised by a rod, was that the things done within the Church by Divine command were done (then) through representatives; for the reason that everything represented the Lord, His Kingdom in the Heavens, and the Church.

7673². As this was a representative of the Divine omnipotence, it had force, as had all representatives, when commanded, at that time.

7779^e. They thus inverted a true representative into a false representative.

7893. For the representatives of the Church (as, here, the abstaining from work on the Sabbath) had been instituted with the (Israelites), that through them there might be a communication of Heaven with man. Ex.

7926. The Egyptians knew the representations of spiritual things in natural ones which then constituted

the rituals of the Church . . . as may be evident from their hieroglyphics, which were images of natural things which represented spiritual ones.

8588³. That still representative Divine worship had been instituted with that nation, was because representative worship could be instituted with every nation which held the externals of worship holy, and worshipped them almost idolatrously; for what is representative does not regard the person, but the Thing. . . There has to be somewhere a Church, or a representative of a Church.

—⁶. Communication with the Angels in Heaven through representatives was then effected in this way: their external worship communicated with angelic Spirits who are simple . . . and do not attend to man's internal . . . In these Spirits the interior Angels saw the things which were represented, and consequently the heavenly and Divine things which corresponded . . .

—^e. That the (Israelites) could represent what is holy . . . provided they strictly observed the commanded rituals. Refs.

8788². The Church is represented when man places worship in externals . . . which correspond to heavenly things: then, through the externals are represented internals, and the internals are manifest in Heaven, with which there is thus conjunction. In order, therefore, that the Israelitish people might represent, . . . their interiors were veiled over, so that the externals could communicate with Spirits, and through them with the Angels . . . (If) the internals had been manifest, what was representative would have perished, because filthy things would have burst forth. Sig.

8875^e. For the adoration of other gods, and of images, destroyed everything representative of the Church with them. Ex.

8918². That nation was solely in externals, and in these placed everything of Divine worship, (and) could thus represent heavenly and Divine things; for in order to represent, what is external is required . . .

8972². Where internal things are no longer represented by external ones, as in the Christian Church . . .

9002³. For whatever was permitted to that nation was for the sake of the representation . . . But when the internal things of the Church had been opened by the Lord, the representations of internal things by external ones ceased . . .

9193⁴. (The Ancients then) began to worship the representatives themselves; as the sun, moon, and stars, and also groves and statues . . .

9272⁸. As with (that) people all things were representative of heavenly and Divine things, so also were their fields and the produce of them. Enum. . . Hence they were enriched with such things when they kept the statutes . . . Ill.

9372⁶. That the representatives of the Lord and His Kingdom ceased when the Lord came. Sig.

9380. The representations which are represented without the Knowledge, faith, and affection of interior things, conjoin the Thing, but not the person.

9389². For all the representatives of the Church

which are treated of in the Word, in the supreme sense, regard the Lord Himself.

9419. 'Moses and Joshua'=the Word and the representative. . . For the representative serves and ministers. Ex.

—². When this external Holy inflows with man, it presents representatives according to the correspondences with that man.

9457². In the Ultimate Heaven are represented the things being thought, said, and manifested in the Middle and Inmost Heavens. The representatives there, are innumerable. Enum. And it is perceived what they signify. Such things appeared to the prophets. Enum.

—⁵. Hence it is evident what representation is, and also that by it Heaven was present with man . . .

9474. 'To anoint' = inauguration to represent. 9954⁷, Ex.

9481². All these things are representatives such as continually appear before the Angels . . . and present in a visible form Divine celestial and spiritual things. Such things, in sum, were represented by the Tabernacle and the things in it . . . and therefore when they were seen by the people, at the time they were in holy worship, there were presented in Heaven such things as were represented, namely, Divine celestial and spiritual things . . . Such an effect in Heaven had all the representatives of that Church. Ex.

9576. 'The form of these things (seen in the mount)' = a representative of all things of Heaven.

9806⁵. Thus (in the representations in the Jewish Church) the most holy Thing could be represented by persons whose interiors were unclean, nay idolatrous, provided that, while they were in worship, their externals were disposed to holiness. (Aaron, for example.)

9963. In the representative worship of all things of Heaven and the Church. Sig. and Ex.

10109^e. The reason (the blind, lame, etc.) were not to approach the altar, was that these evils thus stood forth before the people, and (thus) fell into a species of representation . . .

10125. Whatever represents the Lord, also represents Him with the men of the Church, and with the Angels of Heaven; thus Heaven and the Church . . .

10151². Whatever represented the Lord Himself, represented Heaven. Ex.

10194². The representatives (there) are presented according to the states of the interiors with the Spirits; for they are correspondences. Examps.

10244. Lest what is representative should perish. Sig. and Ex.

10276³. These (affections of good and truth which are in the inmost Heavens) are presented in the Ultimate Heaven in external forms which are innumerable . . . Whatever they see there, is thence. These things are representatives of the interior things . . . Examps. There are representatives in the higher Heavens also, which in perfection, delight, and happiness immeasurably surpass those in the Ultimate Heaven . . . All the

representatives instituted with the Israelites were similar to those in the Ultimate Heaven, but in less perfection . . . Examps.

10326^e. The conjunction of the Lord with that Church by representatives (was) signified by the Sabbath, in that it was to be kept holily.

10394. That (still) there were with that people representatives which were the ultimates of the Church, to the end that the Word might be written. Tr.

10500³. There were two requisites that this (communication with Heaven by representatives) might be possible; one, that the internal with them should be completely closed; and the other that they were able to be in a holy external when at worship. Ex.

10559⁴. (Necessity that the Word should rest on representatives.)

10632⁴. Another revelation succeeded which was through representatives . . .

10698. All who were in externals without an internal, and still represented internals. Sig. and Ex.

10728. The Sabbath, which was the primary representative of all. 10730^e, Ex.

— The representatives of the Church with the (Israelites) were truths in the ultimate of order. For with representatives the case is this: the things which appear in nature . . . are the ultimates of Divine order; for all things of Heaven . . . are terminated in them; and hence it is that the representative Church was instituted, and such things were commanded as in ultimates completely represented Heaven . . . and the things which represented were forms of such things as are in nature. Enum.

H. 170. On Representatives and Appearances in Heaven. Chapter.

175. As all things which correspond to interior things also represent them, they are called representatives. 176, Examps.

306. All things on earth correspond to spiritual things, or, what is the same, represent them.

411^e. The Angels are delighted (only) with the things represented . . .

517³. The affection of truth suitable for use is insinuated (there) . . . chiefly by representatives of uses. Ex.

W. 233². All Churches . . . before His advent were representative of spiritual and celestial things; but after His advent . . . representative worship was abolished. Sig.

P. 132². An evil man can represent equally as well as a good one . . .

251³. All wars (whatever) are representative of the states of the Church . . .

R. 229^e. The things which John saw were visions which represented . . .

392^e. As representative worship, which took place chiefly on the two altars, was abrogated by the Lord . . .

M. 13³. All the gardens (there) are representative forms or types . . .

21. A bridegroom (in Heaven) represents the Lord,

and a bride represents the Church, because a wedding there represents the marriage of the Lord with the Church . . . But after the wedding the representation is changed ; for the husband then represents wisdom, and the wife the love of his wisdom . . . and then, both together represent the Church. 125, Ex.

[M.] 76. (Representative carved figures of the Silver Age, seen and ex.) —⁶.

270³. (A palace representative of the dwelling places of conjugal love in human minds, des. and ex.)

—⁵. To those in the Third Heaven every representative of love and wisdom becomes real.

T. 66. All things which come forth in the spiritual World conspire to the human form, and in their inmosts they present it, whence all the objects which are presented to the eyes there are representatives of man. Enum. And it is given to know what affection this or that object represents . . .

109². As the Lord, then, was only represented, which was done by means of Angels, therefore all things of the Church with them became representative. (786) But after He came, these representations vanished ; the interior reason of which was that the Lord put on the Divine Natural, (thus causing the light of the moon to be as the light of the sun). Ex.

301. The Sabbath represented the Lord . . . but when the representations of Him had ceased, it was made a day of instruction, etc.

670². When the Lord came, He abrogated representatives, which were all external things, and instituted a Church of which all things were internal . . . and, from them all, He retained only these two, which should contain all things of the Church in one complex . . .

Ad. 3/2039, *et seq.* (On representations.) D.192. 233.

D. 1050. On spiritual modes of representing Things.

1086. On representations which cannot be described in words.

1390. That the representations in the other life are actual in the world. Ex.

1575. How representations descend from the Heavens. Ex.

1695. Their thoughts go forth into representations, and whatever they see they turn into obscene representations . . .

1753. (Spirits can) represent buildings, gardens, etc., and unless the reflection is given that such things are only representations induced by others (they are supposed to be real). 1752. 2037.

2083. On a more occult representation of Spirits.

2186. On representative angelic ideas. 2192.

2211. The representations and thoughts of the Angels relatively to those of man. Ex.

2289. On a representation of the passage of the Jordan.

2313. (Shown) by continual representative spiritual ideas. 2314.

2350. Their phantasies are turned into pleasant species of representations, which are imaginative . . .

2440. That my representations were seen by Spirits as if alive.

2475. That all things in universal nature are representations of the Lord's Kingdom.

2550. On representations in the World of Spirits, and how they inflow from Heaven. 2620.

2903. On representations—*repraesentatis*— [seen] on Earth which remain after (death). (Beautiful scenery, palaces, etc.)

3173. Angelic representations are not, although they appear. . . Such things are imaginations, or imaginative representations, which = celestial and spiritual Truths . . . and therefore they are not phantasies, for they are inmostly delighted by them.

3636. Most beautiful representations there. Des.

3640a. Their ideas are most beautiful representations.

3738. How external things have represented internal ones. Ex.

3791. On an ideal representation. (A dream.)

3941. That some representations are variations of Societies.

3952^e. The woman (the Pallas) was not a Spirit, but was the representation of a woman. (How produced.)

4005. The representation of good with the Angels can fall into all the innumerable goods of man . . .

4033. Represented with me in a dream.

4053. Spirits speaking with me by mere representations. 4128.

4095. The generals of an angelic idea . . . are representative and parabolic . . .

4146. That the speech of the Angels falls into representations such as are in the Word.

4176. On representation.—I represented, in order, beautiful birds (their feeding, singing, etc.) . . . These things it was granted to represent as if to the life, for the representations appear as living. The Angels then perceived all these things in a celestial and spiritual sense, thus not as representatives . . . Hence was evident . . . the nature of the representatives with the Angels.

4201. Their speech is at the same time representative . . .

4214. On representation with Spirits.—All things can be represented before Spirits, not as if pictured, but seen exactly as in the world ; as gardens, groves, palaces . . . but they are representations ; they appear, that is, they are not real. There is nothing which cannot be thus represented—the forms of men also—but they are made up representatives . . .

4215. Representatives not made up, but still appearances, are such things as are presented to the sight of the Angels, in a light originating from the order of the Things from which such things are represented. These representations are as it were the originals of the things which are in the world. Hence paradisiacal things, etc.

4216. There was represented a broad way . . . and a narrow one. Des.

4230. The things which come forth in the Spiritual World . . . are turned into representations in the natural World of Spirits. Examp.

4295. How the case is with representatives in Heaven. —I thought about eating, and perceived that the Angels were thinking about Knowledges. Ex.

4336. On representatives and correspondences.—Speech in the interior sphere against truths and goods, when it falls down into the World of Spirits, produces a sphere of adultery . . .

4351. Hence is the representation (of serpents casting off their exuviae) which comes forth in real nature. . . (The hypocrite himself, who caused it) knew nothing of this representative . . . Hence may be evident the nature of representatives.

E. 260°. For whatever is said by the Lord, and perceived by the Angels, is turned into representatives when it descends, and is thus presented before the eyes of the Angels in the ultimate Heavens, and of the prophets . . . 369, Examps. (taken from the scenery of the Revelation).

443°. Representation does not regard the person, but the Thing, and requires no more with the person than what is external in worship. Refs.

513°. All ideas of thought of Angels and Spirits are turned into various representatives outside of them. Examps.

582. From the horses seen by John may be seen the nature of the representative appearances in Heaven. Ex.

654¹⁹. As all the representatives of the Jewish Church regarded the Lord, He represented and perfected them in Himself, and thus fulfilled all things of the Law. For the representatives were the ultimates of Heaven and the Church, and all prior things . . . are in ultimates, and therefore the Lord was in ultimates through those [representatives] . . . Hence it was that His whole life in the world was representative . . . Ath. 181.

700³³. The Churches before His advent were representative ones, because the Lord was then present in the representatives, but when He came, the externals which represented were abolished, because it was the Lord Himself whom the representatives of the Church shadowed forth . . . The primary representatives of the Lord and thence of Heaven and the Church were . . . Enum.

827°. As the Ancient Churches were representative, they made images . . . which represented heavenly things . . . and, when they looked at them, they remembered the heavenly things which they represented . . . Hence in Egypt, where the science of representations flourished, there were images, etc. . . But when the men of those Churches became external, the celestial and spiritual things which were represented remained as traditions with their . . . magi; and the common people . . . began to worship the representatives.

— For all the things in the world are representatives. Enum.

828°. (The Angels of the Third Heaven) dwell . . .

in gardens . . . thus in perpetual representatives of heavenly things.

5 M. 20. It is said that the objects seen there represent, and not that they are, because each and all things which appear to the sight in that World are correspondences and representations, which contain Truths in them, and thence signify them; thus spiritual things are there presented under forms like those of natural ones.

Q. 6. Before the incarnation, there was not any Divine Human, except a representative one by means of some Angel . . . and as that was a representative one, so all things of the Church at that time were representatives, and like shadows; but, after the incarnation, representatives ceased, like shadows . . . at the rising of the sun. But the representative Human . . . was not of such efficacy as that it could spiritually enlighten men . . . Coro. 51².

Coro. 51³. (Idolatrous worship contrasted with genuine representative worship.) 54.

Representative Church. *Ecclesia Representativa.*

A. 1001. It was therefore commanded in the Representative Church that . . .

—^e. As, in the Representative Churches . . .

1360. The idolatry from which came the Representative Church. Sig. and Ex. 1361.

1361⁵. This Representative Church was instituted, after all internal worship had perished . . . in order that there might be some conjunction of Heaven with earth . . .

1373. That those in idolatrous worship were instructed . . . in order that a Representative Church might come forth. Sig.

1375. The beginning of a Representative Church through Abram. Sig. 1409².

1437. For a Representative Church had been instituted in Canaan, in which each and all things represented the Lord, and the celestial and spiritual things of His Kingdom; not only the rites, but also all things which were adjoined to the rites; both those who ministered, and the things by which they ministered, and also the places where the ministration took place. Because there was a Representative Church there, that Land was called the Holy Land . . .

1447. In order that a Representative Church might be instituted with (the descendants of Jacob).

2118. The Last Judgment of the Representative Church . . . was when the ten tribes were carried away into captivity . . .

2760, Pref.³. In the Jewish and Israelitish Representative Church . . .

3479². Therefore a Representative Church was instituted in that nation. Ex. 3480, Ex.

3686°. That through (the descendants of Abraham) a Representative Church might be instituted, in which nothing is reflected upon the person, or places, but upon the Thing represented. 4112².

4208³. In order that a Representative Church might

come forth, and thus some communication of the Lord with man, they had to be kept especially in the acknowledgment of Jehovah . . .

[A.] 4210. Sacrifices and burnt-offerings were the principal things of all the worship of the subsequent **Representative Church**, that is, the Hebrew one . . .

4281². The Church instituted with them was not a Church, but only the representative of a Church, and therefore that Church is called a **Representative Church**.

4288². It is to be known what a **Representative Church** is, and what the Representative of a Church. There is a **Representative Church** when there is internal worship in the external; but the Representative of a Church when there is no internal worship, but still external. There are in both almost the like external rituals . . . but in a **Representative Church** the externals correspond to the internals, so that they make a one, whereas in the Representative of a Church there is no correspondence, because the externals are either devoid of internals, or disagree with them. In a **Representative Church** celestial and spiritual love is the principal thing; but in the Representative of a Church corporeal and worldly love . . . The Ancient Church was a **Representative Church**; but that instituted with the descendants of Jacob was only the Representative of a Church. (Examples of the worship in a **Representative Church**, enum. and ex., and how in the Representative of a Church they became idolatrous.) 4425.

—⁵. In general, those of the **Representative Church** communicated with the three Heavens as to their interiors, for which the externals served as a plane; whereas those in the Representative of a Church did not communicate with the Heavens as to their interiors, but still the externals in which they were kept could serve as a plane (for such communication).

4289². (The Israelites) lost all the worship of the **Representative Church** . . .

4489³. Hence arose the **Representative Church**.

— The Christian Church, in its essence, is the same as to the internal form as the **Representative Church**; but the representatives, etc. of that Church have been abrogated . . .

4680². The Ancient Church . . . was a **Representative Church**. Ex. 4844⁴. 9391⁸, Ex. 10177¹⁰.

4831. 'Tamar' = a **Church Representative** of spiritual and celestial things . . . (See 4844. 4846.) 4856. 4866.

4847. A **Representative Church**, such as was with the Ancients, was to have been instituted with the (Israelites) . . .

4859. The Jews regarded the internal truths of the **Representative Church** no otherwise than as a harlot. Sig.

7043. That a **Representative Church** could not be instituted with that nation. Sig. and Ex. 7048.

7044. 'Zipporah' = a **Representative Church**. Ex.

7779⁴. (The **Representative Church** among the Egyptians: its fall des.)

8886. In the **Representative Church** the Sabbath was most holy . . .

9026⁶. A **Representative Church** was instituted with

the Israelitish nation, that is, a Church, in which internal things . . . were represented by external ones . . .

9457. What a **Representative Church** is, and why it [existed]. Ex.

9458. 'The sons of Israel,' here, = the **Representative Church**. Ex.

9480. The presence of the Lord in the **Representative Church**. Sig. and Ex.

9525. The worship of the **Representative Church**. Sig. and Ex.

9966. The laws of order in the **Representative Church**. Sig. and Ex.

10276. The influx and presence of the Lord in the worship of the **Representative Church**. Sig. and Ex.

—⁶. This (**Representative**) **Church** was instituted in Canaan especially on account of the Word . . .

10326. The **Representative Church** which was to be instaurated with those in the good of love and good of faith. Tr.

10632⁴. Hence that (Ancient) Church was called a **Representative Church**.

H. 306. Whence the Churches of that time were called **Representative Churches**.

S. 99. All the Churches before His advent were **Representative Churches**; and therefore they could not see Divine truth except in the shade . . . W.233². T.109.

D. 2259. That a **Representative Church** is the body of the Church.

E. 324²⁴. Hence the Church (of the Israelites) is called a **Representative Church**.

422²⁰. The Church with (the Ancients in Canaan, Syria, Assyria, Arabia, Ethiopia, Egypt, Chaldea, Tyre, Sidon, and elsewhere) was a **Representative Church**. Ex.

827². But still there was with (the Israelites) also a **Representative Church** . . .

P.P. Page 123. All the Churches up to the Lord's advent were **Representative Churches**: they represented the Church, and, in the supreme sense, the Lord. . . . But the **Representative Churches** ceased when the Lord came . . . There were three remarkable changes of the **Representative Churches**: the first, before the Flood . . . the second, after the Flood . . . and the third, the Israelitish . . .

Coro. 43. How the **Representative Church** with (the Ancients) was turned into idolatry. Ex.

—^e. On this account . . . a new **Representative Church** was raised up with the sons of Israel, in which real representations were instituted . . .

Representative sense. *Sensus repræsentativus.*

A. 3471. The representative sense treats of regeneration, and of the Church. 3660^e. 4063². 5398^e.

5730. The historical representative sense.

Repress. *Compescere.*

A. 8118³. Laws to repress violence . . .

9231. To repress what is in the external man.

9410⁵. One Angel can repress a thousand (infernal).

H. 536^e. Unless the same Lord were to repress the assaults of the Hells . . .

543. The Angels . . . repress the insanities and disturbances in the Hells.

594. The infernal Society is then repressed . . .

T. 84^e. Jehovah . . . could not repress any devil . . . unless He were in ultimates.

123⁵. The subjugation of Hell is meant by His suppressing the sea. E. 514²¹.

611. Regeneration is to restrain the flesh . . .

D. 3726. Occurs. 5093. D. Min. 4799.

Repress. *Reprimere.*

Repression. *Repressio.*

A. 9072. No repression. Sig. and Ex.

9075. Man becomes guilty if he . . . does not repress the evil of the Voluntary . . . 9132^e.

Reproach. *Ignominia.*

Ignominious. *Ignominiosus.*

A. 3969. 'God hath gathered my reproach' (Gen. xxx.23)= . . . that Rachel was no longer barren, and thus was not 'dead.'

—². What this 'reproach' is. Ex.

9960¹¹. 'I will show the kingdoms thy reproach' (Nahum iii.5)=their infernal loves . . .

E. 573¹⁴. 'God hath . . . delivered us to reproach' (Ps. xlv.9). Ex.

654⁵⁹. 'Trust in the shadow of Egypt shall be for disgrace' (Is. xxx.3)=no faculty of resisting evils . . . 'Shame,' and 'disgrace'=their state when they are accounted as vile on account of evils.

960⁵. 'Ignominious vomit' (Hab. ii.16) is predicated of falsified truth.

1012³. Not treat the neighbour with contumely and ignominy. Sig.

Reproach. *Opprobrium.*

A. 2220². 'To reproach—*opprobrio afficere*—the people of Jehovah' (Zeph. ii.10)=to inflict evil on truths.

4463. 'This is a reproach unto us' (Gen. xxiv.14)=that it was contrary to them.

E. 555³. 'Gather our reproach' (Is. iv.1). Ex.

654⁶⁶. 'Ye shall be for a curse, an amazement, an execration, and a reproach' (Jer. xlii.18)=all things of damnation.

Reprobation. *Reprobatio.*

Reprobate, To. *Reprobare.*

A. 9163³. They reprobate the truths which are from Him.

9256⁷. 'The stone which the builders have rejected.'

T. 384. Those who reprobate the Lord and the Word . . . Those who reprobate the Word also reprobate the Lord . . . and those who reprobate either the one

or the other, also reprobate the Church . . . and those who reprobate the Church are outside Heaven.

E. 205⁵. His reprobation by the Jewish nation. Tr.

617⁸. 'That he may know to reject the evil and choose the good' (Is. vii.15). Ex.

Can. Redeemer vii. 4. Occurs. ix.9. Redemption vii.7.

Reproduce. *Reproducere.*

Reproduction. *Reproductio.*

A. 4205². Are reproduced when a like delight recurs.

— . Is reproduced when a like affection recurs.

(See 4301⁴. 5489.) 5893². N. 121⁴, Refs.

7835^e. When the truth is reproduced, the affection . . . is reproduced.

H. 461³. The natural objects in the memory cannot be reproduced (there). 464. —². 563^e.

M. 132⁶. How can man . . . reproduce anything of love and wisdom unless he feels it as his own?

D. Wis. v^e. Their reproduction is reminiscence.

x². Affection produces thought, and thought reproduces affection.

Reprove. *Coarguere.*

Reproval. *Redarguitio.*

See CHARGE—*arguere*.

A. 2546. Self-reproval. Sig. and Ex.

9245. 'Lest his works be reprov'd' (John iii.20).

E. 246. 'As many as I love, I reprove and chasten' (Rev. iii.19)=temptations then.

Reprove. *Reprehendere.*

A. 10381. He brought out only such things as he could reprove. . . When he reprov'd me, it was given to say that what he reprov'd was not mine, but belonged to the Spirits around me. Ex.

E. 1147³. It has been given me to reprove (the infernals who inflow'd).

Reptile. See under CREEP.

Republic. See COMMONWEALTH.

Repudiate. *Repudiare.*

M. 297². If women were to court men . . . they would be repudiated . . .

D. Min. 4628. If they have no children they repudiate love.

E. 768¹⁹. 'One divorc'd' (Lev. xxi.14)=good rejected by truth, thus discordant.

Repugnance. *Repugnantia.*

Repugnant, To be. *Repugnare.*

A. 18^e. The things which are repugnant must be removed.

1510². If they approach, repugnance arises.

1936. This is repugnant to the Rational.

2294. The infants resisted. . . I have perceived their resistance.

[A.] 2763^e. When what is spiritual and celestial is mentioned, he feels **repugnance** . . .

3614. 'Wrath and anger' = states which are **repugnant**. —², Ex.

— . When these states become such that they are **repugnant** no longer . . .

—². For whatever is **repugnant** to any affection, produces anger . . . What is **repugnant** to truth is called 'wrath,' and what is **repugnant** to good, 'anger'; and, in the opposite, 'wrath' = what is **repugnant** to falsity or its affection . . .

—³. That 'wrath,' and 'anger,' in the internal sense, are only **repugnances**. Ill.

—⁵. As they are **repugnance**, they are also punishment, for the things which are **repugnant** collide . . . For in evil there is **repugnance** for good, and in falsity, **repugnance** for truth; and, as there is **repugnance**, there is also collision.

5660². When they perceive that everything inflows . . . they **resist** as much as they can.

9309. These are **repugnant** to truths from good. Sig. and Ex.

9399³. For the will is **repugnant**.

W. 266. The love of evil is **repugnant**; but he can resist it.

R. 715. On account of **repugnances** arising from their interior falsities and evils. Sig. and Ex.

M. 256². Wives (use) various **repugnances**. 511.

511². They want to be set on fire by absolute **repugnances**.

T. 61. From this perpetual resistance, **repugnance**, etc. of evil and falsity against His good and truth . . .

D. 1744. A certain reaction, consequently **repugnance** . . .

1746. In every good work they feel a **repugnance** . . .

2084. A kind of **repugnance** among those who eat foods **repugnant** to them. Ex.

2166. Some (of the Spirits) are **repugnant**. . . (The others) thus perceive the **repugnance**, although he is tolerated. Ex.

2391. I felt from them such a **repugnance** (for the interior sense) . . . Those who inhere in the letter only, (feel) continual **repugnance** when they hear the interiors of the Word.

2480. As soon as any truth comes forth . . . they feel **repugnance**, and at once resist it.

2703. There are **repugnances** which expel man (from the angelic sphere).

2714^e. The things which in lowest nature appear to be **repugnant**, are fallacies . . .

3560. (He was) constant in being **repugnant**, which was not a bad sign . . .

4841. I perceive in myself (from these priests) a **repugnance** and aversion (for the internal sense).

D. Min. 4721^e. When man resists or is **repugnant** to evil and falsity only a little, he can be in the opposite state. The mere noticing of the **repugnance** is sometimes sufficient.

E. 662². When he comes into the Spiritual World . . . he feels the **repugnance** (to goods and truths).

Reputation. *Fama.*

Famous. *Famosus.*

A. 1308. The **reputation** of power thence. Sig. and Ex.

1774. For the sake of the **reputation** thence . . .

2910². External bonds . . . thus the love of **reputation** . . .

3147⁷. In the works no regard for **reputation**, etc.

3963². Through Knowledges of truth may gain **reputation**, and thence honours and wealth. 5280³. 5376².

4674. 'Their evil report' (Gen. xxxvii. 2) = their blemishes and faults.

4676^e. This influx manifests itself by their (solicitude about **reputation** after death).

5159². Bridle cupidities in order to capture **reputation**.

6222³. Desire truths not for the sake of **reputation** and glory.

6247^e. When man is affected with truth . . . he is at the same time affected with **reputation** and glory. This latter affection is inevitable (at first) and is then permitted, that it may introduce.

6316. A great part of the learned are sensuous: the cause is that they have learned knowledges solely for the sake of **reputation**, that they may be promoted to honours, and thus to gain.

7280². Fear lest they be deprived of **reputation** for the sake of honours and gain. 7437^e. P. 139⁵. M. 267³.

8148². Persuaded that (their) doctrines are true . . . for the sake of **reputation**.

8870². To capture the **reputation** of seeming to be good.

9210. If the end is to do good for the sake of **reputation** . . .

—². Those who do good from Christian charity, sometimes regard the **reputation** thence for the sake of honours or gain. Ex.

9248. 'Thou shalt not bear a report of vanity' (Ex. xxiii. 1) = no listening to Falsities. 'To bear a report' = to hear and do, thus to listen; for 'reputation,' in the Original, is expressed by a word which means listening.

H. 507. Do not fear for their **reputation** (there) as in this world.

508. Have performed uses for the sake of **reputation** . . . These (become) the most stupid.

W. 415². When he fears no loss of **reputation**, he can speak against God, the neighbour, etc., and also act against them . . .

P. 73⁵. Appears externally as moral, because he loves the **reputation** of this . . .

250³. The Lord rules them by the celebrity of their name.

274⁹. It is from this implanted Knowledge (of there

being a life after death) that some aspire to an immortality of fame. Ex.

M. 286. These (conjugal simulations) are for the sake of reputation . . .

380³. He then poured round (his books) the glory of his reputation . . .

—⁶. The glory of reputation has induced you to confirm what you do not believe.

T. 309. 'Not to kill' means also not to inflict any deadly evil on a man's name and reputation, for with many, reputation and life go hand and hand. E.1012³.

D. 3136. (A Spirit) who was stirred up by fear of the loss of his reputation . . .

3191. On a certain most famous man in Europe, Gustavus Adolphus.

D. Min. 4727. On those who have captured reputation by external probity.

E. 406¹¹. Occurs. 721²⁰.

438⁵. That the Word will last to eternity, is signified by 'as thy days thy fame' (Dent.xxxiii.25).

De Verbo 9. That those who have as the end . . . a reputation for erudition, do not see or find anything of genuine truth in the Word. Ex.

Require. *Postulare.*

A. 5957. The Lord indeed requires humiliation, etc. Ex.

817². He demands to be saved of himself.

T. 142². Each requires its analysis confirmed . . .

Require. *Requirere.*

Requisite. *Requisitus.*

A. 3142. Nothing else is required of man than . . . 6706². D.2470.

7750. Animals have all the requisite knowledge. P.74³.

9459. The things requisite for worship. Sig.

Life 22. Two things are requisite (for man to do). Ex. E.934².

T. 406. The things necessarily required in civil life.

Requite. See under BRING BACK.

Rescue. *Eripere.*

A. 2416. 'Escape for thy life' (Gen.xix.17)=consult for his eternal life. 2430.

4256. 'Rescue me out of the hand of my brother' (Gen.xxxii.11)=the state relatively.

8671. 'Jehovah rescued them' (Ex.xviii.8)=deliverance by the Divine aid. 8673. 8676.

E. 386¹⁸. Occurs. 537⁹. 556¹⁵. 724¹¹. 783³. 811²¹.

710³. 'To rescue' (Is.xlvi.4)=to take away and remove evils and falsities which are from Hell.

714²⁴. 'To rescue' (Ps.xci.14)=to withdraw from falsities.

Resemblance. *Instar.*

A. 1432. There is in each and all things with man a resemblance of a marriage . . .

1910². There is an idea or resemblance of the soul and the body in each thing with man . . .

5194. Unless these two make one by a kind of a resemblance of a marriage . . .

8480². For in all the good which proceeds from the Lord there is a resemblance of Himself; and thence a resemblance of Heaven: whereas in the good which is from man there is a resemblance of the man; and, as man from himself is nothing but evil, there is a resemblance of Hell.

8778. According to the likeness of this it is done here . . .

8870. 'And any likeness'=a resemblance of those things which are from the Divine.

—². Resemblances of the things which are from the Divine are made by men when with the mouth they speak Divine things, and also actually do such things as are commanded by the Divine . . . when yet at heart they think quite differently . . . In the other life, evil Spirits make resemblances of the things which are from the Divine . . .

9079². Goods and truths . . . make in man a resemblance of Heaven.

10021². It is explained by its resemblance or image —*imaginem*.

10076². The whole man is a resemblance of his own will and his own understanding thence; consequently, a resemblance of his own good and derivative truth; or a resemblance of his own evil and derivative falsity . . .

10125². As everything of the body is produced from the soul, thus to the resemblance of it . . .

10156⁴. Thereby cause that in the world also there is a resemblance of Heaven.

H. 319 (n). That between good and truth there is a resemblance of a marriage. Ref.

374. For the body is an effigy of the mind, because it is formed after its resemblance.

381. There is a certain resemblance of conjugal love with some . . .

N. 24⁴. That the good of love is like fire . . . Ref.

P. 98. To which they give a resemblance of reason.

M. 65². Every love which proceeds from the form of love itself is a resemblance thereof.

E. 790¹⁴. Charity . . . forms (faith) to a resemblance of itself; and therein presents an image of itself.

1004⁵. Everything in which there is force, wills to produce a resemblance of itself; and to multiply its own species . . .

Ath. 22. That the Divine, which is Life itself, would make the Human a resemblance of itself, thus also Divine.

D. Love xvii⁵. For the Spiritual inflows into the Natural, and disposes it to correspondence, thus to a resemblance of itself.

Resen. *Resen.*

A. 1190. 'Resen between Nineveh and Calah' (Gen. x.12)=that they formed for themselves doctrinals of

life; and by 'Resen' are signified the false doctrinals thence. . . Falsities of life are here signified by 'Resen,' of which no further mention is made in the Word. Resen was built 'between Nineveh and Calah,' that is, between falsity from reasonings, and falsity from cupidities, which produces falsity of life. It is called 'the great city' because it is from falsities of both the understanding and the will.

Reserve. *Reservare.*

Reservation. *Reservatio.*

A. 2482. He had kept back his money.

7556. Good and truth are reserved by the Lord . . .

—^e. The reservation of good and truth . . . is signified by 'remains.' 7601².

7560. That which is not reserved. Sig. and Ex.

R. 324. Those reserved meanwhile (in the Lower Earth). Sig. D.5427a. 5480. 5792c. 5882. E.391. 392³. 394. —³. (Compare 397.) 430¹⁷. 433²⁷.

604. That these things are reserved, and not yet manifested. Sig.

Reside. *Residere.*

See DWELL.

A. 3368. 'Reside in the Land' (Gen.xxvi.2). Ex.

4600. 'When Israel resided in this land' (Gen. xxxv.22)=while in this state. . . 'To reside'=to live. . . . 'To reside' is predicated of truth, but 'to dwell-habitare,' of good.

9276. (These) loves reside there.

10199⁸. External truths . . . reside in the external man.

H. 506². The Rational had not resided in their interiors, but in their exteriors.

518. Whether their Knowledges resided in their memory, or in their life . . . —². 551.

W. 270. That all evils and falsities thence . . . reside in the natural mind. P.33².

P. 96⁵. The reason the Lord resides in these faculties with every man . . .

M. 161³. Nothing of conjugal love, nor even of the love of the sex, resides with the men . . .

216a. That conjugal love resides with chaste wives . . .

B. 40². Theological things reside in human minds over all other things . . . T.482.

T. 50. Love resides in wisdom like a king in his kingdom.

366². God resides in their supremes . . .

367². Charity resides in the will . . .

482. Theological things reside in the highest region of the mind . . .

494². In the highest region also resides man's love . . . and there principally resides his free will . . .

498. Free will . . . resides in the soul . . .

829. Religion resides in the supremes with man.

Residue. *Residuum.*

What is left. *Residuus.*

A. 407^e. A nucleus of a Church always remains . . .

So with the Most Ancient Church, a residue remained even to the Flood, and continued after it. This residue of the Church is called 'Noah.' 468².

468³. 'He that is left-relictus-in Zion, and He that remains in Jerusalem' (Is.iv.3). Ex.

—⁴. 'Ten' is predicated of residues.

—⁵. Here the residue is called 'a seed of holiness.'

661³. Although there was no life of faith left.

680^e. 'They that are left' (Is.vii.22)=remains.

1690. 'The rest fled into the mountain' (Gen.xiv.10) = that not all were overcome.

2177⁵. 'That which is left shall Aaron and his sons eat' (Lev.vi.15)=what is reciprocal of man, and appropriation . . .

3654³. 'Those left of His people' (Is.xi.16)=goods and truths which survive.

5897². 'Remains,' and 'residues,' in the Word. Ex. and Ill. 5899.

7646. 'The residue of what is . . . left-relictac—from the hail' (Ex.x.5)=the truth not consumed by the former falsity.

7691. 'No green thing left' (ver.15)=everything sensitive of truth obliterated.

7861. 'What is left until the morning' (Ex.xii.10)=a middle state . . .

8478. 'Let no one leave-residuum faciat—of it until the morning' (Ex.xvi.19)=not to be solicitous to acquire it of themselves. Ex. —². 8480.

9276. 'What they leave-residuum eorum' (Ex.xxiii.11)=what has been left-relictum—by them. Ex.

T. 130^e. The rejection of the residue from the mother. Sig.

D. 4281. Vastated until little life is left. Ex.

E. 315¹⁶. 'Those left' (Is.xiv.30)=all things left-reliqua—of the Church. (=all things which are hatched from this principle. 386³.)

406¹³. Occurs. 413⁵. 532². —⁷. 569²². 619⁵, Ex. 654⁶⁶. 817⁹.

Resin. *Resina.*

A. 3263^e. Occurs.

4748. 'Spices, gum, and stacte' (Gen.xxxvii.25)=interior natural truths conjoined with good there. Ex. and Ill.

—². What the 'spices, gums, and stacte' here signify in special, may be evident from the other passages where they are mentioned. In general, they =interior truths in the Natural, but which are from good there . . .

—⁶. 'Resin' (Ezek.xxvii.17)=truth from good.

5620. 'A little resin, and a little honey' (Gen.xliiii.11)=the truths of exterior natural good, and its delight. 'Resin'=the truth of good, or truth from good. The reason resin has this signification, is that it ranks among ointments, and also among aromatics. . . That this resin was aromatic, see Gen.xxvii.25; and on this account the same expression in the Original Language

means balsam. That it was an ointment, or thickly oily, is evident. Hence it is that 'resin' = the truth of good which is in the Natural; in the present case, in the exterior Natural, because it is set in the first place . . .

5943. See FAT-*pingue*.

M. 77². All the houses (of those from the Copper Age) were of the wood of trees of resin.

Resist. *Reniti, Contraniti.*

Resistance. *Renisus, Renitentia.*

A. 5558. They observe whether it flows in without any spiritual resistance. For if the thing is not so a resistance from within is perceived. If no resistance is perceived by them, they suppose that it is so.

6559^e. (That they are good) is perceived from their resistance (to what is evil).

7342. Resistance from the will, and thence obstinacy. Sig. and Ex.

—². If a man has the affection of self and the world . . . he cannot resist it, for this would be to resist his own life . . .

8216. Resistance and impotence. Sig.

H. 83. See RESIST-*resistere*, here. 479².

479. When an Angel leaves his like there is constantly some resistance.

T. 6³. The heavenly aura resists. 173³.

61. See REPUGNANCE, here.

D. 1696. (He was subjected to motion (with resistance) . . .

3927. By infusing a resistance . . .

4194. They are driven to speak . . . with perception and thus resistance, or without much resistance . . .

5972. The preacher feels a resistance-*renisus*, so that he can scarcely say those things, and this with variety according to the resistance-*renitentiam*. Ex.

E. 973^e. Occurs.

Resist. *Resistere.*

Resistance. *Resistentia.*

A. 1270². When awake I could not resist them.

1661³. Attributes to himself the power by which he resists. . . He cannot resist any evil and falsity from his Own power. Ex.

1820^e. When evil Spirits perceive man to be such that he can resist, they flee . . .

1937⁵. They who do not resist in temptations from freedom, yield. Ex.

2294^e. The infants are (thus) inaugurated to resist . . .

3927. Resistance by the natural man. Sig. and Ex. 3928. 5650². 5828³.

6097². Hope and truths are the forces . . . from which man resists.

6420. Resistance by falsities. Sig.

6564². This influx . . . is resisted . . .

6574². The Lord . . . through Angels, is present with those in temptation, and resists . . .

6663. With the acknowledgment . . . that all the force of resisting was from the Lord.

6666². (The infernals) cannot possibly be resisted by any man, or Angel, but by the Lord alone. Ex.

7332². There is power in truths, insomuch that they cannot be resisted.

8172². He who believes, when tempted, that he can resist of his own forces, yields . . . But he who believes that the Lord alone resists, conquers. Ex.

8223². The good do not resist evil; for the laws of order defend . . .

8391. Man is erected by the Lord when he resists evil . . .

8393². Man can be withheld from evil (there), in proportion as he has resisted it (here).

8593². Genii never assault man . . . when he is in the vigour of resisting . . .

9049⁴. As evil has the penalty with it, it is said that we are 'not to resist evil' (Matt. v. 39). Ex.

—⁶. That we are 'not to resist evil' is because evil does no harm to those who are in truth and good; for they are safe from the Lord.

9836⁵. To resist. Sig.

10038². These evils altogether resist the Divine influx.

10481. Without all power of resisting the evils from Hell. Sig. and Ex.

—². Because all the power of resisting them is from the Divine; and therefore those who are separated from what is internal . . . have no power to resist them.

10685². When man is in temptations, he resists interiorly (because the Lord inflows from within). This interior resistance does not come to the apperception of the man . . .

H. 83. When (such) come (to the threshold of Heaven) there is perceived a resistance and a strong resistance-*renisus*.

230. If any Angel believes that he has power from himself, he . . . cannot resist one evil Spirit.

359^e. In proportion as man resists (these) evils, he is led by the Lord and not by himself; and the Lord then resists them with the man, and removes them.

455². The infernals said that they cannot resist the delight of their love . . .

479³. All Spirits can be led, provided they are kept in their reigning love, nor can they resist, however they think that they will resist-*renisuri* . . .

533². The difficulty of resisting evils increases, in proportion as a man does them from the will . . .

574. For no one in the Spiritual World can resist his own cupidity.

592². Therefore no Angel or Spirit can resist the evils continually exhaled from the Hells . . . To resist all the Hells . . . can be done by the Divine only . . .

Life 97. Let men resist evils in intention only once a week, or twice a month, and they will perceive a change.

W. 266. See REPUGNANCE, here. T.61. D.Min. 4721^e.

P. 278a⁶. Why evils cannot be removed without the resistance, etc. of them. Ex.

281³. Unless he implores His aid, that he may be able to resist . . .

T. 68. For no one can resist evils and . . . falsities except God only. Ex. 123⁵.

408. When anyone who has charity resists an enemy . . . he does it by means of the external man.

438². Man ought to resist evils from the power given him by the Lord . . .

532². He repents truly . . . still more when he is in the delight from these evils, and is free to do them, and then resists and abstains.

538. That supplication for aid and power to resist evils ought to be made. Gen.art.

D. 152³. I could not possibly resist (this general sphere).

2444. Occurs.

2888. That power to resist the evil, even with violence, is given. 2889, Ex.

2890. It is allowable for anyone to resist evil, when there is no other help at hand, but only with the mind to resist the evil, and not to hate him who does it, nor with a mind to exercise vengeance; for then from the Lord, through means suited to the moment, there is given him the force to resist, and a mind to resist, which resistance is ruled by the Lord. (But) they could not (understand) what it is to resist without hatred and vengeance . . .

2891. When a man who is a servant of the Lord seems to himself to resist from anger, it is such Spirits who operate this into him . . .

3039. Evil Spirits . . . wish that the good would never resist . . . But they were told that they cannot but resist, and that if no resistance were made, evil Spirits would abuse their goodness, and would try to destroy all; and therefore resistance is made . . .

3206. No one can resist unless the Lord protects. 4784³.

E. 101. Resistance against those who attack the truths of faith. Sig.

105². Man's spirit cannot resist his will . . . or love.

556⁹. 'Resist not evil' = not to fight back again, or retaliate; for the Angels do not fight with the evil, still less retaliate evil for evil, but permit them to do it, because they are protected by the Lord.

711. The resistance of the natural. Sig.

748. Resistance and victory through Divine truth. Sig.

1164². Man must resist Hell, that is, evils, as of himself. If he does not resist as of himself, he remains in Hell, and Hell in him . . .

—^e. In the whole Spiritual World there is not an example of anyone being removed from evils except by combat or resistance as of himself . . .

1165. All who come into the Spiritual World are Known as to quality from this: whether they can resist

evils as of themselves, or not. The former (only) are saved. The reason is that man cannot resist evils from himself, but from the Lord; for it is the Lord who resists the evils with man, and causes man to feel and perceive as if he did it from himself. Therefore, those who in the world have acknowledged the Lord, and that all good and truth are from Him . . . resist evils as of themselves; whereas those who have not acknowledged these things, cannot resist evils as of themselves; for they are in evils . . . and to resist the delight of the love is to resist themselves . . . Trial was made whether they could while the penalties of Hell . . . were seen by them, and also felt; but it was in vain . . .

—^e. (Thus) to resist evils is not done by man, but by the Lord with those who acknowledge Him . . .

1166². The reason the Lord alone resists evils with man, and not through any Angels, is that to resist the evils with man is of the Divine omnipotence, omniscience, and Providence. Ex.

Resolution. *Resolutio.* D.4751.

Resound. *Obstreperare.* T.112⁴.

Resound. *Resonare.*

A. 8313³. 'Their voice resounds like the sea' (Jer.vi. 23)=ratiocination thence. 355¹⁹.

E. 175⁹. 'To resound as the sea'=to persuade from the fallacies of the senses.

—¹². 'The sea and the main resounding' (Luke xxi. 25)=fallacies and the derivative reasonings. (=ratiocinations and assaults on truth from the sense of the letter wrongly applied. 304⁴⁷.)

Respect. *Respectus.*

See under LOOK BACK.

A. 2554². No regard for spiritual truth . . .

5511². When regard for self in uses expires.

7772. Respect for truth Divine now. Sig. . . Here, respect from fear. 7788.

7788. For the evil have not any respect for truth Divine, nor for the Divine itself, except that which they have from fear; for . . . those who love themselves only have no respect for another; for all the respect for others, even for the Divine Himself, they turn to themselves. Where there is love, there is respect; and where there is no love, there is no respect, except that which is from fear.

H. 509. There is no respect for persons (there). D.2514, Ex. 3503, Ex. 3928. 5843^e.

536. Such is the relation of Heaven to Hell, and of Hell to Heaven . . .

D. 3031. No respect at all is had (there) to those who have been parents, children . . . nor to dignities, riches, and the like things which are worldly.

3167. That respect for persons is observed (there), when they are good.

Respective. See RELATIVE.

Resplendence. See SPLENDOUR.

Respire. See BREATHE.

Response. See ANSWER.

Rest, Quiet. *Quies, Requies.**

Rest, To. *Quiescere, Requiescere.*

Quiescence. *Quiescentia.*

See under SABBATH.

A. 63. The Lord does not rest until love acts as principal.

84. As combat then ceases, the Lord is said to 'rest from all His work;' and therefore the Sabbath was so called from 'rest.' 85.

85³. The Rest of the celestial man described by the Sabbath. III.

87. As the Lord alone has fought for man, it is said that He 'rested.'

851. 'The ark rested' (Gen.viii.4)=regeneration. Ex. —. The spiritual man, after he has undergone temptations, in like manner becomes 'the rest' of the Lord.

—^e. The rest of the celestial man is expressed by a word which means 'Sabbath,' but the rest of the spiritual man by another word, from which 'Noah' is named, which properly means 'rest.'

855. The spiritual man is a holy rest, from the new intellectual lumen which is of charity.

875. 'The dove found no rest for the sole of her foot' (ver.9)=that nothing of the good and truth of faith could as yet take root. Ex.

933³. When corporeal and voluntary things . . . are quiescent, the Lord operates . . . When the body is quiescent, he is in heat. —⁴.

1072². They never acquiesce, to eternity.

1581. There is no separation (of evil), but quiescence. . . . It seems to be separated when it is quiescent . . . Nor does it quiesce . . . except from the Lord; and when it thus quiesces, goods inflow from the Lord. . . With the Angels there is only a detention from evil, thus a quiescence . . .

2041³. When cupidities . . . are quiescent in (the unregenerate) . . .

—⁴. With the evil also . . . there is only a quiescence of corporeal and worldly things . . .

5051. In a quiet dream I saw . . .

— . A very pleasant rest . . . affected me.

5114³. (The two lower degrees) are quiescent with (one in the Inmost Heaven), almost as the Corporeal is quiescent during sleep . . .

5141. (During) interior thought . . . the things below are quiescent.

5145³. Each degree is (then) a plane, in which rests . . . the good which inflows . . .

5945³. 'An odour of rest' (Lev.xvii.6, Num.xviii.17) = what is grateful from the good of love.

6391. 'He saw rest that it was good' (Gen.xlix.15)=the works of good without reward full of happiness. 'Rest'=the things which are of Heaven, thus which are in the good of charity, or in works of good without

reward. . . For 'rest,' or 'peace,' in the supreme sense, =the Lord; in the relative, Heaven, and thus the good which is from Him; and as no others are in these things which are signified by 'rest,' or 'peace,' than those who are in the good of charity, thus in works of good without reward, these are signified by 'rest.' 6392, Further ex.

6451². Life inflows . . . and does not rest except in the ultimate of order, where it stands still—*sistitur*.

7684. '(The locust) rested in all the boundary (Ex.x.14)= . . . that falsity pervaded from the extremes.

7721^e. When those in Hell are in a quiet state . . .

8494. 'Rest' (Ex.xvi.23)=a state of peace, when there is no temptation; for a rest such as there was on the days of the Sabbath, was a representative of a state of peace, in which there is a conjunction of good and truth. Ex.

8495³. When the Angels are in this state, they have peace and rest; and the Lord also has rest; for, when they have been conjoined with Him, they labour no more . . . The Rest of the Lord is signified by (His Resting) on the seventh day. 8506, Ex.8510.

8517. 'Rest ye everyone under himself' (ver.29)=a state of peace. Ex.

8694³. The mind then Rests and is serene . . .

8893. 'And rested on the seventh day' (Ex.xx.11)=peace then, and the good of love. Ex.

—^e. As soon as the good of love has been implanted, combat ceases, and rest ensues; for the man is then introduced into Heaven . . .

9216. 'To sleep'=to rest; here, upon the external Sensuous. Ex.

— . They cease in it, and thus rest upon it. (Thus) the interiors of the body rest upon the skin. The viscera of the abdomen rest upon the peritoneum.

—². So the things which relate to the Intellectual and Voluntary . . . rest upon the sensuous things which communicate with the world; for they cease in them.

—³. Moreover, all things progress from the First . . . to their ultimates, and there rest. . . Therefore the human race is the ultimate . . . in which Heaven ceases, and on which it rests.

—^e. How the case is with the resting—*quiescentia*—of interiors upon ultimates.

9274³. This state is what is meant by . . . the land resting (Lev.xxv.3-5). Ex.

9279. 'To cease,' or rest from works (Ex.xxiii.12)=the tranquillity of peace then. 9280.

9430². In (the ultimate) they cease and rest. — .

9922^e. The things of the external memory . . . then are quiescent. H.355. 464². N.51⁸.

10054. 'An odour of rest' (Ex.xxix.18)=a perceptivity of peace. H.287³, III. E.365^e.

10236². This Sensuous then is quiescent.

10367^e. There is no rest from evils and falsities until good and truth have been conjoined. Then man has rest, and the Lord has rest; for man does not fight . . . but the Lord in him.

10374. 'On the seventh day He rested and breathed'

* *Requies* is distinguished by a capital R.

(Ex.xxxi.17)=a state of good when the Church has been instaurated, or when man has been regenerated. . . In the supreme sense, by . . . 'the rest and breathing of Jehovah' is signified the union of the Divine Itself and the Divine Human . . . Ex.

[A. 10374]². There was then a rest and breathing of Heaven . . .

—^e. Thus the rest of Jehovah = peace and salvation for the Angels and for men: to the latter when they are in good, and thereby in the Lord.

10567. 'I will cause thee (Moses) to rest' (Ex.xxxiii.14)=the external of the Church, etc., in which Divine interior things cease. . . 'To rest'=to Rest, and cease . . . Ex.

10668. 'On the seventh day thou shalt rest' (Ex.xxxiv.21)=the second state of regeneration, when man is in good, and then in peace.

10669. 'In ploughing and harvest thou shalt rest' (id.)=(the second state of regeneration) as to the implantation of truth in good, and its reception.

H. 400². Nor do they rest until they are in the Hells with their own.

403. No happiness consists in the fact that they rest.

411. Certain Spirits lapsed into quiet, as in sleep . . .

480². The ultimate plane . . . is then quiescent . . . and upon this plane the interiors . . . Rest, like a house on its foundation.

W. 160. Creation there . . . subsists in its rest.

302. Substances at rest . . .

304. Ultimates, which are relatively in a state of rest . . .

— . Cartilages and bones, upon which they rest and subsist.

P. 41. This communication (of the Natural with the Spiritual) is not felt except by a certain rest and peace of mind . . . especially after combats . . .

277a^e. The ultimates of life . . . after death, are quiescent . . .

R. 306. Internal Rest taken away. Sig. and Ex.

329. 'That they should Rest yet a little while' (Rev.vi.11)=that the Last Judgment would be delayed a little. E.396.

637. 'They shall have no Rest day and night' (Rev.xiv.11)=their perpetual state in undelightful things after death. (=continual infestation. E.890.) (Compare 247, E.285.)

639². 'They shall Rest from their labours' (ver.13)=that those who have been tempted will have peace in the Lord. 640. E.900.

640. By peace is meant the Rest of the soul when no longer infested as before by evils and falsities.

M. 8. (The notion that) after death there is a plenary Rest from labours, and that this Rest consists in . . . 207. —³. T.694.

T. 33. (Three degrees) in the quiescent things of which the terraqueous globe consists.

—^e. The last (encompassing sphere) consists of quiescent things.

— . Human reason does not rest unless it sees the cause.

46. Into which He can extend His love, and exercise it, and so rest.

67^e. Love and wisdom (then) Rest as in their house.

301. The 'seventh day' represented His victory over the Hells, and thus rest. 302².

— . That day (then) became a day of instruction in Divine things, and thus also a day of rest from labours . . .

D. 1908. On a state of quiet of the lower mind . . . 2342.

2344. Those in a quiet state, that is, those whom the Lord keeps in a state of quiet (are safe) from evil Spirits . . .

2345. But a state of quiet is not a state of cupidities. A state of the cupidities in which a man is delighted, is the state of quiet of evil Spirits, and is turned, in the other life, into a turbulent state.

2880^e. When (evil Spirits) have hope of doing evil, they . . . are at rest . . . Thus they also have a quiet life, from hope.

3484. The things which cause gravity, rest, cold, etc.

3617. No happiness consists in being at rest.

4294. There was such a quiet (in the interior Heaven) as cannot be described.

4441^e. This was to them as a sweet rest.

4644. When the Angels with a man are in such things . . . there inflows with him . . . quiet, etc. of the lower mind; but when such things are not in the faith and affection of the man, there inflows inquietude, etc.

5548^e. Those in that Heaven have an external, like all Spirits, but it is quiescent with them . . . thus it is quiescent like a man's external when he is asleep. (See also 5549).

E. 365³⁵. As those in this peace are called 'the quiet,' it is said, 'quiet be those who love thee' (Ps.cxxii.6) . . . 'Quiet in thy palaces'=in the interior man.

—⁴⁰. 'Quietness' (Is.xxxii.17) is predicated of the peace therein. . . 'Tranquil quietnesses' (ver.18)=the delights of good and the pleasant things of truth.

375³⁴. 'Waters of quietnesses' (Ps.xxiii.2)=the truths of Heaven thence.

388¹¹. Occurs. 445⁴. 653⁴. 701²⁷. 727¹⁸. 731^e. 811²³. 1153³.

411. They have quiet in their evils and falsities . . .

684²⁸. 'Arise Jehovah to Thy Rest' (Ps.cxxxii.8)=the union of the Divine Itself with the Human, and thence peace. 700¹⁰.

700⁸. The 'resting' of the ark (Num.x.36)=the state after temptations when evils and falsities have been removed.

811²⁰. 'To give rest to the earth' (Jer.l.34)=protection from falsities.

Rest on. *Inniti.*

A. 9166⁵. Truth Divine . . . rests on the literal sense. 9349.

W. 284^e. Nothing for their wisdom to rest on.

Restore. *Redintegrare.*

Restoration. *Redintegratio.*

H. 315. In the ultimate . . . that which is of angelic wisdom . . . can be restored . . .

W. 93^e. The spiritual Sun by heat . . . **redintegrates** spiritual things.

P. 281^e. So that no place for **restoration** would be left with him.

T. 74⁴. When anything falls from order, God **restores** it.

5 M. 15^e. Occurs.

Restore. *Restaurare.*

Restoration. *Restauratio.*

A. 1241. That representative worship might be restored. 4449^e.

1343. Worship . . . such as was afterwards restored with the descendants of Jacob.

1366. Why the Lord's Church could not be restored with the Jews.

—². As a new Church was to be restored . . .

2243⁶. A fourth Church was afterwards renewed with the descendants of Jacob.

2417^e. In order that the doctrine of charity may be restored.

9470³. The restoration of the Church by the Lord. Tr. 10582⁶. E.239⁶. 280¹⁰. 304¹⁹. 329¹⁰. 376⁶. 391¹⁷. 654²⁴. 721¹⁰.

9594⁶. To restore the goods and truths of the external Church. Sig.

P. 9. It is of the Divine Providence that . . . the marriage of good and truth be thus restored.

M. 320². Necessaries which may be renewed by (a second marriage).

B. 63^e. The time of the New Church, when there is fulness and restoration.

T. 9². In order to restore the worship of one God.

74⁴. When the Church fell from order, He restored it; and, when it had totally fallen, He . . . by the assumed Human, put on omnipotence, and restored—*restituit*—it.

E. 538⁴. The restoration of the Church and of doctrine. Sig.

721¹¹. To restore the Church. Sig. 724¹⁹.

Restore. *Restituere.*

Restoration. *Restitutio.*

A. 310. So that in the other life (their mind) can scarcely be restored.

649^e. 'Restitution' (Lev.v.16, etc.). Tr.

927². Thus (the antediluvians) became such that they could not be restored. (That is, regenerated. 933^e.)

—^e. Thus (by the capability of being regenerated as to the intellectual part) man has been restored.

1228². The internal Church perverted . . . and restored. Tr.

1855. The time and state of restoration. Sig. 1856.

2162¹⁰. When internal worship is restored.

2694. The restoration of the spiritual. Tr.

5611. That (interior truth) should be altogether restored to the Church. Sig.

8753³. The perversion . . . and restoration of the truth of the Church. Tr.

8970. What is the penalty, and what the restoration. Tr.

9031. **Restoration** by interpretation. Sig. and Ex. 9032^e.

9082. That the internal man shall restore it to the full. Sig.

9097. **Restoration** to entirety. Sig.

9103². 'Five'=the restoration of exterior good to what is much; and 'four,' the restoration of interior good to the full. The reason interior good is to be restored to the full, is that this good makes man's spiritual life; and, unless his spiritual life is restored to the full, exterior good, which makes the natural life, cannot be restored; for the latter life is restored through the former . . . But the good in the Natural cannot be restored to the full . . .

9123. Injuries inflicted on the truth of faith and good of charity, and their amendment and restoration. Tr. 9130.

9133. If anything of good and truth is left through which it can be restored. Sig. and Ex.

9137. **Restoration** to the full. Sig. 9152. (Compare 9161.)

9142. **Restoration** from goods and truths still uninjured. Sig.

9147. **Restoration** of the things taken away through anger . . . Sig.

9152. The loss of the truth of faith . . . thus of spiritual life, and its restoration. Tr.

9170. The restoration of truth to good, in place of that taken away. Sig.

9178. If the good of truth be there together, there shall be no restoration. Sig.

9213. That scientific truths which have disappeared through fallacies are to be restored before there is a state of shade from the delights of external loves. Sig. and Ex. —².

9228². The plenary restoration of good and truth in the Church. Sig.

9396¹². **Restoration** by the Divine truth proceeding from the Divine Human. Sig.

W. 269^e. This is not restored in the descendants except by shunning evils as sins.

T. 74⁴. See RESTORE—*restaurare*, here.

117. Like a just king who . . . restores the spoil to his subjects.

—². The restoration of the garden to its state of efflorescence . . .

508^e. I returned the paper.

D. 4151. He said he would restore (the things stolen). . . I said that he ought to restore them.

[D.] 4454. The other part (of the mind) which was restored, is now destroyed in them.

D. Min. 4649. If (these Spirits) were removed, man would be at once restored.

4650. (The diseased) pray that they may be restored, and say that they have been restored by God.

E. 219³. The restoration of the Church. Tr.

304³². 'To restore the earth' (Is. xlix. 8) = to restore—*restaurare*—the Church. That the Lord has not restored the earth to the Jewish people, is known. 701⁶.

413². Then the Lord intensifies his power from the Sun . . . to restore the state which is labouring.

475¹⁸. 'His flesh was restored' (2 Kings v. 14) = the spiritual life such as it is in those who are being regenerated . . .

595^e. The restoration and instauration of a new Church, called the Ancient Church . . .

Coro. (Prefixed to.) IV. Restoration, and the New Church ; its nature.

Restrain. *Coercere.*

See under REPRESS, and WITHHOLD.

A. 1547. The pleasures originating in lusts are to be restrained . . .

7280². As they cannot be restrained by internal fear, they are kept in bonds by external fear.

8293. So long as they are in this world, they are restrained through fear . . .

9096. To keep in bonds, means to check and restrain ; spiritual bonds are affections, for these are what lead man, and what restrain him.

H. 380^e. In the other life the interiors are no longer restrained by external things . . .

506². They are separated from the external things which had restrained and checked them in this world. 507.

508⁶. Still their insanity is restrained by the Lord.

509². The Spirit now acts from his nature, which cannot be restrained or broken except through punishments.

536^e. Unless the same Lord restrained the assaults of the Hells . . .

543. Whereby the general endeavour issuing from the Hells is checked and restrained . . .

—^e. The only means of restraining the violence and fury of those who are in the Hells, is the fear of punishment.

581. The reason why torments in the Hells are permitted, is that evils cannot be otherwise restrained and subdued.

M. 450. That with some the love of the sex cannot be wholly restrained . . . without injury. Ex.

459^e. These things are not said to those who can restrain the heat of lust.

T. 497. That the doing of evil, in both worlds, has been restrained by laws, otherwise society in both would perish. Gen. art. 498².

D. 2206. On those who restrain the turpitudes of Spirits.

2322^e. Occurs.

Restrain. *Sufflaminare.*

A. 4311³. When evil Spirits are restrained from the love of self . . .

Coro. 12. Its good is either clogged or adulterated.

Restriction. *Restrictio.* D. 2965. 3443. 4121^e

Result. *Resultare.* M. 290.

Resurrection. *Resurrectio.*

Rise again. *Resurgere.*

See under BURY, and RESUSCITATE.

A. 14. After His resurrection they called Him 'Lord.' 2921⁶. 4973⁵, Ex.

720. On account of His resurrection on the third day.

901. There is a reason why the Lord rose again on the third day. The Lord's resurrection itself involves all holiness, and the resurrection of all, and therefore this number became representative . . . In Heaven . . . instead of 'three' and 'seven' they have a general holy idea of the Lord's resurrection and Advent.

—⁴. Jonah . . . represented the Lord's . . . resurrection on the third day.

—⁵. 'The third day' (Hos. vi. 2) = the Lord's Advent and resurrection. 2788².

1729². With the Lord all is Jehovah . . . even the body itself, and therefore He alone rose again into Heaven with the body also. III.

1850. Do not believe that the dead will rise again till that time . . . and thus confirm themselves . . . that they will not rise again. 4527².

1880². At heart did not believe that the dead will rise again.

1886, Pref. For few believe in the resurrection, and fewer of the learned than of the simple.

—². Say they would believe if anyone rose again from the dead . . .

— . Some say they believe they will rise again, but on the day of the Last Judgment . . .

—³. The Sadducees openly denied the resurrection, and did better than those at this day, who say they do not deny it . . . yet deny it at heart.

— . It has been given me to speak with Souls who had risen again not long after death.

2083^e. His whole body was made Divine . . . as may be evident from the fact that He alone rose again from the dead as to the body.

2119. Every man after death rises again into the other life, and is presented before the Judgment . . . As soon as his corporeal things become cold, which takes place after some days, he is resuscitated by the Lord by means of celestial Angels . . .

2405^e. Hence the Lord's resurrection on the third day in the morning involves all these things . . . in that He rises again daily in the minds of the regenerate, and even every moment.

2813³. That the Lord rose again on the third day, also involves that truth Divine, or the Word as to the internal sense . . . in the consummation of the age . . . will be resuscitated.

2916. Instead of a sepulchre, the Angels perceive continuation of life, and thus resurrection; for man rises again as to his spirit . . . And as burial = resurrection, it also = regeneration; for regeneration is man's first resurrection; for he then dies as to the former man, and rises again as to the new. —⁵. —⁶.

—². In the opposite sense, 'a sepulchre' = death, or Hell, because the evil do not rise again to life.

—⁴. (This) involves resurrection, because of the Lord's resurrection; and, in the interior sense, every resurrection.

2917. That thus (the Lord) would emerge and rise again from the night which was with them. Sig.

— . From this state of ignorance . . . the Lord emerges and rises again with man, when He is acknowledged. . . He rises again with everyone who is being regenerated.

2931. That they wanted to emerge from night and rise again. Sig. 2948.

3016^e. Burial = resurrection because it is a plenary putting off.

3908. That thus it would not rise again. Sig. and Ex.

—^e. For whoever has not . . . truths and goods . . . is among the dead who do not rise again, namely, to life, or Heaven.

3916. 'To be built' = to rise again, or to live.

3993¹¹. If one is ignorant that man rises again after death, and hence does not believe in the resurrection, or, if he knows of it, but still doubts, and almost denies it, and yet lives in truth and good, with this falsity also good and truth may be mingled . . .

4459². They believe that unless they will rise again with the body no resurrection is possible, and therefore it has been permitted that they should have such an opinion about the resurrection . . . 4783⁴.³

4783⁴. Those in faith separate cannot but believe that they will rise again with the body, and not until the day of Judgment. (Scriptural proofs to the contrary.)

4807^e. Those who care for heavenly things know that the time of resurrection is for everyone when he dies.

5078². The Lord made the very Corporeal in Himself Divine, both its sensuous things and its recipients, and therefore He rose again from the sepulchre with the body, and therefore after His resurrection said . . . 'See My hands and My feet . . . a Spirit hath not flesh and bones as ye see Me have.'

—³. Most believe . . . that everyone will rise again at the last day, and with the body; which opinion is so universal . . . because the natural man supposes that it is the body alone which lives; and therefore unless he believed that the body was again to receive life, he would deny the resurrection altogether. But the case is that man rises again immediately after death, and then appears to himself in a body exactly as in the world. Ex.

—⁵. Who does not know what the Lord taught con-

cerning the resurrection, that 'He is not the God of the dead, but of the living'?

—⁶. Man knows these things, and so thinks and speaks when he is thinking and speaking from his spirit; but when from doctrine, he says that he will not rise again before the last day; when yet it is the last day for everyone when he dies. 10758².

—^e. No man rises again with the body with which he was encompassed (here); but the Lord alone [did so] because He made His body Divine while He was (here).

6221. 'To die' = resurrection into life . . .

— . For regeneration is resurrection into life . . . When a man has been regenerated, he becomes alive, and a son of the resurrection. 6554².

—². A man who longs for Heaven . . . thinks no otherwise about death . . . than as being resurrection into life . . .

— . Therefore, when the subject treated of in Heaven is resurrection, or regeneration, and this falls downwards . . . it falls into the like things.

6393³. 'Recompense in the resurrection of the just' (Luke xiv. 14) = internal happiness from doing well without reward . . .

6400². Believes that . . . man cannot rise again unless he receives his body again.

—^e. When they think these things, they easily recede from faith concerning the resurrection.

6516. Hence with the Jews who believe in the resurrection, there remains the opinion that although buried elsewhere they will rise again in Canaan. T.845.

6945². Therefore, unless they believed that the body will be again conjoined with the soul, they would not believe in any resurrection at all.

—^e. Therefore they could not be taken out of the Lower Earth, and elevated into Heaven, until after the Lord's resurrection.

6993. He became the Divine good as to the Human . . . after His resurrection.

7090. (Those in the Lower Earth) were carried into Heaven with the Lord when He rose again.

7802^e. Therefore, unless man could now have faith that he will rise again with the body, he would have no faith concerning the resurrection.

7828². (The spiritual in the Lower Earth) were liberated when the Lord rose again. 7932a. 8018². 9197².

—^e. That the glorification and resurrection of the Lord as to His Human is the source of all Salvation. Sig.

7931². This is the order which was in Heaven from the time when the Lord from His Divine Human began to dispose all things in Heaven and on earth, which was immediately after the resurrection (Matt. xxviii. 18).

10252^e. These things signify the Lord's Divine life in the Sensuous, which is the life proper to the body, and also the resurrection of this. That the Lord rose again with the whole body which He had in the world, differently from other men, is known; for He left nothing in the sepulchre. Ill. 10825. 10826. T.109².

10591. (The Doctrine of the resurrection of man.) Gen.art. N.223.

[A.] 10595. It is this continuation of life which is meant by the **resurrection**. The reason men believe that they will not **rise again** until the last day . . . is that they have not understood the Word . . .

10738⁵. As there was such a union . . . in the Lord, He **rose again** not only as to the soul, but also as to the body, which He glorified in the world . . .

10758. I spoke with the Spirits of (the Fifth) Earth about the faith of the inhabitants of our Earth concerning the **resurrection** . . .

—². Therefore, unless the body was said to **rise again**, they would reject at heart the doctrine concerning the **resurrection** . . . But still this idea about the **resurrection** has this use in it, that they believe in a life after death . . .

H. 76². After His **resurrection**, the Lord was seen (with the eyes of the spirit). R.36⁵. M.31^e. E.53².

312². In order that the man of the Church may not continue in his erroneous faith as to the **resurrection** . . . I have spoken with some two days after their decease, (who) said that (those on earth) did well to reject that which had served them for a body . . . and they wished me to say that they were not dead . . . and that they had only migrated from one world into another . . . since they are in a body with its senses as before. Further ex. —⁴. —⁵.

316. The reason the Lord **rose again** not only as to the spirit, but also as to the body, is that He glorified His whole Human when He was in the world . . . Hence it is that He, differently from any man, **rose again** as to both. Ill.

447. See RESUSCITATE, here.

449^e. There was . . . as it were a pulling out of the interiors of my mind . . . from the body. . . This is from the Lord ; and thence is the **resurrection**.

456². (Origin of the prevalent doctrine of the **resurrection**.)

J. 24³. Hence originated the vain idea about man's **resurrection**, that bodies eaten up by worms and fishes, and fallen away to dust, are to be collected together, and reunited to their souls . . .

59⁴. These constituted the former Heaven, and they are meant by those who are not of the first **resurrection** (Rev.xx.5,6) ; but . . . that Heaven was destroyed, and those of the second **resurrection** were cast out.

—^e. The New Heaven is formed of these, who are meant by those who are of the first **resurrection**. C.J.31.

C. J. 4. (Notions about the state of the soul while waiting for the **resurrection** of the body.) 6.

L. 16⁶. That the Lord **rose again** on the third day, signified the glorification. T.130^e.

35⁹. As the Lord's Human was glorified . . . therefore He **rose again** on the third day after death with the whole body ; which does not take place with any man, for man **ris**es again only as to the spirit . . . That man might know, and no one doubt, that the Lord **rose again** with the whole body, He not only said it by the Angels who were in the sepulchre, but also showed Himself in His human body before His disciples, saying . . .

W. 221². As the Lord had fully glorified the natural Human even to its ultimates, He therefore **rose again** with the whole body, differently from any man.

R. 845^e. This is meant by 'the graves being opened, and the dead rising again.'

851. 'This is the first **resurrection**' (Rev.xx.5)=that Salvation and eternal life is, primarily, to worship the Lord, and to live according to His precepts in the Word . . . Ex.

—². '**Resurrection**'=Salvation and eternal life ; and 'first' does not mean a first **resurrection**, but what is essential and primary of **resurrection** . . . For there is only one **resurrection** to life . . . and therefore no second **resurrection** is mentioned. For those once conjoined with the Lord, are conjoined with Him to eternity . . . for He says, 'I am the **resurrection** and the Life . . .'

852. 'Blessed and holy is he that hath part in the first **resurrection**' (ver.6)=that those who come into Heaven have the happiness of eternal life, and illustration through conjunction with the Lord. . . By 'the first **resurrection**' is signified elevation into Heaven by the Lord, and thus Salvation.

M. 28². I have related thousands of things about the departed . . . and I have never heard anyone say, How can such be their lot when they have not yet **ris**en again out of their graves . . .

30. That Angels and Spirits are men, may be evident (also) from . . . the Lord Himself being seen . . . after His **resurrection**. 31^e, Ex.

41. That spiritual nuptials are meant by . . . that after the **resurrection** they are not given in marriage. Ex.

—². These are called . . . 'sons of the **resurrection**' (Luke xx.36).

532³. (The current doctrine of the **resurrection**, stated.)

T. 170². That in Him is all the fulness of the God-head, is evident from . . . (that) when He **rose again**, He took from the sepulchre His whole Human Body, both as to the flesh and as to the bones . . .

Ad. 2/1372. These words ('to be gathered to his people') involve the first **resurrection**. Ex. 1374-1379.

1380. But, as to the second **resurrection** . . . 1405.

1404. On death and **resurrection**. Gen.art.

D. 322. That the love . . . of God alone effects that man **ris**es again after death.

— . This is the sole cause of the **resurrection** of man ; for love has in it such an efficacy that it can only be expressed by a drawing. 328.

1104. As soon as the interior corporeal things grow cold, the vital substances are separated from the man, wherever they are, even if enclosed in a thousand labyrinths ; for such is the efficacy of the Lord's **resurrection**, that is, of His mercy, that it is no otherwise than as a living and mighty attraction . . . and therefore nothing of vital substance can remain in the corporeal and material things . . . A.179.

2339. This opinion carries with it that scarcely anyone believes in the **resurrection**.

4500². She had plotted . . . that they should not rise again.

4891. On the first and second resurrection. 5186. 5203.

5099. (The resurrection of Count Brahe, who was decapitated, took place within 12 hours.)

5553. In order that the Divine might rule all things . . . the Lord . . . assumed the Human, and rose again with the Human even to its ultimates . . .

5556^e. As man in the Christian world is such, he has been permitted to believe that the body would rise again at some last judgment; otherwise all who had thought from their Intellectual, would have rejected the doctrine concerning the resurrection; on the rejection of which everything of the Church and of Heaven perishes with man.

5680. (This) life of man after death (is not believed in) if the resurrection is thought of.

5749². Those of the first resurrection were not such.

5752. Why in the Christian world they have not believed in a state of resurrection after death. (The reasons enum.)

5761^e. All these were of the second resurrection. (See also LAST JUDGMENT, at D.5763.)

5837. On the resurrection.—I spoke with the following persons three days after death . . . They were present at and saw their obsequies.

D. Min. 4773. See POLHEM, here.

E. 430^e. The same are meant by those who are of the first resurrection, and the rest who are of the second resurrection (Rev.xx.4-6).

655¹⁰. 'The third day He shall rise again' (Matt.xx. 19)=the plenary glorification of the Lord's Human.

659¹³. 'To go forth out of the monuments'=out of the material body, which first takes place with everyone immediately after death, and afterwards when the Last Judgment comes forth, for then the exteriors are removed, and the interiors are opened in all with whom this had not been done before. Those with whom the interiors are heavenly, rise again into life; but those with whom they are infernal, rise again into death, which is meant by 'those who have done goods shall go forth into the resurrection of life, but those who have done evils, into the resurrection of judgment' (John v. 29). 899⁹.

—¹⁵. 'The monuments being opened, and many bodies of them that slept appearing' (Matt.xxvii.52)= . . . the regeneration and resurrection of the faithful to life; not that those bodies themselves . . . rose again; but that they appeared in order that both regeneration and resurrection to life by the Lord might be signified. By the same words are also meant those who are called 'the bound in the pit,' whom the Lord (then) liberated . . . 899¹⁰.

—¹⁶. The representation by 'burial' of resurrection into Heaven. Ill. —¹⁹.

—¹⁹. The Lord glorified His whole Human . . . and therefore, with it glorified . . . He rose again on the third day. Unless this had been done, no man could have risen again to life; for resurrection to life man has solely from the Lord . . .

—²⁰. Therefore non-burial= . . . resurrection to Hell, consequently damnation. Ill.

899. 'Blessed are the dead who die in the Lord . . . '=the resurrection into eternal life of those who live a life of charity. Ex.

—³. That 'death'=resurrection. Ex.

—⁸. Not only resurrection into life by natural death, but also by spiritual death. Sig. Resurrection into life is effected by reformation and regeneration . . .

—¹¹. Resurrection from the dead, in both a natural and a spiritual sense, was represented by the dead whom the Lord resuscitated. Ill.

—¹². Regeneration, which is also a resurrection from the dead, was represented by the vivification of the bones (Ezek.xxxvii.)

—¹⁴. As men rise again after death, the Lord willed to undergo death, and to rise again on the third day. Ex.

1198³. The metamorphoses of insects . . . a representative of man's resurrection.

Ath. 162. Thus the Lord, thoroughly and clearly glorified, rose again with the Human . . .

J. (Post.) 87. Therefore He could glorify the whole body, so that as to that body which by those who are born of men as parents is rejected and putresces, with Him glorified and made Divine from the Divine in Himself . . . He rose again, leaving nothing in the sepulchre . . .

90. I spoke with Mohammedans about the resurrection: that Christians believe . . .

129². He rejected that of the body which He took from the mother: He therefore rose again as to the whole body, nor did He leave anything of it in the sepulchre, as is done with every other man, who rises again only as to the spirit, and never as to his material body.

D. Wis. vii. 4. When the motions (of the heart and lungs) cease in the body, the natural things which are material are separated from the spiritual things which are substantial, for they cannot perform together the same work; and therefore that which is the agent itself, which is spiritual, recedes from all the several things which were being actuated, which are natural, and thus the man becomes another man. This is the death of man, and this is his resurrection. H.446.

5 M. 4. (Man's resurrection from the dead, his introduction to the Spiritual World, and his first experiences there. Fully des.)

Inv. 56. The Lord rose again with the whole natural or external man, and left nothing of it in the sepulchre; and therefore He said that He had bones and flesh, which Spirits have not; and [hence it is] that He ate and drank with the disciples of natural foods . . .

Resuscitate. *Exsuscitare.*

Resuscitation. *Exsuscitatio.*

See ROUSE-suscitare.

A. 72. How man is resuscitated from the dead.

324. A new Church resuscitated. Tr. 1834². 2853³. 2901. 2910^e. 2912. 6588².

2916⁴. That the Lord resuscitated Lazarus from the dead, involves the resuscitation--*resuscitationem*--of a new Church from the gentiles.

[A.] 4618. Resuscitation in the Divine Natural. Sig. —², Ex.

—, 'To expire and die' = resuscitation. Refs.

— The continuation of the representation in another, thus resuscitation.

6554. 'To bury' = regeneration, also resurrection, and also the resuscitation and instauration of the Church. . . . When the Church is resuscitated and instaured with man, it is effected through regeneration. (Compare 6555.)

6557. Apperception that the Church was resuscitated. Sig. and Ex.

8018². Their liberation (from the Lower Earth) was manifested by the resuscitation of the dead from the monuments (Matt. xxvii. 52).

H. 332. As soon as infants have been resuscitated, which takes place immediately after death, they are carried into Heaven . . .

391. There are (Societies) which are present with those who are being resuscitated from the dead.

493^e. The things told him by the Angels when he was resuscitated.

567. The heat of the body which is excited by the heat of its spirit.

E. 659¹⁹. The Divine truth makes the life of Heaven into which man is resuscitated. Sig.

Resuscitate. *Resuscitare.*

Resuscitation. *Resuscitatio.*

Resuscitable. *Resuscitabilis.*

A. 39². When the Lord resuscitates into life, or regenerates, man . . .

70. How it is with man when he is being resuscitated . . .

168. On the resuscitation of man from the dead. Gen. art. D. 300. 1092.

169. The things which happen to those who are being resuscitated. Des. 170-181. H. 449.

181. The man thus resuscitated by the celestial Angels is as yet in an obscure life.

182. Continuation: on the entrance of a resuscitated one into eternal life. Gen. art.

— When Celestial Angels are with a resuscitated one, they do not leave him . . . Spiritual Angels (then) approach and give him the use of light, for until now he has seen nothing, but has only thought. (Their action des. 183-185). H. 450.

186. [The resuscitated one] then sets out in life; which at first is happy and glad . . .

187. He is (at first) among Angels, and so appears to himself to be in the flower of early manhood.

314. After the use of light is given to the resuscitated one . . . the spiritual Angels render him all kindly services . . . and instruct him . . . so far as he can apprehend; and, if he has been in faith, and longs for it, they show him the wonderful and magnificent things of Heaven.

315. But if the resuscitated one, or Soul, does not want to be instructed, he desires to be out of the com-

pany of Angels. (His further course des. 316-319. 2119.)

1518. When the celestial Angels are with the corpse of a dead man, who is to be resuscitated . . .

2119. See RESURRECTION, here. 2813³. E. 899¹¹.

2289. All infants who die are resuscitated by the Lord . . .

2595. A choir of Gentiles who had been resuscitated three or four days . . .

2762³. Those resuscitated after death . . . see represented to them a young man sitting on a horse . . . Ex.

2901. 'Burial' = resuscitation.

2913³. The resuscitation of the Spiritual Church by the Lord. Tr.

2916⁴. See RESUSCITATE-*exsuscitare*, here.

2923. That they would thus emerge from night and be resuscitated into life. Sig. 2925. 2948. 2961.

5551. Without hope of resuscitation (of the Church). Sig.

— 'Sepulchre' = resurrection and regeneration, thus resuscitation, namely, of the Church.

—². 'That sepulchre' = resuscitation, Ex.

5573³. (The resuscitation of a dead man would not have convinced them.)

6400². If they are told that it is the interior man . . . who is resuscitated by the Lord when the body dies . . . they cannot apprehend.

6516. That the Church is to be resuscitated. Sig. and Ex.

6517. The resuscitation of the Church by the Internal. Sig. 6519.

6555. To resuscitate the Church. Sig.

8902⁸. When a new Church is resuscitated, on the perishing of the old one. Sig.

H. 445. On the resuscitation of man from the dead. Chapter.

447. After the separation, the spirit remains a short time in the body, but no longer than until the total cessation of the heart, which takes place with variety according to the state of disease from which the man dies; for with some the motion of the heart lasts long, and with some not long. As soon as this motion ceases, the man is resuscitated; but this is done by the Lord alone. By resuscitation is meant the drawing out of the man's spirit from the body, and its introduction into the Spiritual World, which is commonly called the resurrection. Ex.

457. The spirit of man . . . first enters the World of Spirits . . . shortly after his resuscitation. (His first state there, des.)

S. 17⁴. That they were resuscitated = that those became alive who otherwise would have spiritually perished.

R. 56. 'Saying unto me, Fear not' = resuscitation. Ex.

M. 78^e. This love . . . will be resuscitated, because it is resuscitable.

D. 1289. Occurs.

2389. The Knowledges they had . . . are easily resuscitated.

2812. When they resuscitate this in themselves (there). —.

3655. On the resuscitated who were spiritually dead.

3984. [The idea] was resuscitated that . . .

—². To teach Spirits to resuscitate them, also the dead.

4157. On a certain resuscitated woman.

5099. On those who are resuscitated from the dead. (Brahe) was decapitated at 10 a.m., and was seen, and spoke with me at 10 p.m., thus twelve hours after, and afterwards continually for some days. After two days he began to return to his previous state of life . . . and after three days he became as he had been in the world . . .

D. Min. 4702. On the resuscitation of the dead. Twice or thrice I was let into a place where there is the resurrection of the dead . . . It is known from the fact that something balsamic is perceived from the corpses when the Lord and the celestial Angels are present. . . The Lord is especially present there, and therefore celestial Angels are there; for, without such presence of the Lord, there would be no resuscitation of the dead.

4773. Concerning one who was resuscitated shortly after death . . . Polhem died on Monday, and spoke with me on Thursday . . . He heard when the priest said that he would be resuscitated at the Last Judgment, when yet he had already been resuscitated . . .

E. 659²⁰. As 'burial' = both resuscitation into life, and regeneration . . .

D. Wis. viii⁵. The resuscitation of plants from ashes, a type.

Retain. *Retinere.*

Holding back, A. *Retentio.*

A. 1390. Some Spirits retain these things; some do not.

1742². They retain this from their life (here).

1876. The Angels retain no idea of any person . . .

1877. Those in the World of Spirits . . . especially the evil, at first retain the things they had (here) . . .

2490. In the interior memory are retained all things. They who are in falsity . . . and evil, retain all things which agree therewith . . . Other things enter, but are so slightly retained . . . Whereas they who are in truth . . . and good, retain all things true and good . . .

3318⁵. A (regenerate) man retains the inclination to evil, and evil itself; but is withheld from evil . . .

4989^e. He (there) retains nothing from the historicals of the Word.

6812. (The Knowledges) they have once acquired they retain . . . Thus (Spirits) retain what they hear, see, and apperceive, most especially such things as they are delighted with. D. 3234. 3258. 3259.

H. 343. The Spirits could not restrain themselves from leading the infants to speak.

W. 72. (Otherwise) these things . . . can be understood, but not retained . . .

243^e. After they had heard these arcana and perceived them . . . they retained nothing.

244. If (the man) is in any affection of knowing, he understands these things, and also retains them.

R. 188. 'Hold fast what thou hast' (Rev. iii. 11) = that meanwhile they should remain steadily in their truths and good. E. 173. 217.

343. 'Holding back the four winds of the earth . . . ' (Rev. vii. 1) = a stronger influx . . . which is kept back—*retentum*—by the Lord. E. 304⁵⁸. 418.

346. The holding back of the influx. Sig.

655⁷. Every devil can understand truth when he hears it, but cannot retain it. Ex. M. 415³. T. 77³.

M. 132⁶. How can man receive anything of love and wisdom, and retain it . . . unless he feels it as his own?

495. Still, he retains the faculty of elevating the understanding. The reason he retains it, is . . .

T. 80⁵. I could no longer restrain my laughter.

D. 1662. His memory retains every particular . . .

2307. They who have accustomed themselves to speak filthy things, (there) retain like things.

2991. They want to retain him, and strive with all their might to retain him.

3117. He was detained a moment . . . He perceived that if he had not been detained . . .

3486. He took away all understanding . . . I could not retain the least item.

4036. The man feels . . . a kind of holding back.

Retaliation. *Talio.*

A. 1011². (This) is a law—*jus*—of retaliation well known to the ancients. (The principles from which it originates.) S214. S223. R. 762².

S214. The evil . . . cast themselves into the penalty of retaliation, which is, that the falsities and evils which they try to inflict relapse upon themselves.

S223. The laws of retaliation, quoted. 9049⁴.

—². The like, or retaliation, when there is evil, is inflicted by the evil, and never by the good. Ex.

R. 762². The evils they have done against God do this . . . for this is the law of retaliation . . .

T. 309². If the fear of retaliation and revenge were taken away . . .

D. 2776. That evil has in it the penalty of retaliation. 2905. 2913. 3037.

E. 556⁸. From this flows the penalty of retaliation, which was dictated to the sons of Israel because they were external men . . .

1114. To retribute according to the law of retaliation. Sig. and Ex.

Retard. See HINDER—*retardare.*

Reticent, To be. *Reticere.* Ad. 3/5661. D. 5633.

Reticular. See under NET.

Retire. See under RECEDE.

Retorsion. *Retorsio.*

Retort, To. *Retorquere.*

A. 829². (The penalty of) contorsions and retorsions . . .

W. 254². Like the retorsion of a spiral. 263². M.203 -*contorquetur.*

268². Cannot by any inversion or retorsion be reduced into a state opposite . . .

P. 319⁴. As the turning cannot be twisted back . . . he so remains to eternity. 338⁷.

D. 2889. Retorting the evil upon them . . .

2913. Evil is retorted upon (the evildoer) . . . for such as is the evil . . . such is the evil retorted upon him . . . They were the cause of this evil, and it was retorted upon them. 3037.

3918. (A representation) of falsity by a retorsion of the forms.

4097. As soon as they acted [upon her], she retorted herself . . .

Retort. *Retortus.*

T. 141. As fire sublimes the matters in retorts.

Retract. See under DRAW BACK.

Retribution. See under RECOMPENSE.

Retrograde. *Retrogradus.* M.401^e.

Return. *Reddere.*

R. 762. 'Render unto her as she hath rendered unto you' (Rev.xviii.6)=their just recompense and penalty after death. E.1114.

E. 433¹¹. Occurs. 527⁵.

1114. To return a penalty which corresponds to the evil deeds. Sig.

Return. *Redire.*

Return. *Reditio.*

Income. *Reditus.*

A. 561². Every state of man returns (there.) 1618^e. 1906, Ex. 2116². D.4109, Ex. 4481.

823. Whatever a man has done (here), returns successively (there), nay, whatever he has thought. When enmities, hatreds, etc. return, the persons . . . are presented . . .

—^e. With the evil all their evil deeds and thoughts return, to the life; but with the good . . . all their states of good . . . with the highest delight and happiness. 868^e.

2121. Every such person returns into his life . . .

3336². When a like affection returns, the Thing recurs.

4031³. He (then) returns to his former affections . . .

4805^e. According to a law (there) it returns upon themselves.

5481. '(Joseph) returned to them . . . ' (Gen.xlii.24) = influx.

5614. 'To return' (Gen.xliii.10)=to live thence.

10489. 'To pass through and|return' (Ex.xxxii.27)=to survey and look round from one end to the other.

H. 256. The opinion (that) after thousands of years they will return into their former life.

509^e. But good Spirits are never punished . . . for their evils do not return.

W. 167. The end of creation is that all things may return to the Creator. Ex. 171^e.

316². A return is (thus) made to their primes.

M. 287. His property and income.

B. 117². He thus returned into His Divine . . . T.3. Can.Redeemer viii.

T. 112^e. Thus . . . I returned into the natural world.

D. 2293². The state they are in . . . returns together with the truths. Therefore, when a like Truth returns, or is recalled . . . the sadness also returns.

3973. He who intends what is good and true, the good returns to him . . .

4198. They want . . . through man to return into the world. Des. 4207. 4225.

4384. How the states of evil of the upright return there. Ex.

E. 700⁸. 'To return' (Num.x.36)=the presence of the Lord then.

852⁹. 'To go out from the Father, and to return to the Father' (John xiii.3)=to come forth from Him and to be united to Him . . .

1207^e. That all things may return to the First. D. Wis.viii⁵.

Return. *Reverti.*

A. 2193. 'In returning I will return to thee . . . ' (Gen.xviii.10)=the conjunction of the Divine with the Human.

2856. 'To return to them' (Gen.xxii.19)=to be conjoined.

3652⁷. 'Let him not return back to take his garment' (Matt.xxiv.18)=let those in good not betake themselves to what is doctrinal.

4094. 'To return to the land' (Gen.xxxi.13)=to betake himself more nearly to Divine good.

4217. 'To return to his place' (ver.55)=to return-*redire*-to the previous state.

5627. 'Return ye to the man' (Gen.xliii.13)=life from spiritual truth.

6518. 'I will return' (Gen.l.5)=presence in the natural mind.

6553. 'Joseph returned to Egypt' (ver.14)=the life of the Celestial Internal in scientifics. 'To return'=to live.

7014. 'Moses . . . returned' (Ex.iv.18)=what is continuous of the previous life. Ex.

7016. 'I will return to my brethren' (id.)=elevation to more interior and spiritual life. Ex.

8097. '[Lest] they return to Egypt' (Ex.xiii.17)=to lapse into falsities.

8129. 'Let them return' (Ex.xiv.2)=that they were not yet prepared.

8223. 'Let the waters return upon the Egyptians' (ver.

26)=the overflowing or relapse of falsity . . . 8226. 8229.

9423. 'Until we return' (Ex.xxiv.14)=even to a reply.

10501. 'Moses returned to Jehovah' (Ex.xxxii.31= conjunction.

E. 177⁸. Occurs. 279³. 340¹⁷. 405²¹. 537¹¹. 555⁴. 573¹². 654⁵⁶. 695¹⁵.

Reu. *Reu.*

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

Reuben. *Ruben.*

Reubenites. *Rubeniti.*

A. 340². 'Reuben' means 'Jehovah has seen my misery.'

342. 'Reuben'=faith.

897^e. 'Reuben,' so called from 'seeing,'=faith.

1063. 'Reuben,' being the first-born of Jacob, =faith, and is called 'the beginning of strength.' 2435.

2435. Reuben . . . polluted his father's couch, and therefore . . . the primogeniture was given to Joseph (I Chron.v.1). 3325¹⁰, Ex. —¹¹, Ex.

2760, Pref.³. Reuben, Simeon, and Levi (parallel to) Peter, James, and John. R. 356.

3325¹⁰. Ephraim succeeded in place of Reuben . . . S. 79³.

—¹¹. 'Reuben'=the Church receding from charity to faith.

3759. By the birth of the (first) four sons . . . is described, in the supreme sense, the ascent from external truth to internal good ; but in the representative sense, the state of the Church, which . . . first has the truth which is called of faith . . . These four degrees are signified by . . . Reuben, Simeon, Levi, and Judah.

3860^e. 'Reuben'=the truth of faith, which is the first of regeneration, and the external from which it commences.

3861. 'She called his name Reuben' (Gen.xxix.32)=the quality of it, (which is, in the supreme sense, foresight ; in the internal, faith ; in the interior, understanding ; in the external, sight ; here, faith from the Lord. 3863).

3862³. 'Reuben'=faith from the Lord.

— (The various orders in which Reuben and the other sons are mentioned.)

3863. The universal which 'Reuben' signifies is faith. The reason why faith is the first universal. Ex.

—³. As the regeneration of the Natural is here treated of . . . the first son, Reuben, was named from Jehovah seeing, which=faith from the Lord. Faith . . . is faith in the understanding, and faith in the will. To know and understand the truth which is of faith is called faith in the understanding . . . and is that which is signified by 'Reuben.' This precedes.

3866. 'Reuben,' or the tribe of Reuben, =that which is the first of regeneration, or that which is first when man is becoming a Church, which is the truth of doctrine through which he can arrive at the good of life.

3869². Faith in knowledge or understanding is 'Reuben.'

3870². This faith separated from charity, and thus contrary to charity, is represented by Reuben, in that he lay with Bilhah . . .

3939². When the order begins from Reuben, or faith . . .

3941. 'Reuben went in the days of wheat harvest' (Gen.xxx.14)=faith as to its state of love and charity ; for 'Reuben'=the faith which is the first of regeneration.

3952⁵. 'Reuben'=the truth of faith which is the first of regeneration.

4270². Jabbok . . . was ceded to them . . . because 'Reuben'=faith in the understanding or in doctrine, which is the first of regeneration ; or, in the complex, the truth of doctrine through which we arrive at the good of life.

4601. 'Reuben went, and lay with Bilhah . . .' (Gen. xxxv.22)=the profanation of good through faith separated . . . 'Reuben'=faith in doctrine and in understanding, which is the first of the Church ; here, this faith separated from charity. Ex.

4605. 'The first-born of Jacob, Reuben' (ver.23)=the good of faith. . . 'Reuben'=the quality of faith ; for 'Reuben,' in the genuine sense, =the truth of faith ; but, after the truth of faith has been made good, he=the good of faith. Ill.

—². 'Reuben' (Rev.vii.5)=spiritual good, which is the same as the good of faith, such as is in the Second Heaven.

— 'The classes of Reuben were great statutes of the heart' (Judg.v.16) . . . That 'Reuben,' here, =faith, is evident.

4731. 'Reuben heard' (Gen.xxxvii.21)=the confession of the faith of the Church in general ; for 'Reuben'=faith in the understanding, or in doctrine, which is the first of regeneration ; in the complex, the truth of doctrine through which we can arrive at the good of life.

— The reason Reuben here interposes himself, is that the Church which commences from faith would cease to be a Church, unless this Divine truth remained in it—that the Lord's Human is Divine . . . and therefore Reuben wanted to rescue Joseph . . . by which is signified that that truth wanted to vindicate the Church. And when Reuben returned to the pit, and saw no Joseph there, he rent his garments, and said . . . 'The child is no more, and I, whither shall I come?' by which is signified that there was no longer faith in the Lord, and thus no Church. 4761-4766.

5354¹². Jacob accepted Ephraim in place of Reuben . . . for by 'Reuben' was represented the Intellectual of the Church, or faith in the understanding and in doctrine.

5472. 'Reuben answered them, saying' (Gen.xlii.22) =perception from faith in doctrine and in understanding. Ex.

5541. 'Reuben said to his father' (ver.27)=the things which are of faith in the understanding apperceived by the good of truth.

—^e. The reason Reuben here speaks, is that it

treats of the Church in which faith in doctrine and understanding apparently acts the first part, and also teaches what must be done to prevent the destruction of the things of the Church.

[A.] 5542. 'The two sons' of **Reuben** = both things of faith; for '**Reuben**' represents faith in doctrine and in understanding, and his sons the two doctrines which are of the Church: the doctrine of truth, and the doctrine of good. That neither of these things of the Church would live, unless the medium . . . were conjoined, is signified by, 'Cause my two sons to die, if I bring not Benjamin unto thee' . . .

6024². 'The sons of **Reuben**' (Gen. xlv. 9) = the doctrinals of faith in general.

6238. 'As **Reuben** and Simeon they shall be mine' (Gen. xlviii. 5) = as truth and the good of truth. '**Reuben**' = faith in the understanding, and the truth of doctrine through which we can arrive at the good of life; thus, in general, the truth which is of the Intellectual.

—². **Reuben** profaned his representative . . . but still there remained a representative with **Reuben** . . . namely, a representative of faith in the understanding.

6329. (Gen. xlix.) treats first of faith separated from charity, which is utterly rejected. This is **Reuben**, Simeon, and Levi.

6342. '**Reuben** my first-born' (ver. 3) = faith, which is apparently in the first place; for '**Reuben**' = faith in the understanding; and the confession of the faith of the Church in general.

6390^e. 'The classes of **Reuben**' = those in the Knowledges of the truth of faith.

7184. (In Ex. vi.) is described the Lord's Spiritual Kingdom as to faith . . . **Reuben** and Simeon, and their families, represent the things which are of faith. 7230². 7231.

8093². The opinion concerning faith alone . . . is described, afterwards, by **Reuben**, in that he ascended his father's couch. E. 237¹⁰.

9642⁸. The tribe of **Reuben** = the truth of faith in doctrine.

R. 17³. '**Reuben**' = truth in doctrine and in faith.

134². This adultery is signified by that of **Reuben** with Bilhah; for by '**Reuben**' is signified this faith, on which account he was cursed . . . By '**Reuben**' was represented truth from good, or faith from charity; and, afterwards, truth separated from good, or faith separated from charity. 351³.

351. 'Of the tribe of **Reuben** were sealed 12,000' (Rev. vii. 5) = wisdom from celestial love with those in the New Heaven and New Church.

—'. '**Reuben**,' in the supreme sense, = omniscience; in the spiritual sense, wisdom, intelligence, and knowledge, and also faith; in the natural sense, sight. But here '**Reuben**' = wisdom, because he follows Judah. Compare E. 434². —⁷.

—². The reason '**Reuben**' = these things, is that he was named from sight, and spiritual natural sight is knowledge; spiritual sight is intelligence; and celestial sight is wisdom. **Reuben** was also the first-born of Jacob, and was therefore called by Israel his 'strength, the beginning of his forces, excellent in eminence,

and excellent in might;' for such is wisdom from celestial love. And as **Reuben**, from his primogeniture, represented the wisdom of the men of the Church, he exhorted his brethren not to kill Joseph, and grieved when Joseph was not found in the pit. Therefore, also, his tribe encamped on the south, and it was called 'the camp of **Reuben**.' Further ex.

E. 229⁴. By **Reuben**, because he was the first-born . . . was represented faith, and it is believed that the tribe named from him was the first, but . . . the tribe of Levi was the first, because by Levi was represented the good of charity.

431¹⁴. If the first tribe named is that of **Reuben**, by which is signified truth in light, and the understanding of truth, the rest of the tribes derive their significations therefrom.

434. 'Of the tribe of **Reuben** were sealed 12,000' = the light of truth from (love to the Lord); and that all who are in it are in Heaven, and come into Heaven.

—². As '**Reuben**' = faith and understanding, he also = the light of truth; for faith comes forth from the light of truth . . .

—³. **Reuben**, or his tribe, = the like as 'Peter.' Ex.

—⁴. That **Reuben** was the first of the sons . . . and that therefore the tribe named from him is mentioned first, in many places . . . was because he was the first-born, and by primogeniture . . . is signified truth from good, or, what is the same, truth in the light, and thence faith from charity. Ex.

—⁷. As truth is apparently in the first place, **Reuben** was the first-born, and was named from 'sight' . . . and 'sight' = the understanding of truth, and faith; and, in the supreme sense, the Divine foresight.

—⁸. That '**Reuben**' = truth from good, or faith from charity. Ill.

—'. The 'mandrakes' found by **Reuben**. Ex.

—¹¹. As the truth from good which the tribe of **Reuben** represented, is in the natural man, that tribe received an inheritance beyond Jordan. Ex.

—¹³. That '**Reuben**' = truth in the natural man, is evident from the prophecy of Deborah and Barak. Ex.

—'. 'The classes of **Reuben**' = all things both true and good in the natural man.

—¹⁴. '**Reuben**' = the light of truth, and thence the understanding of the Word, in—'Let **Reuben** live, and not die, yet shall his men be a number' (Deut. xxxiii. 6); '**Reuben**,' here, = the understanding of the Word enlightened by light from Heaven; and there are few who receive the illustration.

—¹⁵. In the opposite, '**Reuben**' = truth separated from good, or faith separated from charity. Ex. and Ill.

—¹⁷. As this was signified by '**Reuben**,' the primogeniture was taken from him, and given to Joseph and his sons (Gen. xlix. 3, 4). Ex. —¹⁸.

435². The three tribes named first . . . Judah, **Reuben**, and Gad, = those things which fully constitute celestial good. 438.

443. Those in the Third Heaven . . . are signified by Judah, **Reuben**, and Gad, who therefore constitute the first class of the sealed.

—⁷. That the first three sons, **Reuben**, Simeon, and

Levi, were rejected and condemned by Israel, is because in that prophecy it treats of the instauration of the Church; and the Church is not instaured by faith separated from charity . . . and therefore in that prophecy the three first-born sons are rejected, because by 'Reuben' is signified faith alone . . . These three also destroyed the representative of the Church; **Reuben**, in that he lay with Bilhah . . .

817⁴. **Reuben** the first-born of Jacob = the light of truth, and thence the understanding of the Word, and thus truth from good, or faith from charity . . . and also truth separated from good . . .

911¹⁰. For these places were in the inheritance given to the **Reubenites** . . . by whom, because they dwelt beyond Jordan, was represented the External Church.

Reuel. *Reul.*

See **JERURO**.

A. 6778. '**Reuel**' (Ex.ii.) being a priest, = the good of that Church where are those who are in the truth of simple good. 6782.

Reunion. *Reunitio.* H.183^e.

Revelation. *Revelatio.*

Reveal. *Revelare.*

Revealer. *Revelator.*

A. 4. Arcana never revealed heretofore.

125. The (Most Ancients) had Knowledges . . . by revelations; for they spoke with the Lord, and with Angels; and were also instructed by visions and dreams . . . 597².

194. The third posterity . . . began not to believe in things revealed, unless they saw and felt that they were so. 208.

198. 'The fruit of the tree of the garden' = the good and truth revealed to them from the Most Ancient Church. 199.

608². Then, in place of the revelations of the Most Ancient Church, there succeeded doctrinal things which were first apprehended with the external senses . . .

609. Some of the revelations of the Most Ancient Church were preserved for (their) use.

865. (For the spiritual man) can know nothing of the truth of faith except from the things revealed in the Word . . . The particulars are never so revealed to man . . . It is quite different with the celestial man . . .

895². The man of the Most Ancient Church had revelations, by which he was initiated from infancy into the perception of goods and truths; and . . . he perceived innumerable things without new instruction . . .

1043². Many are regenerated . . . in every dogma, and, when they have been regenerated, they do not receive any immediate revelation, but only the things insinuated through the Word . . .

1408. (The arcana of the internal sense) are not revealed until the mind is removed from the sense of the letter.

1712³. As if one would learn nothing unless he had a revelation.

1775. It has been necessary that some revelation . . . should come forth; for a revelation, or Word, is the common recipient vessel of spiritual and celestial things, thus conjoining Heaven and earth; without it, they would have been disjoined, and the human race would have perished . . .

1785. That after the combats in (His) childhood there was a revelation. Sig.

1786. That 'a vision' = inmost revelation, which is that of perception. Ex.

2500². The Lord's instruction in general . . . was by continual revelations, and thus by Divine perceptions and thoughts from Himself . . .

2535. That it will thus be revealed. Sig. and Ex.

— . There is then something like revelation in prayer . . . Hence, 'to pray' = to be revealed. . . The prayer of the Lord was . . . at the same time revelation. Ill.

2580. Revelation. Sig. and Ex.

2625⁴. The Lord progressed . . . by continual revelations from His Divine.

2760². That no one sees what the Word is in its internal sense . . . but he to whom He reveals it. Sig.

2784. (This) appears too remote to be known without a revelation.

2894^e. As truth is meant by 'the Word,' all revelation is meant.

2896. The Word in the Most Ancient Church was not written, but was revealed to everyone of that Church. Ex.

3131². Who could know, except from an interior searching of the Word, and at the same time from revelation, that . . .

3382. By continual revelations from Himself . . . He united the Divine essence to the human essence. Sig. and Ex.

— . He revealed them to Himself, when He was in a state of the union of the Human with the Divine. Sig.

—². He acquired to Himself all intelligence and wisdom by continual revelations from the Divine.

3398⁴. The arcana of the internal sense are now revealed, because (now) there is scarcely any faith . . . and, when this is the case, they can be revealed without danger of profanation . . . 6595^e.

3603². They know indeed from revelation that . . .

3768². The natural man . . . cannot know spiritual good and truth; for this must be from revelation, thus from the Word. Examps.

3952. The arcana of this heavenly marriage are here revealed . . .

4031². He supposes that the Lord could save everyone . . . by immediate revelations.

—³. (On this account) man is not withheld from evils by immediate revelations.

4060⁷. 'They shall see the Son of Man coming . . .' = that the Word will then be revealed as to its internal sense, in which is the Lord.

4160. That (interior natural truths) cannot be revealed. Sig.

[A.] 4391². Divine revelation, or the Word. Tr.

—³. If interior truths had been revealed, they would have profaned them. Sig.

4689². That (His Human is Divine) could not be openly revealed, because . . .

5097. 'Joseph came . . . in the morning' = what is revealed and clear to the Celestial of the Spiritual. Ex.

— . Perception is an internal revelation. Hence 'the morning' = what is revealed.

5111. Revelation from perception. Sig. . . For revelation is internal perception, and is from perception.

5121. Revelation from perception from the Celestial in the Natural, what it had in itself. Sig. and Ex. 5150.

— . All revelation is either from speech with the Angels through whom the Lord is speaking, or from perception.

—². Those who are in good and thence in truth, especially those who are in the good of love to the Lord, have revelation from perception ; whereas those who are not in good and thence in truth, may indeed have revelations, but not from perception, but by a living voice heard in them, thus through Angels from the Lord : this revelation is external, but the former internal. The Angels, especially the celestial, have revelation from perception, as had the men of the Most Ancient Church, and some of the Ancient Church, but scarcely anyone at this day ; whereas very many, even of those who have not been in good, have had revelations from speech without perception, and also by visions, or by dreams. Such were most of the revelations of the prophets in the Jewish Church : they heard a voice, saw a vision, dreamed a dream ; but, as they had no perception, they were merely verbal or visual revelations, without perception of what they signified . . .

—^e. But the revelation from perception, which the Lord had . . . was from the Divine in Himself . . .

5272. Hence Divine revelation is called the Word.

5331. 'Zaphnath Paaneah' means the revealer of hidden things . . . which, in the celestial sense, = the Divine in it ; for to reveal hidden things . . . is of the Lord alone.

6000. 'God said to Israel in the visions of the night' = obscure revelation. . . For revelations were made either by dreams, or by visions of the night, or by visions of the day, or by speech within the man, or by speech outside of him by visible Angels, and also by Angels not visible. By these things, in the Word, are signified various species of revelations ; by 'a vision of the night,' obscure revelation. Ex.

6371². (This) is an arcanum which no one can know except from revelation. 8794².

6472. This (concerning influx) it has been given to know by revelation.

6595². Therefore the internal things of the Church were not revealed to them.

6836. 'I will see this great vision' = reflection upon this revelation.

7502⁴. That this is so, no one can know except from revelation ; for man has no Knowledge of the things

which come forth in the other life, except from revelation ; and as man is but little solicitous to explore the truths and goods of faith from the Word . . . such things are not revealed to him. 7519².

8357. A truth of order then revealed. Sig.

8426. That in the end of the former state [there shall be] a revelation that they are delivered. Sig. and Ex.

— . That which Jehovah gives 'to Know' is called a revelation.

8541². The Lord has revealed (to the inhabitants of Jupiter) how they should live and believe ; and what He has revealed is handed down . . .

8636. These things man must learn from revelation. (8637, enum.)

8694. That things are then disposed from revealed truth. Sig. and Ex.

—². By revelation is meant illustration when the Word is being read, and perception then ; for those who are in good, and long for truth, are thus taught from the Word ; but those who are not in good cannot be taught from the Word . . . The reason those in good have revelation, and those in evil have not revelation, is that each and all things in the Word, in the internal sense, treat of the Lord and His Kingdom ; and the Angels who are with the man perceive the Word according to the internal sense : this is communicated to the man who is in good, and reads the Word, and longs for truth from affection . . .

—³. But the quality of the revelation possessed by those who are in good, and thence in the affection of truth, cannot be described : it is not manifest, neither is it completely hidden ; but it is a certain consent and approval from within that the thing is true, or disapproval if it is not true. When there is approval, the mind is restful and serene, and in that state there is the acknowledgment which is of faith . . .

8748. It treats (in Ex. xix. *et seq.*) of the revelation of truth Divine by the Lord out of Heaven ; and, in this chapter, of the preparation to receive it.

8780. Influx of the Divine through truth from the Divine concerning the revelation. Sig. and Ex.

—². By revelation, here, in the internal sense, is not meant a revelation such as was made to the Israelitish people from Sinai, in that the Lord spoke with a sonorous voice . . . but there is meant the revelation which is not made with a sonorous voice, but within the man : this revelation is made by an illustration of the internal sight, which is the understanding, when a man who is in the affection of truth from good, is reading the Word. This illustration is then made by the light of Heaven . . . By this light the understanding is illustrated (or enlightened) no otherwise than is the external sight . . . by the light from the sun of the world. When the understanding is enlightened by this Divine light, he then perceives that to be true which is true ; he acknowledges it within himself, and as it were sees it. Such is the revelation possessed by those who are in the affection of truth from good, when they are reading the Word. Further ex.

—^e. (Hence it is) evident how the case is with the revelation of truth from the Word.

8786. **Revelation** concerning the preparation. Sig.
 —. 'To say,' when by Jehovah, = **revelation** by the Divine.

8813. A Divine state in which there was **revelation**. Sig. and Ex.

8823. What is general of the **revelation** . . . manifested by the medium of Heaven. Sig. and Ex.

—. For truth Divine is **revelation**.

8944. It is believed that man can know many things of religion from natural lumen, thus without **revelation** . . . but I have been instructed by much experience, that without **revelation** man knows nothing whatever from himself about Divine things, and about the things which belong to heavenly and spiritual life. Ex.

—². The ancients who were Gentiles (knew that there is a Divine, that man is immortal, etc.) from **revelation**, which had emanated to them from the Church . . .

—³. The gentiles of this day who also know (these things) have them from a religiosity which they have derived from ancient times . . . and which in various ways had emanated from the Church where there was a **revelation**.

9103⁴. The Knowledges of spiritual things must be from **revelation**.

9212^e. For without the Word, that is, without **revealed** Divine truth, there is no conjunction (with Heaven); and . . . the human race perishes.

9216³. The Lord always provides that there shall be a Church . . . in which there is **revealed** truth Divine, which, in our Earth, is the Word.

9248. 'A vision of vanity' = a false **revelation**.

—². 'To see,' or 'a vision,' when said of the prophets, = a **revelation** which regards doctrine; and 'to divine,' and 'a divination,' = a **revelation** which regards life.

9256⁶. 'A light for the **revelation** of the gentiles' (Luke ii. 32).

9263⁸. That justice is the good of charity from the Lord, is meant by, 'My justice is near that it be **revealed**' (Is. lvi. 1).

9315⁴. That the Divine truth could not be **revealed** to men, except by Jehovah in a human form. Ill.

9352. All these things, without a **revelation**—thus in this Earth without the Word—would have been utterly unknown.

9358. In every other Earth truth Divine is manifested orally through Spirits and Angels . . . but this is done within the families; and therefore the Divine truth which has been **revealed** in this way . . . is not carried far beyond the families; and unless a new **revelation** constantly succeeds, it is either perverted, or perishes.

9414^e. The promulgation of the Law . . . signified the **revelation** of Divine truth in general; for this was the beginning of the **revelation** . . .

9807⁴. 'Shall He find faith on the earth?' = when truth Divine shall be **revealed** out of Heaven, it will not be believed. . . The 'coming' of the Lord = the **revelation** of truth Divine at the end of the Church.

—⁵. 'So shall the coming of the Son of Man be' =

the **revelation** of truth Divine in the consummation of the age . . .

9905⁴. The breastplate . . . through the shining forth of the light of Heaven, **revealed** Divine truths in the natural sphere, thus in ultimates. A like shining forth is presented inwardly with those who are in truths from good, which dictates, and as it were gives answers, when truth is inquired after from the affection of the heart, and is loved as good. That there is such a shining forth, by which Divine truth from Heaven is **revealed** in the natural man, with those who are enlightened from the Word, is not perceived in the world . . .

9960¹⁰. 'Uncover thine hair . . . uncover the leg: thy nakedness, shall be **uncovered**' (Is. xlvii. 2, 3). . . 'To uncover the hair,' etc. = to prostitute external and internal holy things without shame . . .

10318. Without **revelation** from the Divine, man cannot know anything about eternal life, nor about God, and still less about love and faith in Him. Ex.

10319. Although they know from **revelation** that there is a God, etc. . .

10320. It follows that from love towards the human race, the Divine must **reveal** such things as lead to (eternal) life . . .

—^e. That which the Divine reveals is, with us, the Word.

10321. The Word, being a **revelation** from the Divine, is Divine in each and all things.

10355⁶. How **revelations** have succeeded one another from the most ancient ages to the present. Ex.

—. At this day **revelation** is given solely through the Word; but genuine **revelation**, with those who are in the love of truth for the sake of truth; and not with those who are in the love of truth for the sake of honours and gain. Ex.

10384. **Revelation**, in our Earth, I said, is effected by writing and preaching from the Word, and not by immediate intercourse, as in other Earths . . .

10577. That Divine truth and good will be **revealed** to those who receive. Sig. and Ex.

10605. A new arising of the **revelation** of Divine truth (from the Inmost Heaven . . .) See 10606. Sig. and Ex.

10606. For 'Mount Sinai' = Heaven whence is **revelation**.

—^e. Thence descends the Word, which is Divine **revelation**.

10632³. In the Most Ancient times there was no Word, but immediate **revelation** before the man of the Church, and, through it, conjunction; for, when there is immediate **revelation** there is the conjunction of Heaven with man.

—⁴. When this immediate **revelation** ceased . . . another **revelation** succeeded, which was by means of representatives . . .

10833. (**Revelation** in the Sixth Earth.) Ex.

H. 1². 'The coming of the Lord in the clouds with power and glory' = His presence in the Word, and **revelation**. S. 14².

—³. That in the end of the Church . . . the Lord . . .

would reveal the arcana of Heaven. Sig. The arcana which are revealed in what follows are about Heaven, etc.

[H. 1]^e. The reason such an immediate revelation comes forth at this day, is that this is what is meant by 'the advent' of the Lord.

—(m). 'A trumpet' = Divine truth . . . revealed from Heaven. Refs.

306. The Most Ancients had immediate revelation, because their interiors were turned towards Heaven. . . After those times, there was not such immediate revelation, but mediate through correspondences . . .

309. Such a Word (as we have, is necessary on this Earth) because the man of this Earth is such that he cannot receive immediate revelation, and by it be instructed about truths Divine, as can the inhabitants of other Earths; for the former are more in . . . external things, and it is internal ones which receive revelation: if external things were to receive it, the truth would not be understood.

J. 44^e. According to the descriptions in the Book of Revelation.

74^e. At this day interior Divine truths are being revealed with that (gentile) nation.

C. J. 11². Therefore if anything had been revealed by the Lord (before the Last Judgment) it would either not have been understood, or if understood would not have been received, or if received would have afterwards been suffocated.

12. That hence it is, that after the Last Judgment, and not before, revelations have been made for the New Church. Ex.

76. As the Africans are such even in the world, revelation is being made with them at this day, which goes from the middle around, but not as far as the seas . . . T.840.

W. H. 6. (Refs. to passages on the subject of a revelation.)

W. 249. Every man is taught about Divine precepts by others who know them from religion, and not by means of immediate revelations. Ref.

P. 170. There is also another illustration by which there is revealed to man in what faith, and in what intelligence and wisdom he is, which revelation is such that he perceives it in himself. He is let into a Society where there is genuine faith, etc. . .

R. Title. The Apocalypse Revealed.

1, Pref. That this Revelation is from the Lord alone, and that it is received by those who will be in His New Church . . . Tr.

2. 'The Revelation of Jesus Christ' (Rev. i. 1) = predictions from the Lord concerning Himself and His Church, such as it will be at its end, and such as it will be afterwards, both in the Heavens and on earth. 'The Revelation of Jesus Christ' = all predictions; and, as they are by the Lord, it is said 'the Revelation of Jesus Christ.' E. 5.

5. The things which have been revealed by the Lord through Heaven to those in the good of life . . . Sig. and Ex. E. S.

7. These see in John's visions the arcana . . . (only) when they see them revealed.

24. That the Lord will reveal Himself in the sense of the letter . . . Sig. and Ex. E. 36.

—³. That He will reveal the spiritual sense. Sig.

37. Manifest perception of Divine truth revealed from Heaven. Sig. and Ex. E. 55.

227. Revelations about future things before the Last Judgment, concerning it, and after it. Sig. E. 261.

532. A revelation by the Lord concerning His New Church . . . and concerning the difficult reception of and assault on its doctrine. Sig. and Ex.

656. A revelation by the Lord concerning the state of the Church on earth . . . Sig. and Ex.

718. A revelation by the Lord from the Inmost Heaven concerning the Roman Catholic religiosity. Sig. and Ex.

820. The spiritual sense of the Word revealed by the Lord. Sig. and Ex.

824. That the quality of the Word in its spiritual and celestial sense no one sees but the Lord, and he to whom He reveals it. Sig. and Ex.

943. That the Lord . . . has revealed through Heaven to those who are in truths from Him the things which will certainly be. Sig. and Ex.

M. 533. Those arcana at this day revealed by the Lord . . . are reputed as of no value.

T. 11. Knowledge about God, and thence the acknowledgment of God, are not possible without revelation; and Knowledge about the Lord . . . is not possible except from the Word, which is the crown of revelations; for man, by the revelation which is given, is able to approach God . . .

— The primeval revelation pervaded the universal world, and the natural man perverted it in many ways . . . Hence those who have known from the Word, or some other revelation, that there is a God, differ . . .

22². It is from this revelation that the natural man can elevate himself above nature . . .

D. 152. Revelations at this day.

2476. Said that so many revelations would confuse the mind . . .

2510. The uses of all things reveal the Creator. Ex.

3676. A revelation necessary . . .

4123. On [my] revelations.—They are in place of miracles; and without them people would not know there was such a book . . .

4488^e. He supposed this was a revelation beyond any other.

4758. Unless men had previously known these things from revelation . . .

4759. They who have faith from revelation, can be confirmed from nature, miracles, etc. . . But those who have not faith from revelation cannot . . .

4770. A revelation from Heaven being made with the gentiles. Ex. 4774, Des. 4775. J. (Post.) 117.

4777^e. The Church is being instaurated in Africa by the Lord alone by means of revelations, and not through missionaries.

4874. They answered that they look upwards to the stars, and have a revelation thence.

4881. These inflow into the Hells, and reveal to them what they see below.

5672. Hence immediate revelations are not given.

5919. The Africans with whom is the revelation do not know that the Lord was born a Man . . .

E. 2. The Apocalypse . . . cannot be understood . . . unless there is a revelation from Heaven . . .

8. 'To send' = to reveal, because everything sent from Heaven is a revelation . . .

—². For a revelation from Heaven . . . can be given only to those who are in the good of charity . . .

36². The 'coming' of the Lord = the revelation of Him, and of the Divine truth which is from Him, in the Word, through the internal sense. The Lord does not reveal Himself elsewhere than in the Word, nor there otherwise than through the internal sense. —.

50. 'I was in the isle called Patmos' = a revelation to the gentiles. Ex.

53. 'I was in the spirit' = a spiritual state when there is revelation.

54^e. Hence the revelation was made to John on the Lord's day. Revelation, there, is instruction about the state of the Church.

88. 'The mystery of the seven stars . . .' = a revelation concerning . . .

240³. To reveal filthy loves. Sig.

—⁴. To 'uncover nakedness.' Ex. —⁶. —¹⁰.

260a. 'A door opened in heaven' = arcana of Heaven revealed.

—². Could not be revealed before the Last Judgment, and not except through some one in the world . . .

261. 'The first voice' = revelation now about future things . . .

266. 'I was in the spirit' = a spiritual state with revelation.

567. 'I heard a voice . . .' = revelation by the Lord from the Spiritual Heaven.

601⁸. 'Unless He revealeth His secret' (Amos iii.7) = to illustrate, and to open the interiors of the Word.

611. 'When the trumpet shall sound' = the last state of the Church, and a revelation of Divine truth then.

—^e. Together with the advent of the Lord there is also a revelation of Divine truth.

641². When the end of the Church is at hand, the interiors of the Word, of the Church, and of worship, are revealed and taught, in order that the good may be separated from the evil . . . and besides the interiors of the Word which are revealed at the end of the Church are of service to the new Church . . .

—³. So at this day, for it has now pleased the Lord to reveal many arcana of Heaven, especially the internal sense . . . which revelation is meant by 'the coming' of the Lord in Matt. xxiv. The cause of the revelation at the end of the Church, is that by it may be effected a separation of the good from the evil, and also the instauration of a New Church, and this not only in the

natural . . . but also in the Spiritual World . . . for the Church is in both worlds, and in each one a revelation is being made, and, through it, a separation, and also the instauration of a New Church. 670⁴.

702. Such things do not fall into anyone's understanding except by living revelation and thence Knowledge of . . .

— . As these things have been revealed to me . . .

713. 'A great sign' = a Divine revelation, etc.

741²². 'The foundations of the world were laid bare' (Ps. xviii. 15) = were overturned from the bottom.

926. 'A sign' = a revelation. Ex.

946. 'Thy judgments are made manifest' = that Divine truths have been revealed to them. Ex.

948. 'The temple of the tabernacle of the testimony opened in heaven' = the interior Divine truth in the Word revealed by the Lord.

—². That, before the Church has been fully devastated, the interior Word is revealed. Ex.

—³. The quality of the Divine Providence in revealing Divine truths. Ex.

— . Inmost Divine truths were revealed to those of the Most Ancient Church; more exterior ones were revealed to those of the Ancient Church; and most external ones to the Hebrew . . . and Israelitish Church . . . After its end, more interior Divine truths were revealed for the Christian Church; and now still more interior truths for the coming Church . . .

957. Hence it is that now for the first time the spiritual sense of the Word is revealed.

963². For no one has religion except from revelation; and revelation, with us, is the Word.

1177. To this is to be added, that immediate revelation is not given, except that which has been given in the Word . . . This revelation is such that everyone can be taught according to the affections of his love, and the derivative thoughts of his understanding; very little those who are not in good as to life; but much those who are; the latter are taught by means of illustration from the Lord. Ex.

1182². 'To uncover the leg passing through the rivers' (Is. xlvi. 2) = to adulterate goods by reasonings.

De Dom. 1. A revelation has been made by the Lord concerning Heaven and Hell, the Last Judgment, the spiritual sense . . . Thus has been revealed the way to salvation, and concerning the state of man after death, and this has been done fully and plainly, so that everyone who is acquainted with the Latin language may know . . . more than a year ago. But the Church does not care for it . . . Ath. 2.

J. (Post.) 116. At this day, the Church is being instituted with many in Africa, and revelations are being made, and they are receptive of the heavenly doctrine . . .

124. At this day some are speaking with the Africans in the world, instructing them orally. The speech with them falls especially into their interior perception, and they perceive the influx, and thus receive revelations with illustration; and such speech is made to the instructors, in whom they have faith.

[J.Post.] 129. God cannot be manifested to (these Gentiles), because they are not willing to believe that He has been born a Man . . . and this is the primary thing of all revelation.

De Verbo 11. The Most Ancients on this Earth had immediate revelation, and therefore they had not a written Word; but after those times, when immediate revelation could not be given without danger to their souls, nor be received . . . it pleased the Lord to reveal Divine truth by means of a Word which has been written by mere correspondences . . .

13. How greatly the mediate revelation which is made through the Word excels the immediate revelation which is made through Spirits. Ex.

14. There exists no natural theology without revelation.

Coro. *De Miraculis* V. These revelations (by means of Swedenborg) are not miracles . . .

18. That the Lord . . . from this New Heaven produces a New Church on earth, which is done by means of a revelation of Truths from His own mouth, or from His Word, and inspiration. Ex.

21⁵. That the *third* of Redemption was a revelation of Truths from the New Heaven, and the consequent raising up of a New Church . . .

39². Religion is not possible except by means of some revelation, and by means of the propagation of this revelation from nation to nation.

Inv. 44. This (disclosing of the spiritual sense) excels all the revelations which have been made since the creation . . . Through this revelation there is an open communication of men with the Angels of Heaven, and there has been effected a conjunction of both worlds . . .

Revenge. *Ultio, Ulcisci.*

Revenger. *Ultor.*

A. 8226^e. It is said that revenge will be taken (by the Lord), and that He will be avenged—*vindicabitur*.

10618³. He wants the Divine to favour him . . . that he may revenge himself—*se vindict*—or be revenged on all whom he hates.

L. 14⁴. 'A day of vengeance, that He may take vengeance—*vindictam*—of His enemies' (Jer.xlvi.10)= His advent on this account into the world.

E. 275¹⁴. Occurs. 750²². 778².

811¹⁴. 'The gall of revenges' (Deut.xxxii.42)= malice and cruelty.

Revenge. *Vindicta, Vindicare.*

Avenger. *Vindex.*

Vindictive. *Vindictivus.*

Vindictiveness. *Vindicativum.*

A. 392. 'It shall be avenged sevenfold' (Gen.iv.15) = that it would be a sacrilege. (And condemnation on that account. 432.)

814. On the Hells of those in revenge. (See HATRED, here. 815. 816.)

942. Claim Heaven.

956. Those tenacious of revenge . . . suffer the penalties of laceration, and of immersion. Des. D.945-947.

1008. To avenge profanation. Sig. and Ex.

1106. See HATRED, here. 1512, *et seq.*

1655. The rational man delivered and liberated the external man. Tr. 1713.

1659. The protection—*vindicatio*—of Lot by Abram. 1714.

2025^e. He delivered the World of Spirits from infernals . . .

2027. Claim justice for themselves. 5758.

2578. 'She was vindicated' (Gen.xx.16)=no fault.

2910². They breathe revenge (against the neighbour) and feel delight in his ruin.

4067³. He who has delight in revenges adjoins to himself Societies of like Spirits.

4174^e. They claim for themselves what is the Lord's.

4181. He claimed all things for himself. Sig. 4185.

4187. He did not dare to claim these. Sig.

4295². To claim what is not his is spiritual theft.

4317⁵. It is from hereditary evil to . . . perceive delight in revenges.

4319. Claim and attribute goods to themselves.

4368³. They want to claim this for the priesthood.

4738. To claim it for the Church. Sig. and Ex.

4882². Thus they would neither claim good, nor would evil adhere to them.

5135. 'Theft' = the claiming—*vindicationem*—of the things of others . . .

5390. Those correspond to the unclean excretions, who in the world have been tenacious of revenge.

5749. That it is against the Divine law to claim it for themselves. Sig. and Ex. 5758. 5759.

5773. Mourning because they . . . could no longer claim truths for themselves. Sig.

5780. That to claim to one's self what is not one's own, is an enormous evil. Sig.

6148^e. That no man ought to claim for himself anything of the good of the Church. Sig.

7161⁴. That (such) have a stench, is evident from the Hells which are called the cadaverous ones, where are . . . those most tenacious of revenge.

7370. Still more is he in the love of self who (because his neighbour does not favour and worship him) burns with revenge against him, and desires his ruin. Such at last love to rage fiercely against the neighbour.

8223³. This appears like revenge from the good; but it is not revenge . . . but is from the evil (who inflict the penalty).

8318². Thus revenge and cruelty become the delight of their life.

8875⁸. The Lord is especially called 'the Avenger' when the man of the Church has corrupted the Divine . . .

9036. 'By avenging he shall be avenged' (Ex.xxi.20) = the punishment of death; here, of spiritual death.

10795. Priests must not claim Power over souls . . .

H. 389. An Angel does not **claim** dignity for himself. 488^e. Those who have been desirous of **revenge** . . . love cadaverous things; and are in such Hells.

S. 67. 'To steal' (in the celestial sense) = to **claim** for one's self the Lord's justice and merit.

94. **Revenge**, etc. as ascribed to the Lord, in the Word.

W. 116². In so far as an Angel . . . thus **claims** love and wisdom to himself as his own, the Angelic is not in him . . .

P. 318⁷. Who can be sensible of the cruelty of **revenge**, but one who is in good from the love of the neighbour? Who that is desirous of **revenge** does not sneer at those who call the delight of it infernal?

R. 327. 'How long . . . dost Thou not judge and **avenge** our blood?' (Rev. vi. 10) = why are not those in justice condemned who offer violence to these . . . E. 394.

806. 'Hath **avenged** the blood of His servants' (Rev. xix. 2) = retribution for their violence . . . E. 1202.

— It is said . . . that He **avenged** or **revenged**—*ultus sit*—as if He did this from **vengeance** or **revengement** . . . Anger and **vengeance** are attributed to the Lord when the evil . . . are cast into Hell . . . Hence that day is called . . . a day of **vengeance**; not that the Lord . . . **avenges**; but that they . . . breathe **vengeance** against Him. III.

M. 375². The other (cause of this jealousy) is an intestine cupidity of **revenge**.

—³. This intestine cupidity of **revenge** completely prevents the influx of conjugal love, absorbs it, and swallows it up, and turns its delight into the delight of **revenge** . . . and the nearest determination of this is towards the wife.

T. 118. To **redeem** = to liberate from damnation, to **deliver** from eternal death . . .

122. That the Lord has **delivered** the Spiritual World, and, through this, will **deliver** the Church . . .

409^e. The Lord never **avenges** . . .

439. Which they **claim** for themselves.

518^e. He was a burning **revenger** . . .

D. 810. Those who are as it were viscous, when thwarted in any matter, retain it . . . until they either take **revenge**, or the case is otherwise ended. They are such as in the life of the body had long retained **revenge**.

935. Such . . . is the punishment of **revenge**, because the most filthy impurities—which are in **revenges**—are thus represented . . . For these, also, there is a miry lake . . . 936.

937. He who punishes **revenges** is a most malignant Spirit . . . He is black, and is from the region of the colon.

940. Those who constitute the province (of the mamillary processes) are those who . . . are tenacious of **revenge** when once they have conceived hatred against anyone. But the malignity of it differs according to the causes . . . or ends, which are such that they can imbue the man, and thus root themselves. (Such Spirits further des. 941. 942.)

943. (Those who have conceived hatred and **revenge** from causes which appeared to them noble.) Des.

944. The most grievous punishments of **revenge**.—They who have conceived a mind for **revenge** from specious causes, as that it is royal, and suitable to dignity; and have also conceived it to be just, are punished grievously, in order that they may perceive the filthy nature of it.

947. Such punishments are for those who are tenacious in **revenges**; and unless they abstain from it, so long are they repeated by turns, if it were to eternity. (These things pertain to myself, such as I was; and to another . . . 948.)

1268. Those who relate to the mucus of the nostrils, are those who most tenaciously desire to be **revenged** . . .

1269. The same Spirit . . . appears to have been such that he could not desist . . . from the desire of **revenging** even to the death. Des. 1270. (He caused a miserable torture in the stomach. 1272.) (Further des. 1273, *et seq.*)

1488. On the punishment of those who are delighted with **revenges**.—There are some who are so delighted with **revenges** . . . that nothing is more delicious than to **revenge**, and to be kept in the cupidity of **revenge**; nay, they call this deliciousnesses . . . (1489) There are very many of such, who have become so also from the fact that all liberty of speaking, and even of thinking, has been prohibited; so that their **revenge** is withheld within . . . and their hatred is thus nourished inwardly, until it takes possession of the whole mind. (1490) Such are not content simply to destroy the body, even with torments . . . but, with various deceits, they desire to foully pervert the moral, and even the spiritual, life. Whatever good they observe . . . they promptly pervert . . . and thus endeavour to destroy the eternal happiness of their enemy . . . There are thousands of such.

1491. A Society of such acts softly, like good Spirits . . . so that I marvelled at their being such when told of it. When they are in a Society, they are held in acting together, and care is taken lest one should injure another . . . By subtle collisions they are dispersed, and are sent into other Societies, until they cannot remain anywhere; for their hatreds and loves of **revenge** burst forth, and they are thus manifested before Spirits and Angels, because in the life of the body they had simulated the celestial . . . (Further des. 1492, *et seq.*)

1492a. Their first punishment is wont to be that they are let downwards into the lowest parts of the earth . . . through a dark hole, as it were to the centre of it, and even beyond, according to the degree of the hatred; for some are so delighted with **revenge** . . . that the deliciousnesses of life are placed therein, and consequently cannot be easily extinguished. (This punishment further des. 1493. 1494.)

1495. Beneath Gehenna are the torments of those who in like manner breathe **revenge** even to the destruction of the souls of men, and thus devote them to Hell. For this is most direful. Of whatever religion a man may be, never ought he, because he dissents from others, to devote anyone to Hell; for this breathes the most atrocious **revenge**, and thus the most atrocious punish-

ment. (Their torments in this place des., where they remain for ages, until their former life has been changed. 1497.)

[D.] 1501. That those who are desirous of **revenge** can pray devoutly. Ex.

2890. Anyone may resist evil . . . but not with a mind to exercise **revenge**. Ex.

2891. It is done by the Lord's servants, without hatred and **revenge**. Ex.

3203. He was such interiorly that he could never forgive anyone . . . so that he retained **vengeance** till death . . .

4907. Under and among the rocks are the Hells of those who are in **revenges**.

4995. Concerning Nerez, and nefarious **revenge**.

5096. Concerning the Hells of **revenge**.—There are fixed and separate Hells for those who burn with **revenge**, according to its quantity and quality . . . There appears there as it were a consuming flame. (Further des.)

5097. They are punished most grievously . . . because it is so deeply rooted that their very life is **revenge**. Some of them are such that they place all the delight of life in **revenge**; and then, in proportion as they have previously burned with **revenge**, they feel joy after it. Many such are asserted to be from Italy, where this **vindictiveness** has been rooted in from immoderate pride, because they want to command all; for **revenge** has much in common with the love of self. Since the papal times, when interior pride increased, these are most cruel. Such **vindictiveness** is also said to be inrooted there, and is thence derived into their offspring.

5098. Those who do not suffer themselves to be mastered otherwise, are put into a great privy, and immersed, and they labour long to rise up, but in vain; and, when they emerge, they are again tested by others, as to whether they want to **take revenge**; and when it is found that the **vindictiveness** remains, they are sent there again, and this may last for ages; for, with such, **revenge** has become of the life.

5634². The further they go, the more stupid and cadaverous they become. The reason is that the interiors of all who . . . have burned with **revenge** even to the end of life, and have perceived their delight in it, are closed in spiritual death, and at last not anything entire remains with them. . . So long as they are such, they lie like corpses, almost dead. Those with whom this love is diminished, have, afterwards, something of life; but still they dwell in that desert.

5894. Ribbing had continually meditated **revenge** against others who had spoken anything, even if not evilly, against his love; and he had retained **revenge** even to the death, and had clandestinely sought how to injure them, even by the legal powers of his own function. (His lot.)

5897. A certain one, who was desirous of **revenge** . . . had machinated to destroy those whom the Lord protects . . . He said that he could not do otherwise, because he was in the thought of **revenge** . . .

D. Min. 4774. Concerning **revenge** together with

deceit.—The arch-bishop James Benzelius . . . retained his **revenge**, however he was punished. When left to himself, little by little his desire for **revenge** began to be excited by the Hells, and he meanwhile resorted to deceits in like manner for the sake of **revenge** . . . and he was therefore delivered to a more grievous punishing, being set on fire within as to the viscera; and he was shown that the punishment of burning could be aggravated indefinitely. Being again left to himself, he began, at first cautiously, to think of **revenge**; then more and more; and at last he came into the delight of **revenge** . . . So that the life (of such) becomes more and more infernal; so that the life which is the interior life is diminished, that is, it can no longer inflow from the internal, because it falls into the desire of **revenge** . . . Those who are in the desire of **revenge**, and at the same time in deceit, become such that they are no longer like any man, but appear like charred skeletons.

4775. As he (the arch-bishop) did this from the desire for **revenge**, and also from deceit . . . he was fined in this way: his feet were cursed, and appeared black from burning. (Further des.)

4786. On the Hell of those who . . . are desirous of **revenge**.

—². It was found that (Gustav Benzelstierna) had cherished inextinguishable **revenge**. (His lot.)

4787. As the same one still breathed **revenge** from a deeper Hell, he was immersed in the sea there. Des. . . . But he still breathed out thence the poison of **revenge**, and infected certain around me . . . I was grievously tortured . . .

4788. In that deep are those who have breathed deadly **revenges**; and they are the deeper in it in proportion as more interior **revenges** are breathed, even to killing; and in proportion as they have perceived delight in **revenges**; and as they have been more tenacious in them.

E. 328¹⁹. Deliverance from evils, and liberation from falsities. Sig.

—²⁰. The Lord delivered and liberated by subjugating the Hells.

395¹³. 'The garments of **vengeance**' (Is.lix.17)=the truths by which (He fought with the Hells).

413^e. 'The year of retributions' is said of falsities; and 'the day of **vengeance**' (Is.xxxiv.8), of evils. (=the Last Judgment, and the damnation of these who . . . 850¹⁶.)

778³. They call (this) **vindictive** justice . . . adducing passages from the Word, where God is called '**Avenger**,' '**Revenger-Ultor**,' etc. 805³.

805³. Such **vengeance-vindicatio**—is not possible even with any Angel . . .

Reverberation. *Reverberatio.*

A. 829². Reverberations (in the punishments there). 957², Ex. D.4277. 4326.

Reverence. *Reverentia.*

Revere. *Revereri.*

Reverently. *Reverenter.*

See VENERATE.

A. 1641². Can there be shame without reverence?
D. 1051.

3719^e. As 'fear'=holiness, by the same word in the Original is meant veneration and reverence, which likewise is holy fear.

5459^e. Love to God becomes . . . love in which there is holy reverence, with those in celestial worship.

5534. The Holy which then inllows, induces something of fear with holy reverence.

9253. 'Thou shalt not revere a poor man in his cause' (Ex. xxiii. 3)=that the falsities of those who are in ignorance of truth are not to be favoured.

M. 14². He reverently introduced them to the prince.

266. I asked the Angels reverently . . .

D. 2302. That there is no need to revere-*vereri*-any Spirit. Ex.

3141. They esteem above all others those who are without fear, reverence, and shame.

3149. That fear is of shame, and also of reverence. Ex.

4914. On account of reverence . . .

E. 696²². 'To fear Jehovah God' involves . . . to revere, consequently to worship reverently. III.

Revile. *Afficere probris.*

See INSULT.

E. 695¹⁹. 'To revile'=temptations.

Revision. *Revisio.* D. 5479².

Revive. *Refocillare.*

Revival. *Refocillatio.*

A. 7218. Those infested by mere falsities, and not revived by truths . . .

M. 5^e. They fled away home, everyone to his work, and were revived.

216^e. The consorts are revived by the hope of its continuation after death.

294⁴. The man is revived by the influent meretricious sphere.

T. 434. Assemblies of friendship . . . for the revival of the sensuous things of the body.

569². Stenches revive their nostrils and hearts.

D. 4700^e. He inquired where he could be revived, and at last he was revived.

5941. This is their quiet, and revival.

E. 1214². Minds are revived, recreated, and excited . . . by the odours and flavours of plants.

Revive. *Revivere.*

A. 5972. 'The spirit of Jacob . . . revived' (Gen. xlv. 27)=new life in natural good.

R. 153. When they die and revive as to the spirit, which is usually on the third day . . .

M. 532². The Angels said, This is for the sake of the end that the Christian Church, which is founded upon

the Word, and is now at its end, may revive again, and draw breath through Heaven from the Lord.

E. 418³. 'The breath' from which they 'revived' (Ezek. xxxvii. 10)=spiritual life, which is life according to the truths of the Word. 666³.

Dicta Probantia, p. 11. The Word, through which the Church would revive. Sig.

Revolt. *Defectio.* A. 9156³.

Revolve. See CIRCUMGYRATION, and CIRCUMROTATION.

Revolve. *Revolvare.*

Revolution. *Revolutio.*

A. 5058. After some revolutions of the state of his life . . .

D. 1278. Then the things in the stomach were revolved.

2680. On heavenly alternations and revolutions.

Reward. See under HIRE, and RECOMPENSE.

Reward. *Praemium.*

A. 1789. Reward after the combats of temptations. Sig.

— The Lord expected no other reward for victory: the reward of His victories was the salvation of the human race. . . He who fights from this love asks for no other reward . . .

R. 103. 'The crown of life'=eternal life the reward of victory.

M. 136². One appeared . . . having the prizes in his hand, which were robes, hats, and wreaths.

Reward. *Remuneratio.*

Reward, To. *Remunerare.*

A. 1936³. No one is ever rewarded (there) for good acts, if he has placed merit in them . . .

2520⁴. No one is rewarded on account of his doing good, and teaching truth.

2715². When (the spiritual man) does good to anyone . . . he thinks of reward, either from them, or from the Lord.

3463³. Whereas he who acts from affection . . . having the reward in the delight, does not think of merit.

4788³. Those who are in good, are in the affection of doing good for the sake of the good, and this without reward to them: their reward is that they are allowed to do what is good . . . But those who are in truth . . . for the most part think of reward . . .

5957. The Lord demands from man humiliation, adoration, etc., which appear like repayings. Ex.

6388. 'Issachar'=reward from works. (See ISSACHAR, here.) —².

6389. Those who do good for the sake of reward, do indeed perform uses, and are of service, but are among those in the Lord's Kingdom who are in the lowest place; for they do not dispense the good which is communicated to them, except towards those who can

recompense them, and pass by the rest, who need aid the most; or, if they do good to these, it is from the end of **reward** by the Lord . . . They thus recede from humiliation, and, in the same proportion, from a state of reception of happiness . . .

[A.] 6391. Works of good without **reward**: that they are full of happiness. Sig. and Ex.

— . No others are in these things, which are signified by 'rest' or 'peace,' than those who are in the good of charity, thus in works of good without **reward**.

—². They who do goods merely from the end of **reward**, cannot possibly know that in doing goods without **reward**, the happiness is so great that it is heavenly happiness. (The reason ex.)

—³. Such do not believe that there can be any delight in doing good without the end of **reward**; for they suppose that if there is no end of **reward**, all delight ceases; and if they are told further that when this delight ceases heavenly delight begins, they are amazed . . . 6392², Ex.

6392. 'Pleasant'=the happiness which is in works of good without **reward**.

6393³. That those have Heaven who do good without an end of **reward**. Ill.

6478. As soon as the thought occurs that he wills to communicate what he has for the sake of obtaining that influx of blessedness, the influx is dissipated; and still more so if there presents itself any thought about a **reward** from him to whom he communicates his good.

7318. Truth is falsified when it is said that all the good which man does . . . is done for the sake of **reward**, and that therefore works of charity are not to be done.

8033. Charity is an internal affection, which consists in . . . wanting to do good to the neighbour . . . and this without **reward**.

8037. They do not comprehend that to want to do good to the neighbour without **reward** is Heaven in man . . . 8462^e.

8214^e. Hence to every good there has been adjoined its **reward**.

8516². He knows from doctrine that charity is not to do good for the sake of **reward** . . .

8979. The man of the External Church does truth and good . . . that he may be **rewarded**, and therefore in the truth and good he does there is the idea of self . . .

9033². It is a law of Divine order that good has in it the **reward**, thus Heaven. 9049.

9174⁴. The affection of charity is to communicate goods without the end of **reward**; but no affection of charity is to communicate goods for the sake of a **reward** as the end. Ill. and Refs.

9210⁵. 'To give silver to usury'=to teach for the sake of gain only, thus to do good for the sake of **reward**.

9975. The goods which men do from themselves are not goods, because they are done for the sake of self, because for the sake of the **reward** . . .

9982. To believe that they will be **rewarded** if they do good, is not hurtful with those who are in innocence

. . . But to confirm themselves in it when they become adults, is hurtful. For man is initiated into good by looking to the **reward**.

10790. Order cannot be maintained without governors . . . who must **reward** those who live according to order.

10791. Unless (men) were held in bonds . . . by **rewards** suited to their loves, which are honours and gains for those who do goods; and by punishments . . . the human race would perish.

N. 150. For he who wants to merit, wants to be **rewarded**.

T. 359. Natural charity is a working for favour, for the sake of some **reward**.

412². Each (officer), according to the extent of his duty, and the goods of use he performs, has remuneration . . .

D. 2452. They are not **rewarded** from merit, but from mercy.

4206. Mutual love **rewards** itself.

4560. If (this cutter of wood) thought, spoke, or acted, well, he wanted to be **rewarded**; so that **reward** was in every single thing.

E. 1189^e. The Lord leads them . . . by **rewards** in the world.

D. Love xii. There everyone is **rewarded** according to the excellence of the use, and at the same time according to the affection for the use.

C. 8. The Lord moves the wicked to do good to others . . . but the man is not **rewarded** for it. But if a man does good . . . from a spiritual affection, he is **rewarded**. His **reward** is the heavenly delight of that affection.

Rezin. *Rezin*.

A. 6952^e. 'Rezin the king of Syria' (Is.vii.4)=the Knowledges of evil. (=the Rational perverted. E. 559⁸.)

Rheumatism. *Rheumatismus*.

A. 1763². Spoke like those who are in a **rheumatism** (that is, have a cold). D. 3966.

Rhomb. *Rhombus*.

M. 263. His breast swelled into a **rhomb**.

T. 381³. He says, I have caught **flat-fish** and shell-fish.

D. 4828. They draw a thread out of **magician's circles**.

Rhydelius. *Rhydelius*. D.4698. 4699. 4700. 4706.

Rhythm. *Rhythmus, Rhythmicus*. A.1648. 1649. Ad.3/23.

Rib. *Costa*.

A. 138. The proprium is called 'the **rib** built into a woman.' (Gen.ii.21,22).

147. 'The **rib**,' which is a bone of the breast,=the proprium of man, in which there is little vital, and, in fact, a proprium which is dear to him. 148.

151. 'The **rib**'=the proprium not vivified; 'built into a woman'=the proprium vivified by the Lord.